

a herald of Christ's presence

THE **DAWN**

"I HAVE NOT REFRAINED
MY LIPS, O LORD,
THOU KNOWEST."

Psalm 40:9

May 1958



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THE GENERAL CONVENTION

The Bible Students General Convention will again be held in Bloomington, Indiana. The opening session will be on Saturday afternoon, August 2, and the convention will close at noon the following Friday. General information concerning this convention will appear in the June issue of The Dawn.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

Honest But Right

WE ARE living in a day which tries men's souls. It is a day of investigation and exposure. It is also a day of revealment and progress. It is "the time of the end" when knowledge is being increased and when the light of truth is being turned on and is uncovering man-made traditions and Dark Age creeds, showing them to have no solid foundation in the Word of God, and actually no valid right to be called Christian.

In this connection an interesting news item has recently been published with respect to the Unitarian Church. The Unitarian Church is quite unchristian in its beliefs, and always has been. It teaches that Jesus, while a good and kindly man, and always a brilliant philosopher, was not the Son of God in any different sense than other members of the fallen race, and that his death on the cross had no value insofar as the redemption of the human race from death is concerned. With the rejection of the true doctrine of redemption as it is centered in Christ Jesus, the Unitarian Church also rejects the unscriptural doctrine of the trinity,

and the blasphemous doctrine of eternal torture. Quite likely it was the inability of the founders of the Unitarian Church to accept and teach these unscriptural doctrines that caused them to reject important true teachings of the Word of God, failing to discern the difference between biblical truth and the traditions of men.

But whatever the motives and reasons of those who founded the Unitarian Church might have been, it has long been looked upon by most other denominations as quite outside the circle of what could properly be called Christian. But Unitarians themselves, despite unbelief in Christian doctrines, have wanted to be within that circle. Their church buildings, their forms of church service, their hymns, have all been patterned after those of "orthodox" churches.

Now that is beginning to change, at least among some Unitarian leaders. This comes to light in a news dispatch out of Washington, D. C., where one of the largest and most popular Unitarian churches is located. The item, which appeared in **Time** magazine, is pub-

lished under the caption, "**Unitarians, Come Out,**" meaning, as the article reveals, that Unitarians are coming out of Christianity, not at the request of other churches, but by the advice of their own leaders.

This news item reports a sermon delivered in the popular Washington church by Rev. R. W. Stutzman, who, as the report states, "came to Unitarianism from the Evangelical-United Brethren Church." The transfer from the "Brethren" to the Unitarian Church in itself tells an interesting story. To make this change meant giving up belief in the trinity, and in the doctrine of eternal torture. The inability to continue believing these traditions is in itself commendable.

But Stutzman now wants to go further—further even than the Unitarian Church officially goes. He does not want to be recognized as a Christian at all, and said so to his Washington congregation. In a very loose way the Unitarians have considered themselves Christians because in some respects, at least, they have felt that they were followers of Christ, even as worshippers of other denominations. But now this is no longer satisfactory to Rev. Stutzman. In his Washington sermon he is reported as saying,

"Which Jesus should I follow—the one who said, 'Turn the other cheek. Love your enemies,' or the one who said, 'Do not think that I have come to bring peace, but a sword!' Unitarians have come out of a Christian tradition, but now I think it is time for Unitarians to face the fact that we have

come out of Christianity. If civilization lasts another ten years, the world is going to need a denomination like Unitarians in the midst of the Christian western world. As the major religions of the world begin really to rub shoulders, men of foreign countries are going to find Christianity to have an obnoxious air of superiority."

Rev. Stutzman seems honest, and certainly has the courage of his convictions. What effect his bold stand will have on Unitarianism in general only time will tell. His honesty is refreshing. He knows that the Unitarian Church does not stand for the teachings of the Bible. Neither does it believe the traditions of the Dark Ages which probably most Unitarians believe are taught in the Bible. He reasons that if the Unitarian Church does not accept the text book of Christianity as authoritative, then honesty dictates that it should not masquerade as being Christian. He is right!

In this day of trial and decision this a good example to look at and to consider. Recently we reported the case of an Episcopalian minister who has rejected the doctrine of eternal torture, and was honest and courageous enough to say so. He was condemned by his bishop, and by many others of his associates, but there is strong likelihood that if a poll were taken it would be found that the vast majority of the clergy in the Episcopal Church no longer believe the doctrine of eternal torment.

This would also be true in practically all the larger denominational churches, except the strictly

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"Fundamentalist" groups like the Southern Baptists. This doctrine is no longer preached by the majority of the clergy. Yet there hasn't been a single denomination that has had the honesty and courage to remove it from their creed. It is allowed to remain on the books as an official doctrine of the church, serving no useful purpose, but making the clergy and the laity alike hypocrites.

Seemingly the "traditions of the fathers" and of the "elders" hold the same superstitious spell over human minds today as they did when Jesus was on earth. And while it is easy enough to call attention to this weakness in others, our only purpose in doing it is that we might all be reminded that we are confronted by the same sinister foe to clear and honest thinking, which alone can lead to wholesome progress in the truth. It is only error that needs to be concealed under a robe of "orthodoxy." Truth will stand investigation, and welcomes it. We thank God that the time is near when the true knowledge of God will fill the earth as the waters cover the sea.

The People Scattered

"Behold, the Lord maketh the earth empty, and maketh it waste and turneth it upside down, and scattereth abroad the inhabitants thereof."—Isaiah 24:1

THERE is much in the 24th chapter of Isaiah which seems

clearly to be descriptive of one or another aspect of the great "time of trouble" with which the present age comes to an end. Various "spasms" of this destructive trouble have already been experienced, and there is every indication that others and more serious ones are yet to come. Paul wrote that "ye brethren" are not in darkness that that day should overtake you as a "thief" in the night. (I Thess. 5:1-4)

The Lord's people have witnessed and identified the significance of the chaotic and distressing events with which they have been surrounded.

The "earth" referred to in our text and throughout this entire chapter is symbolic of the present social order. In the marginal translation the expression, "perverteth the face thereof," is substituted for, "turneth it upside down." To pervert the face is to change the appearance, and certainly the present generation has witnessed a radical change in the appearance of the present social order.

Verse 2 of the chapter describes one of these changes. It reads, "And it shall be, as with the people, so with the priest [margin, 'prince']; as with servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him."

Here is prophetically described a general leveling of society. This

leveling is far from complete, but the appearance of the whole social structure has already been greatly changed in this respect; and there is a clamoring on every hand by individuals, groups, and nations that the process be continued and accelerated.

Significant among the many hardships occurring in connection with the disintegration of the present social order is, as our text declares the scattering abroad of the "inhabitants thereof." We think that in part at least this is having a fulfilment in the very distressing refugee problem that is plaguing the world today, and has been for the last fifty years.

It is estimated that during the last half-century more than 148,000,000 people have been ruthlessly uprooted from their homes by war or by political, racial, and economic problems. To realize the enormity of this, one needs only to remember that this is almost as

many people as live in the entire United States. Think of all the people in our large cities—New York, Chicago, Detroit, Philadelphia, Los Angeles, San Francisco, to name a few. Add to these the populations of all our other cities, large and small; our towns and villages; our rural districts; and it is this grand total of persons who have been "scattered abroad" during this great time of trouble.

The refugee problem is not a new one in the world, but it has never been so acute and so widespread as in the last fifty years. Experts who have made a study of this problem concede that now it is far in excess of anything in the past. One of the reasons is that today modern means of transportation have made it easier for refugees to travel from one place to another in order to escape oppression. So, in this respect, as in many others, the present "time of trouble" is such "as never was since there was a na-

WEEKLY PRAYER MEETING TEXTS

MAY 1—"The Son of Man came not to be ministered unto but to minister."—Matthew 20:28 (Z. '03-407 Hymn 28)

MAY 8—"And this is the promise that He hath promised us, even eternal life."—I John 2:25 (Z. '03-175 Hymn 225)

MAY 15—"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

yet I will rejoice in the Lord, I will joy in the God of my salvation."—Habakkuk 3:17, 18 (Z. '03-94 Hymn 333)

MAY 22—"God hath not given us the spirit of fear; but of power and of love, and of a sound mind."—II Timothy 1:7 (Z. '97-170 Hymn 233)

MAY 29—"Peace I leave with you, My peace I give unto you...Let not your heart be troubled, neither let it be afraid."—John 14:27 (Z. '97-306 Hymn 128)

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tion," with the increase of knowledge in this "time of the end" contributing to it.—Dan. 12:1, 4

It is estimated that by the close of the first World War there were five million refugees. This included 250,000 Armenians who escaped massacre in Turkey. There were a million refugees from the Balkan wars, while 3,500,000 persons were uprooted from their homelands by the first World War.

But this seems small compared with the number who have been made refugees since. Before the second World War was over, more than 79,000,000 people in Europe and Asia had been forced into the status of refugees, and in the post war period more than 57,000,000. Millions of this total have by now found homes in countries other than their own, but at this moment there are still 17,000,000 living in refugee camps, and subjected to

all the hardships possible for humans to bear. In fact, many of them are not able to endure, and succumb to sickness and death.

Only within very recent months 300,000 Dutch residents have been forced to leave Indonesia, and every year 250,000 East Germans flee from behind the Iron Curtain and seek refuge in West Germany. The refugee problem in the Middle East is as a cancerous growth which almost continuously threatens the peace of those countries. The Far East is also afflicted by the same problem. It is virtually world wide.

Surely the inhabitants of the world have been scattered abroad. But it is possible that what has been experienced thus far along this line is only the beginning. What would happen in the event of an all-out hydrogen bomb war is difficult to imagine. Certainly at-

Hear

"FRANK AND ERNEST"

ON THE TOPIC

"OUR LORD'S RETURN"

WOR SUNDAY, MAY 18
710 kc. 10:30 A. M.

How will the return of Christ eventually change your way of life? How is it related to present world conditions? Send for a free copy of the booklet, "Our Lord's Return." Address:

"FRANK AND ERNEST"

Box 60, Dept. N. General Post Office
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For Your Newspaper

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

JUNE TOPIC: On Sunday June 15, "Frank and Ernest" will discuss the topic, "The End of the World." Special circulars are being prepared to announce this topic, and they will be available in any quantity you desire and can use. You may order your supply individually, or through your class secretary, as you prefer. The June topic is timely, and we believe the brethren will want to advertise it widely.

tempts will be made to evacuate cities, and with the cities reduced to rubble, with even the rubble made deadly with radio activity, where will the evacuated go?

There is no point in dwelling on this possible tragedy yet to come, except to emphasize that some of the Bible's prophecies of this time of "great tribulation" may have a more literal fulfilment than we have in the past imagined. It is only as we remember the final outcome of it all that we can "look up, and lift up our heads" with faith and encouragement, knowing that our deliverance into the kingdom of Christ, and the deliverance of the world from death by the kingdom, is near.—Luke 21:28

In many instances in the Bible, especially in the Old Testament, prophecies describing the great "time of trouble" which results in the destruction of this "present evil world" are followed with promises of kingdom blessings to follow. These kingdom promises serve as a "silver lining" to the "dark clouds" of distress which the "end of the world" prophecies forecast.

We have an example of this in the 24th and 25th chapters of Isaiah. As we have noted, the 24th chapter is almost exclusively a symbolic prophecy of the trouble which destroys Satan's social order, referred to figuratively as the "earth." Here in prophecy we see the "earth" "utterly broken down," "clean dis-

solved," and "moved exceedingly." We also see it "reel to and fro like a drunkard" and "removed like a cottage."—vss. 18-20

Then in the next chapter we find the literal earth still in existence, and the Lord's kingdom, figuratively described as the "mountain of the Lord," established in it. The promise is that in "this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—ch. 25:6

The prophecy continues, "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." (vs. 7) Here the "face of the covering" and the "veil" symbolize the blinding influences of satanic deceptions which have prevented the people of the earth from understanding and serving the true God. But then Satan will be bound, and the knowledge of God's glory will fill the whole earth.

Verses 8 and 9 continue with a further description of kingdom blessings, assuring us that "death will be swallowed up in victory," tears wiped away, and the rebuke of God's people taken away from the face of the whole earth. Then the people will say, "This is our God; we have waited for him, . . . we will be glad and rejoice in his salvation." What a glorious solution for all the problems which now confront a distressed world!

God Reveals His Law

GOLDEN TEXT: "Now therefore, If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine."
—Exodus 19:5

EXODUS 19:3-6; 20:1-4, 7, 8, 12-17

THE Law of God given to Israel at the hands of Moses is generally recognized today as the very essence of civilized behavior. The first four of the Ten Commandments outline the responsibility of man toward his Creator, while the last six set forth the conditions of proper and happy human relationships. Both are essential for all those who would enjoy the blessings of life as they have been designed and provided by God.

Jesus, quoting from Moses, said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."— Mark 12:30, 31; Deut. 6:4, 5; Lev. 19:18

If we love the Lord with all our hearts we will not take his name in vain, nor worship other gods. Nor

will we make graven images of him, nor of anything else as an idol of worship. As Christians we will enter into the rest which he has provided through Christ.—Hebrews 4:1, 10

Likewise, if we love our neighbor as ourselves we will honor our parents, and will not commit murder. Neither will we commit adultery, nor steal. Certainly if we love our neighbor we will not bear false witness against him; nor will we covet anything which he possesses. If the whole world sincerely and wholeheartedly subscribed to and carried out this Law, there would be no need for armies, nor for police; for love and good will would be ruling everywhere.

With man, fallen creature that he is, this Law proved ineffective in controlling him. This was true of Israel, and of other nations as well, many of which have claimed this Law as their basic moral code. God has promised that during the thousand years of Christ's reign his Law will be written in the inward

parts of the people beginning with Israel. This implies a restoration to perfection, and to the divine image enjoyed by father Adam before he wilfully disobeyed divine law. But with the past experience with evil as a reminder, it is reasonable to conclude that restored mankind will delight in the Law of God as it will be written in their "inward parts."—Jeremiah 31:31-34

The little word "if" is a very important one in connection with most of God's promises. It means that conditions are attached to those promises. True, God has made some unconditional promises. One of them is that he will bless all the families of the earth. Another is that he would give the land of Palestine to Abraham and to his seed as an everlasting possession. He promised to ransom all mankind from the power of the grave, and to redeem them from death; and, so far as adamic death is concerned, this will be universally fulfilled.

But the favor of God toward individuals is conditioned upon complying with the "ifs" of his promises. This was true with Adam. If he were to continue in Eden and enjoy continued life, he must refrain from partaking of the forbidden fruit.

In giving the Law to Israel, God made a wonderful promise, but there was an "if" attached to it. "If ye will obey my voice indeed, and

QUESTIONS

Briefly, what is represented by the first four, and the last six of the Ten Commandments, respectively?

How did Jesus sum up the meaning of the Law?

When will God's Law be written in the inward parts of the people?

What "if" is attached to receiving the rewards of the Law?

keep my covenant, then ye shall be a peculiar treasure unto me above all people: . . . and ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:5,6) As later developments reveal, Israel as a nation did not qualify for the inheritance outlined in this promise. This "kingdom" was taken from them and given to a "nation bringing forth the fruits thereof," the nation that is referred to in I Peter 2:9 and Matthew 21:43.

However, we cannot suppose that all faithful individual Israelites throughout the many generations of their national existence who did comply with the conditions of the "if" will fail to receive the reward promised. The holy "nation" of the New Testament is spiritual, and will constitute the spiritual phase of Christ's kingdom. But this kingdom will have an earthly phase made up of those who proved worthy of it. These are the ones who will receive a "better resurrection" and be made "princes in all the earth."—Hebrews 11:35; Psalm 45:16

God's Provision for Worship

GOLDEN TEXT: "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts."
—Psalm 96:8

EXODUS 35:20-26; 40:34-38

THE Tabernacle which God instructed Moses to build in the wilderness was not intended to be a place of worship in the sense that church buildings and great cathedrals are used today. No "meetings" were held in the tabernacle, nor in the "court" area which surrounded it. The Israelites understood that God's presence was represented in the tabernacle, and that through Moses and the priesthood divine instructions emanated therefrom.

Because of this significance of the tabernacle to Israel, God uses it symbolically to represent the period when, through the agencies of the messianic kingdom, his presence and blessing will be with and upon all mankind. We read, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things

are passed away."—Rev. 21:3, 4

Death entered into the world through the disobedience of Adam, but life for the dying world has been provided through the redemptive work of Christ. This is God's plan of salvation stated in its simplest form. All the various details of this plan are revealed through the Scriptures, and many of them are symbolized, or typified, by the tabernacle and its services.

One of the features of the divine plan of salvation is that certain members of the fallen and dying race are invited, upon conditions of obedience to God's will, to participate with Jesus in extending the opportunity of salvation to the world. In a general way, this is foreshadowed by the fact that the Israelites were invited to contribute material for the building of the tabernacle: and they contributed liberally and with enthusiasm. Evidently much of what they contributed was brought with them from Egypt, for the tabernacle was built very shortly after they had been delivered from Egyptian bondage.

The tabernacle proper was forty-five feet long, fifteen feet wide and

fifteen feet high. It was divided into two compartments known as the "holy" and the "most holy" or "holiest of all." The partition was a heavy curtain stretched across the interior, thirty feet from the entrance, making the "holiest of all" at the rear of the tent a fifteen foot cube, while the "holy" was fifteen by thirty feet.

In the holy there were three articles of furniture. To the right, upon entering, there was the table of showbread; to the left, the candlestick, and in the center close up to the curtain that separated the holy from the most holy was a small golden altar, known as the incense altar. Within the most holy there was but one article, known as the "ark of the testimony," or covenant. Its cover was called the "mercy seat." Rising out of the cover were "two cherubims," facing each other, and between these a bright light shone, indicating the presence of the Lord.

This manifestation of the Lord's presence, however, was seen only by the high priest, who went into the most holy once a year to sprinkle the blood of atonement on the mercy seat.

Surrounding the tabernacle was a large area known as the "court." This was one hundred and fifty feet long, and seventy-five feet wide; the enclosure being formed by white linen curtains. In the court were the brazen altar and the laver, or basin, which contained water.

QUESTIONS

Was the tabernacle in the wilderness designed as a place in which to hold meetings?

What is the general symbolic meaning of the tabernacle?

Give a brief description of the tabernacle and of the day of atonement sacrifices.

What is represented by the holy and the most holy of the tabernacle?

On Israel's day of atonement a bullock and a goat were sacrificed in the court of the tabernacle. The blood of these animals was taken into the most holy and sprinkled on the mercy seat. The fat and life-producing organs were burned on the brazen altar, while the hide, hoofs, and other refuse of the animals were burned "without the camp." This work of sacrifice pointed forward to the sacrifice of Jesus and of his church during the Gospel age.—Heb. 13:11-13

The "holy" symbolized the the Christian's spiritual life and development as a "new creature." The most holy "within the veil" of the tabernacle, represented heaven into which Jesus entered after his resurrection, where his footstep followers will have the privilege of joining him; and, together, as the antitypical priesthood, they will share in the great work of dispensing the blessings of reconciliation and life to the whole world of mankind who will then believe and obey the laws of the kingdom. It is a privilege indeed to enter into the Lord's antitypical tabernacle!

God's People Tested

GOLDEN TEXT: "Wherefore (as the Holy Spirit saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

—Hebrews 3:7, 8, 12

NUMBERS 13:30—14:3, 19-24

IN HEBREWS 11:6 we read that "without faith it is impossible to please God." Faith in God and in his promises and abilities is esteemed very highly by him. This is understandable. The whole world is alienated from God through sin. Few in any generation have had genuine faith in him. True, many have professed to believe, but millions have been inclined to doubt his very existence. So, when an individual displays actual faith in him by acting in keeping with his promises and assurances, God is pleased.

Abraham was one who did this, and we read that his faith was counted to him as righteousness. (Gen. 15:6; Rom. 4:3) Abraham had many imperfections, but the Lord counted his faith as covering these, and accepted this "father of the faithful" as a friend. (Rom. 4:11, 16; Jas. 2:23; II Chron. 20:7; Isa. 41:8) On the other hand, the righteousness of the noblest member of the adamic race who ever lived

would be but as filthy rags in God's sight, if he had no faith in him.

God's viewpoint in this is understandable. Those who have absolute confidence in him will do his will. Adam would not have followed Eve into disobedience if he had possessed full confidence in his Creator; for he would have known that regardless of Eve's sin, the Lord could and would have worked matters out for their own highest welfare. So God accepts faith as an evidence that if one were free from inherited weakness he would render perfect obedience, thus faith is counted as righteousness. So says the Lord himself through his inspired servants.

Beginning in Egypt, God's dealings with the Israelites should have given them a strong faith in him and in his ability to overcome their enemies. He had given them many manifestations of his miracle-working power and of his loving care. Now that they had reached the place where they could enter the Promised Land, he looked for some evidence of a faith on their part which

would make them worthy to possess it.

Twelve spies, one from each of the tribes, were sent into the land to learn what they could about it, and about the people who lived therein. God did not need this information, for he already knew.

All twelve spies brought back glowing reports, and some specimens of the land and its productivity. It was a land, they said, flowing "with milk and honey." (Num. 13:26, 27; 14:8; Deut. 6:3) But ten of the spies had been overimpressed with the size and strength of the people who dwelt in the land. From what they saw, they concluded that the Israelites could not possibly conquer the land.

Two of the spies—Caleb and Joshua—brought back a different report. They believed that with the Lord's help they could conquer the land. But the people refused to heed this report. They murmured. "Would God," they said, "that we had died in the land of Egypt! or would God we had died in this wilderness!"—Num. 14:2

This manifest lack of faith on the part of the majority of the Israelites is described in our Golden Text as the "provocation," from a Greek word meaning "irritation." God was greatly irritated by this lack of faith on the part of his people.

We are not to suppose that all the Israelites were equally faithless. There may have been some

QUESTIONS

What does faith accomplish in our relationship with God?

In what manner was the faith of the Israelites tested in connection with entering the Promised Land?

Relate the details of this incident.

What did the Lord propose to Moses, and how did Moses react to the suggestion?

among them that would have agreed with Caleb and Joshua. But the majority ruled; and since God was dealing with them as a nation, they all suffered together; they all had to wander in the wilderness for forty years. Caleb and Joshua were the only males past twenty years of age who did not die in the wilderness, God's special blessing being upon them because of their faith and courage in giving a favorable report. Even so, God showed great mercy toward Israel. He said to Moses, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." (Exod. 14:12) Then Moses said to the Lord, "If thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land, . . . therefore he hath slain them in the wilderness."—Exod. 14:15, 16

It is refreshing to note that Moses was more concerned over the glory of the Lord than he was over the Lord's offer to make of him a nation.

Living by God's Law

GOLDEN TEXT "Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

—Deuteronomy 6:4, 5

DEUTERONOMY 6:1-3; 11:18-28

DAVID'S observation concerning the value of the law and statutes of the Lord is a fitting comment on today's lesson. He wrote, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also then honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."—Ps. 19:7-11

The blessings which David says accrue from keeping God's laws are attained only by those who, as our Golden Text states, love the Lord with all their heart, mind soul and strength. A perfunctory obedience in order to avoid punishment is not acceptable to the Lord. The Lord is pleased only with those who are

in such heart harmony with him that the doing of his will is a pleasure, and any unintentional infraction of his law painful.

The basic requirements of God's law never change. While the Law given to Israel at the hands of Moses does not apply to the followers of Jesus, every Christian should and will be in heart harmony with those Ten Commandments.

The Christian was given a "new commandment," a commandment which called for the sacrifice of life on behalf of others. They are to love one another as Jesus loved them, and Jesus' love for his followers led him to lay down his life for them, and not only for them, but also for the whole world.—John 13:34; I John 3:16

Obviously, those whose lives are governed by the principle of sacrificial love will at heart be in harmony with every aspect of God's law. They will delight to do justly; they will love mercy, and they will walk humbly with their God, as stated in Micah 6:8.

The rewards of obedience offered to Israel under the Mosaic Law

were of a material nature. They were promised that their days would be prolonged. Indeed, if they could have kept that Law perfectly, they would not have died at all—"which if a man do, he shall live in them"—that is, he shall live by doing them. (Lev. 18:5; Luke 10:28; Rom. 10:5; Gal. 3:12) This is the reason that when the young man asked Jesus what he must do to have eternal life, Jesus referred him to the Law.—Matt. 19:16-19

In Deuteronomy 11:21 the promise to Israel is that their days would be multiplied "as the days of heaven upon the earth." Actually there is no death in heaven at all, so apparently the Lord is taking this method of assuring the Israelites that if they really kept his Law perfectly, in spirit and in letter, there would be no death among them; that they would have eternal life, even as Jesus implied to the rich young ruler who asked what he must do to live forever.

The Lord knew, of course, that no member of the fallen and dying race could fully live up to the requirements of his perfect Law. But it was by no means an injustice upon the Israelites to give them an opportunity to try. Paul wrote concerning the Law that it was a "schoolmaster to bring us unto Christ, or to teach the need of a Redeemer. (Gal. 3:24) Few Israelites have as yet learned this lesson from the Law. Nor have many Gentiles learned it. But eventually

QUESTIONS

Quote David's comment on the beauty and value of God's Law.

Are Christians under the Mosaic Law?

What seems to be implied by the expression, "days of heaven upon the earth"?

Since none could attain life under the Law, what was its purpose?

What is the inheritance promised to Christians during the Gospel age?

they will, and then all will understand that the way of the ransom was, and is, the only possible way to life.

Spiritual Israelites of this age are not promised a land flowing "with milk and honey." Instead we are offered the opportunity of sacrificing all things earthly, and to lay up treasures in heaven.

Nor is it a matter merely of attaining a home in heaven. This heavenly inheritance includes the high honor of joint-heirship with Christ in his thousand-year kingdom, that kingdom which is to rule and bless all mankind, giving to the entire human race a full opportunity to accept God's provision of life through the Redeemer, obey the laws of the messianic kingdom, and live forever.

It will then be true of all the willing and obedient that their days will be as "the days of heaven upon the earth." Since God's will shall then be done on earth as it is in heaven, sickness and death will be no more; and the Law of God will be written in the "inward parts" of the people.—Jer. 31:31-34



PAUL'S third missionary journey, like the first two, began at Antioch, in Syria. However, unlike the other two, it did not end at Antioch, but in Jerusalem, where he was received by the brethren of the Jerusalem church. How long Paul remained in Antioch before embarking on his third tour we do not know. The record simply states that "after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples."—Acts 18:23

From this we gather that during the first part of this journey Paul concerned himself more with ministering to the brethren than with evangelistic work; although, knowing Paul as he is revealed to us in

the Book of Acts and through his epistles, we are confident that even while primarily ministering to the brethren, he did not overlook any opportunities to proclaim the glad tidings to those who had never heard the kingdom message.

Verses 24 to 28 are in the nature of an introduction to Paul's experiences when, after passing "through the upper coasts, [he] came to Ephesus." (ch. 19:1) These verses tell of a brilliant convert to Christianity named Apollos. Verse 24 informs us that Apollos was "an eloquent man, and mighty in the Scriptures," and that he visited Ephesus. This was before Paul had arrived.

Apollos preached the Gospel to the Jews in the synagogue at Ephesus. He was "fervent in the spirit,"

and "taught diligently." And although the record states that he "was instructed in the way of the Lord," it is apparent that he was not fully instructed. Aquila and Priscilla had accompanied Paul from Corinth to Ephesus on his previous tour, and he had left them there. They were well instructed in the truths of the Gospel, and when they heard Apollos preach to the Jews in the synagogue, and comparing his knowledge with what they had learned from Paul, they recognized that he had much to learn.

So when a favorable opportunity presented itself Aquila and Priscilla took Apollos aside, perhaps into their home, "and expounded unto him the way of God more perfectly." (vs. 26) Soon after this, seemingly, Apollos decided to "pass into Achaia." Learning this, the brethren in Ephesus wrote letters exhorting those whom Apollos would visit "to receive him." And we are told that "he helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."—vss. 27, 28

Here we have a revealing incident of the generosity of spirit usually manifested by the Lord's people toward their brethren. They recognized in Apollos an able exponent of some of the simple truths concerning Jesus' being the prom-

ised Messiah, and that he was able to more than "hold his own" with the unbelieving Jews. On the strength of this they did not hesitate to recommend him to other brethren. While he had been immature in knowledge and experience, Aquila and Priscilla, rather than condemn this ardent servant, helped him to a better understanding. Certainly when he left Ephesus he understood the truth much more clearly because of the interest taken in him by these two friends of Paul.

Paul at Ephesus

After Apollos left Ephesus, Paul arrived, "and finding certain disciples, he said unto them, Have ye received the Holy Spirit since ye believed?" Their reply was, "We have not so much as heard whether there be any Holy Spirit." (ch. 19: 1, 2) Without doubt these "certain disciples" had received the Gospel and believed as a result of the ministry of Apollos, and in their own lack of understanding we see evidence of their teacher's immaturity in the truth.

As Aquila and Priscilla had endeavored to help Apollos, so Paul directed his attention to those whom Apollos had converted. He learned that they had been baptized with "John's baptism," which was a baptism of repentance, symbolizing the washing away of sin. Paul explained to them that while John's baptism was proper for the

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time, and was in harmony with John's work of preparing the way for Christ, there was now a higher baptism, a baptism into Christ, of which immersion in water was a symbol.

There were twelve of these "certain disciples," and apparently they were glad to receive the better understanding of the truth which Paul was able to give to them, so they were baptized again. They then received the Holy Spirit, Paul laying his hands upon them, thus transmitting the power of the Spirit to speak "with tongues," and to prophesy.

Meanwhile, Apollos was mingling with the brethren in Corinth of Achaia. While Paul was still in Ephesus, possibly three years later than this, he wrote his first epistle to the Corinthian brethren. In this epistle it is revealed that in the Corinthian church there was spiritual immaturity. While Paul had been used by the Lord to establish the church at Corinth, now the brethren were divided, some standing with Apollos, some with Paul, and others with Cephas. Other influences had also entered the congregation, leading to additional sectarian "cliques."—I Cor. 1:12

In passing, it may be well to observe that much of the unchristian conditions which have existed among the Lord's people throughout the age have been due either to lack of understanding or instability. It is a trait of fallen human

nature to lean too heavily, and too trustingly, upon human leaders. How noble is the example set by the Apostle Paul in his letter to the Corinthian brethren in explaining that it was wrong for any of them to be saying, "I am of Paul."

We have a similar example in Paul's letter to the brethren at Philippi. He also had been used by God to establish the church at Philippi; but in his epistle to these brethren he reminds them that it was God who had begun the good work in them, and that God would be able to complete this work, even though they did not see him again in the flesh. (Phil. 1:3-6) May we realize ever more clearly that our loyalty should be first to the Lord, and to brethren only to the extent that, in their teachings and spirit, they reflect the will of the Lord.

In the Ephesus Synagogue

After helping the twelve brethren who had begun the Christian way under the tutelage of Apollos to a clearer understanding of the truth, Paul then, as his custom was, sought opportunity to witness to the Jews in the synagogue. He concluded, apparently, that Apollos, even with his eloquence, had not exhausted the possibilities among his own people, the Jews. For three months he continued this effort, "disputing and persuading the things concerning the kingdom of God."—vs. 8

Finally the usual happened. The

Jews of the synagogue who did not accept the message became "hardened," and "spake evil of that way before the multitude." (vs. 9) Then Paul "departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." For two years Paul continued his work in this school. It is not clear just what connection he had with the school or whether or not Tyrannus was a believer. It is likely, however, that Paul merely used the schoolroom at times when it was not used by Tyrannus to conduct his own classes.—vs. 10

Paul's work in the school of Tyrannus was by no means limited to the brethren, for we read that in the two years he labored there "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (vs. 10) It is not necessary to conclude from this that every individual in Asia Minor personally visited the school of Tyrannus and heard Paul preach. The thought is, evidently, that all heard about Paul and his message that Jesus was the foretold Messiah of the Jews. Of course many did visit the school to learn more about the Gospel of Christ.

Certainly Paul's reputation spread throughout the country during those years, for through him "God wrought special miracles, . . . so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out

of them." (vss. 11, 12) With miracles like this supporting his spoken word, it is no wonder that the people of the whole country knew about Paul and the message he was declaring. Without doubt, in connection with these miracles of healing, Paul took occasion to emphasize that with the return of the Messiah and the establishment of his kingdom there would be a world-wide healing of the sick, when all blind eyes would be opened, and all deaf ears unstopped.

Among all races there are the unprincipled, so at Ephesus, there were "vagabond Jews." The Revised Version reads, "wandering Jews." The thought is evidently of a class of Jews who were unsettled in their convictions, going from place to place, perhaps, and as opportunists, seizing upon anything that would be of profit to them along material lines. These particular ones were exorcists, and recognizing the success of Paul in casting out evil spirits in the name of the Lord Jesus, undertook to use this name themselves. "Seven sons of one Sceva, a Jew," are particularly charged with this wrongdoing.—vss. 13, 14

When, in the name of the Lord Jesus, these "vagabond Jews" commanded an evil spirit to leave one who was afflicted, the spirit answered, "Jesus I know, and Paul I know; but who are ye?" The evil spirits had come in contact with Jesus, and had been forced to obey

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his command. The same was true with respect to Paul. They could truly say that they knew these two. They knew them to their own sorrow, but they challenged the right of these "vagabond Jews" to order them around.

Not only did this spirit refuse to obey, but he caused the person he was controlling to attack the would-be exorcists, and he "overcame them, and prevailed against them, so that they fled out of that house naked and wounded." (vss. 15, 16) Naturally the news of this incident spread and was soon known "to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified."—vs. 17

"Fear" fell on "all," but not all believed. Although "many" did, and these "came, and confessed and showed their deeds." (vs. 18) "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." (vs. 19) This was, perhaps, the original "book burning."

But how different were these circumstances from those associated with the book burnings of more recent times! With those at Ephesus it was a case of having learned the truth, and discovering that their books contained satanic error, they voluntarily burned them. In many later instances it has been

the case of religious bigots burning books which in reality contained the truth, particularly the Bible, in order to prevent others from reading what they knew they could not logically refute.

Diana of the Ephesians

While Paul, on this third missionary tour, remained in Ephesus for upwards of three years, and must have had many outstanding experiences,—some happy and some trying, but all blessed—only a few are recorded.

One was his witnessing the uproar precipitated by Demetrius when he charged that Paul's preaching was ruining the business of those who manufactured idols. (Acts 19:21-41) In this episode we again see the baneful influence of human selfishness. Demetrius, the silversmith, who earned his living by manufacturing "shrines for Diana," had no valid objection to Paul's preaching. He did not attempt to show that it was wrong. His only objection to it was that it threatened to ruin his business and the business of others who were making their living in the same manner.

Nor was it difficult for him to stir up a mob of opposition against Paul and his companions. The majority of those in the mob were not silversmiths, but zealous, though bigoted worshippers of the goddess Diana. It was religious fear and prejudice that moved

them to action, as has been the case over and over again throughout the ages.

We are prone to look back upon the Ephesians and thank God that we have progressed beyond fear and prejudice in our religious concepts. But let us not be too sure! Let our cherished beliefs and self-created idols be challenged or threatened, and we may find that we become as deeply stirred as did those ancient worshipers of the goddess Diana. This should not be! If our faith is firmly established in the Word of God rather than in the opinions of men, we will reason that if our creed "idols" cannot be supported by the Word of God they should be destroyed.

Paul was not personally endangered by the demonstration of the heathen worshipers stirred up by Demetrius, but his companions were seized and taken into the theatre, apparently with the thought of inflicting injury of some sort upon them. Paul, who was never fearful of danger, endeavored to join them, but the disciples restrained him. Other friends of Paul also advised him not to become involved in the riot.

And a riot it was! The record indicates that while there was a lot of shouting and excitement, most of the participants seemed to have no idea of what it was all about. The disciple Alexander, called for the attention of the crowd, and was ready to explain the situation as

he saw it, but the crowd learned that he was a Jew, and became more riotous than ever. For two hours they continued to repeat the shout, "Great is Diana of the Ephesians."

Finally the town clerk, displaying a great deal of wisdom, was able to restore order. He explained that if anyone had a real complaint against Paul and his companions it could be heard in an orderly manner, and through the channels provided for the purpose. He also reminded Demetrius and his friends that if Diana were the true goddess which they and the Ephesians in general believed her to be, they had nothing to fear, that she was fully capable of taking care of herself and of her temple, or words to this effect.

This sort of philosophy, which is true, was used by different ones as recorded in the Scriptures. Gideon's father employed it when the idols he had erected were destroyed by Gideon. (Judges 6:28-31) The Pharisee, Gamaliel, resorted to the same argument—in principle—when asking the religious rulers of Israel not to interfere with Peter and John. He explained that if their work was of God they could not overthrow it, and that by trying to do so they might be fighting against God.—Acts 5:33-39

True followers of the Master will never maliciously attack those with whom they do not agree,

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either by word or deed. If they are convinced, as they should be, of the rightness of the cause which they represent, they will gladly lay down their lives promoting it, but will not endeavor to restrain the liberties of those who may not agree with them. Any inclination, or urge, to do so, is an evidence of weakness, and an admission of one's own insecurity. The town clerk of Ephesus and his compatriots were deluded and terribly wrong in supposing that their "Diana" was a true goddess, but he at least had the courage of his conviction concerning her power, and did not see the necessity of persecuting men who had done no wrong, in order to save Diana's

standing in the community. He was a wise man.

On this third journey, Paul had in mind that it was the Lord's will for him to again visit Jerusalem, and then go to Rome. So, even before the demonstration stirred up by Demetrius, he was making his plans to leave Ephesus, visit the brethren in Macedonia and Achaia, and then go on to Jerusalem and Rome. Now that the "uproar was ceased" he called unto him his disciples, and embraced them, and departed for to go to Macedonia." —Acts 19:21; 20:1

The remainder of Paul's third missionary journey will be discussed in the June issue of *The Dawn*.

*Quiet, Lord, my froward heart,
Make me teachable and mild,
Upright, simple, free from art,
Make me as a weaned child:
From distrust and envy free,
Pleased with all that pleases thee.*

*What thou shalt today provide,
Let me as a child receive;
What tomorrow may betide,
Calmly to thy wisdom leave:
'Tis enough that thou wilt care,
Why should I the burden bear?*

*As a little child relies
On a care beyond its own,
Know he's neither strong nor wise,
Fears to stir a step alone—
Let me thus with thee abide,
As my Father, Guardian, Guide.*

Peace with God and of God

NOT all wars are between nations. Besides these there are various conflicts between individuals. There is not only enmity between man and man—there is also enmity between God and man. This enmity between God and man must be reconciled before any can have peace with God.

Also there exist battles, conflicts, within ourselves. These also must be conquered before we can obtain the peace of God—peace of mind and heart based upon the assurance that our Heavenly Father is caring for us and overruling all our experiences for our highest good.

Our Gospel is a Gospel of peace. But there are many shades of meaning as far as the word peace is concerned. Peace might mean cessation of armed conflicts between nations. But peace might also mean tranquillity of mind. Or, it could mean rest and security. Peace might mean unity and concord. But to us peace must also mean reconciliation with God, the

peace which comes through being at one with him.

Millions desire peace of heart, but only a few ever attain this happy state. Indeed, few have any knowledge as to how true peace can be attained. People have traveled around the world seeking peace. People have sought and attained wealth, power or fame, thinking that through these they could find peace, only to have that which they really wanted, elude them. Unrest and a troubled spirit is basically due to hunger for God. No one can have the peace of which the Gospel speaks without communion with God.

Man's inhumanity to man has caused countless wars throughout human history. Many honest men, great humanitarians, have tried to stop wars and establish peace. All the efforts of man to establish peace have come to naught. In God's due time peace will come to this world. Wars will cease. But let us remember that God's promised "peace on earth" can come only by reconcil-

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ing men to God, and that will be done only through Jesus Christ our Lord. He is "The Prince of Peace."

Even at birth we were at enmity with God, born under condemnation, outside of communion with God, requiring reconciliation, requiring a Savior. Only through Jesus Christ have we been able to find our way back to God. Only through him have we been able to attain this beautiful relationship of peace with God.

Real peace was out of our reach as long as we were alienated from God. True peace, the peace of the Gospel, is found only in fellowship with God, living not under condemnation but partaking of the wells of salvation. We have been made right with God—justified in his sight—through Jesus Christ our Lord. Therefore we have communion with him.

"In thy presence is fulness of joy." What a great truth is expressed here! God does not fellowship with an unconsecrated and sinful world. God works in the unreconciled whom he "draws" to Christ, but he fellowships only with the consecrated who come into his presence through Jesus Christ our Lord. Psalm 16:11 says, "Thou wilt show me the path of life: in thy presence [by faith now and actually in the kingdom] is fulness of joy; at thy right hand there are pleasures for evermore."

The theme of our sonship is

peace with God. Through reconciliation, the peace which was lost in Eden is restored through Jesus Christ. Isaiah 48:22 declares, "There is no peace, saith the Lord, unto the wicked." Only the consecrated, therefore, have the peace of reconciliation with God. In the following scriptures, the apostle Paul and Peter develop the truth that our Heavenly Father is the God of peace only to those who have ceased to be at enmity with him:

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34-36

"That at that time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were

nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."—Eph. 2: 12-19

"And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight."—Col. 1:20-22

"And the way of peace have they not known: Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:17; 24-26

"Who was delivered for our offenses, and was raised again for our justification."—Rom. 4:25

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith

into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:1

"And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life."—Rom. 5:16-18

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."—Rom. 8:1 and 6

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24

These texts tell the beautiful story of "peace with God," of condemnation versus justification; of separation through sin and of reunion through righteousness. It is the story of enmity with God versus the peace of reconciliation through our consecration and the

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robe of Christ's righteousness. This peace with God—justification to life by faith, and by divine approval, is the present inheritance of those who are in harmony with God. Truly ours is a happy lot!

The Peace of God

Our inheritance also includes the peace "of" God. This also is thrilling. Some take sleeping pills so they can have rest at night, and tranquilizers that they can have rest by day. But our subject is neither the tranquillity of tranquilizers nor the peace of barbituates. In the world there is unrest, nervousness, tension, frustration, confusion. As we sometimes sing, "Here is no rest; here is no rest."

Some seek peace in worldly substitutes, self-sufficiency, perhaps business involvement, or in other ways. But one by one these learn that peace is not gained by drugs or substitutes. Peace is far bigger and greater than that. We have learned that the peace of God comes from knowing and trusting our Heavenly Father. A good physician knows that a peaceful attitude of mind may be better than all his pills. A peaceful attitude is good for physical health and also for spiritual health.

But we are talking about the peace of God, and not everyone can have that. To those who are at peace "with" God the peace "of" God is a matter of simple ratio. It is a fruit of the Holy Spirit of God.

"The fruit of the Spirit is love, joy, peace, etc."—Gal. 5:22

As we receive the Holy Spirit we have peace. As we let the Holy Spirit of truth rule in our lives, we grow in an abundance of peace. Our peace "of" God does not depend on feeling and circumstance. It has a foundation. We know the plan of God, therefore we know of his goodness, how dependable he is. How wonderful is the text, "Casting all your care upon him; for he careth for you." Do we believe this?—I Pet. 5:7

The Devil will do everything possible to disturb our peace which is based upon this assurance. There will be conflicts in our Christian life—fighting within, battles without. Our peace will depend on our ability to rest in God's promises.—to rest in the faith and confidence that he will keep the promises made to those who are at peace "with" him.

The peace of God does not depend upon the smile of good fortune. Nor is it dependent upon physical health, or the friendship of others. Let us not belittle these material good things—they are precious, valuable, helpful. But the peace "of" God does not depend upon them. We know this because we all have seen the peace of God abide in poverty, in need, in ill health, and when friends forsake. Yes, we have seen some walk through the "valley of the shad-

ow of death," enjoying the peace of God. We have seen this peace look through tears and see the fruition of our hope. This peace of God is his gift to those who are reconciled to him.

The child of God should have a sense of security. The peace of God gives this. We belong to the family of God. We are his children. Just as a child feels secure in his parents' ability to care for and protect him, so we also have the security of knowing, "If God be for us, who can be against us?" (Rom. 8:31) And "we know that all things work together for good to them that love God, them who are the called according to his purpose."—Rom. 8:28

Philippians 4:4-7 reads, "Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Here is another wonderful text of Scripture showing how the peace of God may rule in our hearts and lives.

The keynote of this epistle is that we should all be rejoicing Christians. We will quote a few verses to show what we mean: "Always in every prayer of mine for you

all making request with joy. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." "And having this confidence, I know I shall abide and continue with you all for your furtherance and joy of faith." (Phil. 1:4, 18, 25) Again: "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." (Phil. 2:2) "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe."—Phil. 3:1

The apostle says, "Rejoice," and that we will have the "peace of God." "Let your moderation be known." We will use a better word for "moderation," "Let your forbearance"—your gentleness—"be known unto all men." A better translation is, "Be anxious about nothing: but in your general prayers and in your special requests have the spirit of thankfulness and rejoicing."

The peace "of" God is your antidote for anxiety. And this "peace of God" passeth all understanding, all human reason in its power to relieve anxiety. This peace of God is a sentinel standing guard before the heart. It keeps our thoughts and hearts free from anxious care.

How is this done? We do not know, except that it is through Jesus Christ our Lord, and our

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faith in the promises. He has promised us the same peace that sustained him in his hours of need. He said, "In the world you shall have tribulation: but these things I have spoken unto you, that in me ye might have peace." (John 16:33) "Let not your heart be troubled, neither let it be afraid." (John 14:27) "Thou wilt keep him in perfect peace, whose mind is stayed on thee."—Isa. 26:3

This is the peace "of" God which surpasses human ability to understand. It is ours because we belong to God's family. No wonder we feel secure! God is always at peace—undisturbed, unperplexed. We could not imagine his being otherwise. He has promised his peace and rest to us, provided we cease from our own works and are resigned to his will for us. Let us accept it in faith, believing. It is the peace "of" God because only God can give it—through Jesus Christ our Lord and his Word of truth.

But is it possible in these nerve-strained bodies to attain peace of mind and heart regardless of any and all external circumstances? Can we have this peace no matter what may worry us; and regardless of what perplexities arise in work or business? Can God's peace be ours even if we are slandered, or persecuted, or our motives misunderstood? Can we, in spite of any, or all of these, have a truly immovable peace? Our Lord says we can.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27

The root of so much of our weariness is not in our burdens, but in our adjustment to them. Wrong attitudes on our part toward those with whom we live, or work, often create inner emotions that produce strains and rob us of our peace and fellowship. As long as we hold this wrong attitude, we will not enjoy God's peace. These burdens appear to be very real, even though they are of our own making.

Sometimes in this age of materialism, men put their trust in things—material things. Others put their trust in people. This, of course, is better, but not enough. We must put our trust in God. Through faith, we must be able to say, "Not my will, but thine be done." We can have peace only if we have a good conscience toward God.

No doubt, on the Mount of Transfiguration, when the Master heard the Father say, "This is my beloved Son, in whom I am well pleased," he felt secure. These words must have given him strength in days of trial. Peter and James and John also were very close to God up there. They were filled with joy. They felt very secure; they had great peace. What a "mountain top" experience! That

is where this expression came from. There are times when we also feel close to the Father. Let today be a mountain top experience for us, for if we live close to him, "No storm can shake our inmost calm."

We know that it is possible to enjoy this "calm." We have heard the testimony of brethren who have suffered the loss of their health; who have looked the "grim reaper" squarely in the face; and yet, who have—some of them through years of suffering—kept the peace of God in their hearts. They have learned the secret of peace. They live close to God, and God is near to them. His infinite power, beyond human comprehension, gives them peace in the reali-

zation that he knows, that he loves and he cares. In those who have this assurance, pain and peace can live together.

The Lord knows what our "cup" contains, because he pours it for us. We have a spiritual anchorage that holds us close to God even though the storms of life are raging. So, if we would have the treasure of peace "with" God, let us also live close to him and put complete trust in him and in his providences for our growth and blessing, that the peace "of" God may also be our portion. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3) Peace be with you!

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Israel's Double Portion

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." —Isaiah 40:1, 2

THE marginal rendering of the Hebrew word translated "warfare" in our text is, "appointed time." This, together with the word "double" which appears in the text, reveals clearly that, through Isaiah, the Lord is here referring to one of the time measurements in his great plan of the ages. It is a period of time pertaining to "Jerusalem," which here we understand to relate to the people of Israel. The text reveals that an "appointed time" of chastisement was to come upon this people, which from the standpoint of this prophecy, had been completed.

This "double" period of punishment is also mentioned in Jeremiah 16:18. This reference to Israel's "double" portion is preceded by a promise and prophecy pertaining to their return to the land which God had promised to their fathers. In verses 14-17 this return of the captives is compared to the release of the Hebrew children from the land of Egypt under the leadership of Moses, but with the explanation that this could not come to pass until after the Lord had "recompensed" their iniquity "double." In Zechariah 9:12 we have another reference to Israel's double portion. The text reads, "Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee." The context of this statement reveals that the expression "today," which was to be the beginning of the "double," was at the close of Jesus' ministry, when he rode triumphantly into Je-

rusalem and was acclaimed King by his friends, but rejected by the rulers of Israel.

This was but a few days before Jesus was crucified, when, as if to pinpoint the fulfilment of Zechariah's prophecy, he said to Israel, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:37-39

Thus we have three references to Israel's "double" portion. Through the Prophet Jeremiah we are informed that there was to be a "double" The Prophet Zechariah establishes the time when the punishment portion of the "double" was to begin; while Isaiah writes concerning the completion of the "appointed time" of chastisement. These three prophecies therefore combine as a sure testimony of the fact that here we have another important time prophecy of the Bible, and one which applies specifically to God's dealings with his typical people Israel.

A proper understanding of this time prophecy depends upon ascertaining the length of the first half of the "double." To do this, it must be determined when it began, for the Prophet Zechariah and Jesus reveal when this first half of the "double" ended. This time prophecy applies to Israel as a people, not as individuals, and it was at the death of Jacob that God first began to deal with this patriarch's twelve sons as the representative heads of the twelve tribes of Israel.

It will be recalled that Isaac's parental blessing could be given to only one of his sons, which was Jacob. It could not be shared. By contrast with this, Jacob passed on a blessing of one sort or another to all of his sons. This helps to emphasize the change which took place in the experiences of God's typical people when Jacob died. Now the entire family, the nucleus of the Israelitish nation, was being dealt with by God.

The chronological point, therefore, at which the "double" time measurement began was at the death of Jacob. Jacob died 198 years prior to the Exodus, and the Scriptures reveal that from the

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Exodus to the death of Jesus was 1,647 years, making a total of 1,845 years from the death of Jacob, when God began to deal with his twelve sons as the "twelve tribes of Israel," to the time when Jesus said to this people, "Your house is left unto you desolate," which was only a matter of days before he died.

God had promised to Abraham that his "seed" would bless all the families of the earth. By reason of this and subsequent promises, his descendants believed that God would send them a Messiah, a great King, who would rule over them, and to whom the gathering of all people would be. This hope took a definite form as a result of a prophecy by Jacob, uttered on his deathbed. Concerning his son Judah, Jacob prophesied that the "sceptre," the right to rule, would not depart from him, "nor a lawgiver from between his feet, until Shiloh come; and unto his shall the gathering of the people be."—Gen. 49:10

Various of God's holy prophets foretold the coming of this great One who was to be born in the tribe of Judah. Isaiah wrote, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

So the coming of the Messiah was the hope of Israel. While at various times, on account of their sins, God punished his chosen people, permitting other nations to oppress them and allowing them to be taken into captivity for varying lengths of time, he did not utterly cast them off, and the people again and again left their idolatry and renewed their hope in the promises of God.

Nor did their being overthrown as an independent kingdom in 606 B. C. blot out this national hope of a coming Messiah. It was not to Israel as a kingdom that the promises were made. For hundreds of years God dealt with them as a people, as a family, the descendants of Abraham. In ancient times the words family and nation were almost synonymous in their use. For example, God's promise to Abraham that through his seed all the "families" of the earth would be blessed, is referred to by Paul as all the "nations" of the earth being blessed.—Gen. 12:3; Gal. 3:8

So beginning with the death of Jacob, God dealt with the twelve tribes as a family, or nation. This continued until the Exodus,

through their forty years' wandering in the wilderness; the six years during which Canaan was being divided among the tribes under the leadership of Joshua; and the 450 years ordinarily spoken of as the period of the judges. It was not until the close of this period that the people, or nation, of Israel became a kingdom. Even then it was not by God's design, but because the people clamored for a king, wanting to be like the surrounding heathen nations.

God asked Samuel, the last of the judges, to warn the people of the difficulties they would experience under the rulership of kings, but instructed him, nevertheless, that if the Israelites still insisted on having a king, he was to seek out a suitable man and anoint him to be king. Samuel warned the people, as the Lord had instructed him, but they still wanted a king, so Saul was selected, anointed, and became their first king.

In his great wisdom, God is always able to overrule the mistakes of his people to his own glory. So, since the people of Israel insisted on being a kingdom and having a king, God continued to rule over them, accepting their kings as merely his representatives. Thus, Israel as a kingdom became typical of the messianic kingdom of promise. But since this was an arrangement insisted upon by the Israelites themselves, it did not mean that God ceased to deal with them when their last king, Zedekiah, was overthrown.

God permitted his people to experience seventy years of captive punishment in Babylon, and then, under Cyrus, King of Persia, gave them liberty to return to their own land. (II Chron. 36: 22, 23; Ezra 1:1, 2) From then on they remained a subject people, but otherwise enjoyed the favor of the Lord. His blessing was markedly upon them in connection with the rebuilding of their temple in Jerusalem, and the reconstruction of the city and its walls.

Under Nehemiah and Ezra, not only were the temple and the city rebuilt, but the Law of God was also restored to his people. About that time, or shortly thereafter, God sent the Prophet Malachi to his people to remind them that the "Messenger of the covenant," one of the titles of the Messiah, would surely come, and that there would come a "messenger" to prepare the way for the Messiah.—Mal. 3:1

These various incidents confirm the fact that God's favor was still upon his people, although they had lost their national inde-

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pendence. The greatest of all evidences of divine favor upon Israel was the coming of their Messiah in the person of Jesus, the son of David. This was the great objective of God's watchcare over his people throughout the centuries. No greater favor could come to any people, or nation, than to be the ones to whom the Creator of the universe would send his own Son to be the Redeemer, Savior, and King of all mankind.

But this greatest of all favors from God was also the final test of their worthiness to continue to be exclusively the people of God. Had they passed the test they not only would have continued to enjoy God's favor, but all whom the Lord called to be joint-heirs with the Messiah would have been from this people. No such exclusive opportunity will ever again be given to any one family, or people, of the earth. —Gal. 3: 27-29

But Israel as a people failed in this test. Jesus came to his own, him and thereby qualified to become his joint-heirs, but this did not save the standing of the nation in the eyes of God. (John 1: 11, 12) As a people, under the influence of their jealous and oftentimes hypocritical religious leaders, they continued to reject Jesus, and at the close of his short ministry of three and one-half years, brought about his death. That is why Jesus said just a few days before he was crucified, "Your house is left unto you desolate." —Matt. 23: 38

But in this connection Jesus uttered a remarkable prophecy. He said to the people of Israel, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23: 39) Here is a definite assurance by Jesus himself that the people of Israel were still loved by the Lord, and at a future time, which would be after his second advent, they would recognize him as the Messiah and call him blessed.

The Turning Point

Here, then, was the turning point of Israel's "double." They had enjoyed God's favor, as exclusively his people, for 1,845 years. Now they were to suffer under the withdrawal of his favor for a like number of years. Since this turning point was in the year A. D. 33, 1,845 years from that date would bring us to the year A. D. 1878, or, essentially, to our own day.

But, as we have noted in the examination of other time proph-

ecies of the Bible, they pinpoint the beginning of the events, or circumstances to which they apply, not to their completion. Take, for example, the circumstances at the time Jesus said to Israel, "Your house is left unto you desolate." So far as the people of Israel at that time were concerned, it is doubtful if any of them noticed any change, nor was there any perceptible change in their experiences until many years thereafter.

The death of Jesus and the subsequent development of a little group of his disciples whom the Jews looked upon as being deluded seemed of no special consequence to the fortunes of Israel. Nor did they realize that Gentiles becoming disciples of the One they had crucified denoted the loss of their own exclusive right to divine favor. Had anyone asked the Jews of that day about it, they all would have affirmed that no change was taking place.

But a change was occurring. Thirty-six and one-half years after Jesus said, "Your house is left unto you desolate," Jerusalem was besieged by a Roman army under Titus, and the city was destroyed and their temple burned. Three years thereafter, in the spring of A. D. 73, all Judea was subjugated under intolerable conditions. The people began to disperse, and later were completely scattered. And they remained a dispersed and persecuted people through all the centuries, having no recognition as a nation until in this our day.

Israel's "double," then, included a declining period of thirty-six and one-half to forty years. This would call for a similar period at this end of the age during which we should be able to trace increasing evidences of God's returning favor upon his typical people. Since then the main period of the "double"—1,845 years—reached to A. D. 1878, we should expect to find something in history about that time, or soon thereafter, to indicate at least a slight change in Israel's status before the world. And we should find increasing evidence through the following years of God's returning favor, with some sort of culmination being reached in the years 1914 to 1918—the dates reached by the thirty-six and one-half to forty years extension of the "double."

And such historical evidence we do find! As a result of the Berlin Congress of Nations in 1878, conditions in Palestine began slowly to improve for the Jews. The change was not great, even as their

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loss of God's favor at the turning point of their "double" was not noticeable. Even now it can be discerned only as we look back upon it in the light of events which followed.

England, by secret treaty with Turkey, who then possessed the Asiatic provinces which included Palestine, assumed a protectorate over those provinces. Because of England's attitude toward the Jews, this automatically brought about a lessening of the hardships of the Israelites in Palestine, and more and more of them began to go there.

In 1896, the Zionist Organization was formed, under the leadership of Dr. Theodore Herzl. This organization worked incessantly to awaken the Jews of the world to a renewed interest in Palestine, and in their national hopes which centered in this Promised Land. While from the standpoint of comparative numbers, not many Jews actually returned to Palestine, there was a crescendo of interest in Zionism in general.

In 1914 came the first World War, which, so far as its bearing on the hopes of Israel was concerned, resulted in wresting Palestine completely from Turkey, and later, through the League of Nations, giving the Jews a mandate to return and build up the country as a homeland for themselves. Thus, exactly on time, when the second half of their double was completed, the people of Israel, whose occupancy of the land became intolerable at the end of the first half of their "double," were told by representatives of practically all nations of the earth, that they now had the right to return and to rebuild their country. And forthwith they did begin to return.

The Jews did not become an independent nation at that time, They were not an independent nation when the second half of their double began. This was not the point involved in the prophecies pertaining to their "double." It was, rather, the matter of God's favor, the final withdrawal of that favor being manifested by the destruction of their temple and subsequent dispersion from the land of their fathers. Their being granted the right to return to the land would, therefore, be a marked evidence that God's favor had returned to them.

Other Prophecies

Some may ask why, if God's favor returned thus so visibly to his people in 1918, they have since that time, and particularly

under Hitler, experienced one of the most severe periods of persecution. The answer to this question is that the persecutions of the Jews since 1918 are in fulfilment of another group of prophecies, prophecies which clearly point out experiences which were to post-date the time of their "double." Jeremiah's reference to the "double" clearly shows this. Referring to tragic experiences which would induce the Israelites to return to their land, the Lord, through Jeremiah, said:

"It shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double."—Jer. 16:14-18

Here the Lord is explaining that "first," or before he would send "fishers" to entice and "hunters" to compel his people to return to the Promised Land, he would render "double" unto them for their iniquity. He also explains that even in sending the "fishers" and the "hunters" among his people it would be because his eyes were upon their ways.

The clear implication of this prophecy is that the Lord would permit much trouble to come upon his people after the completion of their "double," and that this trouble would not be an evidence of his disfavor, as were their persecutions during their double period of punishments, but rather it would be an evidence of his favor in shaping their circumstances in such a manner as to turn their faces toward the Land of Promise. And this is exactly what was accomplished by the Hitler persecutions, the "hunters" having their day.

With Fury

Another prophecy which conveys a similar thought, is Ezekiel 20:33-37. We quote:

"As I live, saith the Lord God, surely with a mighty hand, and with a

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stretched out arm, and with fury poured out, will I rule over you. And I will bring you out from the people and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant."

Notice that according to this prophecy the Israelites are brought out from the countries where they have been domiciled by what is described as the Lord's "fury" Furthermore, the Lord declares that in doing this he would be ruling, or reigning, over his people. Certainly the Lord did not rule over his people during the "double" period of their punishment. Rather, this language denotes and refers to the time after their "double" is completed, and his favor is again upon them.

The illustration the Lord uses in this prophecy gives us the correct understanding. He says, "I will bring you into the wilderness of the people"; and again, "Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you." Surely we must agree that God's favor was upon his people when, in the person of Moses, he visited them and delivered them from their slavery.

But even so, it was a trying time for the Israelites. It was necessary for them to experience some of the plagues which came upon the Egyptians in order to make them want to follow Moses out of bondage. In leaving Egypt, they shortly found themselves in the wilderness where their circumstances were most difficult. They did not move directly from Egypt to Canaan, the Land of Promise.

And so it also would be, the Lord foretold, when he would bring them out from among the nations whither they had been scattered. Their uprooting from the Gentile nations would not immediately result in a peaceful and secure settlement in Palestine. Instead, there was to be a long "wilderness" experience, a time of uncertainty and insecurity, such as we have witnessed since the completion of their "double" in 1918.

First they were "plagued," and since then have experienced

much difficulty in connection with their possession of the Promised Land. As a matter of fact, at this writing they are in possession of only part of Palestine. By ruling of the United Nations, Palestine is apportioned, part to the Arabs and part to the nation of Israel. Possibly it is this situation that is referred to in Joel 3: 1, 2. This is clearly a reference to the time when the Lord would be restoring his people to their land. The prophecy reads:

"Behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations [the gathering to Armageddon], and will bring them down into the valley of Jehoshaphat [interpreted in verse 14 as the 'valley of decision'], and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations [throughout the age], and [now, in God's due time for them to repossess Palestine] parted my land."

Judging from this and other prophecies, it appears that some time is yet to elapse before God's full purpose in the restoration of Israel to the Land of Promise is accomplished. In fact, returning to the prophecy of Ezekiel 20: 33-37, which we have already quoted, we learn that after the Israelites are uprooted from among the various nations in which they were domiciled, and brought into the wilderness of the people—as Israel of old was brought out of Egypt into a wilderness—they were then to be brought "into the bond of the covenant."—vs. 37

This also parallels the sequence of events experienced by ancient Israel when delivered from slavery in Egypt; for at that time they were first brought into the "wilderness," and then into the bond of the Law Covenant, mediated by Moses at Mount Sinai. So now, the bringing of the Israelites into the bond of the promised "New Covenant" is the ultimate design of the Lord in the experiences through which he has been directing them since the ending of their "double" portion of punishment.

In the complete fulfilment of this purpose it should be obvious that the "appointed" time of the "double" serves merely to point out a beginning, which we have seen to be the granting of Israel the right to return to Palestine and establish a national home. In this, wonderful progress has been made. But from the end of their "double" onward, there are all the other wonderful promises and prophecies of the Bible to be worked out and fulfilled in God's

dealings with them. There are no time prophecies with respect to these except the very general one in the divine plan that all will be accomplished before the completion of the thousand-year reign of Christ and his church.

For God's Glory

Beginning with Ezekiel 36:16 and continuing through chapters 37, 38, and 39, various ramifications of God's dealings with Israel at the time of their restoration are presented. In these chapters God reiterates his purpose to restore them to the Promised Land. In verse 22, of chapter 36 the Lord gives us one of his reasons for doing this. We read: "Thus saith the Lord, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." In verse 21 the Lord tells us that he had "pity" for his "holy name."

In this we are reminded of a very interesting aspect of God's dealings with his typical people. The thought is first introduced in a prayer by Moses, in which he reveals his concern for the glory of God's name. The Lord had told Moses that on account of the wickedness of the Israelites he proposed to destroy them all, and, beginning with Moses as the head, build a new nation. In prayer, Moses replied to this:

"Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever."—Exodus 32:11-13

In response to this prayer the Lord did change his mind about destroying Israel. In another account of this episode we learn that Moses asked the Lord to pardon his people Israel, and the Lord responded, saying, "I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have

tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers."—Num. 14:19-23

In Nehemiah 9:10 we read concerning the time God delivered Israel from Egyptian bondage, "So didst thou get thee a name, as it is this day." Moses emphasized the point at issue in connection with the glory of God's name by mentioning the oathbound promise that had been made to Abraham concerning the land of Canaan being an everlasting possession for this people. Moses was concerned as to how this promise could be fulfilled if God destroyed all the Israelites and started a new nation.

So here was the challenge. The original promise to Abraham did not say that his seed would inherit the land if they faithfully served the Lord. No conditions were attached. So now, if God allowed this people to die in the wilderness, it would prove either his unwillingness to fulfil his promises, or his inability to do so.

But to him to whom a thousand years are but as a "watch in the night when it is past" the ability to pardon and to save his people in the wilderness was only a temporary consideration. (Ps. 90:4) If he was to maintain the glory of his name and the integrity of his promises by keeping this people alive and eventually giving them the Land of Promise as an everlasting possession, it would have to be through centuries of time and, even as in the wilderness, despite their many sins against him.

And the Lord has done just that! The Jews have always been a persecuted minority. Almost any other people under similar circumstances would have given up their determination to continue their identity as a people, and would have been assimilated by the larger, more favored nationalities and races. But not the Jew. Even during their "double" portion of punishment God's protection kept them intact as a people through whom, by restoring them to the Promised Land when his due time came, he could continue to magnify the glory of his name.

The Resurrection

The glory of God's name in connection with the restoration of the Israelites to the Promised Land involves much more than the returning of a percentage of the present generation to the land of Palestine. This will, indeed, be a token fulfilment of his promises, and the returned exiles will be in Palestine ready to receive the

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blessings of the kingdom at the beginning of the time the whole earth will be filled with God's glory, but the work of restoration will continue even on behalf of those who have died.

We will fail to appreciate the full significance of God's promises if we overlook the resurrection feature of his plan of the ages. As we have seen, God is now uprooting the Israelites from the countries in which they dwell, as he brought up ancient Israel from Egypt. Thus far, even as then, his people have entered merely into a "wilderness." But the objective is to bring them into "the bond of the [new] covenant."

And this will be true of those who have died, as well as those who are now living. Ezekiel 16: 53-63 shows this. Here the resurrection of the Israelites is described as a bringing "again" of their "captivity," not merely from captivity to other nations, but from the captivity of death. (vs. 53) The Lord adds, "And I will establish my covenant with thee; and thou shalt know that I am the Lord."—vs. 62

Of the living generation of Israelites who are restored to the Land of Promise, the Lord said, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight for your iniquities and for your abominations." (Ezek. 36: 31) This will be true, not alone of the living generation, but of those also who thereafter are, raised from the dead. Concerning this we read:

"When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them."—Ezek. 16: 53, 54

In verse 61 of the same prophecy, in reference to the people raised from the dead, we read, "Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant, and I will establish my covenant with thee."—vss. 61, 62

All Have Sinned

The Israelites as a people, or nation, have perhaps been no more or less righteous than any other race or nation would have been

under similar circumstances. As members of the fallen race, all have sinned and come short of the glory of God. In this and other respects God has been pleased to use them as symbolic of the whole world of mankind among which a few individuals—one here and one there—have been loyal to the Lord, while the vast majority has not been.

The prophecy of Ezekiel 16:53-63 reveals that when the Israelites are brought forth from the captivity of death, wicked Gentile peoples also will be restored. But all will, at first, be ashamed and confounded. The prophet Daniel reveals that this will occur following the great time of trouble with which the present age comes to an end. Through Daniel, the Lord said:

“At that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and them that turn many to righteousness as the stars forever and ever.”—Dan. 12:1-3

Daniel’s people, here promised deliverance from death, are God’s people. All are in the “book” of the Lord in the sense that they are assured an awakening from the sleep of death. But many of them will come forth to “shame,” as the Prophet Ezekiel pointed out. This will not be unending shame, for the word here translated “everlasting” simply denotes to a conclusion, or completion. When their shame has accomplished its purpose in humbling them, it will pass; as will be true also of all peoples.

As we have noted, God’s promise to Abraham concerning the land was unconditional. Later he placed a condition upon the high honor of being his representatives in the teaching and blessing of the world. This condition was obedience to the covenant of statutes and laws. (Exod. 19:5, 6) In the original setting forth of these conditions no mention is made of the fact that later a spiritual “Seed” of Abraham was to be developed, also upon the conditions of faith and obedience.—Gal 3:27-29

It is certain that throughout the ages of the past, prior to our Lord’s first advent, many were faithful to God’s Law, and thus qualified to be his special servants under the terms set forth in Exodus 19:5, 6. Indeed, Abraham himself, although not under the

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written Law of Moses—as well as others who preceded this Law and were likewise faithful—was proved worthy of that “better resurrection” mentioned by Paul in Hebrews 11:35.

Beginning with Jesus and Pentecost, a spiritual class began to be developed under the terms of faith and obedience. The first of these were of the natural seed of Abraham. But to make up God’s foreordained number of the spiritual seed, Gentiles were given an opportunity to qualify. But every natural descendant of Abraham from Moses onward, throughout both the Jewish and Gospel ages, who has met the conditions of Exodus 19:5 and 6, will participate in the future work of blessing both Israel and the whole world; some as the qualified spiritual seed of Abraham, and some as the qualified earthly seed.

It is to the resurrection of these, and their work, that the Lord through Daniel refers when speaking of those in the resurrection who will shine as the firmament, and the other class who will shine as the “stars.” The vast majority of both Jews and Gentiles will come forth to varying degrees of “shame” and contempt. These will have to make amends for their past. But it will be different with those who will compose the spiritual and earthly phases of the new kingdom.

The “wise,”—or “teachers,” as the marginal states—will “shine as the brightness of the firmament.” Jesus said of these that they shall “shine forth as the sun in the kingdom of their Father.” (Matt. 13:43) Those who then are used of the Lord to turn many to righteousness (Isa. 26:9), shall shine as the “stars.” These ancient worthies, who proved worthy under the terms set forth in Exodus 19:5, 6, will reflect to all mankind the light of the knowledge of the glory of God, as it shines in the face of Jesus Christ.

Under these two groups of teachers, the spiritual and the human, the people will learn to know and to serve the Lord. From these will originate the invitation to partake of the water of life freely. Then, also, those who hear, accept, and obey will participate in the work of the kingdom, for the Revelator wrote, “Let him that heareth say, Come. And . . . take the water of life freely.” (Rev. 22:17) What a glorious prospect lies before us! We know that it is a prospect of blessings soon to come to mankind, both Jews and Gentiles, for Israel’s “double” is fulfilled, and the transition into the kingdom is well under way. Praise the Lord!

Trials Essential

"My brethren, count it all joy when ye fall into divers temptations."—James 1:2

ALL those who have been called of the Lord during this Gospel age are called with what the Apostle Paul styles the "high calling," the "heavenly calling," which is a call to share with Jesus in his "glory and honor and immortality." But the call is not the decision in the matter; it is merely an invitation with certain definite conditions.—Phil. 3:14; Heb. 3:1; Rom. 2:7

We are called not only to righteousness, but to walk in the Master's footsteps of suffering and self-sacrifice. Those are the only terms on which any are received as disciples of Christ. We understand the Scriptures to teach that during the millennial age there will be other terms of acceptance which God will offer to the world. But there are no conditions offered now other than those of becoming followers and disciples of Jesus, to walk as he walked.

The Apostle James intimates that temptations may overtake these

followers of Christ, into which they will fall as into a snare. As for an army, traps are set by the enemy, so the great Adversary sets traps and snares for us. He endeavors to misguide our minds and to lead us away from proper conceptions of truth and righteousness. We should be very careful to avoid his snares.

Temptation is not sin—every temptation, every trial, every persecution, every difficulty in life, permitted to come upon us who have made the covenant of sacrifice with the Lord, is intended to prove us, to test our love, to see whether or not our characters are fixed, rooted and grounded in righteousness and being built up in love. To realize this should put all these trials, difficulties and temptations in a new light before us, and greatly assist us in fighting a good fight, and in overcoming.

When we find ourselves suddenly in trials, we should say, If by these trials the Lord is proving my love and devotion to him, then, however trifling they may be, or however severe, I will diligently use them as favorable opportunities to demonstrate to my Lord the fullness of my love and devotion to him and his cause. I must fight a good fight against this thing—the world, the flesh or the Adversary—

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whatever it might be that brought the trials.

We can rejoice because we know that if we overcome under such trials our characters will make advancement towards crystallization. We can rejoice also because we know that the Lord would not let us fall into any temptation which he would not cause to work out for us a blessing if we are wholly loyal.

Let us dwell often upon the words of the apostles: "My brethren, count it all joy when ye fall into divers temptations." "Greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 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." "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"—if we are rightly exercised by these trials.—James 1:2; I Pet. 1:6, 7; James 1:12; II Cor. 4:17

"He That Endureth"

We are assured that those who love the Lord, and who because of this will receive the kingdom, will

be those whose love will have been tested by trials and temptations. Those who do not love the Lord with all their heart—in whom self, or some other idol, has first place—will be seduced by the world, the flesh, or the Adversary into some form of rebellion against the divine Word, or divine providences.

They will have schemes and theories which they will prefer to the Lord's plan. These, when analyzed, will usually be found to be based either upon selfishness, or upon ambition, or an evil spirit of envy or hatred. The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly. Like those who turned away from the Lord at the first advent, declaring, "This is a hard saying," they walk no more with him.

As there are some substances which are weak and brittle, so are there some which have fibre, strength, endurance. The Lord chooses for himself such characters as have the strong, enduring qualities—fortitude, patience and long-suffering. Some there are who walk close to the Lord, who will not be driven from him by any of the arts and wiles of the Adversary. They are such as are at heart fully the Lord's—not their own; they follow wherever the Lord may lead, because they have no will except the will of God. These will follow the Lord in the narrow way of trial, discipline and testings during the

present life, and by and by, as he has declared, "They shall walk with me in white: for they are worthy."—Rev. 3:4

He who escapes all trials, temptations and difficulties has every reason to doubt that he is really in relationship with God as a son. If he were a son, the Lord would surely find it necessary to give him trials and difficulties. If he does not have these, he should go to the Father and make sure that there is no impediment on his part—make sure that he has put himself in the proper place where he can be prepared for the kingdom. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Hebrews 12:6

All of us will rejoice when the testings are over and we are accepted as overcomers, to share with the Lord in his throne. But patience, trust and love must first do a refining work in our hearts, making us mellow, submissive and obedient to God. Let the good work go on! Let us rejoice if our trials have made us stronger in character, more humble and Christ-like, more aware of our blemishes and imperfections, more watchful and earnest in our endeavors to correct them as far as possible.

"Stepping Stones"

Even the conflicts in which we have had only partial victory may have resulted in blessings to us. Even in those experiences where

we have suffered absolute failure, there may be, through the humiliation and the pain of defeat, a strengthening of our character, a firm determination for greater watchfulness, and a more fervent prayer for the Lord's sustaining grace, the need of which has been more deeply impressed upon our hearts. Thus even failures may become "steppingstones" by which we rise toward God and heaven. Only through much tribulation shall we enter the kingdom of heaven at all.

If, therefore, the Lord's people find themselves involved in temptations, tribulations, instead of feeling downcast they are to rejoice and say, These are evidences that the Lord is preparing me for a place in the kingdom. This should give one courage to fight the good fight against the world, the flesh and the Adversary. The flesh is suffering; but the new mind, the new will, has the joy of the end result, and, therefore, the new creature can rejoice, knowing that these trials are not for his harm, but for his good.—I Pet. 4:12, 13

A Way of Escape

The Heavenly Father will, with every temptation provide a way of escape. Hence, when we find ourselves in difficulty, we are to say, The Heavenly Father is permitting this trial—the Lord Jesus will help me, and so I will rejoice in the fact that the Lord will not allow me to be overthrown; for he has prom-

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ised that all things shall work out for my good, because I love God and seek to know and to do his will.

As our text expressly says we are to count it all joy when we "fall" into temptations, but not when we "walk" into them. We are not to seek temptation. But if we fall into temptation we are to say, I have been striving against this thing, and the Lord has permitted it, and there must, therefore, come some blessing out of it for me.

Our joy is largely dependent upon our study of the Word, and our knowledge of the precious promises contained therein for those who overcome. The Lord wants those who will endure a great fight of afflictions, who will endure patiently, though the temptations continue long, and the tribulations become more and more severe. But if we should lose our faith, all our previous good resolutions and standing for what is right would not make us overcomers.

A Word of Warning

To those who are of this anointed company, and who are striving to attain the glory promised to the faithful followers of Christ, the Apostle Peter issues a very definite word of warning. In the opening chapter of his second epistle, he urges the church to add quality after quality of character, that thus they may be fitted for the glorious things that God has promised to the faithful. He specifies

faith as the primary qualification. To this he says that we are to add fortitude, knowledge, patience, self-control, godliness, brotherly-kindness, and a broad generous love for all mankind. The reason the Scriptures declare that our judgment will be according to our faith is that while in the flesh we shall never be able to perform works such as God could approve.

What God approves is the new creature. By exercising faith, and by demonstrating loyalty, these new creatures will be able to please him, and to work out the proper character as enjoined in his Word, developing the fruits and graces of the Holy Spirit. "If ye do these things," says the apostle, "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."

Faith is necessary all along the line. Without faith we could not have courage to go on. If we did not have faith what would be our source of encouragement? The "fall" mentioned in the text above quoted is evidently a fall from the position to which we have been invited. We were called to be joint-heirs with our Lord. If we are obedient to the Word of the Lord and are properly exercised by the experiences which are given us in the school of Christ, we shall gain his approval; for, faithful is he that hath called us. If there is a "fall" in our case it will be due

to failure to do our part. If we fail to cultivate character, we shall fail to gain the kingdom.

Among those who "fall" it will be more serious with some than others. Those who fail to go on will receive certain tests which will determine whether they will turn back to the world or will continue in the narrow way. Some will fail in that they will not manifest sufficient zeal. These will come through great tribulations. If by these experiences they are brought to a full loyalty to the Lord, they will be granted everlasting life; but not on so high a plane as if they had not failed in their manifestation of zeal for the Lord, and of faith, energy and perseverance in doing the Lord's will.

Again, from lack of zeal in the Lord's service or from cultivating a spirit of bitterness, one may deteriorate until he becomes an enemy of the Lord, loving sin rather than righteousness. As an opponent of God, such a one would suffer a complete fall. But those who have a temporary fall, and who

afterwards overcome in the trials which the Lord allows to come upon them, thus showing their loyalty to him, will be fully recovered. Those who fall utterly can never be recovered. Such will lose everything. They had sacrificed their human hopes before they could be accepted, therefore their falling away from this condition as new creatures will be hopeless.

The fall of such will be far worse than the fall of Adam, which resulted from having only limited knowledge and from lack of experience in the results of evil, for these have come to a clear knowledge of the truth and have experienced a share in the redemption. The falling away of such would mean a fearful looking for of judgment—destruction as enemies of God. Adam had only a small knowledge of the grace of God, and therefore is redeemed and will ultimately be restored if he will come into harmony with God. Dear brethren, let us take heed to our ways. Let us earnestly cultivate the fruits of the Spirit.

SPEAKERS' APPOINTMENTS

A. BOYCE		
Liverpool	May	11
C. A. CORNELL		
Luton	May	18
Portrush	May	24/26
Londonderry	June	1
G. A. FORD		
Letchworth	June	22

E. HALTON		
Portrush	May	24/26
T. R. LANG		
Portrush	May	24/26
J. LESLIE MC KEOWN		
Belfast	May	18
Portrush	May	24/26
Belfast	June	15

"Thou Knowest"

"I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation."
—Psalm 40:9, 10

FOR many of the Lord's people the beginning of a new summer season of the year means new experiences, most of which represent increased joys in the service of the Lord and in fellowship with their brethren. The larger conventions of the year are held during the summer months. It is a more favorable time for the distribution of free literature. Many take vacation trips which give them an opportunity to witness in additional communities. Will our activities and experiences this summer redound to the glory of the Lord? Certainly it is the heart desire of every consecrated child of God that this should be so.

The summer season follows closely the anniversary of Jesus' death and resurrection. At the Memorial Supper we have been reminded afresh of Jesus' faithfulness, and of the fact that his uncompromising witness to the truth led to his crucifixion. In partaking, of the emblems symbolizing his broken body and his shed blood we not only acknowledged what his death means to us as the Redeemer and Savior of the church and the world, but we also signified our desire to suffer and to die with him. And we meant this! We always do! But is that desire to die with Christ as overwhelming in our hearts a few weeks after the Memorial Supper as it was that night when, in partaking of the "bread" and the "cup" we renewed our consecration vows and our covenant of sacrifice?

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It is appropriate and stimulating to think of Jesus as our Exemplar at all seasons of the year, and one evidence of his unswerving faithfulness to his Heavenly Father is brought to our attention in our text. In this prophecy of Jesus' faithfulness he is represented as saying, "I have preached righteousness in the great congregation: lo, I have not refrained my lips." The "great congregation" mentioned here probably refers to the people of the entire Jewish nation, in contrast to merely the priestly class. In our own activities as ambassadors of Christ it would comprise the whole world of mankind.

That Jesus actually did "preach righteousness," the truth, throughout the nation came to light in a bold asseveration by the Master himself when he was on trial for his life. We read that "the high priest then asked Jesus of his disciples, and of his doctrine," his teaching. Jesus' reply was, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said."—John 18:19-21

Here is a marvelous testimony! Will we be able to give such a testimony as we near the end of the way? A serious weakness with most of us is to procrastinate. It is so easy to put things off. We know of various opportunities of service, but we wait for a more favorable time to avail ourselves of them. Today, we reason, it is too hot or too cold to put out tracts. Tomorrow it will be more temperate. This disposition to wait until a more favorable time to serve the Lord—along whatever line may be involved—could easily be continued throughout life. Indeed, some have testified that this has happened to them, and that finally, when they realize they have but a short time remaining his side the veil, they look back with regret upon the wasted years.

This was not true of Jesus. All Israel could testify that it was not true. As Jesus told the high priest, if he wanted to know what he had been teaching up and down the land, he had simply to ask the people. They heard me, and "they know what I said," said the Master. Will this be true of us? Do the people in our community know that our religious beliefs are different from theirs? Do they know that we do not believe the doctrine of eternal torture? Are we, like Jesus, declaring the loving-kindness of our God

in the "great congregation," or are we keeping it concealed within our hearts?

And we do have such a wonderful message! In this world of chaos and fear, of frustration and distress, we can tell the people about the "glorious majesty" of Christ's kingdom, and assure them that it is soon to be manifested in power and great glory, and that through its agencies peace and health and life will be assured to all mankind. How wonderfully such a message reflects the loving-kindness of our God!—Ps. 145:12

Servants

In the prophecy Jesus said, "I have not hid thy righteousness within my heart." This implies the possibility that such could be done. This statement carries different connotations, and one of them might well be the erroneous viewpoint that the Lord wants us to treasure up the truth in our hearts, using it principally as a power in our lives to help us make our own "calling and election sure." In a sense this viewpoint is true. Where it comes short of the full truth is in its failure to realize that the truth is most potent in molding our own lives into the character likeness of the Master when we are faithful in making it known to others. Certainly we are not developing into the image of Christ unless we are doing as he did, and he surely did not conceal the truth within his heart.

But this viewpoint, we think, is just one of Satan's misleading sophistries in his continuous effort to keep the people from knowing the truth concerning the loving-kindness of our God. Beginning soon after the apostles fell asleep, the Devil, the great deceiver, became successful in his efforts to distort the truth. After a few generations the "doctrines of devils" almost completely supplanted the real Gospel of the kingdom in the hearts and minds of the professed people of God. (I Tim. 4:1) Once this was accomplished, Satan was not concerned over how successfully these false teachings might be promoted.

When the end of the age came and the great truths of the divine plan were restored to God's people, with the error identified and exposed, those who received these great truths were enthusiastic in making them known to others. Again Satan endeavored to distort the message, and was successful in convincing many that there

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is no hope of life for those who do not subscribe to and support the teachings of a certain "channel." Satan wants those who adopt this distortion of truth to be active. The proclamation of such a distorted message helps to conceal the loving-kindness of our God.

But there are still thousands throughout the world who have not been deceived by the love-destroying "doctrines of devils." They still rejoice to know and believe that an opportunity for salvation has been provided for all during the times of restitution of all things," and that this was the glorious theme song of all God's holy prophets since the world began. These have kept free or have extricated themselves from human "channelism," and are insisting that every doctrine they accept and teach must be supported unequivocally by the unadulterated Word of God. Satan tries to deceive and entrap them, but the Lord sustains and keeps them so that they continue to hear the "joyful sound" of truth, and to walk in the light of his countenance.—Ps. 89:15

"Not Ignorant"

James wrote that if we resist the Devil he will flee from us. (James 4:7) But this does not mean that he will not come back and try again. At the beginning of his ministry Jesus resisted Satan, yet Satan later did all he could to discourage and destroy the Master. And so he does with us. He is the prince of darkness, and as such wants to keep the world in darkness. So, if he cannot succeed in blinding the minds of those who have the light of truth, then he employs devious methods to hinder them from actively proclaiming it. One of these is the deceptive idea that the Lord gave his people the truth to treasure up in their own hearts, and not to proclaim it to the world.

Another of Satan's methods to prevent the promulgation of the truth is to induce discouragement. He is quick to call attention to the meagre results of light-bearing, using the argument that if it were the Lord's will to spread the message there would be greater results. But Jesus did not say, "Let your light so shine before men if the results are good, otherwise hide your light under a bushel." Those who know the truth expect that the results of their activities in its service will be small. They know that it has required an entire age to find and prepare a "little flock" to live and reign with Christ, so it is not to be expected that suddenly large numbers will now

accept the truth and consecrate themselves to the Lord and to his service.

In this era of high tensions and nervous strains it is almost inevitable that at times minor misunderstandings will arise among the brethren. These little difficulties are not in themselves serious, but Satan is quick to seize upon them as something he can use to confuse and to discourage those involved, thus destroying their zeal for the service of the truth. Solomon tells us of seven things which the Lord hates. One of them is "he that soweth discord among brethren." (Prov. 6:19) Satan is the one most guilty of this, and he is quick to use whatever situations he can to do it.

But let us not be ignorant of Satan's devices, and thus play into his hands. If the slightest suggestion is brought to us concerning any brother or any sister, anywhere, which, if believed, would cause us to have a little less confidence in that brother or sister, let us not begin to wonder whether or not it is true. If we are reasonably sure that it is not true, then we should at once dismiss it from our minds. If we have a doubt, then we should go to the one involved and find out directly for ourselves. If we start asking others about it, we are helping to spread the rumor and getting second-handed opinions concerning the matter at issue. Besides, by following this unscriptural method we are co-operating with the Devil. He would like to have all the brethren lose confidence in one another, for then he would know there would be little activity in the proclamation of the truth.

Judge Not

If our hearts are right before the Lord, and we are sincerely and zealously doing all we can in the service of the truth and of the brethren, we will automatically conclude that others are doing the same. This in itself will be an encouragement to us. In this connection the important consideration is that the Lord knows what we are doing, and how sincere we are in doing it. This was a great consolation to Jesus, who stood alone in making his supreme sacrifice. He said, "I have not refrained my lips, O Lord, thou knowest." Although none was able to understand his position and the meaning of the great sacrifice he was making, Jesus was comforted by the realization that his Heavenly Father knew and understood.

And how precious this realization should be to us! Actually it

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should not matter at all what others are doing, or what they may think of our efforts. We should not endeavor to be men pleasers. We should not be faithful simply because we see others faithfully serving. The all important consideration to us should be that the Lord knows, for it is he whom we are serving, and it is his name we are endeavoring to glorify by our service.

To maintain this viewpoint requires faith, and yet if we are serving with any other thought in mind the Lord will not be pleased with our efforts. Jesus realized how important it was that the Heavenly Father knew of his faithfulness. Later, in his messages to the "seven churches" he emphasizes that he had similar knowledge concerning all his professed followers throughout the age. "I know thy works," he said to "the church of Ephesus," "and thy labor, and thy patience."—Rev. 2:2

To the "church in Smyrna" Jesus also said, "I know thy works." Likewise to the other five churches. See Rev. 2:9, 13, 19; 3:1, 8, 15. To "the church in Laodicea" (margin) Jesus said, "I know thy works, that thou art neither cold nor hot." We are now in the Laodicean stage of the church, so Jesus' indictment should be a matter of deep concern to us all. It applies, of course, to the church nominal as a whole. As individual members of the true church we can and should be different. But we cannot change the fact that the Lord knows our works.

This precious truth should be of great encouragement to everyone of the Lord's people, especially the isolated. There is a proper enthusiasm engendered in working with others. Brethren in an ecclesia who can work together in the ministry of the truth are highly favored. But in the Lord's providence many of his people are alone. There is no one to encourage them. In cases like this how sweet must be the words of Jesus, "I know thy works," I know you are using as much of your time, your strength and your means in my service as you possibly can. Yes, "I know thy works," and if you continue faithfully in the same zealous manner until your life is consumed, "I will give thee a crown of life."—Rev. 2:10

"I know thy works"—I know that deep down in your heart you would rather be serving me and serving my Heavenly Father than doing anything else. I know that at times you get discouraged, that your flesh becomes weary; but, knowing and understanding this,

I will give you comfort and courage for your every time of need.

Yes, "I know thy works"—thy "love, and service, and faith," and "patience." (Rev. 2:19) I know that even though you see little or no result from your sacrifices, you will continue to lay down your life in the service of the truth, for my sake, and because you know that it is the will of my Father and your Father that you should thus let your light shine.

Whether we are isolated workers or among those privileged to serve with others, it is equally true that the Lord knows the intents and desires of our hearts. Realizing this, can we, with confidence, go to our Heavenly Father as Jesus did, and say to him, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest."

Our faith assures us that the Lord does know, but are we glad to have him know? Are the little sacrifices we make from day to day to show forth his praises so absolutely the best we can do that when we hear the Lord say through his Word, "I know thy works," the realization of this knowledge encourages us, and we can respond in prayer, saying, Yes, Lord, I am glad thou knowest?

The Lord reveals that the "works" of the Laodicean church as a whole are neither hot nor cold. This suggests an attitude of indifference on the part of professed Christians as a whole. As individual followers of the Master in this Laodicean period of the church, this attitude of lukewarmness should not be true of us. However, this is undoubtedly one of the exacting tests upon all the Lord's people at the present time.

The Lord in his great kindness has given us to know the "mysteries of the kingdom of heaven"—the truth. (Matt. 13:11) Those who know the truth are the only ones who are in a position to declare the Lord's "faithfulness" and his "salvation." Are we doing it? Or are we just "churchgoers" who are rejoicing that we have a better understanding of the Bible and of God's plan of salvation than others? When we hear the Lord say to the Laodiceans, "I know thy works," do we rejoice in the knowledge that we are not among those whom he described as being "lukewarm," because we have not hidden the loving-kindness of God in our hearts?

Our responsibility in carrying out the terms of our covenant of sacrifice is to the Lord, not to the brethren. We can rejoice in this

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because we realize that when he says, "I know thy works," he knows us also—all our weaknesses, all the things which hinder us from being more active, all our handicaps. He also knows how earnestly we would like to do more to show forth his loving-kindness if we were able to do so. Our Heavenly Father knows this, and Jesus, our sympathetic High Priest and Advocate, also knows it. And we know that our acceptableness to God is not on the basis of what we accomplish in his service, but upon the sincerity of our desire to serve and praise him.

So when we go to our Heavenly Father and say, "O God, thou knowest," we can be assured that his reply is, Yes, my child, I do know. I know that today you did the very best you could. I know all about the situation which prevented you from doing more. In fact, I permitted it in order to see if you would be faithful in the little things that you could do, rather than to be enthusiastic simply because you could render some outstanding service for me.

When we say to our God, "Thou knowest," we also realize that he knows not only how zealously we have endeavored to serve him, but also the motive which prompted our zeal. If we are doing things in the Lord's service to be seen and known of men, we will be a little embarrassed to say to our Heavenly Father, "Thou knowest." And yet he does know; hence the importance of searching our hearts to make sure that they contain no selfish motives, no bitterness, no pride, no human ambition to "shine," but are filled only with love for God, for the brethren, and for all mankind.

We may speak "with the tongues of men and of angels," we may "give our bodies to be burned," yet if we have not love, these "works" will profit us nothing. (I Cor. 13) Did we witness to the truth today? Did we sacrifice time and strength and means in the Lord's service? Did we to any degree give our bodies to be "burned"? Good! And how reassuring it is to realize that tonight when we render up our account to God for the day we will be able to say with confidence, "O God, thou knowest." Yes, dear Heavenly Father, thou knowest that deep down in my heart, and filling my heart, is supreme love for thee, for thy truth, for thy cause, for thy people, and for thy human creation, redeemed by the blood of thy Son. And help me, dear God, that no seeds of selfishness, no roots of bitterness, and no unholy ambitions, may ever be permitted

to enter and, even to the slightest degree, displace my love for thee and my desire to glorify thy name.

While the month of May opens a new vista of experiences as we enter the summer season, in reality this is true of every day. Our "summers" will be more blessed and our "winters" not so long if we continue faithfully serving the Lord "just for today." So, while we did our best today, perhaps tomorrow we can do just a little better. Let us try! Let us endeavor tomorrow to be a little kinder, a little more thoughtful of others, a little more patient, and a little more fully controlled by love. And, of course, a little more self-sacrificing in showing forth the praises of our God.

And then again tomorrow night, when we once more go to the throne of heavenly grace to obtain mercy through Christ, and to obtain strength for our every time of need, we can add, in the words forecast of Jesus, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest."

"What I Have Said"

*"The High Priest asked of Jesus Christ
Concerning doctrine that he taught.
Our Lord replied, Why ask thou me?
Ask them who listened to my word.
Behold, they know what I have said;
For I have in the temple taught,
And in resort and synagogue.
In secret I have nothing said."*

—John 18:20, 21

"Thou Knowest, Lord"

*"O, Lord thou knowest thy righteousness
Within my heart I have not hid.
Indeed I have preached righteousness
Unto the congregation great.
"My lips have not refrained to speak,
Thy loving-kindness not concealed;
Thy faithfulness I have declared
And thy salvation and thy truth."*

—Psalm 40:9, 10

LETTERS OF APPRECIATION

Problems Illuminated

Dear "Frank and Ernest": It would please me to accept your kind offer of the booklet, "Father Son, and Holy Spirit." May I take this opportunity of telling you how much I enjoy your programme each week. Many problems have been clearly illuminated for me. Many thanks, and may God continue to be with you. Yours in Christ Jesus. England

Blessed

Dear "Frank and Ernest": It gives me great joy to write these lines to let you know how much I have been blessed by hearing your radio programmes. I have already had one of your booklets, and was very much inspired and blessed by reading it. Now I shall be very glad to have your publication, "Armageddon Then World Peace." I pray that the Lord will richly bless you in your ministry. Yours in Christ Jesus.—South Africa

Comforted

Dear "Frank and Ernest": I write you these few lines to let you know how much I look forward to receiving The Dawn Magazine each month. It has been a great comfort to me, and has enabled me to know God's plan, his love and his mercy. The Dawn

has helped me to understand the Bible. God bless you for making it possible for me and many others to know the truth, which we never would have learned otherwise. I know that God will be with you always in serving him.—England

A Wheel Chair Listener

Dear Sirs: Would you kindly send me a free copy of your book, "God and Reason." I will greatly appreciate it. I am a wheel-chair victim, and my husband and I are great believers in God. We are elderly and do much reading. We listen to you on Sunday mornings and enjoy your talks immensely. Thanking you so kindly.—Canada

Loves the Pure Truth

Dear Friends: Through a friend I have received and read the book, "The Grace of Jehovah." I love it! It presents the message as I believe it. My mother had "Studies in the Scriptures" sixty years ago, and now I want a copy of "The Divine Plan of the Ages." May God continue to bless you.—Arkansas

A Different Book

Dear Friends: Please send me the booklet entitled, "When a Man Dies." I listen every Sunday to your fine broadcast, and enjoy it so much. You explain everything so simply that one cannot help but

know their Bible better. With The Dawn Magazine and booklets I have received, my Bible seems a different book. I can now understand it much better. May God bless you in your work.—Maine

Wants Twenty Copies

Dear "Frank and Ernest": Thank you very much for sending me your booklet, "God and Reason." Having studied the booklet, I showed it to some friends. We were all so glad, that we decided to write for twenty more copies for distribution among other friends. If the booklet is also published in German, kindly send me two copies. Enclosed you will find two addresses to which I would like you to send The Dawn Magazine for the year commencing January 1, 1958. Awaiting your good news, I am, your friend.—Denmark

Something New

Dear Brethren in Christ: On a certain occasion, providentially, there came into our hands the booklet, "Hope Beyond the Grave." After reading it we passed it on to a friend. Since then we have meditated on its contents. This booklet contains something heretofore unknown to us—something very extraordinary. We found in it something which we do not remember hearing in any of the various churches. It abounds in the thought of an existence beyond the grave which is entirely different

from what we had previously understood. Having such a limited understanding we wish to make a study of this in order to pass on the same knowledge to other friends. We are therefore asking for another copy of "Hope Beyond the Grave." Your brethren in the love of Christ.—Spain

Saw Advertisement

Dear Sirs: I have read "The Divine Plan of the Ages," and "Behold Your King." I am now reading The Dawn Magazine. I would like to express my thanks for these books. My wife passed away last July, and since reading these books I have a much better outlook on both the present and future life. I surely am thankful that I saw one of your advertisements in the newspaper. Thanks very much.—Missouri

Convinced

Dear "Frank and Ernest": Your booklet, "Creation," has changed my whole outlook on the origin of man. I am now convinced that God created the universe and man, as stated in Genesis. I have recently been converted and the simple truths stated in the Bible have become vividly clear. "Creation" helps a great deal in the understanding of the beginning of the earth. It leaves me in great awe of the Creator. I would like you to send me a sample copy of The Dawn Magazine. Yours faithfully.—England

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON			TRACY S. BUNDY		
Paterson, N. J.	May	4	Albany, N. Y.	May	11
SAMUEL BAKER			ALFRED BURNS		
New Bedford, Mass.	May	1, 2	La Salle, Ill.	May	4
Providence, R. I.		4	CHARLES M. CHUPA		
New London, Conn.		5	Adrian, Mich.	May	11
New Haven, Conn.		6	BERTRAM COOPER		
Waterbury, Conn.		7, 8	Phoenix, Ariz.	May	11
Hartford, Conn.		9	JENS COPELAND		
Scarsdale, N. Y.		12	Zephyrhills, Fla.	May	25
Poterson, N. J.		13	THOMAS C. FAY		
Rutherford, N. J.		14	San Francisco, Calif.	May	11
New York, N. Y.		18	IRVING C. FOSS		
Catawissa-Quakake, Pa.		25	Ventura, Calif.	May	11
Wilkes Barre, Pa.		26	Santa Ana, Calif.	May	25
Hazleton, Pa.		27	THEODORE HACK		
Reading, Pa.		28	Milwaukee, Wis.	May	11
Pottstown, Pa.		29	LEVI JACOBS		
NICK BARACOS			Groton-New London, Conn.	May	17, 18
East Liverpool, Ohio	May	11	STANLEY W. JEUCK		
Akron, Ohio		18	Lakeland, Fla.	May	11
KING BARRETT			EDMUND JEZUIT		
Fallon, Nev.	May	1, 2	Covert, Mich.	May	18
Salt Lake City, Utah		4	DANIEL KAZIAK		
Ogden, Utah		5	Flint, Mich.	May	4
Laramie, Wyo.		6, 7	ARTHUR H. KRUMPOLT		
Denver, Colo.		8, 9	York-Lancaster, Pa.	May	4
Lincoln, Neb.		11	C. STUART LIVERMORE		
La Salle, Ill.		12, 13	New Haven-Waterbury, Conn. ..	May	18
Toledo, Ohio		15	LUDLOW P. LOOMIS		
Rochester, N. Y.		18	New Brunswick, N. J.	May	4
Syracuse, N. Y.		19	Baltimore, Md.		11
Pulaski, N. Y.		20, 21	EDWARD G. LORENZ		
Albany, N. Y.		22	Detroit, Mich.	May	25
New York, N. Y.		25	Flint, Mich.		27
Paterson, N. J.		27	Saginaw, Mich.		28
JULIUS BEDNARZ			JOHN Y. MAC AULAY		
Aurora, Ill.	May	11	Tehachapi, Calif.	May	1
WALTER BLICHARZ, JR.			Bakersfield, Calif.		2
Toledo, Ohio	May	18	Fresno, Calif.		4, 5
FRED A. BRIGHT			Mariposa, Calif.		6
Wilmington-Seaford, Del.	May	11	Sonora, Calif.		7, 8
J. BURTON BROWN			Stockton, Calif.		9, 11
Santa Cruz, Calif.	May	17	Sacramento, Calif.		12, 13
San Jose, Calif.		18	Antioch, Calif.		14
DAVID A. BRUCE			Oakland, Calif.		15
Whittier, Calif.	May	18	San Francisco, Calif.		16, 18

SPEAKERS' APPOINTMENTS

Palo Alto, Calif.	20
San Jose, Calif.	21, 22
Santa Cruz, Calif.	25
Asilomar, Calif. May 29-June 1	
CLIFFORD E. MILES	
Chico, Calif. May	4
MARTIN C. MITCHELL	
Washington, D. C. May	4
NICK MOLENAAR	
San Diego, Calif. May	11
DANIEL J. MOREHOUSE	
Minneapolis, Minn. May	11
GUSTIN P. OSTRANDER	
Withee, Wis. May	1, 2
Minneapolis, Minn.	4
Havre, Mont.	6, 7
Kalispell, Mont.	8
Spokane, Wash.	11, 12
Wenatchee, Wash.	13, 14
Seattle, Wash. May 15, June 3, 4	
Victoria, B. C. Can. May 20-22	
Duncan, B. C. Can.	23-25
Nanaimo, B. C. Can.	26
Vancouver, B. C. Can.	27
Langley Prairie, B. C. Can.	28
New Westminster, B. C. Can.	29, 30
Bellingham-Lynden, Wash. .. June	1
H. W. OSTRANDER	
Sonora, Calif. May	18
HARRY PASSIOS	
Erie, Pa. May	18
Monessen, Pa.	25
ERNEST K. PENROSE	
Erie, Pa. May	18
WILBUR N. POE	
Piqua, Ohio May	4
GILBERT L. RICE	
Riverside, Calif. (Morn.) May	18
Ontario, Calif. (Aft.)	18
NORMAN F. RICE	
Yuma, Ariz. May	11
W. W. RYBA	
London, Ont. Can. May	11
ALBERT SHEPPELBAUM	
Gary, Ind. May	18
MICHAEL A. STAMULAS	
Reading, Pa. May	4
J. I. VAN HORNE	
Duquesne, Pa. May	4
Cleveland, Ohio	18
FELIX S. WASSMANN	
Rochester, New York May	18
GEORGE M. WILSON	
Phoenix, Arizona May	23
Los Angeles, Calif.	25

Asilomar, Calif. May 29-June 1	
W. N. WOODWORTH	
Boston, Mass. May	4
Piqua, Ohio	10
Columbus, Ohio	11
Cincinnati, Ohio	12
ERNEST G. WYLAM	
La Salle, Ill. May	18
Champaign, Ill.	19
Mattoon, Ill.	20
Lawrenceville, Ill.	21
CHRISTIAN W. ZAHNOW	
Kansas City, Mo. May	3, 4
Topeka, Kans.	6
Wichita, Kans.	7
Enid, Okla.	8, 9
Oklahoma City, Okla.	11, 12
Tulsa, Okla.	13, 14
Stigler-Muldrow, Okla.	15-18
Muskogee, Okla.	19
Durant, Okla.	20
Ft. Worth, Tex.	21
Weatherford, Tex.	22
Lampasas, Tex.	23
Gustine, Tex.	25
Austin, Tex.	26
San Antonio, Tex.	27, 28
Houston, Tex. May 30-June 1	

ALLENTOWN CONVENTION SPEAKERS

Brothers Samuel Baker; King Barrett; Arthur H. Krumpolt; Raymond J. Krupa; and Felix S. Wassmann.

CHICAGO CONVENTION SPEAKERS

Brothers W. A. Baker; Eugene Burns; Lyle Cook; Peter Kolliman; Edward G. Lorenz; Martin C. Mitchell; Arthur Newell; Kenneth Rawson and C. A. Sundbom.

PHILADELPHIA CONVENTION SPEAKERS

Brothers Eugene Burns; R. E. Mitchell; C. R. Weida and W. N. Woodworth.

HOUSTON CONVENTION SPEAKERS:

Brothers J. W. Broome; N. A. Coats; J. A. Meggison; D. D. Morse; G. B. Wilmott.

KANSAS CITY CONVENTION SPEAKERS:

Brothers E. J. Borowiec; J. A. Meggison; W. A. Pardue; C. W. Zahnow.

VANCOUVER CONVENTION SPEAKERS:

Brothers H. Burdett; M. Chandler; Thomas Fay; Frank French; Hugh Hanham; A. Hawkins; L. Kirkham; G. P. Ostrander; W. Price; Gilbert L. Rice; and T. Smith.

WALLINGFORD CONVENTION SPEAKERS:

Brothers Samuel Baker; Eugene Burns; George M. Jeuck and Tom Kwiatkowski.

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.

KANSAS CITY, MISSOURI, May 3, 4—World War II Memorial Building (second floor), Linwood Boulevard and The Paseo. Mrs. C. Nagel, 4309 Flora Avenue, Kansas City 4.

PIQUA, OHIO, May 4—YWCA Building, 418 N. Wayne Street. Mrs. Eva Peddemors, 222 Walker Street.

ALBANY, NEW YORK, May 11—YWCA Building, 5 Lodge Street

COLUMBUS, OHIO, May 11—Women's Benefit Association, 53 East Gay Street. Mrs. Josephine Ewing, 273 South Algonquin Avenue.

MINNEAPOLIS, MINNESOTA, May 11—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, May 11—Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

WALLINGFORD, CONNECTICUT, May 11—Masonic Temple, South Main Street. Mrs. S. Wawrzyniak, 49 Scrub Oak Road, North Haven 2, Conn.

VANCOUVER, B. C. CANADA, May 17-19—Vancouver East Community "Y" 788 Commercial Drive, corner of Adanac. Mrs. W. A. McNee, 6569 Argyle Street.

CLEVELAND, OHIO, May 18—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, South Euclid, Cleveland 21.

ERIE, PENNSYLVANIA, May 18—YMCA Building, 31 West 10th Street. Mrs. John Karr, 1217 German Street.

PHILADELPHIA, PENNSYLVANIA, May 18—YWCA Building, 2027 Chestnut Street. Mrs. O. R. Barrall, 42 Fairfield Road, Haverstown, Penna.

ROCHESTER, NEW YORK, May 18—Todd Hall, YMCA Building, 100 Gibbs Street. Mrs. Ann Farnuto, 79 Fairgate Street.

DETROIT, MICHIGAN, May 25—Maccabees Building, Woodward Avenue at Putnam. Mr. Daniel Kaziak, 20171 Binder Avenue.

SAN FRANCISCO, CALIFORNIA, May 29-June 1—Asilomar Convention Grounds. Miss Nannette Kiddoo, 365 Ninth Avenue, San Francisco 18.

CHICAGO, ILLINOIS, May 30-June 1—Masonic Temple, 912 North La Salle Street. Mr. Albert Sheppelbaum, 5739 South Normandy Avenue.

HOUSTON, TEXAS, May 30-June 1—Ben Milam Hotel, Texas and Crawford Streets. Mr. J. H. Gilliam, 1513 W. 34th Street. Houston 18.

ALLENTOWN, PENNSYLVANIA, May 31, June 1—Odd Fellows Hall, 118 N. 9th Street. Mrs. O. D. Deifer, 747 E. Wyoming Street.

TACOMA, WASHINGTON, June 8—YWCA Building, 401 Broadway. Mrs. R. E. Sweet, 104 East Linden Street, Tacoma 4.

JACKSON, MICHIGAN, June 15—YWCA, 298 West Michigan Ave. Mrs. L. M. Crawford, 322 N. Dwight Street.

BOSTON, MASSACHUSETTS, June 21, 22—Saturday afternoon service at the Cathedral of the Pines. Rindge, New Hampshire. Evening service in Westford, Massachusetts. Sunday services will be held in Sheraton Plaza Hotel, 138 St. James Avenue. Miss Helena Buravich, 130 Circuit Road, Medford, Massachusetts.

CHARLOTTE, NORTH CAROLINA, June 21, 22—Harding High School, 329 Irwin Avenue. Mr. William E. Roach, 224 Grandin Road.

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

TARNOPOL, SASK. CANADA, July 12, 13

BLOOMINGTON, INDIANA, August 2-8.

BIBLE PROPHECY BOOKLETS

Israel in History and Prophecy—64 pages, 10 cents.
 Christ's Thousand-Year Kingdom—64 pages, 10 cents.
 Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—10 cents.
 God and Reason—96 pages, 10 cents.

DOCTRINAL BOOKLETS

Reincarnation vs. Resurrection—32 pages, 5 cents.
 Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cts.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

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

IN FOREIGN LANGUAGES

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

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

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

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

GREEK: The Divine Plan of the Ages; The Time Is at Hand—50 cents. "Behold Your King"—25 cents. Hymns of Dawn, without music—25 cents. God and Reason; Hope Beyond the Grave; Creation—10 cents.

DANISH: God and Reason—10¢. Hope—5¢. Manna—50¢. It Shall Come to Pass—10 cts.

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

ROUMANIAN: Where Are the Dead?—10¢.

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

HEBREW: God's Plan in Brief—75¢.

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

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

SWEDISH: God and Reason—10¢ Armageddon, Then World Peace—5¢.

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

DAWN PUBLICATIONS, East Rutherford, N. J. Orders not acknowledged unless requested.

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