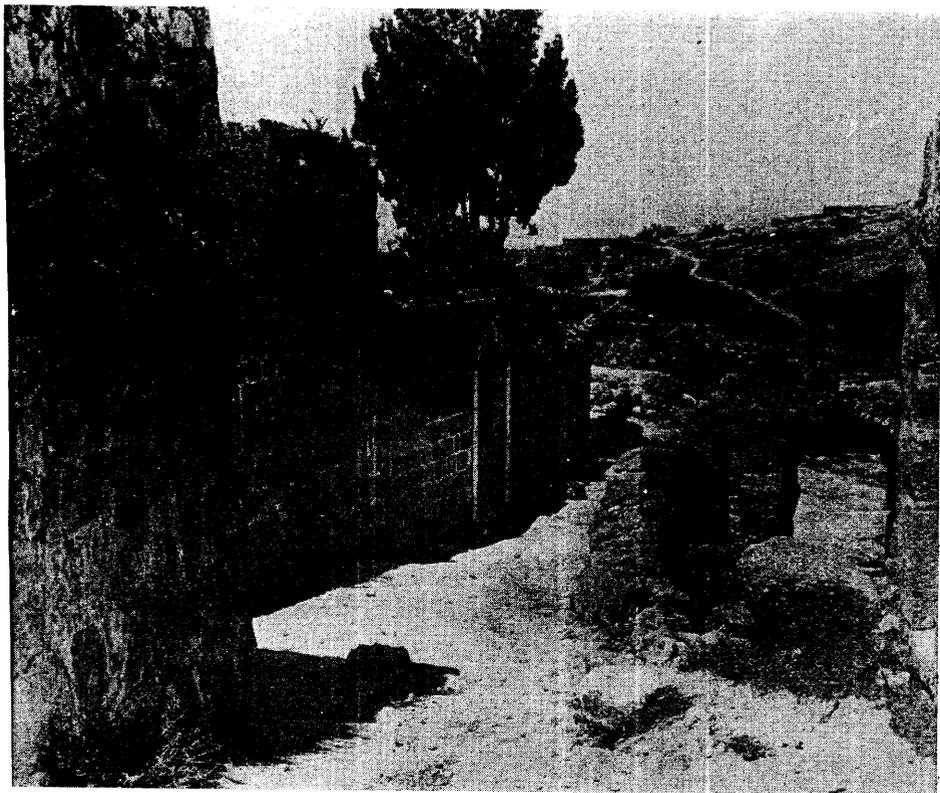


THE DAWN



A HERALD OF CHRIST'S PRESENCE
OCTOBER 1948

The Message on The Air

THE "Frank and Ernest" radio programs are now heard in most sections of the United States and Canada, but there are still territories not being reached by the message, and we are investigating the possibilities of putting the programs on in some of these. If you live where the "Frank and Ernest" broadcasts cannot be heard, and would like to cooperate to get the message on the air in your territory, let us know. In writing please advise which radio station, or stations, serve your community best, and furnish any other information which you think may be helpful. Address your letter to The Dawn, Radio Department, East Rutherford, New Jersey.

For the encouragement of the friends we are happy to advise that within the last three months the following stations have been added to the list of those broadcasting the kingdom message; KAVE, Carlsbad, N. M.; WCVI, Connellsville, Pa.; CJOY, Guelph, Ont., Can.; WMOX, Meridian, Miss.; WKAT, Miami Beach, Fla.; WPFB, Middletown, Ohio; WMUS, Muskegon, Mich.; KVOE, Santa Ana, Calif.; CJOR, Vancouver, B. C., Can., and WATR, Waterbury, Conn.

We are also pleased to announce that the Frank and Ernest programs are now being carried on the California Rural Network. (See Broadcast Schedule, page 47.) In addition, a thirty-minute lecture is broadcast every Sunday at 5:00 P. M. by G. Russell Pollock, on the same stations, with the exception of Santa Ana. A news broadcast, "Highlights of Dawn," can also be heard on all the California Rural Network stations listed, on Saturday afternoons.

THE DAWN

A HERALD
OF CHRIST'S PRESENCE

Vol. XVII, No. X

OCTOBER 1948

One Dollar a Year

OUR COVER PICTURE

A WINDING street through the heart of Bethany, a village on the southern slope of Olivet. Bethany was the home of Mary, Martha, and Lazarus, and the building on the left is reputed to be the house in which they lived. It was near this spot that Lazarus was awakened from the sleep of death, as an illustration of the coming forth from the tomb of all who are asleep in death. Photo by Adelbert Bartlett.

RECORDINGS FOR HOME USE

OUR first series of home recordings are being enjoyed by many of the friends. It is known as "The Kingdom Series," and consists of six double-faced twelve-inch records—a biblical dialog on one side and a hymn on the other. Please see former announcements for further details. The set is priced at \$6.00, including Federal tax—album fifty cents additional; single records, \$1.20.

In Canada

These home recordings are available in Canada through our Canadian Branch, Lincoln House, 442 Sherbourne Street, Toronto, Ontario. On account of Customs charges the price in Canada is \$7.50 for the set of six—album fifty cents additional; single records, \$1.35.

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A Congressional Record

FROM now until election time in November we will be hearing much about the accomplishments of Congress. The Republicans will be praising what has been done by their representatives, and the Democrats will be insisting that had it not been for the Republicans some really worthwhile laws would have been put on the statute books. But regardless of these claims and counter claims the offering of a significant prayer recently by the Senate chaplain is worthy of mention. It was not the ordinary sort of prayer that is offered in governmental circles, for the nature of it was such that should it be answered it would revolutionize the thinking of our lawmakers and go a long way toward solving the problems of the world. In this prayer the Rev. Peter Marshall said:

“O God our Father, we pray that the people of America, who have made such progress in material things, may now seek to grow in spiritual understanding, for we have improved means but not improved ends. . . . We need thy help to do something about the world’s true problems—the problem of lying, which is called propaganda; the problem of selfishness, which is called self-interest; the problem of greed, which is often called profit; the problem of license, disguising itself as liberty; the problem of lust, masquerading as love; the problem of materialism, the hook which is baited with security.”

Could it be that the association of Rev. Marshall with the United States Senate led him to the conclusion that propaganda is another name for lying; that the great cry for liberty by all parties is expressive largely of a pentup desire for license to do anything which one’s fancy may dictate; and that the great desire for security evidences a lack of faith in God’s overruling care, a lack which is described by the term materialism? It would seem so.

Yet is it not true that this very lack of faith prevents the world from adopting a program of honesty and unselfishness which is suggested in this remarkable prayer? Are the governments of the world prepared to tell only the truth in their information services? The Rev. Marshall evidently thinks that even the propa-

ganda of the United States Government is often tinged with falsehood. When we consider the implications of this prayer, and reflect upon the great need for the moral and spiritual reform which it calls for, it helps us to realize that the only way it can be answered is through the establishment of Christ's kingdom. And that kingdom will be established. It will be established upon the ruins of the present governments of earth—governments which are going into ruin because of the selfishness, materialism, deceit, and unrighteousness upon which they operate. The Rev. Marshall expressed the sentiments of Jesus' prayer when he taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

This Material World

SCIENCE continues its attempts to dig below the surface of the physical universe, and as it does, it turns up more and more mysterious matters. One of the latest of these is what has tentatively been called the "neutrino." It is admitted that no one has ever seen neutrinos, nor any definite trace which they have left behind; nevertheless it is now considered certain that they exist. And just possibly, science agrees, they may turn out to be the most important things in the physical universe.

Neutrinos, it is thought, are perhaps two-thousandths the mass of an electron, and have no electrical charge by which they can be influenced electrically. They pass right through matter as if it were not there. Physicists have calculated that it would take a lead shield two hundred million million miles thick to stop speeding neutrinos. All of this is interesting, though still in the realm of theory.

As the scientists tell us about these wonderful discoveries it makes us realize how very much there is to this material world which cannot be seen with the naked eye. We are reminded in this connection of what the Bible tells us about the resurrection of Jesus, and of his ability to be present with his disciples without their being able to see him. The Bible tells us that on one occasion he entered the room where they were staying while the door was closed and locked. We still can't explain how this was done, but with the knowledge that there are elements in the physical world

that can pass through a heavy shield of lead, it is not hard to believe that the One who helped to create all things, hence would understand all the laws governing matter of every kind, would be able to accomplish feats which the Bible ascribes to Him. Faith, in other words, may have reason as a foundation.

Is America Becoming Catholic?

THE Roman Catholic Church in the United States is not standing still, reports *Time* magazine. The 1948 Official Catholic Directory shows that the number of Catholics in the United States increased 807,524 during 1947. The number of converts to Catholicism was record-breaking—a total of 115,214. This means that the increase by birth was something less than 700,000. These figures sound impressive, but the report does not reveal that the increase of membership in the church, both through births and conversions, has not kept pace with the increasing population of the country. In New York City alone, for example, the population has increased 1,000,000 since the close of the war. In other words, the Catholic Church in America is not becoming a larger minority.

Offsetting the gains in membership in America has been the loss of membership in many European countries; and where actual membership has not decreased, there has been a loss of full obedience to the church; as, for example, in Italy, where 8,000,000 defied the anathemas of the church by voting the communistic ticket in their last election. Wherever Communism spreads and the lands of the nobility and the church are divided among the peasants, confidence in the church begins to wane.

But the Catholic Church is not alone in its losing struggle to convert America and the world. The last hundred years have witnessed the most gigantic missionary efforts by all churches that were ever undertaken. But despite these efforts, while the number of Japanese, Chinese, and Hindus converted to Christ has increased, the heathen population of the world as a whole has more than doubled, and professed Christian countries have become almost entirely pagan and godless. High prelates of the Church of England, for instance, now admit that Great Britain is no longer a Christian country.

To all who think seriously, this raises an interesting question

—in fact, it raises several questions. Does it mean that Christians have failed in what the Lord wanted them to do, and if so, does it mean that the Lord has failed to carry out his plan on behalf of the world? Or, if we conclude that it would be impossible for God to fail, does it mean that his professed people have had a mistaken understanding of what he wanted them to do? It is this last question that should be answered in the affirmative. The professed churches of Christ, both Catholic and Protestant, have indeed been undertaking to do something which God did not authorize, hence their mounting failures.

It is true that Jesus commanded his followers to go into all the world and preach the Gospel and to make disciples from among all nations, but it was not expected that all nations would by this method be converted to Christ. The Apostle James, speaking at the first church conference ever held—which was at Jerusalem a few years after the death and resurrection of Jesus—explained that the proclamation of the Gospel to Gentiles was for the purpose of gathering out from them a people to be associated with Christ as joint-heirs in his future kingdom—a “people for his name,” is the way the apostle states it. It was to be subsequent to this, he explained, that all the Gentiles would be given an opportunity to accept Christ and live.

There is much said in both the Old and New Testaments concerning the setting up of a divine rulership in the earth, in the hands of One whom the Scriptures designate as the Messiah and King of both Jews and Gentiles. Shortly after the twelve apostles appointed by Jesus died, the professed church of Christ began to get the idea that God wanted them to set up his kingdom for him, so gradually the church-state systems, first of Rome, and then of all Europe were formed. These were looked upon as Christ’s kingdom, established in fulfilment of the promises of the Bible; but in reality they were nothing more than counterfeits of that kingdom. Because of this they were doomed to failure—a failure of man-made institutions—not of the plan of God.

The real kingdom of God is yet to be manifested to the world. In that kingdom the ruler will be, not the corrupt civil governments of Europe, but Jesus, and associated with him those who throughout the present age have followed faithfully in his footsteps of sacrifice and suffering. These will share his kingdom glory, not because

they have been either Protestants or Catholics, but because they have been obedient to the Word of God no matter what the cost may have been. There have been a few such faithful Christians in every part of the age, but they have not been recognized by the world nor by worldly churches. Often they have been branded as heretics and persecuted. Some have been thrown to the lions, some have been burned at the stake, and others have suffered the horrors of the so-called "holy inquisition." The world has despised and oftentimes hated these faithful followers of Jesus, but God has loved and cared for them, and in the first resurrection they will be exalted to glory with Jesus, and will reign with him a thousand years.

During that thousand years the world will actually be converted to Christianity—and it will be a true conversion. Jesus will be accepted and honored as The Prince of Peace. This means that God's promises concerning a time when the nations will beat their swords into plowshares and their spears into pruninghooks will come true. The earth will then be filled with a knowledge of the glory of God, and the people will learn to know him as a God of love.

How different that will be from erroneous conceptions of God which have come down to us from the Dark Ages! No longer will the people be told that God intends to torture unbelievers forever in a fiery hell. No longer will they be told that he intends to punish them in purgatory. Through the Prophet Isaiah the Lord tells us that the people's fear toward him is "taught by the precept of men." (Isa. 29:13) Human wisdom has erroneously decided that the only way to induce people to believe in Jesus and practice righteousness is to frighten them with the threat of hell-fire. Human wisdom has not yet learned that love is a more powerful influence than fear, that stony hearts melt under the warmth of the true Gospel of love, while millions are made atheists by the God-dishonoring teaching of eternal torment.

What rejoicing there will be when the news is flashed around the globe that millions are daily turning to Christ, that nations are adopting the way of love instead of hate; and that the resources of the earth are being used to provide the blessings of life rather than the sinews of war. This is the bright prospect held out to us in the Word of God. Shall we not, then, continue to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Poverty of the English Church

THERE are many trouble spots in this world of distress, such as Germany, Greece, Palestine, and China. What happens politically and internationally makes top news, but in addition to that which appears on the surface, other things are occurring which perhaps are more significant in revealing the causes of world change than some of the items which make up the daily headlines. For example, the report of a financial crisis in the state church of England. This situation was publicized recently in connection with what is known as the Lambeth Conference—a conference which is attended by the bishops of the church from all over the world.

It has been eighteen years since the last Lambeth Conference was held. The outlook at that time for the church was very bright. There was, as the church then viewed matters, every prospect of a militant Christian revival, and the finances of the church enabled it to face the future as one of the richest church organizations in the world. But in the eighteen years since, the situation has changed radically, for this year the Lambeth Conference met against a background of crisis. Church membership has fallen off to an alarming degree, and the financial position of the church is desperate. The report reveals that the church faces a deficit of approximately five million dollars on a single year's operation.

When we learned that the Laborite Government of Great Britain nationalized the railroads, few of us thought of it in terms of how it would affect the church, but now it is reported that this has cost the church nearly a million dollars a year in dividends. Now church leaders are telling the public bluntly, "The church is yours. It cannot go on serving you unless you are prepared to maintain it." In reply to this a churchwarden in London expressing the viewpoint of many of the lay members of the church said,

"Why should the church call on the people before it puts its own house in order? First let the church's income be shared equally among all the priests in a Christian way. Then we will give. Let the bishops hand over their palaces, forgo all income over five hundred pounds a year. . . . Skim the cream from the fat livings and use all this surplus to raise stipends, house the clergy properly, and put everything in order. Then, and only then, should church-goers be called upon to give more."

News items of this sort are most revealing. They are important underlying causes of the world-shaking changes which are going on all around us, for they indicate that churchianity no longer holds a commanding position in the viewpoint and conduct of the people. This apparently is particularly true in Great Britain, a country which in the past has been among the world's most religious, and where even today a state church nominally still exists. With this waning interest in churchianity an increasing loss of confidence is automatically developing in the moral and ethical standards of the church, both among individuals and in governmental circles. Thus a state of moral anarchy is developing throughout the whole world. In the Bible these moral and spiritual restraints are symbolized by the heavens, and Jesus said that at the time of his second presence the powers of the heavens would be shaken, and it is given to this generation to witness the fulfilment of this prophecy.

World Fight on Mental Illness

WORLD educators and scientists met in London in August for a world federation for mental health. This gathering was sponsored by the International Committee for Mental Hygiene, and the first meeting was held on August 11. Many leading United States educators, psychiatrists and sociologists attended the conference. This voluntary international body represents the first large world mobilization of all the forces concerned with mental health. Hundreds of delegates participated, representing thirty-seven nations.

The urgency for such a conference is revealed in statistics pertaining to the mentally ill. In America, for example, the most favored of all lands on the earth today, one out of every seventeen is psychotic, either confined in institutions or belonging in them. This represents a total of 8,000,000 persons suffering from some form of acute mental illness. These figures come from the office of the United States Surgeon General. One out of every ten persons, it is claimed, will spend some part of his life in a mental hospital, which means that 14,000,000 persons now living in the United States will be hospitalized for mental illness one time or another. Of all hospital patients in this country, half are in nervous or mental hospitals.

Naturally the proportion of mental cases in other countries, especially those which have suffered most from the ravages of war, is far greater. Many of those who attended the London conference in August believe that this condition of things has much to do with the increasing misunderstanding among world powers, hence is a potent contributing factor leading to war. They have hope that some way will be found to apply the science of psychiatry in the realm of world diplomacy and thus assist the various nations to obtain a better understanding of one another. This is indeed a noble objective, and one for which we can all wish success.

Surely the world is in need of the services of the Great Physician, the One whom the Scriptures declare will heal all diseases. It is odd, though, that so many, even among the so-called thinkers, still continue blindly to insist that the world is steadily progressing to ever greater heights of culture and civilization, when the facts are that within another hundred years or so at the present rate of disintegration, almost the entire race will be insane. Surely the theory of human evolution does not hold out much hope for the world today!

And this emphasizes again that the only hope for the world is the establishment of Christ's kingdom. According to the prophecies of the Bible the time has come for just that to occur, not by human effort, but by divine intervention and power. That kingdom, according to God's own promises, will solve all the problems of distressed humanity, including that of mental illness. To appreciate fully the beauty of this divine plan for the human race it is essential to accept the scriptural fact of man's fall into sin and death, the redemptive work of Christ, and God's plan to restore the human race to its lost edenic estate through the administration of Christ's kingdom.

Peacetime Conscription

ONE of the laws passed by the last session of Congress will have more serious consequences for hundreds of thousands of the nation's young men than the high cost of living. We refer to peacetime conscription. Having helped to fight two global wars in order to prevent European dictatorship from fastening its fangs upon

(Continued on page 48)

Your Questions—Scripturally Answered

THIEVES IN PARADISE

“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”—Luke 23:42, 43

How do you harmonize your idea that the dead are asleep with this statement that the same day the thief died he would be in paradise?

THE harmony of the Bible is beautiful when rightly understood. The scripture quoted above has been greatly misunderstood. The record of I Corinthians 15:3, 4 is, “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.” After his resurrection, as recorded in Luke 24:46, our Master said, “Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.” If he were dead he was not in paradise. Nor was the thief in paradise, for the record is that Christ was the “firstfruits of them that slept.” (I Cor. 15:20; Acts 26:23) But this does not mean that the Bible is contradictory. It does mean that we must search for the truth that it teaches.

The meaning of the word “paradise” is a park, or garden. It does not necessarily describe heaven.

Eden was a paradise. This paradise of edenic beauty and harmony with God was lost to mankind. It will be restored through Christ, who came to seek and to save “that which was lost.” (Luke 19:10) Our Lord had taught his disciples to pray for paradise to be restored, wherein God’s will is to be done in earth as in heaven. He assured the thief that he would be there because of the resurrection of the dead.

The thief knew that Christ was charged with treason against Caesar. Above his head was an inscription, “This is the King of the Jews.” (Luke 23:38) Our Master had said, “My kingdom is not of this world.” (John 18:36) The dignity and majesty of his perfection were clearly manifest, and so the thief asked to be remembered when that kingdom had come. Our Lord did not say that the kingdom would never come. He had taught them to pray for it. He knew it would come because he was about to “taste death for every man” as a ransom for all. (Heb. 2:9) He therefore replied in effect, “Verily your request is granted, I say unto you this day, when it appears that I never will have a kingdom; I say unto you this day, when others think I am an impostor and a fraud; I say unto you this day, notwithstanding that I am hanging on the cross, thou shalt be with me in paradise, in my kingdom where evil will be restrained, and those asleep in death will be awakened.”

The punctuation of the Bible is not inspired; it is a rather new invention to help in bringing out the proper thought of the writer. Change the comma in our text; put it after the word "day," and immediately the text is in harmony with all other scriptures. The translators in placing the comma where they did made a mistake and created a discord. Now after changing the comma read the text, and rejoice in the knowledge that Christ promised on that dark day that the thief would be in paradise when the kingdom is established.

SOME WILL NOT DIE

Do you think there will be a great multitude survive Armageddon and enter the new world without seeing death?

OUR Lord assures us that some will survive Armageddon. Speaking of the time of trouble, he says (Matt. 24:22), "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) Still other prophecies seem to support the assurance of our Lord that some will survive the time of trouble and enter into the new age, where Satan will be bound and when Christ will be King over all the earth.

If our questioner in using the term "a great multitude" had reference to the class spoken of in

Revelation 7:9, our answer would be that those mentioned here are spiritual, whose reward will be a heavenly one, "before the throne," and does not refer to the class who will survive the trouble with which this age will end, and live to see the power of The Christ manifested "from sea to sea, and from the river unto the ends of the earth." —Psalm 72:8; Zech. 9:10

BOTH JEWS AND GENTILES

Do you believe the bride of Christ is all made up of Jews?

NO, WE do not believe that the bride of Christ is made up entirely of Jews. The bride of Christ is an expression referring to the faithful followers of Jesus Christ during this Gospel dispensation. This class is also termed a "little flock," "the church, which is his body," "the Lamb's wife," etc. It is true that the Jews had the first opportunity to become members of the bride class. The Lord came to the lost sheep of the house of Israel, but only a few accepted him. The record of John 1:11, 12 is, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The favor which was first offered to the Jews, and rejected by them, was then given to the Gentiles. This truth is clearly taught in Romans 11:11-25, where in the Apostle Paul explains that because of unbelief Israel had lost favor and had become blind, and that to the Gentiles who mani-

fested their belief by devotion to God the privilege of sonship was extended.

This does not mean that individual Jews have been unable to gain sonship during this Gospel age. The terms of discipleship are the same to both Jew and Gentile. Galatians 3:26-28 reads, "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek [Gentile], there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." This truth is also emphasized in Ephesians 2:12-22, showing how the "blood of Christ" has reconciled the believing Jew and Gentile to God.

When the bride class is complete and joined with the Lord on the spiritual plane of life, together they will extend the blessings of life, purchased by our Lord's death, to all the world of mankind. Revelation 22:17 asserts, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

ALL CAN SERVE

I am one of the Lord's poor. In the past I have put out many tracts teaching the doctrine of eternal torment. Since hearing Frank and Ernest I have found the truth about God's love and would like to put out ten tracts teaching the truth for every one I ever put out teaching error. Can you supply

me with the message in tract form?

WE ARE glad to supply tracts suitable to hand to your friends or for door to door distribution, free of charge, in any quantity you may request. We rejoice with you in your desire to co-operate in this way to spread the truth. We believe it is a form of the ministry in which they who take part are especially blessed. Under separate cover we are sending you an assortment of free literature.

CHRIST'S RESURRECTION BODY

Since childhood I have repeated the Apostle's Creed, declaring that I believe in the "resurrection of the body." I notice that you do not agree with this. Did not Thomas put his finger in the wounds the Master received at Calvary, and did our Master not eat fish and honey for the purpose of proving that his body had been resurrected?

GOD had a definite purpose in mind when through his providences "the Word was made flesh, and dwelt among us." (John 1:14) One of the things to be made possible by his coming was the ultimate destruction of Satan. After Satan had used his power to induce disobedience in our first parents, God declared, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) In fulfilment of this sentence Hebrews 2:14 declares, "Forasmuch then as the children

are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

Another reason our Lord came, he himself declared (John 6:51), was to give his flesh "for the life of the world." Certainly, then, he did not take again that which he had given. "Flesh and blood cannot inherit the kingdom of God," is another assurance that the Lord is not now a fleshly being. (I Cor. 15:50) How, then, can we find harmony between these truths and the texts which our questioner has referred to?

It is true that he appeared in the upper room with a body showing his wounds. It is also true that he appeared in other bodies not easily recognized by his disciples; as a gardener, as a traveler, as a stranger, etc. Certainly there was a reason he assumed different bodies on these occasions. Because he ate fish in the upper room are we to believe that Christ now has to eat to sustain his life? Surely not! Then why have a body that is designed for man—of the earth, earthly? Because he showed Thomas his wounds are we to believe that he will carry these throughout eternity? No! Rather, they were assumed to assure the faith of Thomas and the others, who had not the New Testament such as we, causing him to say, "My Lord and my God." (John 20:28) We know that this latter view is the correct one be-

cause in John 20:30 it is described as a "sign."

"God is a Spirit." (John 4:24) Our Lord was put to death flesh and quickened spirit, and is now "the image of the invisible God." (I Pet. 3:18; Col. 1:15) "A spirit hath not flesh and bones." (Luke 24:39) Our Lord assumed these various bodies after his resurrection to help the faith of his disciples, but he assured them that these were not expressions of his glorious body; for he is a spirit being, not having flesh and bones. Paul had a glimpse of his glorious body, and it was brighter than the sun at noonday. (Acts 9:3-5; 22:6-9) The apostle says (I Cor. 15:36-38), "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, **thou sowest not that body that shall be.** . . . But God giveth it a body as it hath pleased him, and to every seed his own body."

Yes, we have known Christ after the flesh. We know that he gave his flesh to be a corresponding price for Adam. He became a man and humbled himself even to the death of the cross to be our Redeemer; but now "henceforth know we him [so] no more." (II Cor. 5:16) The members of the church will not take with them these bodies of imperfection. The apostle says, "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2

The Consummation of God's Purposes

WHEN we realize that God's plan of salvation for the lost human race embraces seven thousand years of time, we instinctively know that there is a great deal more to it than simply believing on Christ and being saved, important though the redemptive work of Christ is in the divine plan. In the first place, Jesus did not come to die for the world until four thousand years after the fall of man, and during all that time God gave no definite revelation of his redemptive plan, speaking of it only vaguely through the prophets and by types and shadows, and then merely to the one little nation of Israel. It was not until Christ came and brought life and immortality to light through the Gospel, that God's people began to realize that he has a plan, an eternal purpose, and that it will not be until the "dispensation of the fulness of times" in that plan that things both in heaven and in earth will be gathered unto Christ.—Ephesians 1:10

Much of the detail of God's plan is revealed through his Word by means of illustrations. Our first parents, for example, were tested as to their obedience to God's will. They failed, and even though Jesus paid the penalty of their sin and thus provided a way of escape from death, no member of the race of Adam will be given everlasting life until he is tried individually. The thousand-year period during which individuals of the race as a whole will undergo this trial is spoken of in the Scriptures as a judgment day—the word judgment being used in this connection to convey the thought of this particular aspect of God's purpose as it will be consummated during the "dispensation of the fulness of times."

The sin of our first parents was in reality a rebellion against the Creator's will, and the entire human race has been in rebellion ever since that time. God has assured us that this opposition to his will is to be put down, and that God's will is ultimately to reign supreme throughout the whole earth. In order to convey to our minds what is involved in this aspect of God's purpose toward man-

kind, his promises tell us of a "kingdom," and that in this kingdom Christ will reign until all enemies are put under his feet, until God's will is done in earth even as it is now done in heaven. The term "subjects" as used in connection with the thought of a kingdom conveys the meaning of the kingdom illustration—the world is to be made subject to the will of God.

And there is another important word used in order to convey the full scope of God's intentions toward the human race, and that is "covenant"—the human race is to be restored to covenant relationship with God. A man might prove loyal under trial, and might fully subject his will to the requirements of God's law, yet not be restored to covenant relationship with the Creator; so this term is used in order to give us a more complete picture of what God, through Christ, proposes to do for the fallen race. There are still other expressions used in the promises, but in our present discussion we will confine ourselves to these three—the judgment work, the kingdom work, and the making of a covenant between God and men.

The Work of Preparation

By reason of failure to "rightly divide the Word of truth," many have grossly misunderstood the divine plan relating to God's judgments, his kingdom, and his covenants. Practically the whole nominal church world believes that the human race is on trial during this life, that this, in effect, is God's judgment day for all men. True, because the Bible speaks so emphatically of a future judgment day, it tries, in a distorted sort of way, to take the scriptures pertaining thereto into consideration, but the result is confusion and contradiction. It is bound to be so when it insists that the moment of death marks the full end of probation for all.

By the same token God's promises concerning the kingdom of Christ and what it will do for the human race are misunderstood. Not knowing the plan of God, many insist that the kingdom was set up at the beginning of the Gospel age, and that it has been reigning in the earth ever since. Naturally, this viewpoint nullifies God's promises of that future glorious kingdom which will bring peace and joy to mankind, and everlasting life to all who obey its laws. How we rejoice that now we can see so clearly that what began with Christ's first advent was the calling and training of those who

would be associate kings with Jesus, and not the full setting up of the kingdom itself.

The same principle of interpretation holds true with respect to God's promises to establish covenant relationship between himself and the estranged human race, beginning with the "house of Israel, and the house of Judah." (Jer. 31:31) This is called by the prophet a "New" Covenant, and the nominal church, failing to understand God's plan, takes for granted that this new covenant began to operate between God and men when the Holy Spirit came upon the waiting church at Pentecost. It is the same mistake that is made with respect to the work of judgment and the work of the kingdom—and for the same reason.

The reason so many fail to understand these fundamental doctrines of the Scriptures correctly is that they do not see clearly the distinction between those whom God has promised to bless and those whom he will use as his channels of blessing. They fail to discern that the association of his promises of the judgment day, the kingdom, and the New Covenant with his servants of this age does not mean that this is the world's judgment day, nor that the kingdom is now in operation, nor that we are now living under the terms of the New Covenant.

Mysteries Revealed

That which is not revealed is a mystery, and prior to our Lord's first advent there was much of God's plan that remained a mystery. One important feature of that plan which was not unfolded until Christ came was the fact that the "seed" of promise, the "Christ," the great "King" and "Judge"—through and by whom God's promises to bless the world are to be fulfilled—was to have associates who would share his glory, who would live and reign and judge with him. "Christ in you, the hope of glory," is the way the Apostle Paul defined this mystery. (Col. 1:27) But when the mystery was revealed, God's people learned that the "saints" were to judge the world; that they were to reign with Christ a thousand years; and were called to be "able ministers of the New Covenant."—I Cor. 6:2; Rev. 20:4, 6; II Cor. 3:6

Let us take the thought of the judgment day, for example. Paul tells us plainly that God has appointed a day in which he will judge the world in righteousness by Jesus—"that man whom he hath

ordained." (Acts 17:31) The Scriptures also declare that all judgment has been committed unto Jesus, who will judge the "quick and the dead at his appearing." (John 5:22; II Tim. 4:1) Yes, the first mention of the work of judgment that was made by one of God's prophets makes it clear that many would participate in that work. That was Enoch, who, according to Jude, prophesied that the Lord would come with myriads of his saints, to execute judgment. (Jude 14, 15) And Paul wrote, "Do ye not know that the saints shall judge the world?"—I Cor. 6:2

Over and over again the Scriptures declare that Jesus is the great King in the divine kingdom which is to dominate the affairs of the whole world. Nevertheless, the Scriptures also emphatically declare that his faithful followers of this age are to share the glory of his kingship, that they are to reign with him. This in itself is a wonderful hope of glory which should spur us on to faithfulness in laying down our lives in divine service, for it is only those who thus sacrifice all, suffering and dying with Jesus, who in the resurrection will live and reign with him.

And—what wondrous grace!—the Scriptures authorize us to include in our hope of glory the anticipation of sharing in the work of mediating the New Covenant. True, Jesus is declared to be THE Mediator of that covenant, but every faithful follower of Jesus is also said to be an "able minister" thereof, called and trained to serve as "ministers of reconciliation," both now and in the future.—II Cor. 3:6; 5:18; 6:1, 2

Practical Training

In the divine arrangements, the training of those who are called to participate with Jesus in the blessing of all the families of the earth has been placed upon a very practical basis. When Paul inquired of the Corinthian brethren, "Do ye not know that the saints shall judge the world?" he was admonishing them to give greater diligence in applying the principles of the truth in their own lives and particularly in their dealings with one another. He reasoned that if they were to share with Jesus in judging the world, they should learn properly to apply the principles of justice and righteousness in solving the problems which arose among themselves in the church.

And this same practical training of the future blessers of the

world is discerned in connection with their hope of reigning with Jesus, the King of kings. When we pray, "Thy kingdom come, thy will be done, in earth even as it is in heaven," we should remember that first of all the divine will should be done in our own hearts and lives. Full and unreserved surrender to the will of God through Christ our Head is the condition upon which we may hope to share with Jesus in the work of establishing the divine will in the hearts of the people during the Millennium. It is only as we humble ourselves under the mighty hand of God that he will exalt us to kingdom glory with the Master.

Similarly, as prospective millennial-age ministers of reconciliation we are getting our training now. In the present use of the "word of reconciliation" it is our privilege whenever and wherever we find an ear to hear, to say, "Be ye reconciled to God." Thus we serve as peacemakers even this side of the veil, in preparation for that enlarged service as "able ministers of the New Covenant," when it will be our privilege to help bring the entire race into covenant relationship with God. What a glorious prospect, and how it behooves all of us to serve our apprenticeship faithfully!

The Kingdom at Hand

All truth people should be familiar with the many scriptures which speak of the kingdom as having its beginning with the first advent of Jesus. Paul wrote, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his [God's] dear Son." (Col. 1:13) We also read that "the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11:12) These and many other scriptures prove that the kingdom came into being at the first advent of Jesus; but those who are able to rightly divide the Word of truth understand that the kingdom reign did not begin then. They know that the kingdom has existed merely in its preparatory stage; that is, that the Gospel age is the period during which the kings who will reign in the kingdom have been and are being called and trained for this high position.

The reason we are stressing this well-known fact of truth is that we want to emphasize also that the same principle of interpretation holds true with respect to God's promises of the New Covenant. Just as God's promises pertaining to the setting up of

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a kingdom make it clear that the reigning period of that kingdom is during the Millennium, so his original promises of the New Covenant likewise identify very definitely when it will become operative, and that then it will first of all be made "with the house of Israel, and with the house of Judah." (Jer. 31:31-34) Similarly, just as in the case of the kingdom promises, the promises of the New Covenant also involve too much to be fulfilled in the experiences of God's people during the present age.

However, the New Testament does associate the church with the New Covenant of promise, just as the church during the Gospel age is associated with God's promises of the kingdom, but when we see that the present relationship of the saints to that covenant is merely in the sense of being trained as its servants, then we will have no difficulty in discerning the perfect harmony of all the scriptures bearing on the subject. Let us then examine the New Testament references to the New Covenant and note that they imply no more than do the references of the New Testament to the kingdom and the church's relationship thereto.

The Blood of the New Covenant

In Matthew 26:27, 28 Jesus is quoted as saying to his disciples when he gave them the memorial cup that it represented the blood of the "new testament," or New Covenant. This is sometimes misunderstood to mean that Jesus was saying to his disciples that the foretold New Covenant had now become operative and that under its terms they were then, through his blood, being reconciled to God. But when we examine the matter more carefully we find that this is not the thought.

Hebrews 10:9 reads, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." The "first" referred to in this text is the old Law Covenant, and the "second" is the New Covenant. It seems clear according to the Scriptures, that Jesus did away with the Law Covenant as a means by which Israel and the world could be reconciled to God. While the Jews who rejected Jesus were still bound by its terms, God is not using that covenant as a means of grace for his people. Yes, that covenant was taken away by Jesus just as definitely as was the typical kingdom removed by Babylon as forecast by Ezekiel and Jeremiah (Ezek. 21:25-27; Jer. 25:9-11) and later by the Romans

as forecast by Jesus when he said, "Your house is left unto you desolate."—Matt. 24:38

And Paul writes that the "first" covenant was taken away in order that the "second," the "New" Covenant, might be established. The same is true concerning the kingdom. The typical kingdom was removed in order that the antitypical, the real kingdom, might be established. And with the removal of the typical kingdom, the real kingdom was "at hand"—it began to be established in the sense that the kings for that kingdom began to be prepared for the high office to which they were called. So it was with the New Covenant: it began to be established by Jesus; for at the beginning of the age its "able ministers" began to be tutored in the school of Christ that they might be ready, in association with him, to inaugurate that covenant at the beginning of the millennial age. That's why Jesus said that his blood was the blood of the New Covenant. There is no other blood. The purpose for which Jesus shed his blood was that the lost race might be reconciled to God, and that work of reconciliation is to be accomplished through the New Covenant.

But let us notice how Paul sets forth the complete thought of how the blood of Christ is the blood of the New Covenant. This, as the great apostle points out, was beautifully pictured in the type. Prior to the inauguration of the typical covenant, Moses, its mediator, sacrificed animals, and then, when the covenant was enjoined upon the people, he used the blood of these animals to sprinkle "both the book, and all the people." And then Paul adds, "Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. . . . It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."—Hebrews 9:19-23

The sprinkling of "all the people" in the type points forward to the inauguration of the New Covenant; but in addition to that, as Paul explains, both the tabernacle and all the vessels of the ministry were also sprinkled, which, he said, pointed forward to the sprinkling of the antitypical tabernacle and its arrangements—the heavenly things of this age. The Book of Hebrews plainly places the church in the same relationship to the antitypical tabernacle as the

priests of Israel were to the typical tabernacle. We are a priesthood, with a hope of entering into the most holy.

We do not know how long it required for the building of the typical tabernacle and the inauguration of its services through which the nation of Israel received its blessings under the Law Covenant, but it requires the entire Gospel age to "build" and "set up" the antitypical tabernacle and initiate its priesthood. This is a necessary work in connection with establishing the New Covenant. And because this is being done in preparation for reconciling the world to God through that New Covenant arrangement, the blood of Christ which makes it possible is quite properly referred to as the blood of the New Covenant. In other words, the blood of Christ is being used during the Gospel age to make acceptable the sacrifices of those who are being prepared as "able ministers of the New Covenant." This does not mean that they are under the New Covenant. What it does mean is that they are being prepared to administer the laws of that covenant to the people when the preparatory work of this Gospel age is complete.

In Hebrews 9:14 Paul explains that the blood of Christ purges the Christian's conscience from dead works. It is essential that this be done else we could not be acceptable to God as "able ministers of the New Covenant." And then in the next verse Paul explains that it is for this same purpose—that is, the purging of sins—that Jesus is the Mediator of the New Covenant. And because of this, writes the apostle, the death of Jesus will effect the "redemption of the transgressions that were under the first testament." Thus it will be that they which are called will receive "the promise of eternal inheritance."

In this passage, therefore, we find two things which are accomplished by the blood of Christ. The first is the purging of our own conscience from dead works, and the second is the "redemption of the transgressions under the first testament." In Paul's day a few in the church had actually transgressed under the old covenant, but this was not true of the Gentile converts either then or now, so what he is referring to is the manner in which the promise of Jeremiah 31:34 will be fulfilled when the New Covenant is made with the "house of Israel, and with the house of Judah."

Paul speaks of the natural house of Israel as "they which are called." This is not a reference to those who are invited to the

“high calling.” We should remember that the nation of Israel was called to certain favors in the divine plan, and Paul refers to this in Romans 11:26-29. Here he explains that out of Sion shall come forth the Deliverer, and shall turn away ungodliness from Jacob, that this is God’s covenant with them when he takes away their sins. Then he adds, “For the gifts and calling of God are without repentance.” Comparing this passage with Hebrews 10:16, we can see clearly that in the latter Paul is explaining the ultimate work to be accomplished by the blood of Christ, after that blood has first been used to purge our conscience from dead works. True, in the case of the Jewish converts, some of these “dead works” were their efforts to gain life under the Law, but the whole church needs this purging in order to be prepared to administer the law of the New Covenant when it is inaugurated.

Fleshly Tables of the Heart

In II Corinthians 3:3-7 Paul illuminates further the relationship of the church to the New Covenant. It is in this passage that the church is spoken of as “able ministers” of that covenant, and Paul indicates clearly the nature of their service. He says that we are the “epistles of Christ,” written not on stone, but on fleshly tables of the heart. In verses 7 and 8 he makes it clear that he is comparing the ministry of the Law Covenant with that of the New Covenant, and that the typical ministry to which he refers is that which was conducted by Moses in connection with the Law which was “engraven in stones.”

Let us think of the tables of the Law as the epistles of Moses, and Paul is telling us that those to whom he was writing, the church, are the epistles of Christ, and that this Gospel age is the period during which these epistles are being inscribed by the Holy Spirit. In Exodus 24:12 the Lord tells Moses that the tables of the Law were given to him in order that he might teach the people. So it is with the antitypical tables of stone, the “epistles of Christ.” As “able ministers of the New Covenant” they are being prepared as the future teachers of the people. These are the Zion class, and the law of the New Covenant shall go forth from Zion. But for this to be true we must first learn that law, and be thoroughly reconciled ourselves to all of its terms, delighting in it even as did Jesus.

And we are ministers of the New Covenant now, for there are two phases of that ministry. First there is the sacrificial ministry of that covenant, and then will follow the glory ministry. The sacrificial ministry has been going on throughout the entire Gospel age, and soon the glory phase of the ministry will begin. This latter, Paul indicates, was typified by the glory on the countenance of Moses when he came down from the mount bearing the tables of the Law. If Christ is in us we have this hope of glory, for the promise is that when he shall appear—typed by Moses' appearance to Israel when he came down from the mount—we also shall appear with him in glory.—II Cor. 3:3-12; Col. 3:4

Paul writes in Romans 8:24 that we no longer hope for that which we already see or possess, so if the glory of our able ministry of the New Covenant is as yet but a hope—and Paul makes it clear that this is so—there is just no way in which we can have the New Covenant operating now. It is being established, yes. We are being sacrificed in its interests, being baptized for the dead—our sacrifice being made acceptable through the blood of Christ. But the New Covenant cannot be made with the house of Israel and with the house of Judah, and through them with all nations, until Christ appears in glory, as Moses did, and with him his “epistles,” his co-ministers, as those typical tables of stone were with Moses when he came down from the mount.

Hebrews 8:6 speaks of Jesus' mediatorship of the New Covenant as a “better ministry.” Can there be any doubt that when Paul speaks of the church as “able ministers” of the New Covenant he means that they share with Jesus in the work of mediatorship—that “better ministry”? And in Hebrews 9:21 the apostle speaks of the vessels of the ministry being sprinkled with blood. These vessels also are typical of things in the antitypical tabernacle arrangement, which emphasizes again our true relationship to the New Covenant, that it is as servants of that covenant, not as typed by the Israelites who were blessed under the Law Covenant.

When we keep this distinction in mind—that is, the difference between the servants and the served—then we will have no difficulty in understanding all that the Bible says about the New Covenant. For example, in that wonderful lesson of II Corinthians, chapters 5 and 6, where Paul designates the church as participating in the work of reconciliation, he speaks of it as being co-workers

with God. Then he explains that this present age is the acceptable time, the day of this great salvation. In this connection he quotes from Isaiah 49:8-12, and applies it to the church. In this wonderful prophecy the Lord addresses The Christ, Head and body, and says, "I will . . . give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." (Isaiah 49:8) How could the Lord make it plainer to us that if faithful we are to be a part of that New Covenant arrangement by and through which restitution blessings are to flow to the world!

Let us then rejoice in the clarity of the divine plan. Let us be glad for the judgment-day blessings that are in store for the world, and also for the kingdom joys that are to be dispensed to all mankind in God's due time. Let us be happy in the thought that Israel and the world are to be brought into covenant relationship with God, and that his Law will be written in their hearts and in their inward parts—that they will be restored to perfection of both mind and body.

But above all this, let us rejoice in the high honor the Lord has now offered us of being co-workers with him in accomplishing these great objectives of his plan. We are on trial now to prove our fitness to judge the world in its judgment day. We are learning obedience now as prospective rulers in the kingdom of Christ. And we are now sacrificing ministers of the New Covenant, being prepared to administer its laws, as his epistles, his co-mediators, when we shall appear with Christ in glory. Surely we can say with the apostle that these light afflictions which are but for a moment are indeed working for us "a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen"—the eternal things.—II Cor. 4:17, 18

WEEKLY PRAYER MEETING TEXTS

OCTOBER 7—"Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."—Matthew 7:26 (Z. '04-46. Hymn 178)

OCTOBER 14—"To do justice and judgment is more acceptable to the Lord than sacrifice."—Proverbs 21:3 (Z. '04-56, 57. Hymn 65A)

OCTOBER 21—"Our Father who art in heaven, Hallowed be thy name."—Luke 11:2 (Z. '04-118. Hymn 83)

OCTOBER 28—"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me, . . . to comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning."—Isaiah 61:1-3 (Z. '04-295. Hymn 280)

"Songs in the Night"

OCTOBER 1

Beloved, now are we the sons of God.—I John 3:2

IN SAYING, "Now are we the sons of God," and grasping it as a reality, we fasten to it by the threefold cord of faith, the three parts of which are: (1) faith in the perfect sacrifice and finished work of him who gave us liberty or privilege to become sons; (2) faith or confidence in promises made us of grace to help us overcome and quench all the fiery darts of our opponents; (3) faith or confidence in our consciousness that our consecration is full, complete, and that our desire is to know and do the Father's will under any and all conditions. This threefold cord of faith, firmly fastened upon our promised inheritance and sonship, to be verified to us when we are tried and made perfect, will indeed be "an anchor to the soul both sure and steadfast," which will enable us to say and feel that even now (by faith) we are the sons of God, though not yet clothed upon with our perfect bodies.—Z '88-1006 (Hymn 21)

OCTOBER 2

And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.—Ruth 1:16

ONE thing here is worthy of note; namely, the positiveness with which Ruth made her decision. It was not a proposal to try for a time how it would be to live in Judea. It was a decision unto death. In this respect all true conversions are alike. The Christian, for instance, did not really become a Christian until he made just such a definite, positive consecration of himself to leave the world, its affairs, its loves, its hopes and ambitions, and to spend and be spent even unto death, in the service of the Lord. The value

of positive decision in respect to life we can hardly overestimate. Thousands of lives are blighted because of lack of decision. Positiveness for God is the only condition in which we can hope to "make our calling and election sure."
—Z '15-5614 (Hymn 303)

OCTOBER 3

My reins . . . instruct me in the night seasons.—Psalm 16:7

A MAN whose affections are not centered in God, but which are divided with others, or centered on self and its varied whims, cannot be otherwise than vacillating in his course through life, just as a ship's course would be irregular had it two rudders, one before and the other behind, and operated by two masters, whose ideas as to course were generally different. They never could accomplish results satisfactory to either. If we attempt to steer our course acceptably both to the world and to God, we will fail to please either.—Z '93-1562 (Hymn 160)

OCTOBER 4

Come out from among them, and be ye separate, saith the Lord, . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Corinthians 6:17, 18

WHAT a promise! What a suggestion—that we, by nature defiled and imperfect, should not only have the notice of our sovereign Creator, but should be invited to become his children and be given the assurance of his parental affection for us—that "like as a father pitieth his children, so the Lord pitieth them that reverence him." How wonderful it seems! And then, as the apostle elsewhere declares, this is not the end of the matter, but merely the beginning, for he says, "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Z '15-5739 (Hymn 189)

OCTOBER 5

He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.—Isaiah 53:7

THE theory of erroneous religious teachings is that ignorance and superstition are necessary for the preservation of sacerdotal power. Thus always has error hated the truth; thus always has darkness hated the light. The condemnation of Jesus was merely another triumph of darkness over the light. Yet it was a triumph only in appearance; for God's plan was thus being carried out. The great atonement for sin was thus being arranged for, the result of which will be the ultimate overthrow of sin, Satan, and death, and the establishment of righteousness and truth world-wide and everlasting.—Z '14-5561 (Hymn 168)

OCTOBER 6

The Lord is my Shepherd; I shall not want.—Psalm 23:1

IN THIS 23rd Psalm there is a distinction implied between sheep and wolves. The world likes to be considered strong and well able to defend themselves and their rights. On their escutcheons we never see a sheep portrayed. . . . If, therefore, we would claim the promise of this beautiful Psalm, we must make sure that we are of sheep-like disposition and desirous of being led of the true Shepherd. We are to be careful to note that there is only one Shepherd who is able to care for our interests and who can be safely entrusted with them.—Z '14-5490 (Hymn 284)

OCTOBER 7

Holy Father, keep through thine own name those whom thou hast given me.—John 17:11

THEY will be kept because they are not of the world, because they have taken a positive stand on the Lord's side, because they have reckonedly died to the world and sin and been begotten again of the Holy Spirit to newness of life. They will be kept in

the world, but not of it, by the power of the truth in their hearts. The truth will sanctify or separate them. Not any truth, not all truth, but the truth—the truth of the divine revelation respecting the divine character and the divine plan, and their relationship to these. Summing this all up the Lord declares, "My Word is truth"—the truth which alone sanctifies and separates my disciples from the world.—Z '05-3552 (Hymn 117)

OCTOBER 8

Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.—Psalm 57:1

WHEN our proudest, strongest foes seem triumphing over us the most, when they are loudest in their denunciations of the Lord and his promises, is the very time when we should lay hold on the Lord's promises with the greatest confidence. Indeed, we give it as our experience that those who are most thoroughly rooted and grounded, whose hopes are most surely anchored within the veil, are those who have been attested very trying experiences, and have had occasion to call mightily upon the Lord for help, when there was no earthly arm to lean upon.—Z '05-3582 (Hymn 64)

OCTOBER 9

Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith.—Hebrews 10:21, 22

THIS full assurance of faith cannot be attained in a day. It requires quite a degree of information. And God has provided this information by instructing us in his Word as to what Christ did for us, and what he is willing to do; why he died for us, etc. All this is furnished us as a basis for faith. Then, to further strengthen our faith, we have all the exceeding great and precious promises, and his daily providences over us. Therefore this fully consecrated class may draw near, and have the full assurance that they may attain all the glorious things to which God has invited them—to be heirs of

God and joint-heirs with Jesus Christ our Lord "to an inheritance incorruptible, and undefiled, and that fadeth not away."—Z '14-5424 (Hymn 193)

OCTOBER 10

Watch and pray, that ye enter not into temptation.—Matthew 26:41

WE LIVE in this favored period since Pentecost, in which God's people are privileged to have the leading and guiding of the Holy Spirit, therefore our watching and praying may be, and should be, still more earnest than that of the disciples at the time of our Lord. And as they were then entering into a time of special temptation, so we in the end of this age are living in a time of special trial regarding all that we have learned in the school of Christ as new creatures, along the lines of meekness, gentleness, brotherly kindness, and love.—Z '13-5312 (Hymn 183)

OCTOBER 11

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts 24:16

THERE are many things which are morally wrong, which are forbidden in the law of God. These would be more readily discerned by the conscience, as there could be but one course of action possible in harmony with the expressed will of God on the matter. But there are other things which require a conscience trained to fine discernment. The Golden Rule is especially helpful here. As the principles of righteousness become firmly established in our characters there is little difficulty in discerning the course of duty and of love.—Z '15-5756 (Hymn 125)

OCTOBER 12

My soul waiteth for the Lord more than they that watch for the morning.—Psalm 130:6

MANY of those who are now watching for the morning from the standpoint of socialism, nationalism, etc., are not waiting for the Lord. "God is not in all their thoughts" when they look for the morning. . . . But with the brethren it is different. While they ap-

preciate the coming earthly blessings none the less, but the more intelligently, the Lord, his character, and the work which will be accomplished for men by the great Physician—as Prophet, Priest, and King—these more weighty and more valuable considerations outweigh by far the earthly favors which will attend his kingdom's rule. Yes, the brethren wait for the Lord himself, longing to see the king in his beauty—the fairest among ten thousand, the one altogether lovely. Yes, truly our souls wait "for the Lord more than they that watch for the morning."—Z '95-1760 (Hymn 318)

OCTOBER 13

He shall give His angels [messengers] charge concerning thee, to keep thee in all thy ways.—Psalm 91:11

THE charge given to the angels we would understand to have a very broad application. The Apostle Paul assures us that the angels of God are ministering spirits sent forth to ministers unto and to serve those who shall be heirs of salvation, the saved ones of this Gospel age. Yes, all of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of his Spirit, are the special objects of his grace, ministered to and served by the invisible messengers.—Z '13-5257 (Hymn 294)

OCTOBER 14

If any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ.—I Peter 4:11

WHEREVER we find the opportunity to present the truth we should appreciate the privilege. Of course we are not to annoy anyone with whom we come in contact; but if there seems to be an opportunity to serve it is for us to be about our Father's business, and to improve the opportunity—whether it is to speak the truth or merely to give a kind word, etc. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek." God is seeking those who are kind and sympathetic, desirous of helping others.—Z '15-5740 (Hymn 116)

OCTOBER 15

These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.—John 15:11

THOSE who have truly made a covenant with the Lord, who have truly accepted him, who have truly laid down their lives at his feet and become his followers in sincerity, are filled with his joy, as he promised; and it is an increasing joy, which day by day and year by year becomes more nearly complete—a joy which will not be complete, however, until that which is perfect shall come and that which is in part shall be done away, until in the resurrection condition we shall see as we are seen and know as we are known and appreciate to the full the joys of our Lord, bearing his welcome invitation, "Enter thou into the joys of thy Lord."—Z '05-3547 (Hymn 40)

OCTOBER 16

If we would judge ourselves, we should not be judged.—I Corinthians 11:31

LET us not forget that while we are to exercise great leniency in viewing the words and deeds of others, ascribing only good intentions where they are professed, we are to scrutinize with all of our might our own hearts, our own intentions. We are to inquire why we did this thing this way, why we spoke in such a tone, etc. Such a careful examination, weighing of thoughts, words, and deeds, would be very unsatisfactory to a person who was not wishing to be in accord with the Lord. But those who have made a covenant with the Lord and are faithful to that covenant will find such a course to be a great blessing, comforting their hearts at the time, strengthening them for the future, and in connection with the Lord's providence it will be fitting and preparing them for places in the heavenly kingdom.—Z '16-5958 (Hymn 44)

OCTOBER 17

The path of the just is as the shining light, that shineth more and more unto the perfect day.—Proverbs 4:18

IF WE were following a man undoubtedly it would be different with

us; undoubtedly one human idea would contradict another and that which was light one or two or six years ago would be regarded as darkness now. But with God there is no variability, neither shadow of turning, and so it is with truth any knowledge or light coming from God must be like its Author. A new view of truth never can contradict a former truth. "New light" never extinguishes older "light," but adds to it.—Z '81-188 (Hymn 315)

OCTOBER 18

Faithful are the wounds of a friend.—Proverbs 27:6

WE MUST look our old nature squarely in the face, anxious to see all its deformity, and thankful for a brother's or a sister's kindly showing of the same; and even the heartless rebuke of an enemy, or the impatient criticism of an unwise but well-meaning friend, should be soberly considered and profited by, though it may severely wound the sensitive, quivering flesh. All this is a part of the crucifying process, a part of the humbling under the mighty hand of God—under the discipline of his truth. If we study it carefully and cultivate its spirit day by day, seeking constantly to purge out all that is contrary to it, our characters will mature, ripen and grow more and more like the glorious model given for our imitation.—Z '88-1053 (Hymn 67)

OCTOBER 19

It is required in stewards, that a man be found faithful.—I Corinthians 4:2

OUR use or abuse of all the talents, great or small, entrusted to us by the Master, will demonstrate how careful we are to note his will and to do that will in respect to this feature of our stewardship. By and by he purposes to give to the faithful those things which will be of far more value than dimes and dollars; affairs of great responsibility will be committed to them. If any have not been faithful—if anyone has thought of the time, the dimes, the dollars, etc. as being his own, and has so used them, that one will not be of the class the Lord is seeking.—Z '15-5741 (Hymn 277)

OCTOBER 20

The beloved of the Lord shall dwell in safety by him.—Deuteronomy 33:12

ONLY those who trust the Father as a little child would trust its earthly parent can expect to make good progress in the narrow way and have the courage and confidence which it is the privilege of all who are his to have, and without which we cannot have the perfect peace and rest of heart promised. "According to your faith be it unto you," is the promise. The desire to draw nearer and nearer to God must be in our heart else we shall fail to go on and attain our privilege in Christ. Such a desire is a manifestation of our hunger and thirst after righteousness, which the Lord expects to see before he makes good to such his engagement that they shall be filled.—Z '14-5425 (Hymn 226)

OCTOBER 21

My God shall supply all your needs according to his riches in glory by Christ Jesus.—Philippians 4:19

ARE you weary and disheartened in the journey, discouraged at your slow progress, and almost overwhelmed with the cares and various besetments of this life? Is a lethargy and indifference creeping over you, cooling your ardor for the Master's service, relaxing your energies in that direction, and enlisting your interest more and more in other matters? Then beware! It is high time to wake up. Be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour. Sometimes he goes about as a roaring lion, and sometimes as a skulking serpent in the grass.—Z '88-1053 (Hymn 85)

OCTOBER 22

For ye are not yet come to the rest and to the inheritance, which the Lord your God giveth you.—Deuteronomy 12:9

HOW rapidly events are marching toward the predicted culmination! Let those whose anointed eyes behold with joy the providence of God in permitting the adverse winds to rise and then controlling them so as to make them

eventually work out his own good purposes rejoice; yet rejoice with trembling for neither have we yet reached the goal nor stood all the tests of faithfulness and endurance which must prove our worthiness to enter into the final joy of our Lord. Let us be sober, and watch unto prayer.—Z '95-1847 (Hymn 204)

OCTOBER 23

The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.—Romans 5:5

IN PROPORTION as this love of God dwells in us richly, in proportion as Christ is enthroned in our hearts, in that same proportion we will have a responsive love which will delight to do those things which are pleasing in our Father's sight and acceptable to our Lord, and in the same proportion we will be loath to do anything which would bring a cloud between the Lord and our souls. Let us, then, have fresh courage because of what we discern of the lengths and breadths and heights and depths of love divine, and let this love of God constrain us to greater zeal and devotion to him and to his cause.—Z '05-3553 (Hymn 90)

OCTOBER 24

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—Isaiah 40:31

EACH member of the body of Christ, the true Israel of God, is privileged to have the continual guidance of the Lord in every experience of our wilderness journey. Heavenly manna is furnished for our daily sustenance. The water of life flows out to us for our daily refreshing, from the smitten Rock of Ages. Our Father's chastening rod restrains us when we are in danger, or when we wander into any forbidden path. How lovingly he brings us back into the right way, and heals our stumblings and weaknesses! Surely we may have implicit confidence in our heavenly Guide. Thus we may rest in him and be kept in perfect peace.—Z '14-5548 (Hymn 185)

OCTOBER 25

Love is the fulfilling of the law.—
Romans 13:10

HOW heart-searching is the Word of God when we get to understand it—not merely as a compendium of rules and regulations, but when we come to catch the spirit of it, when we come to see that its requirement is love out of a pure heart, first to the Father; secondly to our Lord and Head; and thirdly to all his brethren; fourthly to the world in general, groaning and travailing in pain, waiting for the glorious blessings of the coming day; and fifthly, sympathetically toward our enemies also, realizing that they are warped and twisted and blinded through the deceitfulness of sin and through the machinations of the great adversary.—Z '05-3570 (Hymn 154)

OCTOBER 26

What doth the Lord require of thee, but to do justly?—Micah 6:3

TO ALL who are the Lord's people in any sense of the word, justice must stand out prominently. It is the very foundation of God's throne, we read, and surely must be the foundation of all character among those who are the Lord's and who hope ever to come off conquerors in this present time. Only the honest, only the just, seem to be influenced by the message of the Lord's Word at the present time, and those who lose their candor, their honesty, their sincerity, seem very certain to lose the truth also. Let us all beware, therefore, of any slackness along this line of justice—toward God, toward ourselves, toward our friends, toward our enemies.—Z '06-3888 (Hymn 267)

OCTOBER 27

These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.—Matthew 20:12

WHOEVER is begotten of the Spirit, and therefore able to appreciate and run for the prize of the "high calling" of the Gospel age, may know that he is called by the only call yet issued: and if willingly he shall sacrifice his all, he may be as sure of the prize as any

other one running the same race. Such a disposition is an evidence of a timely consecration and acceptance and therefore of a begetting of the Spirit. Press nobly on, then, dear fellow-laborers, whether you have entered the harvest field recently or earlier: we serve the one Lord, in the one faith, and by the one baptism into his death; and for all such he has the crown of life reserved.—Z '88-1046 (Hymn 263)

OCTOBER 28

Draw nigh to God, and he will draw nigh to you.—James 4:8

IF THE child of God would draw very near, and would have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men—a conscience which can truthfully say, "I am striving to do that which would be pleasing to the Lord, that which is in full harmony with my covenant of sacrifice; and I am striving also to do that which would justly have the approval of righteous men." Nothing short of this is at all permissible in those who have consecrated themselves to be members of the royal priesthood, to sacrifice their lives in the Lord's service that they may reign with him.—Z '14-5425 (Hymn 188)

OCTOBER 29

I shall be satisfied, when I awake, with Thy likeness.—Psalm 17:15

WHO can consider the importance of becoming copies of our blessed Lord and Head without feeling that to attain to this character-likeness will be a life-work! It cannot be accomplished in a day or in a year; but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development in Christian character. It is not enough that we know the truth, or that we be content to hold it in unrighteousness. We must see to it that the truth is having its legitimate and designed effect upon the character. And if the truth is thus received into good and honest hearts, we shall have the assurance of the Apostle Peter that "we shall never fall," but that in due

THE CHRISTIAN LIFE

time we shall be received into the kingdom.—Z '11-4911 (Hymn 105)

OCTOBER 30

I ceased not to warn everyone night and day with tears.—Acts 20:31

WE SEE in the parting of the beloved apostle with the elders of the church at Ephesus, who had come to bid him farewell before he set sail for Jerusalem, and to receive his parting counsel, another reminder of his faithfulness and a worthy example for our imitation. He said to them, "I know that ye . . . shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men [he was bearing in mind his personal responsibility as a steward of the Lord and the solemn significance of it as indicated by the Prophet Ezekiel 33:7-9]: for I have not shunned to declare unto you all the counsel of God." On the part of Paul there was no compromise of the truth, no mixing of it with human philosophies to make it more palatable to either Jews or Gen-

tiles, or to avoid thus any measure of the otherwise inevitable persecution. The Christian teacher who can truly bear such testimony under such circumstances is indeed a soldier of the cross.—Z '93-1558 (Hymn 34)

OCTOBER 31

I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord.—Psalms 132:4, 5

AS IT was in David's heart to build the temple, so naturally the desire comes to the Lord's people in the present time to establish the things of the Lord and his kingdom. . . . Now is the time for gathering the various elements, gold, silver, precious stones, etc., which by and by shall constitute the Lord's temple. Now is the time, not only for the quarrying of the stones, but also for the shaping of them for their various positions in the temple of God. Now, as the Scriptures suggest, We are living stones, to be built together for a habitation of God through the Spirit.—Z '08-4261 (Hymn 332)

Obedience

THE lesson of obedience is one which should be deeply engraved upon the hearts of all the sanctified in Christ Jesus. It is necessary too that we have the spirit of obedience and not obey merely the letter. Whoever has the true spirit of obedience will not only obey the expressed commands of the Lord, given in his Word, but will seek to know the divine will in everything. He will seek to note the providences of his life, that he may be guided in the way the Lord would have him go. It is such faithful, obedient children of God who exclaim in the language of the prophet: "Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of my heart!" (Jeremiah 15:16) These can say with our dear Master: "Lo I come! I delight to do thy will, O my God!" Let all, then, who would be wholly acceptable to our Father in heaven be very diligent to build character in harmony with his law, having justice in thought, in word, and in deed at the foundation, justice in our relationship to God, to the brethren, and to all, and then building thereupon all the various qualities of love, that thus we may grow up into Christ our living Head in all things, and be able to render up our account at last with joy and not with grief.

INTERNATIONAL

GOD'S WORD AS LITERATURE

October 3

THE Bible is indeed a library of religious literature, but it is more than that—it is the revelation of the Creator's purposes toward his human creation, given for the guidance of those who co-operate in the outworking of his plan. It is therefore an inspired Book—inspired by the Holy Spirit of God—and speaks with the authority of God. Being God's inspired Book, he is its protector, hence the assurance of our Golden Text that it shall stand forever.

Its enemies—the worst of whom have been its alleged friends—have tried to destroy it but have failed. They have banned it from circulation; forbidden its use under pain of torture and death; and have tried to prevent its translation, and have misrepresented its teachings. But the Word of God continues to stand and to be a beacon light of truth for those whom God calls to co-labor with him in his loving designs toward the children of men.

PSALM 119:97-105—The proper attitude of every servant of God and of all who will be found worthy of everlasting life is that expressed by David in the words, "O how I love thy law! it is my meditation all the day." David loved the law of God because he recognized that its precepts were right—that they were altogether just and righteous. God recognized in David a man after his own heart, and David's love for the law of God and his desire to meditate thereon is quite in keeping with the divine appraisal of him.

David also loved God's commandments because, as he states, they made him wiser than his enemies. This can and should be true of the Lord's people today. We have our enemies, too. They are not of the same character as David's enemies, nevertheless they are formidable, and without the direction and inspiration of the Word of God we would be outwitted and overcome by them.

Satan is the chief of the Christian's enemies, and a very wily one. But because God has given us his Word of truth as an armor to protect the mind and heart, we can say with the apostle that we are not ignorant of Satan's devices. Knowing his methods of attack, we are prepared to battle against him victoriously. We could not hope to overcome in our own wisdom, but with the Word of God as our guide, we can say with the Psalmist that we are wiser than all our enemies.

David wrote, "I have refrained my feet from every evil way, that I might keep Thy Word." Neither David nor we would know just what ways are evil except for the Word of the Lord; but when through his Word he teaches us,

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GOLDEN TEXT: "The Word of our God shall stand for ever."—

Isaiah 40:8

we know the right and safe way to go, and we are kept from falling.

"I have more understanding than all my teachers," wrote the Psalmist. He also declared that he possessed more understanding than the ancients. The Apostle Paul expressed a thought similar to this in his letter to Timothy, saying that the Lord has given us the "spirit . . . of a sound mind." (II Tim. 1:7) The Lord does not reshape our brains in order to give us soundness of judgment and clarity of discernment. He does it, rather, by giving us his Word. Those who follow the precepts of God's Word as they pertain to Christian hopes and to everyday Christian living will be able to meet the problems of life much more wisely than those who depend upon their own judgments.

JOHN 20:30, 31—The central figure in the divine plan for human salvation is Jesus. Directly or indirectly, practically the entire Word of God focuses attention upon him as the Redeemer and the One who will yet be recognized as the King of the whole earth. In John's account of the life of the Master, he explains that the signs

which were given subsequent to his resurrection were for the purpose of establishing the fact that Jesus was indeed the Christ, and that this fact was confirmed by his resurrection. And it was for this purpose that many of the signs were recorded and made a part of the Word of God.

II TIMOTHY 3:16, 17—The King James translation of this passage gives quite the wrong thought by saying that all scripture IS given by inspiration. The term "scripture" simply means writing. Any manuscript, or writing, is therefore a scripture, hence there has been much "scripture" that has not been written by the inspiration of God. Some writings have been inspired by the devil. The proper thought of the Greek text is that all scripture, or writing, given by the inspiration of God is profitable "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." It is the zealous application of the inspired Scriptures to one's everyday life that gives him the "spirit . . . of a sound mind."

QUESTIONS:

What was the divine purpose in the writing of the Bible?

In what way does the proper application of the precepts of God's Word give one the "spirit of a sound mind"?

Who is the central figure in the plan of God to whom the Scriptures point?

What is a clearer translation of II Timothy 3:16?

BIOGRAPHY IN THE BIBLE

October 10

GOLDEN TEXT: "In all thy ways acknowledge Him, and He shall direct thy paths."—Proverbs 3:6

THE Bible furnishes a limited biography of many faithful servants of God, particularly those details of their lives which have a direct relationship to the divine purposes. Among these are Noah, Moses, David, Elijah, Paul, and Jesus, who, of course, is most important of all. And the sentiment of our Golden Text was true of the experiences of each of these. The best example of this is in the life of Jesus, for he verily did acknowledge God in all his ways, and the Heavenly Father just as fully directed all his paths.

GENESIS 11:31-12:5—The servant of God whose life is brought before us in this lesson is Abram, whose name was changed to Abraham. He is recognized in the Scriptures as the father of the faithful, and his life of faith is indeed a wonderful inspiration to all who are seeking to know and to do God's will. Abraham, like the other faithful servants mentioned in the Bible, found by experience that when he acknowledged God and looked to him for guidance he received the much needed wisdom by which he was directed in the

way in which he should go.

God's dealings with Abraham illustrate the life of the Christian in many ways. First God called him to leave his own country and his father's house and to start out for an unknown destination—"not knowing whither he went." (Heb. 11:8) So it is in some respects with us. We are not only called to separate ourselves from the world, but are also invited to leave our own people and our "father's house." (Psalm 45:10) Our "own people" referred to by the Psalmist are evidently our immediate families—our closest ties according to the flesh. We are not to "leave" these in the sense of ceasing to love them, nor of failing to recognize our responsibilities toward them, but rather from the standpoint that from the time of our consecration, God must come first in our lives—our families second.

Our "father's house" is apparently father Adam's house, that is, his earthly domain. This has been redeemed by the blood of Christ and will be restored to Adam and his race during the "times of restitution of all things." But if we, as followers of the Master, consecrate our all to do his will and he accepts our consecration, it means that we give up our share in the restored earthly dominion, in our "father's house," for in starting out in the narrow way we, like Abraham, are beginning a journey which, if we continue faithful to its end, will lead to a new country—in our case, a heavenly inheritance.

God made a wonderful promise to Abraham; indeed, there were two promises. One was concern-

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ing the land—that he would give him the land of Canaan for an everlasting possession. The other promise was concerning a “seed,” a “seed” that would be the channel of blessing for all the families of the earth. Associated with these promises was the call to leave his own country: “Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee.”

Abram accepted this invitation and started on the long journey to the promised land. His father and other members of his family accompanied him. This was not wholly in keeping with God’s purpose, and therefore the confirmation of this covenant was not given to Abram until the death of his father in Haran, subsequent to which he entered the land and thus complied with the one condition which was attached to the promise.

GENESIS 17:1-8—This account tells us of the change of Abram’s name to that of Abraham with the explanation that he was to be the father of many nations, or of a “multitude of nations,” as the marginal translation states. The erroneous claim is made by some that this promise is fulfilled through the British commonwealth of nations; but this is an absurd view which has no genuine scriptural support.

Attention is called by the Apos-

tle Paul to the real fulfilment of this promise. In Romans 4:17 he cites it and explains that it is fulfilled during this Gospel age through the development of the faith seed of Abraham, that is, those who by faith in Christ and consecration to do God’s will, become members of the spiritual seed of Abraham. These are called from among all races and nations of earth. They are called to be kings, and if they make their calling and election sure, will reign with Christ a thousand years.

In Galatians 3:27-29, the apostle enlarges upon this thought somewhat, explaining that as many as have been “baptized into Christ have put on Christ” and that those who are thus Christ’s are “Abraham’s seed, and heirs according to the promise.” This is Paul’s inspired explanation of what God meant when he made that wonderful promise to Abraham concerning his “seed,” and that he would be the father of many nations, and that kings would come out from him. The promise of the land still belongs to the natural descendants of Abraham.

QUESTIONS:

To what special trait of Abraham’s character does the Bible call our attention?

Were there any conditions attached to God’s promises to Abraham when they were first made to him?

Who is the faith seed of Abraham?

LAW IN THE BIBLE

October 17

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. . . . And the second is like unto it, Thou shalt love thy neighbor as thyself."
—Matthew 22:37-39

DEUTERONOMY 6:20-25—In this passage Moses explained to the Israelites how they were to answer any who might ask them the meaning of the laws and statutes which the Lord had enjoined upon them. They were to say that it was for their "good always, that he [God] might preserve us alive, as it is at this day. And it shall be our righteousness."

From this we see that fundamentally the purpose of the Law given to Israel was the same as in the case of Adam—in fact, it is always the same. The keeping of God's laws is always for the "good" of those who keep them, and in order that they might live. God benefits only in the sense that it brings joy to him when his creatures, through obedience, place themselves in a position to receive his blessings.

In our Golden Text Jesus sums up the meaning of God's Law as given to Israel. This summary,

however, was not original with the Master, for he is quoting largely from Moses. (Deut. 6:5; Lev. 19:18) What Jesus designates the "first and great commandment" epitomizes the intent of the first four of the Ten Commandments, for these outline man's duty toward God—what he expects in the way of homage and reverence.

If we love God with all our hearts and souls and minds we will have no disposition to worship other gods; nor will we knowingly take the name of our God in vain. Any Israelite who was wholehearted in his love for God would take delight in observing the sabbath of rest and keep that day holy unto the Lord, for he would see in this commandment that which would help him to know his God better and to put his trust in him more fully.

Keeping the sabbath by the Israelites was primarily a resting from their own labors—labors by which they provided for themselves the necessities of life. To rest from these one day in seven called for an exercise of faith in God's ability to care for them, hence it was a reminder of his faithfulness in providing for their needs. With the Christian this rest is on a higher plane, for with us the hope of everlasting life is involved. This divine provision for life is available only through Christ, so we rest by faith in his finished work. Thus we rest from our own works, as God did from his.

The "first and great commandment," which calls for supreme love for God, applies to his people

in every age, for no other attitude of heart and mind could be pleasing to him. As the Creator and great provider of the needs of all his creatures he could not expect less. To the Israelites this full heart obedience was expressed in their loyalty to the Law Covenant.

To the followers of the Master in this age, it means the laying down of our lives sacrificially, following in his footsteps. We cannot love God supremely without loving his will and endeavoring to be obedient thereto. His will for us is that we should present our bodies a living sacrifice, with the realization that this is our reasonable service.—Rom. 12:1

LEVITICUS 19:9-14, 17, 18—

Here we have set forth somewhat in detail the manner in which the Israelites were, in a practical way, to love their neighbors as themselves and thus fulfil the intent of what Jesus referred to as the second great commandment. Just as the first "great commandment" summarizes the first four of the Ten Commandments, so the second presents a digest of the last six, for these outline man's duty to man.

Those who love their neighbors as themselves will not wilfully disobey any of the last six of the Ten Commandments. When the Lord, through Moses, said to the Israelites, "Thou shalt love thy

neighbor as thyself," he stated in a positive form that which the Decalogue sets forth in a series of "thou shalt nots." Simply to refrain from doing injury to another is not the full expression of the Law, for the spirit of the Law is to do good, to love others as we love ourselves.

Jesus summed up this thought in what has been designated the Golden Rule, and how much better off the whole world would be if this rule were observed by all! And it will be, eventually, when the work of restitution is complete at the end of the thousand-year reign of Christ.

But even the Golden Rule is not the full expression of God's will for the followers of Jesus. It outlines the operation of justice, whereas we are invited to walk in the way of love—that love which was exemplified by Jesus in laying down his life for the world. Jesus said that we are to love one another as he loved us. That was a love which impelled him to die for us and for the world.

QUESTIONS:

Who was the first to state what Jesus designates the "first and great commandment"?

What was God's purpose in giving the Law to Israel?

What is the relationship between what Jesus referred to as the "first" and "second" commandments, and the Ten Commandments?

It is not on great occasions only that we are required to be faithful to the will of God; occasions constantly occur, and we should be surprised to perceive how much our spiritual advancement depends on small obediences.

OLD TESTAMENT HISTORY

October 24

GOLDEN TEXT: "Blessed is the nation whose God is the Lord."—Psalm 33:12

THAT portion of Old Testament history assigned for consideration in this lesson pertains to the reign of King Solomon over the nation of Israel. The sentiments of our Golden Text were wonderfully true of Israel during the early part of Solomon's reign. Jehovah was the God of Israel, and they were his people—his chosen people, selected by him through father Abraham, to be a holy nation and a channel of blessing to other nations. But the ratification of this choice awaited proof by the people that they were determined to obey God's laws and keep his statutes; and that proof was never satisfactorily given.

No other nation on earth, either then or since, has had Jehovah as God, although many have so claimed, especially during this Gospel age, when many nations were considered to be parts of the Lord's kingdom, calling themselves "Christendom." Jesus identified the real ruler of the nations when he referred to Satan as the "prince of this world."—John 12:31

The national arrangement of Israel was the first and the last with

which Jehovah has claimed association. He did consider himself the ruler of that nation, and the various kings of Israel as merely his representatives. But this arrangement came to an end in 606 B. C., when through the Prophet Ezekiel the Lord said, "It shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:27

Jesus is the foretold One whose "right it is" to rule for God. One of the titles given to him in the prophecies is that of Michael, meaning "who as God," and the prophet declares that when he stands up to reign the first result will be a "time of trouble such as never was since there was a nation."—Dan. 12:1

This is prerequisite to the establishment of peace on earth, for it is essential that the warlike nations of earth be destroyed in order that the Prince of Peace may reign supreme. The "nation" through which he will rule and bless the world is that "holy nation" and "royal priesthood" mentioned by the Apostle Peter. (I Pet. 2:9) It is spiritual Israel of this age, the Gospel church.

I KINGS 4:21-29—This passage is a colorful record of the flourishes of Solomon's kingdom. During that time God's blessing was richly upon him and upon Israel. Jehovah was truly the God of Israel during this period. The Lord blessed both the king and his subjects. Unlike the reign of David, which was plagued by war a great deal of the time, Solomon's reign was one of peace.

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Because Solomon's reign, under the direction of the Lord, was one of peace there was no necessity for diverting the natural resources of the earth into the sinews of war, hence the nation enjoyed prosperity. On a small scale they beat their swords into plowshares, and their spears into pruninghooks; and because this could be done, "Judah and Israel dwelt safely, every man under his vine and under his fig tree."

In many respects the reign of King Solomon was typical of the reign of Christ, although the glory of Solomon will be as nothing in comparison with the glory of Christ's reign. Through Christ's reign, the Scriptures assure us, the knowledge of God's glory will be caused to fill the whole earth as the waters cover the sea.

I KINGS 11:6, 9-11—One of the things which gives us confidence in the Bible is the candid manner in which it relates the sins of its heroes as well as their virtues. A historian interested merely in glorifying Solomon would have been glad to omit the facts concerning the closing years of his reign because they are far from complimentary. They reveal him, in fact, as an idolater and one who permitted his heathen wives to turn his heart away from worshipping the true God.

God warned Solomon concerning the danger of permitting his wives to lead him astray, but he failed to heed the warning. His

heart did not prove true to the Lord as did David's, his father. Under the social arrangements of that time, apparently the Lord did not condemn Solomon as much for acquiring so many wives as he did for the fact that he permitted them to lead him into idolatry.

God had forbidden the Israelites to intermarry with the heathen. "Ye shall not go in to them," the Lord said. "neither shall they come in unto you: for surely they will turn away your heart after their gods." (I Kings 11:2) It worked out exactly this way with Solomon, and his disobedience cost him dearly. The glory of his kingdom faded, and following his death it was rent in twain.

But for David's sake, who was greatly beloved by God, Solomon was spared the blow of seeing the Israelitish kingdom disintegrate. But when his son began to reign there was a rebellion of ten of the tribes, and a gradual decline of the glory of the other two until finally the nation lost its independence altogether, being made captives in Babylon.

QUESTIONS:

How many nations of earth have been able rightfully to claim that Jehovah has been their God?

Of what was the reign of Solomon a type?

What is one of the reasons we can depend upon the historical records of the Bible?

Why did God spare Solomon from suffering the full punishment for his sin of idolatry?

WISDOM LITERATURE IN THE BIBLE

October 31

GOLDEN TEXT: "He that walketh uprightly walketh surely."—**Proverbs 10:9**

PROVERBS 10:1-9—It is fitting that we should turn to the writings of Solomon as biblical examples of wisdom, for in answer to his prayer this king of Israel was blessed with wisdom more than anyone else of his time. Solomon's own wisdom was displayed in asking God to bless him with understanding rather than with riches, but the wisdom he displays in his writings must be credited to the inspiration of the Holy Spirit.

"Treasures of wickedness profit nothing," writes the wise man, "but righteousness delivereth from death." This was wholly true with the Israelites under the Law Covenant. Had they been able to attain to the high standard of righteousness contained in the Law they would not have died at all. It will also be true during the "times of restitution." It has been true in a spiritual sense during the Gospel age; although from a natural standpoint those who have lived righteously have suffered persecution, frequently even unto death. However, by their faithfulness

they have gained "glory and honor, and immortality, eternal life."—**Rom. 2:7**

"The Lord will not suffer the soul of the righteous to famish," continues Solomon, "but he casteth away the substance of the wicked." This reminds us of the question asked by Jesus: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (**Mark 8:36**) For a "soul" to famish or be lost simply means that it dies. It could be a temporary loss of life, or, as in the case of the "second death," it could be permanent.

Verse 5 reads, "He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame." This is indeed true when applied in a literal sense, and it could also have a symbolic application. Jesus said that the "harvest is the end of the age." (**Matt. 13:39**) And he also indicated that in this "harvest" period there would be a "summer" time when it would be favorable for the reapers to work. The "sons" of God who are the ones invited to join in this harvesting of the "wheat" are to "shine forth as the sun in the kingdom of their Father." (**Matt. 13:43**) How lamentable it would be for any to become so spiritually asleep that they could not see their opportunity of participating in the harvest work!

Another truism in this list of Proverbs is the statement, "The wise in heart will receive commandments: but a prating fool shall fall." (**Verse 8**) True wisdom always displays a willingness

to learn, to be instructed in the right way. An individual who goes through life insisting always on being heard, but never willing to listen to others, is indeed a "fool." Above all else, a Christian should keep his ears attuned to the commandments of God that he might know the divine will for him. This is the course of true wisdom.

"He that walketh uprightly walketh surely," declares our Golden Text. This of course is a reference to moral and spiritual uprightness, and those who do thus walk can do so with confidence knowing that all their steps are ordered of the Lord, and that he will keep them from falling. A parallel New Testament lesson on this point is that of II Peter 1:4-11. Here the steps of spiritual uprightness are described as adding to our faith virtue; and to virtue knowledge; and to knowledge self-control; and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. Peter declares that those who do these things shall "never fall"—that is, as our Golden Text states, they will walk "surely," or with confidence.

ECCLESIASTES 2:1-3—In this passage the "preacher" tells of his search to find out that which was good for the sons of men, the wise thing for them to do all the days of their lives. In the last chapter of the book, he sums up the results of this search, where he writes, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the

whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." —Eccles. 12:13, 14

Throughout the twelve chapters of this unique book of philosophy, the writer sees every phase of life as experienced by fallen man to be "vanity and vexation of spirit." (Eccles. 1:14; 2:11, 17) He especially condemns the practice of accumulating wealth of various kinds simply to leave it to one's relatives. (Eccles. 5:13) So far as the present life is concerned, he admonishes a course of uprightness and the taking of one's experiences as they come without being too anxious concerning matters over which one has no control.

But when it comes to one's relationship to God, the "preacher" was definite in his conclusions. In this there was only one proper course—"Fear God, and keep his commandments: for this is the whole duty of man." No one, in any age, can do more than this. God's commandments for spiritual Israel are different than they were for natural Israel, but in keeping them one lives the consecrated life acceptable to God.

QUESTIONS:

What was the true source of Solomon's wisdom?

What does it mean for one's soul to be famished?

What did the "preacher" find to be the most important consideration in life?

Are God's commandments the same for us as they were for the ancient Israelites?

HOPE FOR A FEAR-FILLED WORLD

October 10

¶ Ernest, do you suppose there will ever come a time on this old earth when the people will have freedom from fear?

¶ I hope so, Frank. Millions of young men died in a global struggle, which it was thought would end aggression and rid the world of fear.

¶ That's true, Ernest. One of the objectives of that struggle was declared to be "freedom from fear."

¶ Yes, and it was a noble objective. But when the war which was fought to obtain it was blasted to a close by the dropping of those first atomic bombs on Japanese cities, it left the hearts of all mankind filled with a more dreadful fear than had ever before been experienced.

¶ And, as though that were not sufficient to destroy faith in human objectives, the failure of every effort since to settle differences among nations has caused fear to increase.

¶ And as I see it, Frank, there is real cause for fear, for now the whole world knows that no nation can be assured of immunity from destruction by atomic bombs in the event of another war. The cities of these United States, they say, may well become piles of rubble similar to those which now mar the beauty of much of that part of God's green earth which is Europe.

¶ And you know, Ernest, there was a time—that is, prior to the first World War—when the wise men of earth were telling the people that the human race, by a process of evolution, was steadily progressing toward a higher state of civilization, and that wars would soon become a thing of the past.

¶ Yes, I remember that. The world is getting better and better, they said,

and soon we will have a utopia of peace and good will, which has ever been the dream of the prophets and the song of the poets.

¶ And Frank, as proof that this bright outlook for the future was justified, we were reminded of the progress of education and were told that an enlightened world would know better than to attempt the settlement of international disputes by means of war.

¶ Yes, and we were asked also to consider the great advancement in science, that this, too, would contribute to lasting peace among the nations.

¶ Besides, it was claimed that Christianity was making such rapid gains that soon the whole world would become so thoroughly imbued with the philosophy of Jesus' Sermon on the Mount that war would be no longer possible.

¶ But now we know all too well how mistaken that viewpoint was, and the views of the world expressed since then have also been wrong. We were told for example, that the first World War would make the world safe for democracy, but it certainly didn't turn out that way.

¶ And the second war was to give the world freedom from fear and freedom from want; but neither objective has been realized. Most of the world today is safer for dictatorship than it is for democracy.

¶ And meanwhile, Frank, as we all know, fear in the hearts of the people continues to increase. Even the most fortunate of the nations find it necessary to maintain gigantic military organizations in order, as they claim, to prevent war; and in case they fail in this, to be ready for war when they can no longer hold out against the fears and the wants of a chaotic, starving world. But why continue viewing this picture of gloom? There must be

FRANK AND ERNEST BROADCASTS

a reason for it all—an answer to the problem. I believe you will say that that answer is to be found in the Word of God.

¶ Right, Ernest. While this time of fear and distress came upon the world unexpectedly, it was not a surprise to careful students of the Bible. The Prophet Daniel, for example, predicted this very era in human experience, and described it as a "time of trouble such as never was since there was a nation." (Dan. 12:1) Jesus quoted this prophecy of Daniel and explained that its fulfillment would be at the time of his second advent and the end of the age.

¶ Did Jesus outline any of the details of the "time of trouble" Daniel had foretold?

¶ Yes, Ernest, he did. He said that there would be upon the earth "distress of nations with perplexity," and that the hearts of the people would fail them for fear as they looked forward to the things coming upon the earth. And when Jesus said that there would be upon the earth distress of nations with perplexity he illustrated his thought by likening it to the roaring of the sea and the waves.

¶ That, Frank, seems to be a very apt symbol of the restless, discontented masses of mankind today. They strive hopelessly to avert the destruction which they fear will be wrought by the onrushing tide of human selfishness. And now selfishness is implemented by the ghastly instruments of destruction provided by the very science that at one time boasted its ability to lead the world into peace and good will.

¶ And, interesting enough, Ernest, the Prophet David also foretold this time in which we are living; and like Jesus, he too likened the chaos of the world to the relentless lashing of the sea and waves, as the clamorous demands of men and nations strike out against the bulwarks of a civilization which was once thought to be impregnable. David's prophecy is addressed to those who have faith in the Word of God, and of these he declares, "Therefore will not we fear, though the earth be removed, and though the mountains be carried

into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psalm 46:2, 3

¶ That's a wonderful prophecy, Frank. But tell me, who did the prophet mean in the statement, "we" will not fear? Whom did he refer to as "we"?

¶ The reference is to Christians who would know about these wonderful prophecies and have faith in them. We need not fear as the world fears if we have faith in the prophecies pertaining to the present time, and God's promises concerning tomorrow.

¶ And now that we are on that point, Frank, just what is to be the outcome of this tragic period of fear and distress, according to the Bible?

¶ Well, briefly stated, the facts as pointed out in the Word of God are these: we have reached the end of an age in the plan of God—yes, even more than that, we have reached the end of a world. It is not, as we once erroneously supposed, the end of the earth, but the end of Satan's rulership over the earth.

¶ Satan's rulership is to be supplanted by the rulership of Christ, is it not?

¶ That's right, hence the end of Satan's world is also the time of Christ's return to be the new King of earth—in fact, it is his return and presence that cause Satan's world to come to an end. And Ernest, it is given to us to be living at the time of his return and the establishment of his kingdom.

¶ Frank, if I remember correctly, Jesus' disciples asked him to tell them about the signs of his coming and the end of the world, did they not?

¶ According to the Greek text, what the disciples really asked Jesus was this, "What shall be the sign of thy presence, and of the end of the age?" They were not asking how they would know when the time was near for Jesus to return and for the earth to be burned up, but rather, how they would know when he had returned and was present. They knew that this would be at the end of the age—the end of that long waiting period be-

tween the first and second advents of our Lord.

¶ And it was in Jesus' answer to those questions that he foretold the present period of world-wide distress, and the great fear that fills the hearts of the people—is that it?

¶ Yes, and he described many other conditions which exist in the world and in the church today. And Ernest, as I have already said, Jesus' prophecy of our times, together with the many other prophecies of the Bible pointing out these same conditions, furnishes us with the only reliable explanation of present world conditions and the only genuine hope for better days to come. According to these prophecies, Ernest, we have reached the end of the age, and the time of Christ's second presence.

¶ That being true, then, it would mean, would it not, that the time is near for the fulfilment of those many promises of God's Word which tell of the peace, and joy, and life to be made available to mankind as a result of the thousand-year reign of Christ.

ENEMIES DESTROYED

October 17

¶ Ernest, would you like to express an opinion as to whether death should be considered a friend or an enemy?

¶ According to the Bible, death is an enemy—an experience that has come upon the human race because of sin. And, Frank, according to the Bible, the great enemy Death is to be destroyed. In an inspired prophecy of Christ's kingdom, the Apostle Paul tells us that Christ will reign until all enemies are put under his feet, and that the last enemy to be destroyed is death.—I Cor. 15:24-26

¶ And that's a wonderful promise, Ernest. Just think what it will mean for the human race when there is no more death. There will be no more sickness, no more pain, no more wars. And Ernest, we can rest assured that it will be just this way, because God

has promised it, and we can depend upon the promises of God. The world is in a state of chaos today because of the broken promises of men, but it will be different in God's new world of tomorrow. Then all the wonderful promises of God concerning health and life and peace will be fulfilled, resulting in the blessing of all the families of the earth.

¶ That's all very wonderful, Frank, and very true; and while we are on the subject of "enemies" I would like to ask another question. The Apostle Paul says that in Christ's kingdom death is the last enemy to be destroyed. This implies, of course, that Christ's kingdom will destroy other enemies. What are some of the other enemies to be destroyed by Christ's kingdom? Does the Bible answer that question?

¶ Yes, Ernest, it does! Sin and selfishness are also enemies of mankind. These are to be destroyed. And according to the Bible, among the first of the enemies to be destroyed by the kingdom of Christ will be the selfish and sinful institutions of earth which stand in the way of Christ's rulership of justice and righteousness.

¶ Is that what the Prophet David refers to as a dashing of the nations to pieces like a potter's vessel?

¶ Yes, that prophecy is found in the second Psalm. In it Jesus is pictured as the great King of earth, the beginning of whose reign will result in the overthrow of what the New Testament describes as the "kingdoms of this world." (Rev. 11:15) In Jesus' own prophecy of these events he declared that all the tribes of the earth would mourn because of his presence. We see this mourning today in all the countries of the world.

¶ Is it not true that the return of Christ and the establishment of his kingdom are designed to bring peace and joy to the nations?

¶ That's very true, Ernest, but for this to be accomplished a new rulership over men must be established, and this calls first of all for the overthrow of that rulership over which Satan has

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been the unseen, and in most instances, the unrecognized prince.

¶ Frank, is that why world rulers of this generation have not been able to restore normal conditions throughout the earth?

¶ That's right! Despite the advantages of twentieth century culture and education, they have not been able to snap the world out of its tailspin toward destruction. And as you have suggested, the reason is that a divine influence has intervened in the affairs of men in preparation for the establishment of a new order—an influence that is being exerted through the presence of the divine Christ.

¶ But as yet, at least, the people seem to know little or nothing about the fact that there is a divine influence now being exercised in the affairs of men.

¶ Quite true, and the Bible foretold that to begin with, they would not know. The only ones who as yet know the meaning of what is transpiring are those who by faith are prepared to accept the testimony of the Word of God. To these the prophecies of the Bible are as a beacon light telling them that despite this darkest of all periods that men have ever experienced, a glorious new day is about to dawn, a day that will radiate blessings of health and joy and peace and life from that glorious new Ruler prophetically described as the "Sun of righteousness," who will arise with "healing in his wings."—Mal. 4:2

¶ Isn't it true, though, Frank, that eventually, and probably not long hence, all mankind will begin to realize that there is a power being exerted in the affairs of men which supersedes that of humanly constituted governments?

¶ That is quite true, Ernest. This will become apparent, among other things, through the continued failure of human efforts to re-establish any measure of peace and security among men.

¶ Well, the rulers of the earth today still imagine that they are more or less the masters of human destiny, that their wisdom and the impressive

strength of their armies will be able to impose peace upon the nations.

¶ Yes, Ernest, God's way of establishing peace is still scorned by the wise of this world. But as all their efforts continue to end in failure, gradually they will begin to look to a higher authority for help. This, which is still a future development in these momentous times in which we are living, is described by the Prophet Micah, fourth chapter. He says that in the "last days" many nations shall say, "Come, and let us go up to the mountain of the house of the Lord, . . . and he will teach us of his ways, and we will walk in his paths, . . . and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and fig tree; and none shall make them afraid: for the mouth of the Lord of host hath spoken it."

¶ That's a most comprehensive and reassuring prophecy, in the light of the current events of today. But it might be well, Frank, to examine some of the points it mentions. It starts out, for instance, by saying, "In the last days it shall come to pass." What does that mean?

¶ It does not, of course, have any reference to the traditional "crack of doom," nor to the destruction of this earth, nor to the end of human existence on the earth. It does have reference to the last days of satanic rulership over the people, the last days of sin and death, the last days of war, and the last days of all those evils which have plagued the human race from the days of Eden until now.

¶ Frank, isn't it true that we are already living in the beginning of these prophetic "last days," and have already witnessed the destruction of some of the evils which have afflicted the nations?

¶ Yes. The hereditary ruling houses of Europe which oppressed the people in the name of God, but by their actions gave every evidence of being inspired by the devil, have already practically come to an end. And, as

the divine purpose for these last days progresses we will eventually witness the end of totalitarian dictatorship, whether communistic, fascist, or otherwise. We will also eventually see the end of war, and the end of that blighting fear which now fills the hearts of the people.

¶ Frank, it is certainly very evident that the prophetic period called the "last days" is a glorious time in which to be living. But in that prophecy you read there is a reference to the "mountain" of the Lord. It says that the "mountain of the Lord shall be established, . . . and people shall flow unto it." What is the "mountain" of the Lord?

¶ The mountain of the Lord is the kingdom of the Lord. In the second chapter of Daniel's prophecy we have a preview of Gentile rulership over the earth beginning with the prophet's day, succeeded by the kingdom of the Lord. In this prophecy the kingdom of the Lord is described as a great mountain that fills the whole earth. There are also other prophecies in which the kingdom of the Lord is symbolized by a mountain.

¶ I notice also, Frank, that Micah refers to the mountain, or kingdom of the Lord, as the "house" of the Lord. What does that mean?

¶ The "house" of the Lord is God's ruling house, made up of his own family of "sons." Jesus is chief among these, and together with him will be those who have accepted his invitation to suffer and die with him. To these the promise is given that they shall live and reign with him.

¶ As I understand it, then, Jesus and his church, exalted to the divine nature, and glorified together, make up God's ruling house which, in the near future we trust, will take over in the affairs of men.

¶ That's right, Ernest, and miracle-working power guarantees the success of this new government. Satan thought he had killed Jesus, the Prince of peace and King of kings, but divine power raised him from the dead. Those who have suffered and died following

in the footsteps of Jesus are also raised from the dead in what the Scriptures designate the "first resurrection," that they might live and reign with Christ.

¶ I notice, Frank, that in the prophecy we are considering, the nations of earth will eventually be willing to be taught the Lord's ways and to "walk in his paths."

¶ And that will be a happy time, Ernest, for the prophecy declares that they will then beat their swords into plowshares and their spears into pruninghooks, and shall learn war no more.

¶ "Neither shall they learn war any more." Frank, think of the far-reaching changes in human outlook and experience that these few words imply. And you know, there is another assurance in that prophecy which I think is very wonderful—it is the statement that every man shall dwell under "his vine and fig tree."

¶ Ernest, that's just another way of saying that under the administration of Christ's kingdom the resources of the earth will be available to all, and that the rights of all to share equally in those resources will be guaranteed by the laws of the divine kingdom.

¶ I notice also, Frank, that the prophecy says, "None shall make them afraid." Thank God for this assurance of freedom from fear!

Topics and Literature Offers

PACIFIC TIME ZONE

Oct. 3—"What Is the Soul?"
"Hope of Life" Booklet

ALL OTHER TIME ZONES

Oct. 3—"Increase of Christ's Kingdom"
"Chosen People" Book

Oct. 10—"Hope for a Fear-Filled World"
Booklet

Oct. 17—Gift Book No. 5

Oct. 24—"Sinners in Heaven"
"The Everlasting Gospel" Book

Oct. 31—"The United Nations in Prophecy"—Gift Book No. 1

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME	STA. KC. P.M.	San Angelo, Tex.	KTXL 1340 12:45
St. John's, N. F. (Thurs.)	VOCM 1006 9:00		

EASTERN TIME	STA. KC. A.M.
Adrian, Mich.	WABJ 1500 10:00
Akron, Ohio	WADC 1350 9:45
Baltimore, Md.	WFBR 1300 9:15
Bay City, Mich.	WBCM 1440 10:00
Binghamton, N. Y.	WNBF 1290 10:00
Bridgeport, Conn.	WLIZ 1300 8:45
Columbus, Ohio	WHKC 610 9:30
Connellsville, Pa.	WCVI 1340 9:30
Guelph, Ont.	CJOY 1450 9:30
Hamilton, Ont.	CHML 900 9:45
Lawrence, Mass.	WLVA 680 10:15
Martinsburg, W. Va.	WEPM 1340 10:30
Miami Beach, Fla.	WKAT 1360 10:30
Middletown, Ohio	WPFB 910 10:15
Muskegon, Mich.	WMMO 1090 10:45
Philadelphia, Pa.	WIP 610 9:30
Pittsburgh, Pa.	WWSW 1490 9:30
Waterbury, Conn.	WATR 1320 11:45

>> P.M.

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

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

>> P.M.

Chicago, Ill.	WAIT 820 1:30
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MOUNTAIN TIME	STA. KC. A.M.
Caldwell, Idaho	KCID 1490 9:30
Carlsbad, N. M.	KAVE 1240 9:15
Douglas, Ariz.	KAWT 1450 8:45
Globe, Ariz.	KWJB 1240 10:15
Phoenix, Ariz.	KPHO 1230 9:45
Prescott, Ariz. (Sat.)	KYCA 1490 8:45
Safford, Ariz.	KGLU 1450 9:45
Tucson, Ariz.	KVOA 1290 8:45
Wallace, Idaho	KWAL 1450 10:15
Yuma, Ariz. (Sat.)	KYUM 1240 9:15

>> P.M.

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

PACIFIC TIME	STA. KC. A.M.
Albany, Ore.	KWIL 1240 10:30
Berkeley, Calif.	KRE 1400 9:00
Los Angeles, Calif.	KGER 1390 8:45
Moscow, Idaho	KRPL 1400 9:15
San Diego, Calif.	KFMB 550 9:45
Spokane, Wash.	KREM 1340 9:45
Stockton, Calif.	KGDM 1140 9:30
The Dalles, Ore.	KODL 1230 9:15
Vancouver, B. C.,	CJOR 600 10:45
Vancouver, Wash.	KVAN 910 9:15
Victoria, B. C.	CJVI 900 10:00

>> P.M.

Seattle, Wash.	KOL 1300 5:15
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CALIFORNIA RURAL NETWORK

9:00 A. M. Pacific Time

Blythe	KUCB 1450 kc.
Brawley and El Centro	KROP 1300 kc.
Indio and Palm Springs	KREO 1400 kc.
Riverside	
and San Bernardino	KPRO 1440 kc.
Channel 248 on PM dial	KPOR FM
Santa Ana	KOVE 1480 kc.

HIGHLIGHTS OF DAWN

(Continued from page 9)

America, millions of American people are shocked that European militarism is now beginning to encroach upon us in the form of peacetime conscription.

But despite this step backward in the path of liberty, the nature of the new conscription law bears eloquent testimony to the fact that United States lawmakers still recognize that their votes in the passing legislation should not be construed as an attempt to impose a dictatorship over the consciences of men, for the law provides for the deferment of genuine conscientious objectors. In this respect, however, the law is slightly different from the wartime draft, in that only those who are conscientiously opposed to war due to their belief in a Supreme Being whose laws governing human conduct supersede the laws of men are exempted. There are many in this country who are conscientiously opposed to war on humanitarian and ethical grounds alone, but these will not be deferred by the new law as it now stands.

Regardless of our own views on the matter of participating in war, we can't help being thankful that in America a Supreme Being and Ruler of the universe and his right to dictate the course of human behavior is given recognition by our lawmakers. This is not true of most other countries of the world. In communist Russia prior to the last war, some such provision was made in the law governing conscription, but early in the war the Russian government announced that it had been abolished because no one took advantage of it. If this were really true, it means that the youth of Russia had been so thoroughly trained in the idea that the state was supreme that the possibility of an authority higher than the state seemed unthinkable.

In Hitler's Germany, however, no such provision was ever made, with the result that thousands died under his ruthless dictatorship rather than participate in a campaign of legalized killing called war. The example set by these young Christians of Germany, showing their willingness to stand up before a firing squad and be shot to death, serves well to disprove the allegation of some that men claim conscientious objections to war simply to escape the dangers of war. This could be true of some; nevertheless, there are thousands of Americans today, who, like their Christian brethren in Germany during the war, would rather spill their own blood

in defense of conscience than do anything which would assist in taking the lives of other human beings. Our lawmakers are to be congratulated for giving recognition to these heroes of conscience. It means that in these United States we have one of the best governments existing in the world today.

But those who believe in the existence of a Supreme Being, and believe the promises recorded in his Word, look forward to the establishment of a government in this world which will be much better. The Prophet Isaiah foretold its coming, and revealed that Jesus would be its Head. Concerning it he wrote that of the increase of his government and peace there shall be no end—that is, it will embrace all nations. The Prophet Micah assures us that under the administration of that government men shall learn war no more, and that the resources of the earth now being diverted into channels of war, or the preparation for war, will be used in peaceful pursuits, that they shall beat their swords into plowshares, and their spears into pruninghooks.

Hebrew Approved for High School

WHILE the Jewish-Arab dispute in Palestine is far from settled, there is increasing evidence that the prophetic time for the restoration of this scattered people to their homeland has come. The official language of the Israelites in Palestine is Hebrew—that ancient language in which the Old Testament was originally written. Now that it has the backing of the reborn state of Israel, Hebrew is being recognized officially by School Boards in America. The New York State Board of Regents has approved it as a course of study in New York State high schools. It is estimated that there are already three to four thousand pupils studying Hebrew in public schools in the state of New York.

“A ROYAL NATION”—Just published: a 32-page Dawn size booklet which discusses God’s dealings with typical Israel and the failure of that nation to obtain the great prize of joint-heirship with Christ. It deals with the British-Israel question and points out from the Scriptures who comprise God’s ruling nation. Single copies ten cents; twelve for one dollar. The Dawn, East Rutherford, New Jersey.

These Sixteen Years

WITH this issue *The Dawn* begins its seventeenth year of publication. In the sixteen years of its life as a magazine many things have occurred in the world, and among the Lord's people. *The Dawn* was born during the years of the "great depression," a depression which was brought to an end only by the outbreak of the second global war. And although the war has now been over for more than three years the majority of the human race are existing on near starvation rations; there are unsolved problems on every hand, each one of which threatens international tragedy; and fear haunts the minds of all people. But despite this, it is still our happy privilege, as stated in the opening article of our first issue, "to hail the coming, yea, the immediate approach, of the dawn."

We find cause for thankfulness when we review our statement of objectives and policy, as published in the first issue, that today the mission of *The Dawn* is the same, and its policy unchanged. We are thankful because the Lord has manifested his blessing upon the effort and thereby brought the joys of present truth into the lives of many thousands of his people. In that first issue we said:

"It is in order to avail ourselves of the privileges of the present hour that we now are enlarging our efforts—not with the thought of accomplishing 'great and wonderful works' for God, but merely to demonstrate (1) an unselfish devotion to the great principle of love which all true Christians must possess, represented in every feature of God's great plan; and (2) to endeavor to bring joy and comfort into the hearts of 'all who mourn,' even as he has commanded."

The enlargement of the work that was represented in starting to publish *The Dawn* was the acceptance of an opportunity of service which the Lord plainly indicated to be his will. Since then the work has continued to grow as the enlargement of the hearts of the Lord's people has prompted them to seek further opportunities of laying down their lives for the Lord, the truth, and the breth-

ren. Nor should any of us be complacently satisfied with present privileges of service, but instead we should be on the alert to find and use whatever additional opportunities the Lord may open up to us. And in the use of the word "we," it is with the thought of including the Lord's consecrated people everywhere, for his service does not belong merely to a few of his people, but to all of them.

Christian Character

On the matter of Christian character and devotion to God The Dawn stated its position in that first issue as follows:

"In these days when the standards of moral uprightness and Christian character are being undermined; and when, as indicated by the Apostle Paul, 'men are lovers of pleasures more than lovers of God,' it is important as an aid to the Christian that the high spiritual standards of God's Word be held aloft. Especially is this true in connection with those who have presented their bodies a 'living sacrifice' to do the Heavenly Father's will. These know the truth—they are appreciative of the hope set before them—and the apostle declares that he who has this hope purifieth himself even as he (God) is pure.

"Hence, in each issue of The Dawn there will appear at least one article especially designed to be of help and encouragement to the consecrated. In this connection we wish to emphasize the obvious fact that in this 'evil day' the standard of Christian character cannot be held too high, nor should any allow themselves to relax their efforts in pressing forward in the narrow way."

There is nothing we can add now to this statement of policy pertaining to what we believe to be the responsibility of all the Lord's people to do all they can to encourage their brethren faithfully to bring their every thought, word, and deed into conformity with the will of God through Christ—casting down imaginations, and every high thing which exalteth itself above the knowledge of Christ. Let us all continue thus to be of encouragement to one another.

Church Organization

The Dawn started out with the policy of not interfering with the business and other arrangements of local ecclesias, but of being ready always to serve as efficiently as possible when requested, by sending speakers, or by supplying truth literature. The Dawn has never claimed to be an "exclusive channel" of truth, nor to have the right to guide the activities of the Lord's people.

From the beginning we have sought merely to serve, to encourage; and together with the brethren of present truth everywhere to "earnestly contend for the faith which was once delivered unto the saints." On this point a quotation from the first issue of *The Dawn* will, we believe, be of interest:

"A careful reading of the New Testament history concerning the organization of the early church reveals this most important fact—that every congregation of the Lord's disciples at that time was entirely independent of every other congregation; and that there was no central organization, group or committee which these independent congregations were supposed to look to as in any sense of the word their headquarters."

"We recognize fully that to accomplish an effective general presentation of the Gospel message, which calls for co-operative service among all the brethren, none can be entirely isolated from the brethren in other parts of the field. It would be very inefficient and expensive for each local ecclesia to publish its own literature for dissemination of the truth—it is far cheaper to have it prepared and shipped from some central point."

Throughout the sixteen years *The Dawn* has been published, the brethren have come more and more to appreciate and to have confidence in the arrangements outlined in these two paragraphs. In harmony with these arrangements, the vast majority of the ecclesias and individual brethren feel free to ask for *The Dawn's* co-operation along whatever lines it may need help. They do not do this because they think of *The Dawn* as an exclusive channel of truth, nor as their spiritual headquarters—which can be in heaven only—but because they have accepted the brethren of *The Dawn* as their brethren, and together with all the brethren, they are happy to co-operate with them. And we are happy too—happy to be among the Lord's people who are free to serve him in Spirit and in truth, free to do his will as outlined in his Word, free, as bondslaves of Jesus Christ, to lay down their lives in his service.

Basis of Fellowship

"True Christian unity can be possible only so long as Christ is recognized as the sole Head over all his people, and so long as the ransom sacrifice of Christ is regarded as the true basis of Christian faith and hope—'Other [scriptural] foundation can no man lay.' It must also be recognized by all the brethren in present truth that in this end of the age, the Lord has revealed to his people the beauties of his divine plan of redemption through Christ,

whereby both the church and the world are to receive in God's due time the blessings of life everlasting.

"We believe that the great but simple fundamental truths of the divine plan, which have been made known to us all, will be gladly recognized by all Bible Students, in addition to the ransom itself, as a necessary basis for true Christian fellowship and service at this time. There may be details of interpretation concerning the fulfilment of prophecy, or other items of minor import, upon which some of us may have reached different conclusions, but there is no scriptural authority for making matters of this kind tests of Christian fellowship."

Thus did that first issue of *The Dawn* set forth the basis of Christian fellowship to which the brethren of *The Dawn* are still adhering. There has been no change of policy in this connection, although there has been a clarification of details. Developments among the Lord's people have caused a more careful search of the Scriptures on the matter of fellowship and service, which has brought this subject into clearer focus in the sense of reminding us that a difference should be made between qualifications for fellowship and qualifications for teachers in the church, or eldership.

In the case of those whom we believe the Lord's people should recognize as brethren in Christ, no other requirement should be made than that of a profession of belief in the ransom sacrifice of Jesus Christ, and of full consecration to do God's will. All such should be welcomed at our meetings and not made to feel that they are "strangers." To the extent that they may be deficient in their understanding of the doctrines of the divine plan, or otherwise living beneath their privileges as Christians, we should be ever ready to help them, yea, to lay down our lives for them.

When it comes to the matter of who may be qualified to teach in the church, the standard must be higher. Belief in the ransom and full consecration are, of course, the primary considerations. But there are thousands of brethren who believe in the ransom and profess full consecration to God who would not be qualified to teach. Beyond this, they should first of all have some background of experience in the narrow way, and as a result of this experience give evidence of having stood the tests of faith and humility which the Lord has permitted to come upon them as a preparation for service.

Clearness in the truth, acquired through earnest study and

application of the principles of the divine plan, is also essential, for how could one not clear in the truth himself help others to attain a knowledge of the truth? This, it seems to us, is a fact so obvious that laboring the point is quite unnecessary.

And what are the fundamental doctrines of the truth? The ransom, of course, is the center or hub of the entire divine plan for human salvation; yet the true importance of the ransom can be seen only as this doctrine is properly related to the other features of the truth. The ransom was the great work accomplished at the first advent of Jesus, and the manner and work of his second presence bears a direct relationship to the ransom, hence is also of fundamental importance.

To us the many promises and prophecies of the Bible relative to our Lord's second advent and thousand-year presence are as clear-cut and understandable as those pertaining to the first advent and its work. There are thousands who profess to believe in the blood of Christ whose views are terribly distorted concerning the truth of Jesus being made flesh and giving his flesh for the life of the world. We love these, but would not consider them qualified to be teachers in the church. The same holds true with respect to the truths pertaining to our Lord's second presence. These truths are clearly stated in the Bible, and failure to understand them correctly indicates to us that the Lord has not blessed such with the special qualification of being teachers in the church.

God's covenants are likewise clearly set forth in the Scriptures, and are an integral part of his divine plan for the church and the world. Failure to understand the teachings of God's Word which outline his covenant arrangements would similarly disqualify a brother to be a teacher in the church. The church's share in the great sacrificial work of Christ is closely related to the Christian life, and the practical application of this doctrine such a vital part of it, that failure to see it, to us is a clear indication that one has not advanced in a knowledge of the truth sufficiently to be qualified and officially appointed to be a teacher of the brethren.

And while all the doctrines of the divine plan are fundamental, it is of primary importance today that teachers in the church be clear with respect to the manner and time of Christ's second presence, the covenants, and the sin-offering, for the reason that these are the three doctrines of the truth that are particularly under

attack by those who once knew the truth. And teachers in the church should be capable of defending the truth when it is attacked, and rejoice in the privilege of doing so.

Aptness to Teach

The fact that Paul took the trouble to set forth qualifications for eldership proves, we believe, that it is scriptural to make a distinction between fellowship and eldership, and that it is not a curtailment of Christian liberty to do so. Attention has been called to the fact that in the qualifications for elders mentioned by the apostle he makes no mention of a proper understanding of the truths pertaining to Christ's second presence, the covenants, and the sin-offering. This is quite true. Neither does he mention the ransom, nor any other doctrine of the divine plan.

However, Paul does say that an elder, or bishop, must be "apt to teach." We believe that the importance of clarity in all the doctrines of the truth is comprehended in this statement. We hold that this implies more, much more, than merely the ability to impart knowledge to others. A person might be highly gifted with the ability to impart information, but a professor of mathematics would not be apt to teach mathematics unless he understood that subject.

So it is in the church. Aptness to teach in the church involves the necessity of clearness in truth which it is essential for the people of God to know. The apostle clarifies the point further by saying that a bishop (elder) should not be a novice—margin, "one newly come to the faith." One new in the truth is not likely to have all the points of the truth clear, nor has he had the necessary background of experience to make him a safe teacher in the church.

Is there not even a greater danger of making one a teacher who, once knowing the truth, has departed from some important phases of it? The novice is not qualified because he has not proved his stability, but a brother who has departed from some phases of the truth which he once loved has demonstrated that he is not stable, but can be blown about by conflicting winds of doctrine. The novice may some day become stable, but the erring brother has become unstable, hence disqualified as a teacher.

In the opening of the 4th chapter of I Timothy, Paul says that in the latter times "some shall depart from the faith, giving heed

to seducing spirits, and doctrines of devils." He then enumerates some of the errors, and in the 6th verse adds, "if thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou has attained." The apostle could not have stated more clearly that to be a good minister of Jesus Christ one should be well nourished and built up in the faith and in the doctrines, and be able and willing to "put the brethren in remembrance" of the fact that some are departing from the faith, and to warn the Lord's people against seducing spirits, or doctrines.

In Titus 1:9 Paul sets forth as one of the qualifications of teachers the ability "by sound doctrine both to exhort and to convince the gainsayers." Here again aptness to teach is seen to include soundness in the truth. And to be pleasing to the Lord one must be willing to uphold the doctrines, not remaining silent when they are attacked. Nor should we surrender to the illogical philosophy that just because some one is able to present what to him is a better understanding of some point of the divine plan, that phase of the truth becomes controversial, and so should not be discussed in our general fellowship. This is one of Satan's sophistries devised to put the Lord's people off guard when one or another doctrine of the truth is attacked.

Yes, the brethren of The Dawn stand today in the matter of fellowship and eldership even as they did in 1932, when the first issue of the magazine was published. We love all as brethren who love the Lord and profess, through Christ, to be consecrated to his service. And we are set for the defense of the Gospel. In this defense we recognize the importance of teachers being sound in the faith. Having taken this position, the Lord has richly blessed our co-operation with his people, and daily his blessings are increasing. In beginning the seventeenth year of publication we acknowledge our need of the Lord's help, and earnestly desire the prayers of our brethren that the Lord may continue to guide and bless us in keeping with our great need, and according to the riches of his wisdom and grace.

Do you know that the distribution of three kingdom cards a day will total a thousand in a year? Order your thousand now!

Encouraging Letters

A Comfort to Dying

Dear Sirs: We listened to your sermon Sunday and it was the very best we ever heard. My uncle, who is on his death bed, said he had renewed strength after hearing such a sermon. I want to know more about all this, so will you please send me Gift Book No. 4. Sincerely, Mrs. I. B. R., Ill.

Minister Desires Truth

Beloved Brethren: Being a retired minister of the Gospel, I have the time to listen to radio programs, and have for years enjoyed your program Sunday mornings. Last Sunday morning I listened with marked interest to your program, and it set me thinking seriously on the subject of the eternal salvation. Having preached the Gospel for about fifty years, I was wondering if I had proclaimed a misleading and erroneous Gospel, and in order to set me right, I wish you would send me your Gift Book No. 4 dealing with God's plan. I am an ordained minister of the Evangelical Mission. Yours in His service, Rev. F. O. K., Calif.

Refutes Evolution Theory

Dear Friends: I'm writing this letter to tell you how I enjoyed your booklet, "Creation." It gave me very much spiritual aid to overcome today's fad—evolution. I have a biology teacher with whom I have had numerous arguments over the subject. In fact he had me believing some of his theories. But now, thanks to your booklet, I again am assured that there is a God who made and preserves us. I wish to have two more copies of this book, for a friend and for the biology teacher. God's richest blessing on your very fine work. R. P., Mich.

Student Is Convinced

Dear Sirs: I am writing to you in regard to the enclosed post card, which was given to me by one of your most

firm believers. I am very interested in religion, and am now studying different beliefs to broaden my interests and education in this field. I hope some day to tell the world about Christ's love for me and all mankind. I tried to debate some principles of your faith with your student and she caught me on all points, so therefore I am interested in your booklet, "God and Reason," and any other pamphlets you can send me. Hoping I can some day be of service to you in spreading the Word of God, I remain, Yours in Christ, Mr. E. C. F., Ind.

A New Listener

Gentlemen: Your interesting discussion is a gem I've been missing. A friend tells me she has been enjoying your program over a Chicago Station for the past ten years. I came here from Washington, D. C. for my health. Can you tell me the radio station that carries your helpful information of the Scriptures. I shall deeply appreciate Gift Book No. 4. Best wishes for continued success in your endeavor. A grateful shut-in, Mrs. C. D. H., Ariz.

A Response from Germany

Dear Brethren: While traveling from Berlin to Hannover, a fellow traveler handed me a copy of "God and Reason." I read it with great inner satisfaction, and encouraged by the invitation at the end of the book to ask for additional copies for distribution among friends and neighbors, I hereby request that a few of these copies may be sent to me. United with you in the communion of the one faith. Yours, G. E., Germany

"Starving" for Spiritual Food

* Dear Sirs: Have found your talks very interesting. It is quite a change to get down to the truth instead of trying to swallow what some believe is the truth. I would like very much to read some of your literature, especially the booklet on "Creation." I'm

like many thousands of others, starving for the lack of spiritual food, though some are unaware of their need while others are at a loss as to how to obtain the necessary knowledge of the Bible to bring comfort to their minds. I am looking forward to future talks. Wishing you continued success in your work, Yours truly, Mrs. R. A., Ont., Canada

"Telling the Truth"

Dear Sirs: We heard your program yesterday and my husband has re-

quested that I send for your booklet, "God and Reason." If you have any previous ones we would like them too. I have heard your program for a year now, but yesterday is the first time that my husband has been able to hear it, and having read the Bible quite a lot, both of us know you are telling the truth and we enjoy listening to you very much. We are not called Christians by the majority as we both have found that there are a lot of untruths told in the churches of today and so stay away. Thanking you, I remain, Mrs. W. F. W., Mont.

A Message from England

Dear Brethren:

Christian greetings to you all. We feel constrained to send these few lines in appreciation of the fervent Christian love which we experienced from you and other brethren in the U. S. A. and Canada. Truly blessed is the tie that binds our hearts together in Christian love. In harmony with the Scriptures we do not think of each other as Americans, Canadians, British, German, English, etc., but as brethren in those respective countries, having the same Heavenly Father, the same elder Brother, the same truth.

We were impressed with the wonderful privileges and opportunities which are yours and which you so faithfully endeavour to discharge. As we looked upon Brother Russell's grave, and were afterwards taken over the building which originally was the Bible House in Allegheny, we were reminded that the glorious message of truth was sent out by the Lord from your country. You are still the hub of truth activity. We here in England feel that we are at the

end of one of the many lines radiating from you.

We have no doubt about your standing before the Lord. Indeed, we thank God upon every remembrance of you. How zealously you pursue the twofold purpose for which the light of truth is given. A sanctification, a separation, a setting apart from self to God, from sin to righteousness; and a consistent testifying of the truth to others to the praise of Him who has called us out of darkness into marvelous light.

Who can doubt that we are in the time of the end, with its increase of knowledge and much running to and fro when our return journey from New York to London occupied only 14¼ hours! And now we are back in England to do what we can to hold up and keep up the standard of truth so faithfully proclaimed by that loyal servant of God, our beloved Brother Russell.

Let us continue to pray for one another. God bless you all. Yours in the blessed hope, Brother and Sister Pampling.

Proclaiming the Truth

SHOULD the message of present truth still be proclaimed to the peoples of the world, or has the time for such a proclamation ceased? There are those who say that the time is past to preach the glad tidings, and that all that is necessary now is to prepare one's self for the kingdom by making our calling and election sure.

The statement in Matthew 24:14, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," should receive our careful attention. It is noteworthy that it is the Gospel, or glad tidings, of the kingdom, that was to be preached, not merely the harvest message.

It is sometimes emphasised that "the harvest is the end of the age" (Matt. 13:39), and that the preaching of the Gospel of the kingdom in all the world for a witness applies wholly to the period of the Gospel age prior to the harvest. It is important to notice, however, that the Greek word *sunteleia* (translated end in Matthew 13:39) means consummation or completion (see R. V. and Strong) and refers not so much to the end of a period, but to the end, consummation, or completion of a work.

Our Lord tells us in his parable of The Wheat and the Tares, that the harvest period at the close of the Gospel age will see the com-

pletion of the work of the age, that is, the gathering out and perfecting of the church, the body of Christ, thus bringing the work of the entire age to a consummation or completion. In this text, "This Gospel of the kingdom shall be preached in all the world for a witness . . . then shall the end come," the Greek word translated "end"—*telos*—refers to the end of a period, hence the preaching of the good news of the coming kingdom is to go on until the very end of the present dispensation.

Moreover, the context of the scripture should be carefully noted. The disciples had asked what sign should mark the consummation of the age (Matt. 24:3), that time when the entire age would reach its consummation.

A new book, "Behold your King," has been published and is now in stock at the Liverpool office, which deals lucidly and concisely with the present times, showing the scriptural signs that the age is culminating and that the King is here. It will be helpful to you to have a copy of this book. It is stated by some that the Lord is near, but not here, and Matthew 24:33 is quoted, "He is at the doors," the personal pronoun being taken to mean that the Lord is referred to. This word translated "He" is sometimes translated "it". A comparison with Luke 21:31, where the same word is used, will show that it is the kingdom that is near. We therefore advise all British friends to

obtain a copy of the book, "Behold your King", and to make a careful study of it. The prophetic statements have had a marked fulfilment from the close of the Gentile Times (A.D. 1914) onward.

Coming to Matthew 24:14, the sense of the text seems to be, "And [in addition to the signs indicated] this Gospel of the kingdom shall be preached in all the world for a witness." In other words, there would be a world-wide proclamation of the glorious message of the kingdom, lost soon after the death of the apostles and opened up once more during this day of the Master's presence, the harvest period.

The work of harvest is principally the separating of the wheat from the tares, and the ripening of the grains of wheat, that is, the "children of the kingdom." We should not forget, however, the way in which the harvest work from its beginning has been accomplished, namely by making as wide a circulation of the truth as possible, and the Lord, the Chief Reaper, using that widely circulated message to gather together the "elect." So long as opportunity presents itself, let us continue to proclaim the good news of the coming kingdom to the poor groaning creation. It is their only hope, the only source of true comfort.

"Out of Thine Own Mouth"

JUST prior to the death of our Redeemer, and the culmination of events in Judaism at the close of the Jewish age, the Lord permitted

the high Priest, Caiaphas, to utter a prophecy containing far more truth than he himself realised: and his reference to the Lord Jesus was true, but thank God, in a very different sense than designed by this unfaithful leader of Jewish ecclesiastical affairs. He said, "It is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation."—John 11:50, 51

This scripture is interesting and instructive, not only because it showed up the villainy of the Jewish hierarchy which crucified Jesus, but in view of the fact that there are so many parallels between the events at the close of the Jewish age and those at the end of the Gospel age, it leads us to expect that in this day of the culmination of the affairs of this present evil world the Lord would permit Christendom's wise, far-seeing men to make similar statements relative to present momentous happenings and their outcome—statements in harmony with the divine plan, and yet uttered by those in complete ignorance of God's gracious arrangements. This fact doubtless has been noticed from time to time by our readers.

One of these statements was made recently by the English Archbishop of York, Dr. Cyril Garbett, at the Conference of Anglican Bishops from all over the world, assembled in London. The Archbishop said, as reported in the daily press, 9th August, 1948, "Within a few years our civiliza-

THE BRITISH SECTION

tion may wholly pass away. Now, therefore, is the hour of crisis. . . . We who are Christians have moments when we feel we are near some great change . . . perhaps in some undreamed of way, a coming of the Lord, as often he has come in history." Dr. Garbett's text was Luke 21:28: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Thank God the Bible tells of a literal coming of the Lord to set up the long-promised messianic kingdom for the purpose of blessing all the families of the earth!

Thank God, too, that the watchers already discern the signs of the presence of earth's new King, fulfilling the prophecies relative to the day of vengeance (Isa. 61:2), doing a destructive work in the earth—destroying the works of the devil, that the way may be prepared for men to receive the long-promised blessings, when the crooked things shall be made straight, and the rough places (hard experiences and difficult to understand) plain: when the glory of the Lord shall be revealed, and all flesh shall see it together. (Isa. 40:4, 5) Corroborating this, another prophet says, "The desire of all nations shall come."—Hag. 2:7

SPEAKERS' APPOINTMENTS

W. CLARKE

Anerley Oct. 10

JENS COPELAND

Write The Dawn, 68 S. Castle St, Liverpool 1, for information.

J. E. HUMPHREY

Ipswich Nov. 14

F. LINTER

Dundee Oct. 3

J. H. MURRAY

Pontypool Oct. 17
Oxford 21

W. E. PAMPLING

Coventry Oct. 17
Dewsbury 24
Eastleigh 31
Yeovil Nov. 14
Luton 28

R. J. PHILIP

Liverpool Oct. 10

A. SPAIN

Beckenham Oct. 24
Anerley Nov. 21

DEWSBURY—Oct. 24—Home Gathering.
A cordial invitation is extended to all.

Aldersbrook Ecclesia Appointments

E. ALLBON

Beckenham Oct. 10
Maidstone, Kent. Nov. 14

W. R. CHANDLER

Birmingham, Warwick Oct. 24

H. R. KIPPS

Beckenham, Kent. Nov. 14

A. W. PARKER

Portsmouth, Hants. Oct. 10
Kettering, Northants. Nov. 21

T. W. WATSON

Oxford Oct. 17

ILFORD, ESSEX (Aldersbrook Ecclesia, 300 High Road) Oct. 2 and 3—A cordial invitation is extended to all. For details write to the secretary, Mr. W. R. Chandler, 29 Woodlands Avenue, Wanstead, London, E. 11.

Speakers' Appointments

H. E. ANDERSON

Wallingford, Conn. (Morning) Oct. 10
 Hartford, Conn. (Afternoon) 10

W. T. BAKER

Withee, Wis. Oct. 1-3
 Minneapolis, Minn. 4, 5
 Ostrander, Minn. 6
 Elkader, Minn. 8-10
 Cicero, Ill. 11
 Albany, Ill. 12
 Clinton, Iowa 13, 14
 Barnes City, Iowa 15-17
 Kansas City, Mo. 19, 22
 St. Joseph, Mo. 20, 21
 Topeka, Kans. 23, 24
 Wichita, Kans. 25, 26
 Oklahoma City, Okla. 27, 28
 Shawnee, Okla. 29
 Ada, Okla. 30, 31

J. BEDNARZ

Wilkes Barre, Pa. Oct. 2, 3
 New London, Conn. 17
 Rutherford, N. J. 24

F. A. BRIGHT

New Haven, Conn. (Morning) Oct. 24
 Waterbury, Conn. (Afternoon) .. 24

D. H. COPELAND

Pittsburgh, Pa. Oct. 3
 Grand Rapids, Mich. 16, 17

S. C. DE GROOT

Chicago, Ill. Oct. 24

O. D. DEIFER

Wilkes Barre, Pa. Oct. 2, 3
 Reading, Pa. 10
 York, Pa. (Evening) 16
 York, Pa. (Morning) 17
 Lancaster, Pa. (Afternoon) 17

D. DINWOODIE

Paterson, N. J. Oct. 10

W. J. HOLLISTER

Wilkes Barre, Pa. Oct. 2, 3
 Paterson, N. J. 24

J. G. HULL

Santa Ana, Calif. Oct. 24

L. JACOBS

New Bedford, Mass. Oct. 24

G. O. JEUCK

St. Petersburg, Fla. Oct. 24

G. S. KENDALL

Portage La Prairie, Man., Can. Oct. 2
 Winnipeg, Man., Can. 3-6
 Parkers Prairie, Minn. 7, 8
 Minneapolis, Minn. 10-13
 Ostrander, Minn. 14
 Withee, Wis. 15-17
 Wausau, Wis. 18, 19
 Stevens Point, Wis. 20, 21
 Green Bay, Wis. 22
 Appleton, Wis. 23, 24
 Port Washington, Wis. 25
 Milwaukee, Wis. 26, 27
 Waukesha, Wis. 28, 29
 Kenosha, Wis. 31

P. KOLLIMAN

Brooklyn, N. Y. Oct. 3b

R. A. KREBS

Roseburg, Ore. Oct. 1
 Broadbent, Ore. 2-7
 Oakland, Calif. (Area) 10-17
 Sacramento, Calif. 18
 Stockton, Calif. 19, 20
 Sonora, Calif. 21, 22
 Fresno, Calif. 23-25
 Los Angeles, Calif. 27-31

L. P. LOOMIS

Paterson, N. J. Oct. 3
 Shamokin, Pa. 17
 Lehighton, Pa. 24

SPEAKERS' APPOINTMENTS

J. Y. MAC AULAY

Vancouver, B. C., Can. Sept. 19-Oct.	3
Victoria, B. C., Can. Oct. 5, 9, 10	
Nanaimo, B. C., Can.	6
Bellingham, Wash.	13, 14
Seattle, Wash.	15-17
Bremerton, Wash.	18, 19
Tacoma, Wash.	20, 21
Wenatchee, Wash.	22
Spokane, Wash.	24-28
Yakima, Wash.	29
The Dalles, Ore.	30, 31
Portland, Ore. Nov.	1-3

E. R. MAC JILTON

Duquesne, Pa. Oct.	3
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W. S. MARSHALL

Orland, Me. Oct.	2, 3
Bangor, Me.	10
Portland, Me.	11-13
Dover, Guilford, Me.	17
Orono, Me.	24
Kenduskeag, Me.	31

M. C. MITCHELL

Paterson, N. J. Oct.	17
Baltimore, Md.	24

N. M. MOLENAAR

Riverside, Calif. (Morning)	17
Pomona, Calif. (Afternoon)	17

D. J. MOREHOUSE

Pittsburgh, Pa. Oct.	3
Grand Rapids, Mich.	16, 17

E. MURRAY

St. Louis, Mo. Oct.	2, 3
Gary, Ind.	9, 10
Cincinnati, Ohio	31

L. H. NORBY

Wilmington, Del. (Morning) Oct.	3
Philadelphia, Pa. (Afternoon)	3
Boston, Mass.	31

H. PASSIOS

East Liverpool, Ohio Oct.	10
Washington, Pa.	17

G. P. RIPPER

Whittier, Calif. Oct.	17
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V. E. SAMUELS

Allentown, Pa. Oct.	24
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M. A. STAMULAS

Wilkes Barre, Pa. Oct.	2, 3
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F. S. WASSMANN

New London, Conn. Oct.	17
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C. R. WEIDA

Wilkes Barre, Pa. Oct.	2, 3
Binghamton, N. Y.	24

G. M. WILSON

Monessen, Pa. Oct.	24
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J. I. VAN HORNE

Connellsville, Pa. Oct.	10
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W. N. WOODWORTH

*Flushing, L. I., N. Y. Oct.	2
(140-42 Sanford Ave., 8 p. m.)	
Wilkes Barre, Pa.	3
Gary, Ind.	9, 10
Grand Rapids, Mich.	16, 17
Detroit, Mich.	24
Boston, Mass.	31

*Good Citizenship League,
Corner Union Street

E. G. WYLAM

Cicero, Ill. Oct.	10
Grand Rapids, Mich.	16, 17
Saginaw, Mich.	18
Flint, Mich.	19
Jackson, Mich.	20, 31
Ann Arbor, Mich.	21
Detroit, Mich.	24

H. L. YOUNG

Wilkes Barre, Pa. Oct.	2, 3
Easton, Pa.	17

C. W. ZAHNOW

New Bedford, Mass. Sept. 30, Oct.	1
Providence, R. I. Oct.	2, 3
Waterbury, Conn.	4, 5
New Haven, Conn.	6
New Brunswick, N. J.	8
Flushing, L. I., N. Y.	9

(140-42 Sanford Ave., 8 p. m.)

Brooklyn, N. Y.	10
Scarsdale, N. Y.	11
Hawthorne, N. J.	12
Newark, N. J.	14
New London, Conn.	17
Wilmington, Del.	18, 19
Baltimore, Md.	20
Washington, D. C.	21
Roanoke, Va.	22

Richmond, Va.	23, 24	Dana, N. C.	28
Enfield, N. C.	25	Hendersonville, N. C.	29
Greensboro, N. C.	26, 27	Knoxville, Tenn.	30, 31

CONVENTIONS

ST. LOUIS, MO., October 2, 3—Northside Y. M. C. A., 3108 N. Grand Avenue. For reservations and programs write the secretary, Mr. E. L. Wagner, 7308 Wellington Avenue, St. Louis 14, Mo.

WILKES-BARRE, October 2, 3—Saturday meetings will be held at the Y. M. C. A., 40 West Northampton Street. The Sunday meetings will be held in Irem Temple, 52 North Franklin Street. For room reservations write the secretary, Mr. Walter Blicharz, 164 Welles Street, Forty Fort, Pa.

PITTSBURGH, PA., October 3—O. of I. A. Temple, 610 Arch Street, Pittsburgh (Northside), Pa. Convention opens at 9:30 a. m.

GARY, IND., October 9, 10—Moose Lodge, 7th Avenue and Adams Street. A public meeting will be addressed by Brother W. N. Woodworth on Saturday evening. For accommodations and other information write the secretary, Mr. M. Dembowski, 3125 West 9th Avenue, Gary, Ind.

SAN FRANCISCO, CALIF., Oct. 10—The East Bay Bible Students have arranged for this all-day gathering in the Palace Hotel, New Montgomery and Market Streets. The convention opens at 9:30 a. m. It is expected that Brothers R. A. Krebs and T. A. Smith will serve.

GRAND RAPIDS, MICH., October 16, 17—English Room of the Rowe Hotel. Inquiries for room reservations may be addressed to the secretary, Mrs. Edw. DeGroot, 924 Ellsmere St., N. E. The public meeting at Muskegon, Mich., on Sunday, October 17, is to be addressed by Brother W. N. Woodworth,

and will be held in the Art Gallery at 8 o'clock. It is also expected that Brothers D. H. Copeland, H. E. Deitrich, R. J. Krupa, D. J. Morehouse, A. Sheppelbaum, and C. A. Sundbom will serve on the program.

NEW LONDON, CONN., October 17—All-day gathering in the regular meeting place, Union Hall, on Union Street.

CHICAGO, ILL., October 24—All-day gathering in Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., October 24—Maccabees Bldg., Woodward Avenue at Putnam.

BOSTON, MASS., October 30, 31—Saturday sessions will be held in the Parish Hall of the Arlington Street Church. Sunday meetings in the Y. W. C. A. Bldg., Corner Stuart and Clarendon Streets.

BROOKLYN, N. Y., October 31—All-day gathering at 104 Clark Street.

CINCINNATI, OHIO, October 31—Fifth Sunday gathering in the Y. W. C. A., Room 507, 9th and Walnut Streets.

JACKSON, MICH., October 31—All sessions in Odd Fellows Temple, 414 South Mechanic St.

WEATHERFORD, TEXAS, October 31—Zion Hill School House.

ROSELAND, ILL., November 6, 7.

COLUMBUS, OHIO, November 13, 14.

VICTORIA, B. C., CAN., November 13, 14.

ALLENTOWN, PA., November 14.

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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