

a herald of Christ's presence

THE **DAWN**

"OUR GOD,
THE GREAT,
THE MIGHTY, . . .
KEEPEST COVENANT
AND MERCY."

--Nehemiah 9:32

September 1960



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RADIO TOPICS FOR SEPTEMBER

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- 25—"Man's Eternal Home"

REPORT ON ISRAEL

BY BROTHER R. J. KRUPA

Brother Krupa and Brother W. C. Bertsche toured Jordan and Israel for the purpose of taking pictures for use in television programs.

ISRAEL, the land of the Bible, which has provided the setting for some of the most stirring events in the history of mankind, has come to life again. For centuries this land has lain buried under piles of shifting sands and crumbling terraces, awaiting God's due time for the regathering of the scattered Israelites.

Today, Jerusalem lies divided by the frontier between Israel and Jordan. These two countries are still technically at war. In order to see the many historical attractions on the Jordan side of the Holy Land—like the old city, with its massive, medieval walls; Bethany; Bethlehem; and the Mount of Olives—it is necessary to visit Jordan first because it is still not possible to enter Jordan from Israel.

A beautiful panoramic view of Jerusalem may be seen from the Mount of Olives and it is from there that Jesus wept over the city, near the end of his earthly career. In the Mount of Olives a large church marks the traditional site of

our Lord's prayer and agony on the night of his betrayal and arrest. However, a small spot, representing the Garden of Gethsemane, has been preserved and is one of the loveliest places in Jerusalem. Eight ancient trees, which may very well be shoots of those that stood in the Garden during our Lord's time, still adorn the garden and bear fruit.

Across from the Mount of Olives stands the southern summit of Mount Moriah where, it is believed, Abraham offered his son Isaac in sacrifice, and where Ornan the Jebusite had his threshing floor, which David bought and upon which he erected an altar, later to be superseded by Solomon's Temple.

Eleven miles south of Jerusalem lies the charming little town of Bethlehem, with its olive groves and green terraces. Near the outskirts of the city the Shepherd's Field may be seen where the angels brought tidings of Christ's birth to the shepherds as they sat watching their flocks during the night. "And the angel said unto them, Fear not:

for behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10

Just beyond the Shepherd's Field is the Field of Boaz. Here is where Ruth gleaned and Boaz said to Ruth, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."—Ruth 2:12

On the road to Jericho you can clearly hear the echoes of the past. Bedouin tents still dot the desert landscape; hillside caves continue to house entire families; Arab women still carry pitchers of water or pans of bread on their heads. Occasionally a camel caravan can be seen on its way to a distant city, even as in ancient times.

It is on this same road to Jericho, just outside the city, that the complex problems of today's world are brought to the traveler's attention. It is here that more than 35,000 Arabs are housed in the Arab Refugee Camp, victims of the war that led to the forming of the State of Israel. Most of the refugees seem to be content to sit and wait until their Allah sends them relief, so they live in conditions which are far from being desirable.

Jericho is the oldest walled inhabited city in the world. About one and a half miles to the north of the present city is the site of Canaanite Jericho—now just some excavated ruins—where Joshua led the children of Israel around the city walls for seven days and they crumbled at their feet.

Among the places of interest around Jericho is the Mount of Temptation where Jesus spent forty days fasting, after his baptism, and

where he was tempted by Satan. The Master's three replies to the Adversary on that occasion, "Man shall not live by bread alone, but by every word of God"; "Thou shalt worship the Lord thy God, and him only shalt thou serve;" and, "Thou shalt not tempt the Lord thy God," continue to stand as classic examples of unyielding faithfulness to our Heavenly Father in the face of a most severe testing.—Luke 4:4-12

The River Jordan, to the east of Jericho, where Jesus was baptised by John still winds peacefully on its 120-mile journey through the Holy Land. It separates Israel from Syria and Jordan, just as following in the footsteps of our Master in full consecration, symbolized by water immersion, separates the people of God from the world of mankind.

During the journey from Jerusalem and the Judean Hills to the Dead Sea the traveler is very aware that he is steadily going down into a very low valley, for the Dead Sea lies 4,000 feet below Jerusalem, 1,300 feet below sea-level. The waters look beautifully blue and inviting and you might think yourself as being along the Mediterranean. The surrounding hills, and all the fields in the area, however, are completely barren because nothing grows here. The smell of sulphur hangs heavily in the air, and potash and other minerals of the Dead Sea are extracted on a large scale.

Near the shores of the Dead Sea a Bedouin boy followed his goat into the Qumran Cave and found some jars in which there were seven scrolls. The first scholars who were called in to look at them did not realize what they were. The

first scholar to recognize the antiquity and the significance of the scrolls was the head of the Hebrew University's Department of Archaeology, the late Professor Eleazar Sukenik.

The very fact that, when discovered in their cave, the scrolls were enclosed in jars is in itself a link in a historic chain. The custom of putting scrolls in jars to protect them from the humid Palestinian climate goes back to ancient times as indicated in the Bible. Jeremiah (32:14), speaking of documents he wished to preserve, wrote, "put them in an earthen vessel, that they may continue many days."

The Dead Sea Scrolls have proven to be very interesting and are now on exhibit at the Shrine of the Book in the Hebrew University in Jerusalem. They take us from the grandeur of Isalah, through the spiritual loftiness of a Dead Sea community, to fragmentary commentaries on the books of Genesis and Habakkuk, thus corroborating and illuminating the history of the land and people of Israel.

Bethany, just a mile and a quarter southeast of Jerusalem, was the town in which Jesus' friends, Mary, Martha, and Lazarus lived. It was here that Jesus performed the great miracle of raising Lazarus from the dead, giving us a sample of one of the great benefits which will come to humanity as a result of the establishment of that for which Christians have been praying, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matthew 6:10

Outside of the old city walls, beyond Damascus Gate, there is a hill

where in Old Testament days blasphemers were stoned, and even to this day the Jews call it "The Place of Stoning." Jesus was accused of being a blasphemer, but because the Jews were not permitted to perform capital punishment at that time, and the Roman form of execution was crucifixion, Jesus died upon a cross, "the Just for the unjust."

This hill, outside Jerusalem, rocky and rugged, is nevertheless a plateau but what is even more remarkable is that it is the northern end of Mount Moriah, God's appointed place of sacrifice.

On finding Calvary, the discovery of the grave of our Lord must quickly follow, for, "In the place where our Lord was crucified there was a garden; and in the garden a new sepulchre, wherein was never man laid. There they laid Jesus."—John 19:41

There is a tomb near the rugged hill. At the foot of it, and before Damascus Road, a garden is preserved, which was formerly an old-time garden or vineyard—the discovery of a very large winepress is proof of this. In this garden there is a tomb which is hewn out of the very rock of the rugged hill, definitely made for private use as a family burial place. It is a Jewish tomb—a rich man's tomb—of the Roman period.

In Mark 15:43 and 46 we read, "Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, came, and went boldly unto Pilate, and craved the body of Jesus. And he bought fine linen, and took him down, and wrapped him in the linen, and laid

him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre."

The death of our Lord Jesus was the greatest sacrifice ever offered. "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) Thus the death of our Master as the corresponding price for the perfect life lost in Eden, redeemed Adam and the entire human race. The resurrection of our Lord is important too, for "if Christ be not raised, your faith is vain; ye are yet in your sins. . . . But now is Christ risen from the dead and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead."—I Cor. 15:17-21

Modern Jerusalem

TO LEAVE the smaller, walled old city and to enter into the modern Jerusalem it is necessary to go through the Mandelbaum Gate, and across the "No Man's Land." This little journey takes but a few moments but in effect you leave behind an ancient world when you step into Israel's Jerusalem. This modernity is set against the background of the old Jewish quarters, whose inhabitants in their traditional garb strive to resist all change and have recently been reinforced by many newcomers from the Orient.

Israel's Jerusalem has grown into a busy city of a quarter of a million people, and is the capital of the State of Israel. It is the seat of Israel's Parliament, the Knesset, and the center of all of its governmental activities. The stony wastelands are being cleared and new modern and spacious buildings are

being erected from this gray Israel stone. In this way more usable farmland becomes available, and sturdy, beautiful, native building material is used.

Perhaps the most striking new architectural feature of Jerusalem is the boldly designed campus of the Hebrew University, whose students have brought a fresh touch of youth to the ancient capital. However, old time Judaists are saddened when they realize how materialistic the Israeli youth of today is, for barely a third of them are interested in the orthodox viewpoints. They believe that the wisest course is that "you live for today." The present government of Israel is free of religion, for modern Zionism is doing things "without" God, according to the most devout Israelites.

The brown hills of Palestine are turning green under the determined labor of the people of Israel. Highways are lined with rows—often double rows—of Eucalyptus trees which serve as a windbreak and are most valuable in the nation's soil conservation program. Experimental stations are established throughout Israel developing fruit trees, and as a result swampy wastelands have been transformed into fertile valleys, and stony hillsides blossom with orange and banana groves.

During the first ten years since Israel became a nation, 35,000,000 trees have been planted. People throughout the world are now being invited to join Israel in a tree planting program in which the nation hopes to plant 100,000,000 trees. One of the unexpected benefits and pleasures of reforestation in Israel

has been that birdlife has returned, "the time of the singing of the birds has come."—Song of Solomon 2:12

The Weizmann Institute of Rehovoth, named after Israel's first president, who was also an eminent scientist, is doing research into all aspects of conquering the desert. The laboratories of the Department of Science of the Hebrew University are developing such things as solar energy; the conversion of salt water to fresh; and the application of every new scientific discovery to a practical common level use. All this study and labor is beginning to make a difference in the appearance of the land of Israel.

In memory of the 6,000,000 Jews killed during World War II, the nation is planting a tree in Israel for each, as a living memorial. War reparations, as compensation toward what the Jews lost during their years of horror under Nazi oppression, are doing much to help finance projects that are helping Israel to grow economically.

One of the most interesting places in the Holy Land is the district of Mea-She'arim, in the northeast section of Jerusalem. Behind its crumbling nineteenth-century walls, along its maze of cobbled streets, shuffle hundreds of long-bearded, side-curved men in black caftans and fur-trimmed hats which date back to the Middle Ages. These are members of the "Naturei Karta" (Aramaic for "guardians of the city"), by far the most extreme and fanatical of all Jewish Orthodox sects.

While awaiting the Messiah, these dedicate their lives to the studying of the Torah and the Talmud, and endlessly repeat the litanies of de-

spair that their people have chanted throughout the long ages. They are greatly distressed with the present government of Prime Minister David Ben Gurion because its viewpoint is that the nation itself is the Messiah, while they look for a personal Messiah.

As the sun goes down on Friday evenings one can visit some of the synagogues of the Jewish orthodox communities to observe the Sabbath services. The services provide a fascinating spectacle, for they reflect customs of countries as far apart as Russia, Spain, North Africa, Persia, and Yemen. Differences in the ceremonial, the chants, and the garb of the worshipers, illustrate the many years of Jewish wanderings.

Israel is a country of pioneering work and of unique social experiments. Nearly fifty years ago a number of early settlers in Israel banded together for mutual protection and co-operation into the now famous Israeli collective settlements known as kibbutzim. The members of a kibbutz, men, women, and children, live entirely as a community where all property except intimate personal belongings is owned in common. All have equal rights. They eat together in the common dining hall and the children are brought up as a group in the kibbutz nursery, kindergarten, and school. However, today young Israelis brought up as kibbutz members are being attracted more and more to university life and the more independent way of living.

The city of Haifa is Israel's main industrial center, and also ranks among the first half-dozen ports of the Mediterranean. As the city grew, it has steadily climbed up the

steep slopes of Mount Carmel. More than three-quarters of a million Jewish immigrants have entered Israel through the gateway of the Haifa port. They have come from Algiers, Germany, Greece, Turkey, Poland, Spain, from North America, South America, North Africa, the Middle East, and from every part of the world. Truly, they have been gathered by the mighty hand of our Heavenly Father.

Galilee is a rather small hill-country area, and yet what historic associations the name calls forth. It is in Galilee that we find Nazareth, where Jesus spent his early life; and Cana, too, where Jesus turned water into wine when he performed his first miracle. Lake Tiberias—better known to us as the Sea of Galilee—is also in this area, and it recalls for us much of our Master's ministry.

Vigorous new life has come to Galilee with many Jewish settlements established in the last twenty years. By tractor and by hand, stones have been removed from fields, slopes have been terraced, orchards planted, and bare hillsides reforested.

In 1910 some of the Jewish residents of the mainly Arab town of Jaffa founded a tiny suburb on the nearby sand dunes which they called Tel Aviv—"Hill of Spring." Today something like a half million people live within a radius of ten miles of the central square of the new metropolis.

Although Tel Aviv is now beginning to expand into planned and attractive suburbs, it is still for the most part overcrowded and utilitarian. The streets are filled with traffic and busy people. It is the

center of Israel's Hebrew press, radio, and publishing trade, and where foreign governments have established their embassies.

Most Israelites are pre-occupied with the task of improving their own nation and very few are aware that prophecy is being fulfilled in their midst. Some will listen patiently to the message that we are living in the day when "the God of heaven will set up a kingdom which shall never be destroyed," (Daniel 2:44) but they do not seem ready to accept the Bible teaching that Jesus is really their Messiah. This is not discouraging to the true child of God, for the Scriptures plainly tell us that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." —Romans 11:25, 26

The plain evidence in Israel today is that the "fulness of the Gentiles" has not yet been completed, that there is still time to run for the prize of the high calling of God in Christ Jesus. If we saw huge numbers of Israelites accepting Jesus as their Messiah we could then assume that a great step forward had taken place in the plan of God. When the due time arrives for Israel's blindness to be removed "the Deliverer" will be able to perform this miracle.

The regathering of Israel to their ancient homeland, and the daily progress being made in the development of the land, should be a great encouragement to us to press on for it gives us an additional evidence that our Lord is present and that "our King is marching on!"

LESSON FOR SEPTEMBER 4

God's Hand in History

GOLDEN TEXT: "The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

—Isaiah 14:27

ISAIAH 10:5-7, 12-15; 14:24-27

WHEN our first parents transgressed the law of God, he sentenced them to death and drove them out of the Garden of Eden, away from the trees of life, to die. However, God did not cease to love his human creatures, and in his own due time he sent his Son into the world to redeem them from sin and death.

Throughout the ages since man's fall God has been carrying forward other aspects of his plan for the recovery of the sinful human race from death, and this also has been an evidence of his love for mankind. As yet, however, God has not been dealing particularly with the human race. He has allowed men and nations to pursue their own ways, selfish and sinful though they have often been.

But there have been exceptions to this, those exceptions being situations in which God's own people were involved. In these

circumstances the Lord either interfered with the plans of men, or else utilized them to forward his own purposes as related to his own chosen people.

An example of this is brought to our attention in today's lesson. In this case we find the Lord using the wicked king of Assyria, and his army, to chastise his own people, Israel. The Lord said concerning this, "O Assyrian [margin, 'Woe to the Assyrian'], the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets."—vss. 5, 6

A proper understanding of this is revealed in the next verse, which reads, "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." From this it is evident

that the Lord used the king of Assyria to punish his own people without the king's knowledge. The King of Assyria did not move his army against the Israelites as a servant of the Lord, but to further his own selfish designs.

The fact that the Lord overruled the selfish ambitions of the Assyrian king, did not absolve the king from guilt. This is indicated in verse 12, which reads, "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks."

While the Lord permitted the King of Assyria to be victorious over Israel, the king took all the credit. He said, "By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man [margin, like many people]."—vs. 13

In very colorful language, Isaiah indicates how out-of-place it was for the King of Assyria to boast of success that would have been impossible but for the Lord's permission. We quote: "Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them

that lift it up, or as if the staff should lift up itself, as if it were no wood."—vs. 15

The Golden Text summarizes the important thought of the lesson for the Lord's people today—"The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" This was true with respect to his use of Assyria to punish his typical people. It has been true in all ages, and with respect to all the nations of earth. While God has not, in most instances, directed the affairs of the nations, he has always been able to interfere with their plans whenever they ran counter to the outworking of his own designs.

During the Gospel age the Lord has been dealing with his people as "new creatures" in Christ Jesus. Their highest interests have been spiritual, having covenanted to lay down their humanity in sacrifice. And the Lord knows what is best for these "new creatures," and we can be confident that he supplies all our needs.—Phil. 4:19

QUESTIONS

- Has God been ruling the nations throughout the ages?
- In what way did God overrule in the affairs of ancient Assyria?
- Has God ever permitted selfish men and nations to interfere with his own designs?
- Does God protect the fleshly interests of the followers of Christ?

Isaiah's Vision of the Future

GOLDEN TEXT: "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:4

ISAIAH 11:1-9

WHILE those used by the Lord to write the various books of the Bible penned much pertaining to the circumstances of their time, the Bible as a whole, if stripped of its prophecies of the future, would be without real inspirational value to the Lord's people. It is the Bible's prophecies which give us reason to believe that the dark night of sin and death will not last forever, that there is to be a glorious morning of joy.—Ps. 30:5

The prophecies of the Bible identify the time in which we are now living, assuring us that we are at the very threshold of that glorious new day of the Lord, the time when, as our Golden Text assures us, the nations will beat their swords into plowshares, and their spears into pruninghooks, and when the nations shall learn war no more. This is not because human wisdom will find a way to keep the peace, but because

the Lord will intervene to "judge" and to "rebuke." Through his instructions and disciplines they will learn his ways, which will be the ways of peace.

Jesus will be the great Judge of that future time, the "rod out of the stem of Jesse, and a Branch . . . out of his roots." Jesse was the father of David, and Jesus was a descendant of David. He is the antitype of David, hence antitypically the One who, during the thousand years of his kingdom, will sit upon the throne of David.—Isa. 9:6, 7; Luke 1:30-33; Rev. 22:16

And what a wonderful Ruler and Judge Jesus will be! "The Spirit of the Lord shall rest upon him," Isaiah wrote, "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his

eyes, neither reprove after the hearing of his ears.”—vss. 2, 3

Verse 4 declares that Jesus will slay the wicked with the “breath of his lips.” This seems to be a figurative expression denoting that Jesus’ words, or teachings—which shall reflect the will of God—will then have to be obeyed, and that those who disobey will be condemned to death. Peter said, “It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.”—Acts 3:23

“The wolf shall dwell with the lamb.” This and the further description of peace in the animal kingdom set forth in verses 6 to 8 may well be symbolic of the universal and lasting peace and good will that will then be established throughout the earth. But it will doubtless also have a literal fulfillment.

“They shall not hurt nor destroy in all my holy mountain,” continued Isaiah, “for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (vs. 9) The Lord’s “holy mountain” is his kingdom of righteousness in the hands of Jesus, the “King of kings.” (Rev. 19:16) Nothing will be permitted to interfere with the successful functioning of that kingdom and its agencies.

Then the knowledge of the Lord will fill the earth. What a contrast that will be to the pres-

ent time, when “darkness covers the earth, and gross darkness the people.” (Isa. 60:2) One of the important points of knowledge which will then become universal is the fact that Jesus Christ “by the grace of God tasted death for every man,” thus making provision for all who believe on him to live.—Heb. 2:9; I Tim. 2:3-6

The “veil” of ignorance concerning God, and of superstition, will then be removed. (Isa. 25:7) Symbolically speaking, this “veil” has blinded the “eyes” of practically all mankind in all ages. But in the kingdom this veil will be removed, and then the blinded eyes will see out of obscurity. (Isa. 29:18; 35:5) They will see Jesus as an “ensign of the people.” (vs. 10) To him will they look, and both Jews and Gentiles will rejoice in his salvation.—vss. 10, 11

QUESTIONS

- Who will do the judging and teaching foretold in the Golden Text?
- How is Jesus identified in the first verse of the lesson?
- Explain Jesus’ qualifications for the work of judging the world.
- How will Jesus slay the wicked with the breath of his lips?
- Will the description of tranquillity presented in verses 6-8 be literally fulfilled?
- Name some of the blessings resulting from the knowledge of the Lord filling the earth.

False Leadership Brings Ruin

GOLDEN TEXT: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."—Hosea 14:9

MICAH 3:1-6, 9-12

MICAH, one of the minor prophets, directed his ministry particularly to the people of the ten-tribe kingdom of Israel. Part of his tenure of office was contemporary with the ministry of Isaiah, who prophesied in the two-tribe kingdom of Judah. In common with the other prophets of the Old Testament, much of Micah's message was directed against the sins of the people, warning them of the dire results of their disobedience to the laws of God. Micah was one of the "holy prophets" mentioned by Peter, who also was used by God to foretell the "times of restitution of all things" during the second presence of Christ and the thousand years of his kingdom.—Acts 3:19-21

One of Micah's prophecies of coming kingdom blessings is found in the first four verses of chapter 4. Here, under the symbol of a mountain, Micah pictures the establishment of Christ's

kingdom, and the dominant position it will occupy in the earth—in the "top of the mountains" and "above the hills." He sees people "flowing" unto Christ's kingdom.

He notes that the nations, with glad acclaim, will say, "Come, and let us go up to the mountain of the Lord." He sees the nations learning the Lord's ways and, as a result, beating their swords into plowshares, and their spears into pruninghooks. Then Micah affirms, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

But of immediate concern to Micah were the sins of Israel, and particularly of the leaders of the people, the "princes of the house of Israel." "Is it not for you to know judgment?" he asks, "who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who also eat the flesh of my people, and flay their

skin from off them; and . . . break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.”—vss. 1-3

Undoubtedly this is largely symbolic language, but it presents a vivid picture of the extent to which Israel's leaders were exploiting the people under them. While God is long-suffering, he could not permit a situation of this nature to continue indefinitely, hence the many warnings of impending ruin uttered by the various prophets of the Lord, including Micah.

Micah declared that when the evil day did come upon these wicked leaders, they would “cry unto the Lord,” but he would not hear them. “He will even hide his face from them at that time, as they have behaved themselves ill in their doings,” wrote the prophet. Having been so steeped in sin, these wicked “princes of the house of Israel” had no basis to call upon the name of the Lord for help.

One of the evidences of God's favor upon those who serve him is the enlightenment he gives them concerning himself and his plans for his people. This blessing was withheld from these unfaithful “princes” of Israel. “Night,” or darkness, was upon them, and they were given no vision. And this was to continue—“The sun shall go down over the prophets, and the day shall be dark over them.”—vs. 6

The hypocritical are not favored with a “vision” of God. And the ones to whom Micah addressed his message were hypocritical. “The heads thereof judge for reward,” he wrote, “and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.”—vs. 11

Micah prophesied that evil would come upon the nation, and it did—“Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps.” This was literally fulfilled. And it is interesting to note that this punishment was to come for their sake. It was not vindictive vengeance, but a disciplinary measure taken by the Lord, and designed to bring the Israelites to him in repentance and purity of heart. While they may not have learned the lesson then, many of them will benefit when awakened from the sleep of death.

QUESTIONS

- What is the nature of a large portion of the Old Testament prophecies?
- What feature of the divine plan did they all proclaim?
- Outline Micah's prophecy of the kingdom of Christ and its blessings.
- What is one of the blessings which the Lord withholds from his servants who are unfaithful to him, especially the hypocritical?

Micah's View of True Religion

GOLDEN TEXT: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8

MICAH 6:1-8

THROUGH Moses, God instituted a form of devotion and service for his people Israel which involved the sacrifice of animals, and for certain purposes the use of oil. Much blessing was derived by those who observed these requirements in the true spirit of obedience and devotion. But they had no merit at all when looked upon and observed merely as rituals. Unfortunately, many of the Israelites did fail to have the proper viewpoint, hence their burnt offerings and other forms of service were unacceptable to the Lord.

Micah's presentation reveals another weakness of fallen flesh in our efforts to serve and please the Lord. It is the failure to maintain a proper spiritual balance. God had arranged for his typical people to "come before him with burnt offerings, with calves of a year old." The burnt offerings required by the Lord also often consisted of rams. But this did not

mean that the worshiper could ignore other requirements of the divine Law, and then make compensation by presenting a thousand rams to the Lord.

The fact that oil was required in certain of Israel's religious services did not mean, as Micah further points out, that "ten thousands of rivers of oil" would offset failure to observe one or more of the other requirements of the Law. "Ten thousands of rivers of oil," is, of course, a hyperbole used by Micah to help impress the point he is making. No amount of giving to the Lord will compensate for a wrong spirit, or take the place of heart obedience.

"Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (vs. 7) This is a reference to an ignoble practice of the heathen, of appeasing the wrath of their God, Moloch, by sacrificing their infants to this false diety. The loving God of the Bible does not require such cruelties to be inflicted.

ed upon the helpless to appease his wrath.

"He hath showed thee, O man, what is good." (vs. 8) How true it is that the Lord has shown his devoted people what is "good." It is when selfishness gets control of the heart, and distorts reason, that the ways of the Lord are ignored. Then the ways of human reason, even unreason, seem right. To the extent that any aspect of selfishness influences reason, the Scriptures are wrested.

One of the basic requirements of the Lord in every age is that his people practice justice. The principle of justice is set forth beautifully in the Golden Rule, which is doing unto others as we would that they do unto us. What a different world it would be if everyone practiced the Golden Rule! Christians cannot be pleasing to the Lord unless they follow this basic rule. They are to "love mercy." We are not to exact justice from others, but to exercise a godlike spirit of mercy and love toward those who may injure us.

God created man in his own mental and moral image. While the human race as a whole is now alienated from the Creator through wicked works, he wants those who do return to him in repentance to be like him. This can now be only from the standpoint of heart qualities, but in the next age those who become the Lord's people will be restored to the

original godlikeness with which our first parents were endowed.—Jer. 31:31-34

The Lord also wants his people to walk "humbly" with him. This means that they will give close heed to all his instructions and requirements. They will not select those elements of the divine will which please them most and be obedient to them, and ignore all his other instructions. This is a very exacting test of true and loving devotion to the Lord. It is well to ask ourselves at times as to whether or not we truly love the Lord's will—every aspect of it!

Can we from the heart say that we will do what the Lord wants us to do? Are we willing to go where he wants us to go? Are we truly desirous of being what he wants us to be? We may wish to be popular, but can we rejoice if the Lord wills otherwise? Can we walk humbly with our God regardless of the cost?

QUESTIONS

What tendency of fallen humanity is reflected in Micah's reference to calves, rams, and oil?

What does Micah mean by the giving of firstborns?

What is a basic requirement of all who would be pleasing to God?

Is the practice of justice all that is required of a Christian?

How may we know that we are walking humbly with our God?

THE "SEED"

Article VII

Gentiles Invited

TODAY the religious world is quite accustomed to conferences and conventions. Representative groups meet to discuss their problems, make their plans, and for mutual encouragement. The first conference of Christ's disciples was held in Jerusalem a short time after Pentecost. The apostles were the chief spokesmen at this assembly, and James seems to have been the chairman. These devoted followers of Jesus were confronted with the problem of what to do with respect to Gentile converts to Christianity in various places who were associating themselves with Jewish believers.

It is only as we acquaint ourselves with the background of this situation that we are able to understand why the acceptance of the Gospel of Christ by Gentiles should create a problem. From the time God made the promise to Abraham that his "Seed" would become a channel of blessing to "all the families of the earth," his natural descendants claimed the exclusive right to be the inheritors of that promise, and by God's authority. Long centuries after that promise was made to Abraham, God said to his descendants, the nation of Israel, "You only have I known of all the families of the earth."—Amos 3:2

The Jewish people had their exclusive position of favor with God further confirmed by Jesus, for when he sent out his disciples into the ministry he said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) After Jesus was raised from the dead he commissioned his disciples to go into all the world and preach the Gospel, but they did not easily grasp this broader concept of the divine plan. It required time and study, and a conference.—Matt. 28:19, 20; Acts 1:7, 8

Conditional

WHILE the promise made to Abraham envisioned the ultimate blessing of "all the families of the earth," the privilege of being the "Seed" through which the promised blessings would reach all mankind was made conditional upon obedience to the Lord and faithfulness in the doing of his will. Through Moses, Israel's lawgiver, the Lord said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation."—Exod.19:5, 6

The final test of Israel as a nation came when Jesus presented himself to them as the Messiah. Had they been truly obedient to the Law they would have been prepared in heart and mind to receive him and to become associated with him as a people in dispensing the blessings to the world which God had promised to their Father Abraham. But as a people, or nation, they failed in this final test. Concerning this we read, "He [Jesus] 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."—John 1:11, 12

Among those faithful ones of Israel who did receive Jesus were his apostles. But, to begin with, they did not fully realize that the number of worthy individuals of their own people who did accept Jesus was not sufficient to make up the predetermined number of those who, with Jesus, would be the "Seed" of promise, and that the remainder of this number was to be made up of believing Gentiles.

Actually, from the divine standpoint no one could be a member of this exclusive company simply because of parentage, although the descendants of Abraham were given the first opportunity to qualify. The qualifying condition for all is wholehearted obedience to the divine will, regardless of what the cost of obedience might be.

This obedience to the Lord's will is described by Paul as a baptism, or burial, into Christ, which is the acceptance of his headship in our lives. Paul wrote, "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, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:26-29

Sons and Heirs

PAUL explained that when God made that wonderful promise to Abraham concerning the "Seed," that Jesus Christ was actually the One referred to. (Gal. 3:16) Jesus, before his visit to earth, was the beloved Son of God, and has continued to be such. He gave Jewish believers the power to become sons of God. Now Paul includes believing Gentiles also—"Ye are all children of God by faith."

Romans 8:17 reads, "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." Here again the heirship to the Abrahamic promise is referred to, for that is the great prize God has offered to those who qualify through faithfulness to him. Christ, as the beloved Son of God, was the chief heir. We, as sons of God by faith and obedience, are joint-heirs.

Cornelius Accepted

THE first Gentile to accept Christ, and through faith to be brought into the family of God to be a joint-heir of the promise made to Abraham, was Cornelius, leader of an Italian band. The record is that Cornelius was "a devout man, and one that feared God with all his house." He also "gave much alms to the people, and prayed to God alway."—Acts 10:1, 2

Cornelius' devotion to the God of Israel did not in itself constitute him a son of God, and heir of the Abrahamic promise. In addition to this it was necessary that he accept Christ and receive the Holy Spirit. So in his own "due time" God directed Peter to visit Cornelius and minister the Gospel of Christ to him that he might have the opportunity to accept.

We read that "about the ninth hour of the day an angel of

God" visited Cornelius, and said to him, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do."—Acts 10:3-6

Cornelius followed these instructions, and dispatched three messengers to Joppa to get Peter. (vss. 7, 19) Meanwhile, the Lord prepared Peter for their visit. He "went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common."—Acts 10:9-15

While he still wondered how to interpret this dream, the men sent by Cornelius arrived at the home where Peter was living, and inquired for him. He met them and learned the purpose of their visit. While Peter had never ministered to Gentiles, he agreed to return with these men to meet Cornelius. Evidently he began to see the meaning of his dream, which was that now Gentiles who previously had been looked upon by the Jewish people as unclean and outside the pale of God's favor were, upon the basis of faith, to be made clean and acceptable. Because of this he was willing to visit Cornelius and to preach the Gospel to him.

Reaching the home of Cornelius, he "found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." (vss. 27, 28) Then Cornelius related his experience in being visited by an angel who instructed him to send for Peter.

After hearing this explanation as to why Cornelius had sent for him, "Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35) Continuing, Peter presented the truth concerning Christ, and the important position he occupied in God's great plan of salvation for all mankind.

The record is that while Peter was still speaking, the Holy Spirit came upon Cornelius and his household in evidence of the fact that they had been accepted into the divine family even as were the Jewish disciples at Pentecost. And this was just the beginning of Gentiles accepting the Gospel. It was a very revealing experience for Peter, and later, when the apostles met in conference at Jerusalem to decide what should be done about the Gentile believers who were now coming among the Jewish believers in various places, he related this experience of the fact that God's blessing was truly upon this new and, to their Jewish minds, astonishing development.—Acts 15:6-9

Paul and Barnabas were also at the conference and testified "what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered saying, Men and brethren hearken unto me: Simeon [Simon Peter] hath declared how at the first God did visit the Gentiles, to take out of them a people for his name." (vss. 12-14) It should be noted from this statement that the divine purpose then in having the Gospel preached to the Gentiles was not to bring about a mass conversion of the entire non-Jewish world, but merely to take out of them "a people for his name," or those to be taken into the divine family as sons of God, and heirs of the Abrahamic promise.

This work of taking out from the Gentiles "a people for his name" has already taken nearly two thousand years, and it is still in progress. Meanwhile countless millions have, in a nominal sense, associated themselves with the name of Christ, the vast majority of whom have had no conception whatever of the divine purpose centered in him, or of what it really means to be one of his footstep followers. The masses of nominal Christians have not known that Jesus was sent into the world in fulfilment

of God's promise to Abraham concerning a "Seed" who would bless all the families of the earth. Not knowing this, they of course have not known that by suffering and dying with Jesus, his followers qualify to be joint-heirs with him in the inheritance of that promise to Abraham.

However, the work of calling, selecting, and proving those who will constitute the "people for his name" has steadily gone on, unnoticed and unknown to the world. The world has not known these in their true light, even as it did not know Jesus. (I John 3:1) Many times they have been persecuted by the world and by the worldly churches, even as Jesus was persecuted. The enmity which the Creator said would exist between the "seed" of Satan and the "seed" of the woman has often led to acute suffering by these, even as it led to the crucifixion of Jesus.

"After This"

EVENTUALLY this phase of the divine plan for the recovery of the human race from sin and death will be completed, and then will follow the glorious consummation of that plan. James, the chairman of the conference, explained this as he continued—"And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."—Acts 15:15-18

The "tabernacle" of David which is rebuilt "after" the people for the Lord's name are taken out from the Gentiles is in reality the "house" of David, the divine rulership which was established in his family, and guaranteed, upon the basis of mercy, to remain forever. Isaiah 16:5 reads, "In mercy shall the throne be established: and he [Jesus, the antitypical David] shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness."

It will be then that Jesus will fulfil that wonderful promise of

Isaiah 9:7, which reads, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." It will be then that the typical kingdom of David will merge into the antitypical kingdom of the Messiah, the "Seed" of promise. And it will be through the agencies of that kingdom in the hands of Jesus and his joint-heirs that "all the families of the earth" will be blessed.

This, indeed, will be the purpose in building "again the tabernacle of David which is fallen down." James, the chairman of that first Jerusalem conference, expressed it thus: "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15:17

All Mankind

GOD'S promise concerning the "Seed" not only gave assurance that he would provide a Deliverer, but also that blessings would flow to all the families of the earth through the promised "Seed." And this universal scope of the divine plan was re-emphasized at the Jerusalem conference. James, quoting from Amos 9:11, 12, gave assurance that the ruling house of David would be re-established in the hands of The Christ, the promised "Seed," the purpose of this being "that the residue of men might seek after the Lord," including "all the Gentiles," even as the Prophet Amos had foretold.

This is a promise of God which applies to all the natural descendants of Abraham who have not qualified to be a part of the "Seed" of blessing, and it applies also to all the Gentiles, including those in lands where, throughout the centuries, the Gospel of Christ has been preached, or as James states it, those upon whom the Lord's name has been called. Thus, following the present age in the divine plan when the "people for his name" is being called out from the world, will come the age during which the opportunity of life through Christ will be extended to all mankind, Jews and Gentiles.

In the 11th chapter of Romans the Apostle Paul likens the unbelieving Jews of Jesus' day to branches broken off from an

olive tree; and the Gentiles who throughout the age have been called out from the world to be a "people for his name" to wild branches which are grafted into the olive tree to take the places of the broken off branches. Then he explains that a Deliverer shall come "out of Sion," or Zion, and "shall turn away ungodliness from Jacob." (vs. 26) Paul explains that the result of this will be that "all Israel shall be saved."

Mount Zion in Jerusalem was the seat of King David's government, or, more properly, the Lord's government in which David represented the Lord as ruler in Israel. When David's throne is re-established with Jesus as King, it will be as though Mount Zion again exists as the center of divine government, and thus it is represented in the prophecies. Psalm 2:6 reads, "Yet have I [Jehovah] set my King [Jesus] upon my holy hill of Zion."

Revelation 14:1 shows Jesus as the "Lamb" which had been slain for the redemption of the world standing on Mount Sion, "and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Thus again it is shown that the "people for his name" will be associated with Jesus as the promised "Seed," and will share with him the kingly honor, authority, and power symbolized by Mount Sion.

And it will be "out of Sion" that deliverance will come to "all Israel." And the "all Israel" thus to be saved are the former unbelievers of this people, unbelievers upon whom the Lord will bestow mercy; for Paul explains that God has considered them all in unbelief, that he might show mercy to all. (vs. 32) It will include those who have died as well as those who will be living at the time these blessings of enlightenment and life begin to be showered upon mankind.

Jesus said to the unbelievers of his day who persecuted him unto death, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:39) All of those to whom Jesus directed these words fell asleep in death. For them to say, as prophesied by Jesus, "Blessed is he that cometh in the name of the Lord," it will be necessary that they be raised from the dead. The Apostle Paul realized this, hence his explanation, "What shall the receiving of them be, but life from the dead."—Rom. 11:15

The Sodomites

CONTEMPORANEOUS with Abraham during part of the time when God was dealing with him, promising that through his seed all the families of the earth would be blessed, were the Sodomites. These were a wicked people, so wicked, in fact, that God had them destroyed. Nevertheless, these are to be among all the families of the earth who will be blessed through the promised "Seed." In a promise to Israel of the resurrection, Ezekiel 16:55 reads, "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

Not only will Jews and Gentiles be raised from the dead to receive the blessings which the Lord has promised, but, beginning with the natural seed of Abraham, they will be enlightened concerning Christ and the provision of life which the Creator has made through him. Isaiah 60:1-3 reads, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Jesus is the true light which yet will enlighten every man that has ever come into the world. (John 1:9) Associated with him as the "Seed" of Abraham will be his faithful disciples from among both Jews and Gentiles, for to these Jesus said, "Ye are the light of the world." (Matt. 5:14) Together with Jesus these will constitute the "Sun of Righteousness" which will rise and enlighten all mankind, beginning with the natural descendants of Abraham.—Mal. 4:2

Concerning that future time, now near, when all the families of the earth will be enlightened concerning the true God, and concerning Jesus their Redeemer and Savior, the Prophet Isaiah wrote, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) The Prophet Zephaniah (3:9) wrote that the Lord would turn to the people "a pure language," or message, "that they may all call upon the name of the Lord, to serve him with one consent."

Isaiah 40:5 reads, "The glory of the Lord shall be revealed, and all flesh shall see it together." One of the ways in which the glory of the Lord will be revealed to mankind is to be through the restoration of the dead to life. Just before the awakening of Lazarus from the sleep of death, Jesus said to Martha, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John 11:40) Surely if the awakening from death of one individual was a display of God's glory, will not that glory be seen throughout all the earth when those of every nation, now asleep in death, begin to be awakened by divine power, as the Scriptures show they will?

Foreknown by God

WHEN James, the chairman of that Jerusalem conference, summed up the findings of the brethren, he added, "Known unto God are all his works from the beginning of the world." (Acts 15:18) James knew this because God had foretold his works from "the beginning of the world." In the Garden of Eden he spoke of the "Seed" that would "bruise" the "serpent's" head. This "Seed" was Christ. It was this same "Seed" that God referred to in his promise to Abraham, the "Seed" that was to bless all the families of the earth.

It was this "Seed" that was to be a great King who would rule "from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) This was the King who was to sit on the throne of David, together with his faithful followers, the "people for his name," who will live and reign with him a thousand years. It will be through the agencies of this kingdom, with Jesus at its head, that the foretold blessings of peace and joy and life will be dispensed to the whole sin-sick and dying world.

Yes, God foreknew and foretold his wonderful works on behalf of the children of men! Let us rejoice in the hope that his promises set before us, promises which assure the faithful followers of Jesus that they are to be associated with him in the rulership of the kingdom, and promises which assure us that mankind in general will be given an opportunity, through belief and obedience, to be restored to perfection of human life here on the earth. Truly, ours is a great and wonderful God!

Adversity, the Lord's Diamond Dust

MANY machine shops today have what is called a diamond wheel. This wheel is similar to an emery wheel used to sharpen ordinary tools. But there are certain types of tools which are too hard for a common emery wheel, so a special one is used—a diamond wheel. This wheel is made of diamond dust, the remains from the grinding of other diamonds. This refuse dust is worthless except to be compressed into wheel form and used to shape, sharpen, and polish cutting tools which are too hard for the usual emery wheel.

And so it is with adversity, which, while seemingly worthless, in the divine economy is utilized to sharpen and polish Christian character. One would think that the child of God would be exempt from adversity of all kinds, but the facts are to the contrary. The Apostle Paul recognized this, and wrote, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place."—I Cor. 4:11

The Christian is a special jewel in the sight of the Lord; a jewel

in the rough as yet, it is true, but a rare gem in the making. To such, adversity is as diamond dust by which they are being polished. "Blessed are ye," Jesus said, "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."—Matt. 5:11, 12

Purpose of Christian Life

THE Master reveals the real purpose of the Christian life, saying in verse 13-16 of this same chapter, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The Christian, then, is the salt of the earth and the light of the world. In order for the divine purpose to be fulfilled in our lives as individuals, the salt must not lose its savor, and the light must not be hid under a bushel. The virtue of salt is in its power to season and preserve from decay. By nature we are all fallen and imperfect. We thus have no savor of our own, being part of a dying race. But it is as new creatures in Christ Jesus that we have the truth and its Spirit, and thus we have savor.

Jesus implied that it is possible to lose this savor if we are not constantly on guard against the spirit of selfishness, which would cause us to lose the truth and thus be without its spirit and power in our lives. The number of true Christians throughout this Gospel age has been small indeed, nevertheless they have exercised a wholesome influence upon mankind within their limited sphere, and the world has been blessed by their presence. The next age will be the time for its greatest fulfilment. Then, associated with Christ, the church will preserve and give everlasting life to all those who obey the laws of the kingdom.

Likewise, light is of value only when it is permitted to shine. So Jesus admonishes us not to hide our light under a bushel. It is the only true light in the world today, and let us make it shine as

widely and as brightly as we possibly can. And, while it is true that it has not attracted very many—because the god of this world, Satan, hath blinded the vast majority so as not to be able to recognize the light—it has attracted a peculiar class that God desires.—II Cor. 4:4

These are his “jewels.” These, through special experiences and polishings, are being fitted for a place in the heavenly phase of God’s kingdom. Then, with Jesus, the church shall shine as the sun, and the world shall ultimately be enlightened, “For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.”—Isa. 11:9; Hab. 2:14

Together

THOSE who now appreciate the spirit and power of the truth will want to labor together in its defense and promulgation. The Gospel of Christ, the truth, is very important to this jewel class. They love to talk about the truth, and make it more than any other topic the theme of their conversation, and will quite likely be ordering their life in harmony with the Gospel. “For out of the abundance of the heart the mouth speaketh.”—Matt. 12:34

Further, as they stand for its defense, the truth and its influence welds them together in the blessed unity spoken of in the

133rd Psalm—"Behold, how good and how pleasant it is for brethren to dwell together in unity."

But such who set themselves in defense of the Gospel are sure to have opposition in the world. "In the world ye shall have tribulation," Jesus said. (John 16:33) Being forewarned what the result would be for letting our light shine, let us not be terrified when trouble and opposition strike, but remember to rejoice in the privilege of suffering with Christ, for the privilege given us of sharing in the better sacrifices of this Gospel age. Let us be thankful for the opportunity to prove our worthiness to live and reign with Christ, knowing that "if any man suffer as a Christian, let him not be ashamed."—I Pet. 4:16

From Whence?

FROM, or by whom, do such adverse experiences come? In order properly to appraise our trials, and in them maintain the true Christian spirit, it is essential that we adopt the Master's attitude respecting such experiences. He said, "The cup which my Father hath given me, shall I not drink it?"—John 18:11

The Heavenly Father permitted Jesus' suffering. This is corroborated by his experience before Pilate, as recorded in John 19: 10, 11: "Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have

power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

May we also recognize it to be so with our "cup." The Father is giving it to us to drink. Does this mean that God is the author of evil? Not at all. God is not a participator in evil things. There are all manner of evil forces and evil influences surrounding us. These can all be traced to one of three sources. One of these sources is Satan and the fallen angels. Our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5: 8) And the fallen angels are ready and waiting to assault the children of God.

Then there is the world, particularly the so-called religious world from which much opposition comes to those who live godly in Christ Jesus. Satan again largely enters into the picture, for he has blinded their minds by putting error for truth and darkness for light, that the way of righteousness and obedience to God might seem foolish and extreme.

And we have our own flesh as a constant, ever-present adversary, which is inclined to be in harmony with the world.

Permitted for Good

LET us, however, always re-

member that if we live close to our Heavenly Father, he will not permit any evil influence to touch us, or do injury to us, as new creatures in Christ. The true thought, then, is not that God creates evil or adversity, rather that he permits it, knowing that by his overruling it will work for our good. He will prevent any experience to come to us that would injure or harm us as new creatures.—I Cor. 10:13

The Devil knows that certain ones have the truth, and he is determined to take it from them. This prince of darkness will stop at nothing to accomplish his purpose. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1) He will try to instill dissatisfaction and restlessness in our minds by ever hinting at something new.

Eventually this could prove a delusion and a snare; and so, to be able to hold our ground against all opposition means that we possess the proper qualities of mind and heart. We need to endure hardness as good soldiers of Jesus Christ. (II Tim. 2:3) Our adversities should be crystalizing our determination to overcome.

The world and its spirit often become our adversary. "Do not take such an extreme view of things, and you will get along better," the world suggests. "Do not spend so much time studying

your Bible, or people will call you an extremist." The ideal of the world is to do good, to work for social and civil reforms. So the world tries to influence us, sympathetically.

A certain amount of opposition comes from those who have our best interest at heart. For example, when our Lord announced that he was going to Jerusalem to be crucified, Peter said, "Be it far from thee." Our Master turned to Peter saying, "Get thee behind me, Satan [adversary]." (Matt. 16:22, 23) For the time being Peter was our Lord's adversary, because his suggested course was in opposition to the one God had set for Jesus.

Then our own flesh and its natural tendencies often severely try us. Our flesh is prone to follow the path of least resistance. Our habits seem so difficult to change, and it is easier to say, "What is the use? I can't change now."

The flesh will say of our consecration vows, "Do not carry these things too far." It is at these times that we need to say with Paul, "I keep under my body, and bring it into subjection: lest ... when I have preached to others, I myself should be a castaway."—I Cor. 9:27

Why Permitted

WHY are evils permitted to come upon God's people? It is by these that we are being "pol-

ished" as the Lord's "jewels." James wrote, "Blessed is the man that endureth temptation: for when he is tried, he will receive the crown of life, which the Lord hath promised to them that love him."—James 1:12

There is a special love which is required by all who are his "jewels." It is a love so unselfish that it is not only willing, but glad to lay down earthly life in God's service to bring blessings to others. To these God has promised the "crown of life," immortality. These are to be the blessers of all mankind.

If we always keep in mind that every trial, every test, every persecution, every difficulty which is permitted to come upon those who have made this "covenant by sacrifice" is designed to develop us, to prove and test our love, to demonstrate that our character is fixed and rooted in righteousness, then all the painful experiences will be seen in a new light, and will greatly assist us in fighting the good fight of faith. (Ps. 50:5) It is by these trials and tribulations that we are proving our love and devotion to the Lord. "The Lord your God proveth you, to know whether ye love the Lord your God with all year heart and with all your soul."—Deut. 13:3

The Word of God aptly describes the human family in their present condition as a groaning creation—"The whole creation

groaneth and travaileth in pain together until now." (Rom. 8:22) The church of God is no exception to this rule. "We [also] groan within ourselves, waiting for the adoption, the redemption [deliverance] of our body." (vs. 23) But while we are waiting, the experiences of life have an important mission to accomplish in us. The manner, therefore, in which they are received should be of deepest concern; for, according to their use, each day's prosperity or adversity brings a blessing or a curse.

Results

THE results of our trials can be illustrated by the summer and winter storms. How different is the one from the other. In the winter they rush over the earth with violence, and any remnants of foliage or flowers are swept away, leaving nothing but desolation in their wake. Long after the rain has ceased there are still pools of water and mud which remain as a token of what has been.

But in the summer when the clouds have poured forth their torrents and the winds have spent their fury, the sun comes forth in all its glory, and all things seem to rise with renewed loveliness as after a refreshing bath. The flowers smell sweeter than before. The grass takes on a brighter shade of green. The young plants, which were barely in sight before, now take their

place among their fellows, so quickly do they spring up after a summer shower. The air, too, which previously may have been oppressive, is now clear, zephyr-like, and fresh.

Likewise is it with the storms of adversity. To the unregenerate the storms of life are apt to bring dreariness and desolation which were not apparent before. The gloom is not relieved by the prospect of a cheering ray to follow. There are no flowers or fruit to show its beneficence. The adversities, like the storms, winds, snow, sleet, and rain of the winter time still leave the heart barren and cold.

But the same adversities which come upon the Christian should be like the storms, winds, and rain that fall in the summer time. They should beautify our character and brighten our outlook on life, and strengthen our faith and hope which God hath planted within us. Paul wrote, "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are [rightly] exercised thereby."—Heb. 12:11

As we look at the benefits which we have already derived from our experiences, and have faith that they are supervised by God, let us "count it all joy when we fall into divers temptations; knowing this, that the trying of our faith worketh patience. But

let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:2-4

Peter wrote, "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls."—I Pet. 1:7-9

How encouraging is Paul's description of the Christian's life, as recorded in II Corinthians 4: 8, 9 and II Corinthians 6:9, 10: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." "As unknown, yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." And again: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but a moment, worketh for us a far more exceeding and eternal weight of glory."—II Cor. 4:16, 17

(Continued on page 34.)

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31.)

Examples

LEST we think that our Christian life is overwhelmed with sorrow and sufferings, let us think of some of the experiences that God's people went through in the past, before the Christian era began. Among these were Abel, Joseph, Noah, Daniel, Abraham, Moses, to mention just a few.

And let us remember Job. Very few, if any, suffered the troubles that this man endured. He lost all his property, and all of his children, whom he loved dearly. They perished in the home of his eldest son, which was struck by a great wind. Then Job lost at least for a time the love and loyalty of his wife.

Finally, Job was smitten by a loathsome disease which caused his skin to erupt from head to foot with boils. And to top all this, along came three of his bosom friends, and instead of comforting him they added to his grief by insisting that these disasters were a result of his sins, and that he was being punished by the Lord because of his unfaithfulness to him.

Now the beautiful part of Job's life story is that, like the rains and winds of the summer, these experiences had a most beneficial effect upon his character and life. Through all of them Job did not lose faith in God. His testimony was, "The Lord gave, and the

Lord hath taken away; blessed be the name of the Lord."—Job 1:21

In the end we see that all of Job's troubles passed away, and we see him blessed more abundantly than before, with children, servants and cattle. "So the Lord blessed the latter end of Job more than his beginning." (vs. 42:12) We believe God used Job as a type of the human family. First their prosperous condition, as represented by Adam in his perfection. Then their troubles and groanings because of their fallen condition. Finally the restitution blessings which they attain in the end, with the blessing of added experience with evil to make them wise. But the Christian marks Job as an example of trust, faith, patience, and love for his Creator, as expressed in Job's immortalized testimony, "Though he slay me, yet will I trust in him."—Job 13:15

God's Favor

THERE are still other benefits which the Christian realizes because of adversity. Strange as it may seem, yet very true, adversity is an evidence of God's favor. In Hebrews 12:6-8 we read, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then

are ye illegitimate children, and not sons."

Furthermore, every one of God's children needs chastening. If we wander from the paths of righteousness, chastisements bring us back. We still need chastening even if we do not wander, for by them we learn obedience, discipline. The word chastisement ordinarily signifies correction for wrongdoing, but in the Bible it is also used to signify discipline, or instruction in righteousness. Of our Lord we read in Hebrews 5:8, "Though he were a Son, yet learned he obedience by the things which he suffered."

Let us appreciate more the privilege of being trained in the school of Christ. In this school we learn some very valuable lessons through our experiences. We receive chastisements, and encounter all kinds of adversity which come to us under the Father's supervision. Surely we desire to learn all of our lessons well!

Paul wrote, "Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the

cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12:2, 3) Whoever does not appreciate the spiritual joys of "things to come" can hardly be expected to endure with patience, and with cheerful endurance, the present period of training. One must see the glory that is to follow, in order to appreciate the necessity of adversity.

How long will these adversities continue? When will they end? To the individual Christian it will be only as long as his life lasts on the earth. In short, the answer is given in Revelation 2:10: "Be thou faithful unto death, and I will give thee a crown of life."

Adversity will not last forever on the earth, either. "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) Soon the permission of evil will be over. While we are here, it is good to know that all things are working together not only for our good, but ultimately and inevitably for the good of all men.

ENCOURAGING LETTER

Gentlemen: Will you kindly send us, as per your radio broadcast, a copy of your booklet entitled, "Hope Beyond the Grave." We are very interested to learn whether or not we will be reunited with our loved after death, and will recognize each other. We were traveling in our car at the time we heard this discussion. May I take this opportunity to tell you how very much my husband and I enjoy your discussions every Sunday. We never fail to listen, and we derive a great deal of pleasure in discussing the subject with one another after your broadcast. Sincerely yours.—Texas

Our Partnership in the Gospel

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

—Philippians 1:3-6

IN OUR text the word "fellowship" translates a Greek word which includes the thought of "partnership." The Apostle John used the same Greek word when he wrote, "That which we have seen and heard declare we unto you, that ye also may have fellowship [partnership] with us; and truly our fellowship is with the Father, and with his Son Christ Jesus."—I John 1:3

This partnership with the Father and with his Son is very real, as evidenced by Jesus' prayer which John recorded—"Sanctify them through thy truth: thy Word is truth. As thou hast sent me into the world, even so have I also sent them into the world." Again, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."—John 17:17-19, 21, 23

To the Church at Corinth Paul wrote, "God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (II Cor. 5:19, 20) The "word of reconciliation" which has been given to the consecrated followers of the Master is the Gospel, the good tidings of God's plan for the reconciling of the world, and we have a partnership in this plan, or, as Paul states it in our text, a "fellowship in the Gospel."

Companionship

THERE are various aspects to our partnership in the Gospel, and all of them important. One of these is a blessed companionship with the Father and with the Son, and with those of like precious faith. How precious indeed is the privilege of communing with our Heavenly Father through our beloved Advocate and Elder Brother, Christ Jesus! And, "What a friend we have in Jesus!" How utterly meaningless life would be without the consciousness that we are constantly overshadowed by divine love.

Second only in importance to the companionship we enjoy with the Father and the Son is the friendship of our brethren. Paul appreciated this very much, and how beautifully he expressed it to the brethren at Philippi when he wrote, "I thank my God upon every remembrance of you, . . . for your fellowship in the Gospel from the first day until now." Here is the outpouring of thanks to God for what the companionship and partnership of the Philippian brethren had meant to the great Apostle Paul. His every remembrance of them brought him comfort and encouragement.

"The First Day"

PAUL speaks of "the first day" of his fellowship with the brethren at Philippi. This is a reference to the time when this ecclesia was established. And this was indeed a "first day" long to be remembered. It was during the course of Paul's second missionary journey, when Silas, of Antioch, was his official traveling companion and helper. Timothy joined them at "Derbe and Lystra," and seemingly also Luke at Troas. (Acts 16:1-3) Beginning at Troas, Luke includes himself in the party through his use of the words "us" and "we."—vss. 10, 11

It was at Troas that Paul, in a vision, heard the call, "Come over into Macedonia, and help us." (vs. 9) It was in response to this call that they went to Philippi, the "chief city of that part of Macedonia." They remained in Philippi a few days, and then, as Luke records, "On the sabbath day we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."—vs. 13, margin

Evidently it was a very informal gathering, and the women assembled at this place of prayer were glad to hear what Paul had to say. Among them was "a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God." Luke says that the Lord opened her heart, and that "she attended unto the things which were spoken of Paul." (vs. 14) Lydia's interest in the Gospel was more than a casual one, for "she attended unto the things which were spoken."

Lydia's interest deepened, and she was baptized. Not only so, but those of her household also. Her interest was further demonstrated by her invitation to Paul and his companions to be guests at her home. How beautifully she extended this invitation—"If ye have judged me to be faithful to the Lord, come into my house, and abide there." (vs. 15) To this Luke adds, "And she constrained us."

What an encouragement this must have been to Paul and his co-workers! And how humble Lydia was in offering her hospitality—"if ye have judged me to be faithful to the Lord." She could not be an evangelist or a pastor, but she could care for the material needs of those who were thus serving, and this she gladly did. When the complete record is known concerning all the details involved in the "bride" making herself "ready," how many Marys and Marthas and Lydias will be recognized for the important, though almost unnoticed services they contributed to this great work!

Trouble

AS WAS true in practically every place Paul visited, trouble arose in Philippi. Here it came in connection with "a certain damsel possessed with a spirit of divination." (vs. 16) For several days she kept announcing concerning Paul and his companions, "These men are the servants of the most high God, which show unto us the way of salvation." (vs. 17) Paul knew that this was not a genuine recognition, but a ruse prompted by Satan, through a fallen angel, so he commanded the "spirit" to come out of her.

The spirit obeyed, and this meant that the damsel was no longer of profit to her masters. They complained to the authorities, and Paul and Silas were imprisoned. At midnight, these two

servants of the Lord were singing and praying when suddenly an earthquake shook the foundations of the prison, throwing open the doors. The keeper of the prison was awakened, and seeing the doors of the prison open, supposed that all the prisoners had escaped. Paul reassured him that this was not the case. The prison keeper was so impressed that it led to his acceptance of the Gospel.

With the coming of morning the magistrates sent word that Paul and Silas should be released. Paul, claiming the rights which were his as a Roman citizen, demanded that those who had imprisoned him unjustly now appear and personally lead them out of prison, which they did. They suggested that in the best interests of all concerned it would be well for them to leave the city. Paul agreed to this, but before departing, went to the home of Lydia for a farewell meeting with the brethren who had gathered there.

In a general way it was doubtless this entire visit to Philippi which Paul refers to in our text as that "first day." And what a blessed "day" it was! While it was only a brief visit, the first ecclesia in Europe had been established, and Paul had secured Lydia and the others, including the jailer, as friends and brethren in Christ for the rest of his life. No wonder he thanked God upon every remembrance of them!

Confident

IN OUR text Paul expresses his confidence that the Lord, who had begun the good work in the hearts and lives of these faithful brethren at Philippi, would complete that work. Paul was not sure when he wrote whether or not he would ever again have the opportunity of seeing the brethren at Philippi, so we can think of his epistle to them as a sort of farewell message. And in this light, how meaningful his assurance that the Lord would be abundantly able to complete in them the good work which had been started.

Thus Paul takes himself out of the picture, so to speak, and gives all the glory to the Lord. It was the Lord who began the work. The Lord was able to complete it. True, the Lord used Paul that memorable sabbath day by the riverside when, together

with his fellow-workers, he sat down and told the devout women assembled there about the Gospel of Christ. But he could have used someone else. Luke tells us that it was the Lord who opened Lydia's heart. That was true of all the others who made up the ecclesia which met in her home. And while all these loved Paul, he wanted them to realize that if it were the Lord's will they could get along as new creatures without his personal fellowship.

Thus, in this understandable manner, Paul sets forth one of the very fundamental aspects of true Christian fellowship. We have the blessed privilege of being used of the Lord to assist one another in the narrow way, but we are not to lean on one another. Our relationship to the Lord should be so vital, and our faith in him so strong, that if need be we will be able to stand without the direct and personal help of any of our brethren in Christ.

True, the Lord does use his people to assist and strengthen one another. While we are to work out our own salvation, with confidence that God is working in us to will and to do of his good pleasure, we are to recognize that he has his own way of working in and for us. (Phil. 2:12, 13) He has provided prophets, and apostles, and pastors, and teachers, and evangelists for this purpose. He uses each and all of his "little ones," as opportunity affords, to comfort and strengthen others of like precious faith. We cannot deliberately isolate ourselves from the Lord's people and expect to grow strong spiritually, and to make our calling and election sure.

But we are to accept this help as from the Lord, and to lean upon him, not upon those whom he may use to give us spiritual assistance. Just as Paul desired that the brethren at Philippi realize that the Lord could and would help them even though he should be put to death in a Roman prison, so we, too, should keep in mind that God is able to work in us by any means, and through whomsoever he may choose. This is one of the rich blessings which accrue to those in partnership with the Lord.

In Love

OUR fellowship in the Gospel is motivated by love. Paul continues, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve

things that are excellent [or, margin, "try things that differ"]; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."—Phil. 1:9-11

Paul knew that the hearts of the Philippian brethren were filled with love for the Lord and for his people. He knew that they held a special place in their hearts for him. His prayer for them was that this love might "abound yet more and more in knowledge and in all judgment." Paul did not want them to make the mistake of supposing that Christian love is without principle. Those who are truly motivated by Christian love also have discernment. They are able to "approve things that are excellent," and by the same token stand against that which they know to be contrary to the divine will [margin, "try the things that differ"].

Paul wanted the Philippian brethren to abound in the kind of love he describes in I Corinthians, chapter 13. This is a love that "suffereth long, and is kind." It is a love that "envieth not," that "vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth: beareth [Strong, covereth] all things, believeth all things, hopeth all things, endureth all things."—I Cor. 13:4-7

In his letter to the brethren at Philippi, Paul describes how the outworking of love should manifest itself in their fellowship with one another. We quote: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."—Phil. 2:1-4

Those who abound in true Christian love, that love which is able to "approve things which are excellent," will be "of one accord, of one mind." Their discernment will enable them to determine the really important things, and will not insist that the

brethren all agree with them on matters of minor importance. Thus there can be true fellowship of the Spirit.

But where there is strife, true fellowship is destroyed. If in our association with the Lord's people we are always seeking ways and means of forwarding our own interests, we lose the spirit of true fellowship. "Love seeketh not her own." If we would rather see others favored than ourselves, then we have the true spirit of Christian love. And when all in an ecclesia hold this viewpoint, the "fellowship of kindred minds" is indeed "like to that above."

Fellowship, or partnership, in the Gospel involves a yielding to the spirit of the Gospel, which is the spirit of love. We might think of love as being a sum total of the fruits of the Spirit. In Galatians 5:22 Paul refers to love as a fruit of the Spirit, and "growing" this "fruit" is an essential aspect of our partnership in the Gospel. "If these things be in you, and abound," Peter wrote, "they make you that ye shall neither be barren [margin, idle] nor unfruitful in the knowledge of our Lord Jesus Christ."—II Pet. 1:4-8

Witnessing

ANOTHER essential aspect of "fellowship in the Gospel" is to be active in bearing witness to the truth, and Paul reminds the brethren at Philippi of this. He explains that as a result of his imprisonment "many of the brethren in the Lord . . . are much more bold to speak the word without fear." To this he added, "Some indeed preach Christ of envy and strife; and some also of good will." Paul did not condone those who preached the Gospel through envy and strife, but he did rejoice that the Gospel was preached, and wrote, "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."—Phil. 1:13-18

In the next chapter Paul writes, "Do all things without murmurings and disputings: that ye may be blameless and harmless [margin, sincere], the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life; that I may rejoice

in the day of Christ, that I have not run in vain, neither labored in vain." (vss. 14-16)

Paul rejoiced that the Gospel was then being preached. He was doing all he could to proclaim the message even while chained to a prison guard. And he told the brethren at Philippi that if they continued faithful in holding forth the Word he would rejoice "in the day of Christ," for it would be evidence that his ministry in the flesh had not been in vain; that there had been at least some brethren who had caught the real meaning of their "fellowship in the Gospel," hence continued faithfully to make known the glad tidings for the blessing of others.

"Striving Together"

"THE fellowship in the Gospel" also involves the need for the Lord's people to work together, even "striving together for the faith of the Gospel." (ch. 1:27) We are to "earnestly contend for the faith which was once delivered unto the saints." (Jude 3) It is a mistaken notion that to abound in love implies a lack of desire to stand for the great fundamental principles of the truth. Love will not be contentious, but it will contend; yea, love will give life itself for the defense of the truth. Those who are unwilling to strive "together for the faith of the Gospel" are lacking in the true spirit of our blessed "fellowship in the Gospel."

How zealous Paul was in striving for the Gospel! Referring to some who were attempting to bring the brethren under the bondage of the Law, he wrote, "To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you." (Gal. 2:5) When the Thessalonian brethren became somewhat confused concerning the second coming of Christ, he wrote a special epistle to clarify the subject for them. He did not take the attitude that it made no difference what they believed.

In his second letter to Timothy, Paul wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that

the resurrection is past already; and overthrow the faith of some."—II Tim. 2:15-18

Suffering with Christ

"FELLOWSHIP in the Gospel" includes the privilege of suffering for and with Christ. Paul wrote, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) Paul wrote from experience. He was informed at the beginning of his discipleship that he would be called upon to endure much suffering for the name of Christ, and he true it had been.—Acts 9:15, 16

In presenting evidence to the brethren at Corinth that his ministry was approved by the Lord, Paul wrote, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—II Cor. 11:24-27

Conditions in the world now are different than they were in Paul's day, yet some of the ways in which he suffered as a part of his "fellowship in the Gospel" are still possible. He mentions, for example, "journeyings," also "weariness and painfulness." Are we willing to "journey" for the Lord, even though at great cost to ourselves? Are we willing to devote sufficient time and strength in the service of the Lord to make us truly weary, a weariness perchance, which might be accompanied by some "painfulness"?

In many parts of the world today there is very little outright persecution of the Lord's people, and at times the brethren wonder just how they are suffering with Christ, and for his name's sake. But we can all give up some of the comforts of life, and give ourselves so whole-heartedly to the carrying out of the terms of our consecration that we will experience some "weariness and painfulness." And, after all, it is only voluntary sacri-

fice and suffering that are acceptable to the Lord. The great company class experience "great tribulation," but it does not lead to reigning with Christ.

What an inspiring example of Christian suffering we have in Paul! Writing further to the brethren at Philippi on this aspect of "fellowship in the Gospel," he said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:7-11

Yes, it is our privilege to have "fellowship" in Christ's sufferings, not by waiting for some sinister form of government to come into power and inflict persecution, but by voluntarily carrying out the terms of our consecration in laying down our lives as witnesses for Jesus and for the Word of God. Conditions around us might well change so that the Lord's people will be persecuted, but we can be assured that the Lord will give us strength for whatever may come. And he will also give us strength today to continue faithfully laying down our lives in his service.

Only those who are faithful in the use of all their opportunities today will be prepared for the experiences of tomorrow. And to use our opportunities of "fellowship in the Gospel," with all its blessed implications, involves the necessity of maintaining the viewpoint expressed by Paul when he wrote, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."—Ephesians 4:15

Spiritual Refreshment at Portrush

THE Portrush, Ireland, Annual Convention, which was held during the Whitsuntide week-end, is now a blessed memory. This convention was sponsored, as usual, by the Londonderry Ecclesia. The brethren have sent us rather a complete report of this annual gathering, which, because of our great interest and love for those of "like precious faith" overseas, we are glad to publish. In this way the blessings enjoyed by those who had the privilege of attending the Portrush Convention will be extended to thousands of others who likewise are rejoicing in present truth. The report follows:

Whilst brethren from various parts of Ireland attended, a goodly number from Great Britain crossed the Irish Sea to partake of the joys of this fellowship. The whole assembly was delighted, and much blessed, in having Brothers R. J. Krupa and W. C. Bertsche from America to address the convention. Brother Krupa's visit to Portrush formed part of an extensive pilgrimage to the British Isles and various countries in Europe. His ministry and fellowship throughout his travels have been very richly blessed by the Lord, for which we are deeply grateful. We would express our thankfulness to all those brethren of The Dawn who so thoughtfully arranged this pilgrim visit to our shores. Our hearts are full of thanksgiving.

Saturday Evening

THE Convention opened with an address of welcome by Brother J. Leslie McKeown of the Londonderry Ecclesia. He suitably conveyed to all present the joy, also the warm Christian love, within the hearts of the local brethren, extended towards their brothers and sisters who had come amongst them for a few days. He reminded the whole assembly of the text at the top of the program, "Come ye yourselves apart . . . and rest a while," and that the convention provided a period of "rest" and "refreshment," after which, in the duties of life, there would be the call to activity, and to service.

Next followed an address: "Glorify God," given by Brother J. H. Murray of Grays, England. His

opening text was: "... That God in all things may be glorified through Jesus Christ." (I Peter 4:11) Brother Murray explained that to glorify God means to worship, praise, honor, and magnify him. The inspired Word is rich in recordings of many mighty acts and wondrous works of God, which to the Lord's true people, who have been favored with an understanding of these truths, cause them to rejoice, and to make known to others what a gracious Father we have.

Seeing that we have been brought out of darkness into the marvelous light of truth, the divine plan of the ages, how enthusiastic we should be! "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. I will speak of the glorious honor of thy majesty, and of thy wondrous works. . . . Thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Ps. 145:3, 5, 10-12

Let us hold high the banner of truth. Let us thus glorify, honor and magnify our Heavenly Father. "Herein [in this way] is my Father glorified," said Jesus (John 15:8), and the context gives us an assurance that if we abide in him (the true Vine), and he in us, we will bear much fruit, and thus **glorify** God. We must become more and more Christlike. We

must let our light so shine before men, that they may see whose we are, and whom we serve. So let us speak and act that others will glorify God; if not now, at a later date—in the day of their visitation.

When on our knees, at the close of each day, we do well to ask ourselves in self-examination, "To what extent have I glorified my Heavenly Father this day? "Whatsoever ye do, do all to the glory of God."—I Cor. 10:31

Sunday

THE day opened with the reading of the Daily Heavenly Manna text, and comments. Then came a testimony meeting. It was most encouraging to hear the brethren testify to the Heavenly Father's overruling providences in their lives. All thought of the many who would have been delighted to be present, but were prevented by various causes. One of the absent and isolated brethren, living in England, sent his testimony through the post, from which we quote:

"In the year 1945, being led by the Lord, I turned to the six volumes of 'Studies in the Scriptures.' I hadn't read half-way through the first volume when I could say what the world of mankind will say later: 'This is our God, we have waited for him.' My spiritual sight became more and more clear. Then a sister gave me Tabernacle Shadows. I couldn't

stop reading that book. It seemed to seal all that was in the volumes. The knowledge of the typical experiences of the Jews has, many times, kept me firm and steadfast, especially when receiving literature denying that the body members have part in the sin offering, 'that which was left over.' The exhortation is: 'Present your bodies a living sacrifice.' In the typical Day of Atonement the Lord's goat followed the bullock, and, after the sacrifices, the blessing of all the people. How right Brother Russell was when he explained that, at first, as we receive the light of truth, we get little persecution, as though the Lord is feeding us to get strong for what comes after. It is when we give out the truth that we upset Satan, and he sends the persecutors. I hope to be assembled with you in convention at Portrush. It will not be in the flesh, but in the spirit. Although isolated in one sense, I am not separated from you as a new creature; for, as I read the writings of the brethren, I am united with them. May our Heavenly Father richly bless your gathering together, and may his peace be with you all that are in Christ Jesus."

Brother Lang's Discourse

THEN came the first address of the day. It was from Brother T. R. Lang of Londonderry, and the subject was, "A Chosen Generation." (I Pet. 2:9) This means a chosen race, all bound together,

one people, saved by grace through faith. The speaker explained that the faith of this people, "cometh by something heard, and that which is heard, through a declaration of Christ." (Rom. 10:17, **Rotherham**) This declaration, or Gospel, is to be received and acted upon.

One of the declarations of Jesus is that this message, or Gospel of the kingdom, shall be preached in all the world for a witness unto all nations; and he gave his disciples the commission to proclaim this good news. In this connection the Apostle Peter made a bold declaration on the day of Pentecost, as recorded in Acts 2:22-40, and Brother Lang dealt fully with these words.

The Holy Scriptures open unto us a most wonderful Gospel, also God's will concerning those who hear and understand. Henceforth we are not to do our own will, but the will of our Heavenly Father. And if we are responsive and obedient, fully consecrating ourselves, all that we have and are to God, then we are of this "chosen generation." While it is true that "the heavens declare the glory of God," there is, as recorded in II Corinthians 4:6, "the light of the knowledge of the glory of God in the face of Jesus Christ," and this describes something very marvelous which the heavens do not declare.

In the face of Jesus, God has revealed to his chosen people the

glory of God, his divine wisdom, justice, love, and power. As a chosen race, we are to show forth the praises of him who has called us out of darkness into his marvelous light. (1 Pet. 2:9) Let us not fail!

Brother Krupa's Discourse

BROTHER R. J. Krupa, of the U. S. A., next addressed the convention. His topic was: "Promised Blessings." After dealing with the Prophet Jeremiah's words in the 18th chapter, verses 1 to 10, the brother graphically expounded upon Romans 9:21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor, [or less honor]?"

It was explained that in Israel, even to this day, large five gallon earthen water pots are in daily use in the home. One of these vessels contains clean drinking water, a real necessity of life, and is called: "A vessel of honor." This vessel of honor is kept scrupulously clean, and it has a special position in the house. And by it a small drinking cup. Another vessel very much like it, does not have the same care by the household. For drinking purposes, one takes the cup and dips it into the clean water in the "first" pot. After drinking, any water left in the cup is poured into the second jar, "the vessel of less honor," because it contains water not fit for drinking.

When these two large pots came into the home they were alike; but later, one becomes a "vessel of honor," the other a vessel of less honor. Here is a very important lesson, for the new creation—vessel No. 1, giving out blessings; vessel No. II, containing used up, contaminated water. We are to be "vessels of honor," giving out the pure precious water of truth.

The great work of preparing the "vessels of honor" and glory began at the beginning of the Gospel Age. These are represented in the Scriptures as the "bride" of Christ, members of his "body," a "little flock," joint-heirs with Jesus Christ, "more than conquerors." Our Heavenly Father himself is dealing with us individually, not according to the flesh, but after the spirit. He is fitting us for the promised heavenly inheritance. Here and now, we are vessels to be used, not vessels of less honor giving out contaminated water, but "vessels of honor" giving out the pure Word of truth. May we be obedient to the great Master Potter, and receive the promised blessings.

Brother Bertsche Speaks

THE next discourse entitled: "The Regathering of the House of Israel," was delivered by Brother W. C. Bertsche (U. S. A.). He explained that the fulfilment of divine prophecy in connection with this regathering is just one

of the signs of "the day of the Lord." The Scriptures give much information upon this subject, and it is good that we study the matter and appreciate the divine inspiration of the Bible.

Some of the prophetic words of Jesus are: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) Jerusalem is now no longer under that complete bondage to the Gentiles as formerly; and the budding of the fig tree (Israel) gives evidence of the nearness of the kingdom of God.—Matt. 24:32

Much prophecy has yet to be fulfilled. And it should be noted that of those now in Israel, very few indeed discern that God's hand is in their regaining that land. However, divine power is working on behalf of the Israelites, and prophecies concerning their being brought into the Land of Promise are definitely being fulfilled. (Jer. 16:14-16; Isa. 43: 5, 6) Ultimately Israel will no longer be oppressed by the nations. (Amos 9:14, 15; Ezek. 34: 11-16) We are very glad indeed because of this regathering. We are glad for Israel and we are glad for the world.

If Israel's fall was important, what about the re-establishment of this people in their land, and their return to divine favor? Paul wrote, "For if the casting away of them be the reconciling of the world, what shall the receiving of

them be, but life from the dead? (Rom. 11:12, 15) Truly, wonderful "restitution" blessings will follow for all mankind.

Brother E. G. Robert's Address

"THE Peace of a Perfect Trust," was the subject of the next address. This was given by Brother E. G. Roberts of Paignton, England. His text was: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3

"Peace, happiness, friendship," it is said, is surely what all people sorely need. Politicians are striving for peace, yet war threatens. The outlook is most serious. Some folk are saying: "All's well, all's well," when all is not well. In effect they say: "Peace, peace; when there is no peace." (Jer. 6: 13, 14) And they continue, "Things have happened before like this, all will come right eventually."

Brother Roberts dealt fully with Isaiah 8:5-13, bringing out a very helpful lesson from the quiet flowing "waters of Shiloah that go softly." (vs. 6) These waters pictured the providences of God, who had already sent a message to the confederacy therein mentioned: "Take heed and be quiet; fear not, neither be fainthearted." (Isa. 7:4) Be still and fear not, resurrect your faith, and I will bless you.

These incidents may have some application in our own life.

Should confidence go from us, the softly flowing "waters of Shiloah" will give us peace and quietness. If we would but renew our confidence in our Father's providences and promises, and they are all available for us to draw from, all would be well. The Holy Scriptures contain divine prophecy, telling us what our Father intends to do. We also learn from the sacred Word what his will is concerning us.

Jesus exercised perfect obedience to God's will, and he had peace. This peace he gives to his followers: "My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." (John 14:27) We are to manifest determination to have this peace, even as Jesus said, "I have spoken unto you that in me ye might have peace." (John 16:33) And in him we do have peace. We are to keep ourselves in the love of God, and the measure of our faith and trust will be the measure of our peace and rest.

Brother Ford Speaks

BROTHER G. A. FORD, of Luton, England, was the next speaker, and he dealt with: "God's Inheritance and Christian Maturity." He used as his text: "That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Eph. 1:18) Divine truths are sacred, the natural man cannot understand them. It has

not entered into the heart of man, the things which God has prepared for them that love him. (I Cor. 2:9) The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." (Ps. 119:130) God's Word giveth light to the inner man, the "new creature."

The crowning hope of our calling is to be members of The Christ; "builded together for an habitation of God through the Spirit"; to see him, to be with him, to be like him. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," "God's inheritance." For us, in this process, there is to be the abandonment of self, absolutely. We are to become a "new creation" in Christ Jesus, "changed . . . from glory to glory, as by the Spirit of the Lord."

"God's Inheritance" is the true church, the "new creation," heavenly Zion. God has desired it for his habitation forever. (Ps. 132:13, 14) We are now to develop maturity; and we need disciplining, chastening, in order to become mature. That which is required of us is a sterling disposition towards righteousness. We are to radiate love, light, and truth wherever we go.

The riches of the glory of God's inheritance in the saints, will need the completion, the end, of all discipline. Meanwhile there is the perfecting, or completing of the saints . . . "till we all come

into the unity of the faith" (Eph. 4:12, 13, margin), that oneness of the faith which was once delivered unto the saints. We are to see to it that by divine grace we become God's inheritance. We are called to be a great spiritual power—God's habitation, joint-heirs with Christ, to bless all the families of the earth. For this we are to purify ourselves even as our Father is pure.

Last Discourse of the Day

IN THE closing talk of the day Brother E. T. NADAL of Ilford, England, gave a few thoughts on "Our Share in the Sin Offering." He based his remarks on Philipians 3:10 and Colossians 1:24, reminding us that we do have "fellowship in his sufferings," and that we do "fill up that which is behind of the afflictions of Christ."

Trials to a Christian are not an evidence of God's disfavor, and whilst they are a means to mould our characters into Christlikeness, God accepts them for another purpose as well. They form part of the "filling up" of Christ's afflictions. This, brother emphasized, did not imply that our Lord's sacrifice was incomplete, but that the members of the church are permitted a share in the atoning work of bringing mankind back into the image of God. It does not mean we have a part in the ransom, for Jesus alone was the corresponding price for Adam,

and, by his death, provided release for Adam and the race from death.

We today are covered by the robe of Christ's righteousness, and in the kingdom age men too will need a covering. This is pictured in the Atonement Day ceremonies when two animals were sacrificed so that the Israelites could be cleansed of their sins during the ensuing year. Brother Russell in *Tabernacle Shadows* suggests that the bullock represents Jesus sacrificing his humanity for the sake of the church—his house. (Lev. 16:11) The goat being treated in exactly the same way is an apt picture of the "little flock" who follow in Jesus' footsteps. This animal was treated in exactly the same way as the bullock and pictures God's acceptance of our sacrifice for the cleansing of mankind, enabling them to walk along the highway of holiness.

The sufferings of Christ, in which we have fellowship, were many and varied. They included bitter persecutions, weariness of the flesh, suffering sympathetically because of the great sorrow in the world, and we are to follow in his steps. Paul exhorts us to be likeminded and to have the same love as Jesus. We must bear one another's burdens and let our light shine, patiently bearing all the trials and difficulties of the narrow way.

God could have arranged that

Jesus' life of sacrifice alone would be accepted for the world as well as for the church; but, as pictured in the tabernacle types, we are granted a share, not in the ransom, but in the sin-offering on behalf of the world. To keep this proper thought in mind will help us to bear our trials. Let us lay hold of the promises of God to help and strengthen us, knowing his grace is sufficient for us.—Josh. 1:9

MONDAY—Brother Reader Speaks First

BROTHER W. F. READER of Brentwood, England, delivered the first address of the day, and his subject was: "By My Spirit." After reading from the Prophet Zechariah's writings concerning the building of "the house of the Lord," the speaker announced his text from chapter 4 and verse 6: "This is the word of the Lord unto Zerubbabel, saying, Not by might (margin, army), nor by power, but by my spirit, saith the Lord of hosts." Next it was shown that Haggai 2:4 contained words of encouragement that were given during the building of the temple: "Be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua; . . . and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts."

Regarding the spiritual temple, "not made with hands," the Lord's people today are privileged to

have a part in the building of that heavenly structure, and this is not accomplished by human might or power, but by God's Spirit. (II Cor. 5:11; Heb. 9:11) Indeed, the Holy Spirit is responsible for the outworking of all our Heavenly Father's designs. This Holy Spirit of God, it should be noted, works quietly, as instanced in I Kings 19:9-13 when the word of the Lord came to Elijah, and said: "What doest thou here, Elijah?" What convinced Elijah was the quietness. And similarly, we are convinced, not in the upheaval and strife of the world, but by God's "still small voice."

The true spiritual temple is being built quietly. "He shall grow up . . . as a tender plant." (Isa. 53:2) This is a good description of how Jesus was brought up. And the tender loving care bestowed upon him is also extended to his footstep followers. The cultivation and growth of plant life is silent; so also the holy power of God works silently. Regarding Solomon's temple of old, it was put together without the sound of a hammer or axe. (I Kings 6:7) So, too, the Holy Spirit of God which is used to call, shape, and prepare, the living stones for the heavenly temple, works silently. There is no noise or commotion in the action of the Holy Spirit in our life.

We are God's husbandry; his building. By the Holy Spirit, he

is accomplishing a great work in us, and we are to labor together with him. (I Cor. 3:9; II Cor. 6:1) We are to be conformed to the image of his dear Son. The long awaited and greatly needed blessed "times of restitution of all things," will follow the completion of God's holy temple.

Brother McKeown Speaks

NEXT came a discourse by Brother J. Leslie McKeown, of Londonderry, entitled: "God's Life Assurance." The brother chose for his text Psalm 11:3, "If the foundations be destroyed, what can the righteous do?" The next verse reads: "The Lord is in his holy temple." So we have no need for apprehension, we have a wonderful life assurance. The verse continues: "His eyes behold, his eyelids try, the children of men." Today, there are foundations being destroyed which forty years ago no one believed possible. National, business, and home life are now being shaken and destroyed as never before, and what should the righteous do?

Sometimes when we are in trying and difficult experiences the Lord may seem to veil his eyes, as though not noticing our trials. But, as new creatures in Christ Jesus, we are to realize that when difficulties do come upon us we have a grand life assurance policy. We do not come to this policy looking for financial gain. We do not look anxiously for any quali-

fying exemplary clauses, knowing that he who is looking after our interests has "all power in heaven and in earth," and has promised, "I am with you alway." (Matt. 28:18, 20) Seeing that we hold many divine promises, we should not be fearful. God has various ways of implementing his promises. We should never panic nor doubt. His policy is sound, and we are to be confident.

It is encouraging to note how God operates this assurance, and how it has benefited his people in the past. As recorded in Daniel, chapter 3, the three Hebrews would not worship the great image set up by Nebuchadnezzar. They did not even compromise and quietly worship the image, no one noticing. No! They had a marvelous assurance.

(1) "Our God, whom we serve is able to deliver us." This was the first clause in their policy.

(2) "He will deliver us out of thine hand, O king." God has given us certain promises, and we rely upon them. Yet this was not the limit of their confidence.

(3) "**But if not**"; we will still trust; we will NOT bow down; we believe he has other purposes to fulfill, other plans to work out.

What transpired? God was greatly glorified, for he delivered them, not from the flames, but IN the flames. For us, our Father is working out everything according to his holy will; his infinite wis-

dom. In the furnace there was a wonderful experience for those three Hebrews—walking with the Son of God. And as we look back to our trials—the flames—we recall how we received the great blessing of communing with the Son of God. As a result of the faithfulness of the three Hebrews and their deliverance, the king's heart was changed. Do we have in mind what may result from our faithfulness?

The phrase, "BUT IF NOT," has been the true and sincere heart sentiment of other faithful ones of old, an outstanding example being that recorded of Jesus in Matthew 26:39, "O my Father, if it be possible, let this cup pass from me: nevertheless ["but if not"] not as I will, but as thou wilt." May the phrase "BUT IF NOT," be our submissive clause. While we lean upon the promises of God, and upon him, let us not decide HOW he should carry out his wondrous divine promises.

Brother Halton's Discourse

BROTHER E. HALTON of Manchester, England, gave the next address. His topic was "The Children of Israel." At the outset he explained that possibly three million of Israelites, also much live stock, came out of Egypt. In the desert, little or no water was available, and there was much grumbling; but water came from the rock, and food came from heaven. Concerning God who had

wrought a mighty deliverance from Egypt, they now said: "Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us."—Deut. 1:27

Moses said unto them: "Dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes. And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went."—Deut. 1:29-31

Because of unbelief they did not possess the Promised Land, and, as declared in I Corinthians 10:11, "Now all these things happened unto them for ensamples [or types]; and they are written for our admonition." They were on a pilgrimage; so are we. They came out of Egypt, and brought Egypt (the worship, and the immoral practices of Egypt) with them. We have come out of Babylon and the world; we must therefore cease from the traditions, and teachings, and behavior of Christendom. Ours is a life of faith; a faith that works by love. We are living on God's promises, and are to be obedient to his holy Word and will. "Learn of me," said Jesus, "for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:29

As with the Apostle Paul, when we would do good, evil is present with us. Yet "there is therefore now no condemnation to them which are in Christ Jesus [through full consecration to God], who walk not after the flesh, but after the Spirit." (Rom. 8:1) This "Spirit of life" is lifting us up. Our Father is richly blessing us with all spiritual blessings in the heavens. We are being prepared for a heavenly Zion, God's dwelling place forever. "For the Lord hath made choice of Zion: he hath desired it as a habitation for himself. This is my resting-place for evermore: here will I dwell; for I have desired it."—Ps. 132:13, 14,

Brother Krupa's Second Discourse

"PAUL'S Advice to Four Classes—Aged Men; Aged Women; Young Women; and Young Men." This was the subject dealt with by Brother Krupa of the U. S. A. at the closing session of the convention. After reading Titus 2:1-8, Brother Krupa said, "There was a certain standard set before Titus for each single class of Christians, not only for the children of God in his day, but also in this our day."

It was further explained that verses 2 and 3 dealt with the elderly, the most advanced, the mature. The Christian's experience over the years should have had a mellowing effect, being sober, grave, temperate, and with particular regard to the new na-

ture, resulting in soundness in the faith, and love, and patience.

The faith here is that "which was once delivered unto the saints." And to have this faith, it is necessary first to have the truth. How essential, then, that we all be taught of God! Regarding love, this is one of the graces of the Holy Spirit, and it is not surprising that the apostle here places love before patience, because our patience must be the result of truth working in our heart, sanctifying us, and love must be the mainspring to replace the old mainspring of self.

Full consecration to the Lord is required, and this should be manifest in the life. And as we meet the elderly sisters we rejoice in their faithfulness. There is an interesting account for all the sisters, recorded in II Kings 4:8-11, about the Shunammite woman who provided for the man of God whenever he "passeth by," a good guest-chamber, and food to eat. And how grateful we are that the sisters today, with their partners, open their homes and extend to the children of God wonderful hospitality. And the young sisters should find good examples in their elders.

In I Samuel 1:27, 28, there is a beautiful record of young Hannah's vow unto the Lord regarding her son Samuel. She said, "I have lent [returned] him to the Lord; as long as he liveth he shall be lent [returned] to the Lord."

And there was much rejoicing in Hannah's heart in making and keeping this vow. We have made a vow of full consecration to our Heavenly Father, and he comes first.

Likewise, "young men" are to live the life of Christ, "sound" in the truth. We each should decide what we want most in this life. It should be more meetings, more knowledge, more business for the Lord, more Christlikeness. Whatever our goal, we should work for its attainment. Are we wanting the heavenly home? Then we should not settle down too comfortably here below. Is it our desire to serve the brethren? Love will always find the way. We can, together, hold high the banner of truth, in a way that could not be done alone. If we have seen the heavenly vision, and are fired by present truth, we shall be impelled to do something about it. May this convention prove to be such a source of blessing that we shall be faithful, not only today, but every day of the Christian life.

Convention Ends

ALL too soon the very blessed, spiritually uplifting convention at Portrush came to an end. Romans 8:38, 39, was chosen as a message for each one present to take away, and to pass on to others. Finally there was the singing of "God be with you till we meet again."

During the week-end, divine truths had been expounded, and the spirit of truth wonderfully manifested. Many heart-searching lessons were learned. Rejoicings and thanksgiving overflowed. Hearts were full of praise and gratitude to our Father, and to his dear Son for the very rich spiritual blessings received. There were many brethren in various parts of the British Isles who were not able to journey to Portrush and enjoy the blessings in convention; but, in the Lord's providence, Brother Krupa was able to minister to these in their own districts, much to the delight and rich blessing of those present.

Free Bondsmen

In a service that His love appoints
There are no bonds for me,
For my inner heart is taught the truth
That makes His children free;
And a life of self-renouncing love
Is a life of liberty.

Reports in October Issue

THE following lines, expressing appreciation for Brother R. J. Krupa's pilgrimage in Great Britain, are just at hand:

"What wonderful memories we have of his ministry and fellowship. Divine truths were ably expounded, and the spirit of the truth beautifully manifested. Heart-searching lessons have been learned. Our rejoicings and thanksgivings are overflowing. We thank you all for making his ministry possible."

At the General Convention in Bloomington, Indiana, Brother Krupa will give a full report of his pilgrimage overseas, not only among the brethren in Great Britain, but also the friends in Italy, Germany, Switzerland, France, Holland, and Denmark. This report will be published in the October issue of *The Dawn*. The Apostle John wrote, "I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." (III John 3, 4) Surely it will also be a joy for us to hear a similar testimony concerning our brethren overseas.

Other important highlights of the General Convention will also be reported in the October Dawn. One of these will be the session devoted to the radio and television work. Brother Irving Foss, who is in charge of television promotion, will tell the brethren at the convention of the progress that is being made thus far in the television field. We believe that this report will be both interesting and encouraging. A report of various other important features of the convention will also appear in the October Dawn, such as the public meeting and the baptismal service. If you need them, extra copies will be available at regular subscription rates.

LETTERS OF APPRECIATION

From the North

Dear "Frank and Ernest": This is to let you know that your broadcasts come in splendidly this far north. This place is approximately 190 miles north of Regina, Canada. Your talk last Sunday was of unusual interest to me. Irrespective of so many of our kindly ministers of one faith or another, at funeral services by their words they deliver the souls of our departed loved ones across the so-called "great divide" direct into paradise among hosts of loved ones who have gone before. The most effective words I have read along this line are those spoken by Jesus to his disciples, making it plain to them that they would not go immediately to heaven or paradise at death. Certainly Jesus made it plain that he did not expect to go to paradise the day he died. It seems that I have known you for a long time just by listening to your broadcasts. Please send me your booklet, "Hope Beyond the Grave." Sincerely yours.—Canada

Enjoys TV

The Bible Answers: Dear Christian Friends. I enjoy The Bible Answers TV programs so very much. I am unable to get about very much, as I am quite crippled up. I am a Christian Scientist, and read my Bible lessons regularly, and I am so glad to see and hear

your programs at ten o'clock Sunday mornings. Yes, our God is a God of love, and not of hate, as some old fashioned theories held. May I have your article on religion. It is the program in which you explained the meaning of hell and of fire as these words are used in the Bible. Sincerely.—Michigan

From the Blind

Dear "Frank and Ernest": I can't possibly tell you how much I enjoy hearing you over the radio every Sunday. I find your programs very stimulating and very helpful. I am a blind shut-in, and I have to dictate this to my son, Billy. He also does my reading for me. Will you kindly send me your booklet, "When a Man Dies." I more than appreciate your kindness.—D. C.

Spiritual Comfort

Gentlemen: It is a pleasure to inform you that I am one of your countless radio audience that listen to you expound the Word of God. Your programs bring me spiritual comfort and enjoyment. I do hope that God will continue to bless you abundantly.—California

Truth Little Preached

The Bible Answers: Sirs, I had the good fortune to hear you good brothers on television the last two

Sundays. I am happy to confirm that everything you men said on both programs was in harmony with the Bible. But how little it is preached today! For the last fifty years it has been my lot to be superintendent of a Sunday School, or to teach a Bible class, or both. I love to hear the Bible as it is given, and not as so many teachers prefer to present it. When I heard you last Sunday on television I said to myself, I must get the printed

copy of that discussion. And then again today, it did my soul so much good. Your last Sunday's booklet was entitled "Life After Death." Please send me today's also. I can use these in my Bible class to such good advantage. I am not a wealthy man, but am sending you a small check, and will remember you from time to time to help keep the programs on the air. Thank you, and may God bless your good work.—California

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

A. BOYCE

Liverpool	September	11
Letchford	October	16

C. A. CORNELL

Ipswich	September	3, 4
Luton		18

E. HALTON

Dewsbury	September	18
Liverpool	October	16

J. H. MURRAY

Welling	September	25
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E. TERRY NADAL

Letchworth	September	4
Lincoln	October	2

W. F. READER

Ipswich	September	3, 4
Llanelli		24, 25

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

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

CONVENTIONS

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

***MINNEAPOLIS, MINNESOTA, September 3-5**—United Blind Association Hall, 1229 Logan Avenue, North. Mrs. Charles R. Newham, 678 40th Avenue, N. E. Minneapolis 21. Speakers: Brothers F. Boychuk; C. M. Chupa; Thomas C. Fay; S. Gowryluk; Harry Herrscher; E. M. Jezuit; A. H. Krumpolt; D. J. Morehouse; and Brother Rozmus.

***NEW YORK, NEW YORK, September 3-5**—Henry Hudson Hotel, 353 West 57th Street. Reservations may be addressed to New York Bible Students Church, Box 1959, General Post Office, New York, N. Y. Speakers: Brothers Samuel Baker; Walter Blicharz, Jr.; T. S. Bundy; Jens Copeland; O. D. Deifer; L. Jacobs; J. Y. MacAulay; G. R. Pollock; H. W. Price; W. E. Roach; R. Suraci; S. Suraci; C. R. Weida; G. M. Wilson; and W. N. Woodworth.

SAGINAW, MICHIGAN, September 3-5—YWCA Building, 215 South Jefferson. Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, Michigan. Speakers: Brothers M. Chandler; Ludlow P. Loomis; Adam Miskawitz; Arthur Newell; and E. K. Penrose.

SAN DIEGO, CALIFORNIA, September 3-5—Mrs. Gilbert L. Rice, 4202 60th Street, San Diego 15, California.

SEATTLE, WASHINGTON, September 3-5—Norway Center, 300 Third Avenue West. Mr. Don Canell, 314 West 47th Street. Speakers: Brothers W. A. Baker; K. Barrett; C. T. Chambers; Edward E.

Fay; Earl L. Fowler; H. Hanham; Edward G. Lorenz; Wilfred A. McNee; and G. P. Ostrander.

LONDON, ONTARIO, CANADA, September 10, 11—Mr. C. A. Campbell, Rural Route 8, London, Ontario, Canada.

BALTIMORE, MARYLAND, September 11.

COLUMBUS, OHIO, September 11—The Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 South Algonquin, Columbus 4.

ERIE, PENNSYLVANIA, September 11—YMCA Building, 31 West 10th Street. Mrs. John Karr, 354 East 24th Street, Erie. Speakers: Brothers E. K. Penrose; and J. I. Van Horne.

STEVENS POINT, WISCONSIN, September 17, 18—Junior High School, Auditorium. Mrs. George Wherritt, Sr., Route 1, Plover, Wisconsin.

DENVER, COLORADO, September 24, 25—The Rocky Mountain Bible Students Convention. Farmers Union Building Auditorium, East 16th Avenue and Sherman Street. Mr. Jack Taylor, 1265 Stuart Street, Denver 4.

PITTSBURGH, PENNSYLVANIA, September 25—O. of I. A. Temple, 610 Arch Street, N. S. Mr. John Baracos, 736 Dunster Street, Pittsburgh 26. Speakers: Brothers Pantel Hatgis and G. M. Wilson.

BUFFALO, NEW YORK, October 1, 2—Buffalo Lodge Temple, 212 Cazenovia

(Continued on page 64.)

SPEAKERS' APPOINTMENTS

The services of the lecturers here scheduled are furnished upon request, and free of charge. If you would like to have one serve in your community, simply address a request to the Dawn Bible Students Association, Pilgrim Department, East Rutherford, N. J. A visit will be arranged when possible.

GEORGE BALKO		J. BURTON BROWN		STANLEY W. JEUCK	
Monessen, Pa.	Sept. 11	Riverside, Calif.	Sept. 18	St. Petersburg, Fla.	Sept. 11
MIKE BALKO		Ontario, Calif.	18	RUSSELL L. JURD	
Steubenville, Ohio	Sept. 4	Whittier, Calif.	25	Whittier, Calif.	Sept. 11
East Liverpool, O. (a.m.)	11	JENS COPELAND		RAYMOND J. KRUPA	
Connellsville, Pa. (p.m.)	11	New York, N. Y.	Sept. 3-5	Boston, Mass.	Sept. 18
Monessen, Pa.	18	Richmond, Va.	7	ARTHUR H. KRUMPOLT	
SAMUEL BAKER		Charlotte, N. C.	8	Kansas City, Mo.	Sept. 1
Rochester, N. Y.	Sept. 1	THOMAS C. FAY		Minneapolis, Minn.	3-5
New York, N. Y.	3-5	Minneapolis, Minn.	Sept. 3-5	Milwaukee, Wis.	6
Baltimore, Md.	11	Laramie, Wyo.	9	Detroit, Mich.	7
Richmond, Va.	12	Denver, Colo.	10	New Haven, Conn.	18
Lynchburg, Va.	13	Salt Lake City, Utah	14	Waterbury, Conn.	18
Blue Ridge, Va.	14	IRVING C. FOSS		C. S. LIVERMORE	
Roanoke, Va.	15	Bakersfield, Calif.	Sept. 11	Catawissa, Pa.	Sept. 18
Greensboro, N. C.	16	Santa Ana, Calif.	25	LUDLOW P. LOOMIS	
Charlotte, N. C.	18	EARL L. FOWLER		Grand Rapids, Mich.	Sept. 1
Granite Falls, N. C.	19, 20	Seattle, Wash.	Sept. 3-5	Saginaw, Mich.	3-5
Hendersonville, N. C.	21, 22	Vancouver, B. C. Can.	6	Pulaski, N. Y.	7
Knoxville, Tenn.	25	Duncan, B. C. Can.	7	Wilkes Barre, Pa.	18
Nashville, Tenn.	26	Victoria, B. C. Can.	8	EDWARD G. LORENZ	
Birmingham, Ala.	27	Bremerton, Wash.	9	Ventura, Calif.	Sept. 11
Montgomery, Ala.	28	Chehalis, Wash.	10	JOHN Y. MAC AULAY	
Louisville-Texasville, Ala.		Portland, Ore.	11	New York, N. Y.	Sept. 3-5
Sept. 29-Oct. 1		Salem, Ore.	12	Paterson, N. J.	11
NICK BARACOS		Chico, Calif.	14	York, Pa.	18
Steubenville, Ohio	Sept. 11	Sacramento, Calif.	15	Lancaster, Pa.	18
Washington, Pa.	18	Stockton, Calif.	16	JOHN A. MEGGISON	
O. R. BARRALL		Antioch, Calif.	17	Phoenix, Ariz.	Sept. 1
Allentown, Pa.	Sept. 18	San Francisco, Calif.	18	San Diego, Calif.	3-5
WALTER BLICHARZ, JR.		San Jose, Calif.	20	Los Angeles area	6-18
London, Ont. Can.	Sept. 11	San Luis Obispo, Calif.	21	Fresno, Calif.	19
FRED A. BRIGHT		Fresno, Calif.	22	Stockton, Calif.	20
Reading, Pa.	Sept. 18	Tehachapi, Calif.	23		
		JOHN G. HULL, JR.			
		San Bernardino, Calif.	11		
		Whittier, Calif.	18		

San Francisco, Calif. 21
 Sacramento, Calif. 22
 Denver, Colo. 25
 Pueblo, Colo. 26
 Lincoln, Neb. 27
 St. Joseph, Mo. 28
 Kansas City, Mo. 30

MARTIN C. MITCHELL

Groton, Conn. Sept. 17, 18
 New London, Conn. 17, 18

KENNETH M. NAIL

San Luis Obispo Sept. 18

GUSTIN P. OSTRANDER

Bellingham, Wash. Sept. 1
 Seattle, Wash. 3-5, 9
 Bremerton, Wash. 6
 Shelton, Wash. 7
 Tacoma, Wash. 8
 Wenatchee, Wash. 11
 Spokane, Wash. 12
 Kalispell, Mont. 13
 Havre, Mont. 14
 Minneapolis, Minn. 16-18
 Withee, Wis. 19
 Wausau, Wis. 20
 Plover, Wis. 21, 22
 Appleton, Wis. 23

Milwaukee, Wis. 25
 Rockford, Ill. 26
 Clinton, Iowa 27, 28
 Batavia, Ill. 29
 Aurora, Ill. 30

H. W. PRICE

New Haven, Conn. Sept. 1
 New York, N. Y. 3-5
 Pittsburgh, Pa. 7
 West Newton, Pa. 8
 Connellsville, Pa. 9
 Columbus, Ohio 11
 Piqua, Ohio 12
 Dayton, Ohio 13
 Cincinnati, Ohio 14
 Muncie, Ind. 15
 Chicago, Ill. 16
 St. Louis, Mo. 18
 St. Joseph, Mo. 19
 Kansas City, Mo. 20, 21
 Pueblo, Colo. 22
 Denver, Colo. 23-25
 Laramie, Wyo. 26
 Spokane, Wash. 28
 Seattle, Wash. 29

RAYMOND RAWSON

Adrian, Mich. Sept. 18

RICHARD SURACI

Wallingford, Conn. Sept. 25
 Bridgeport, Conn. 25

STEPHEN SURACI

Hartford, Conn. Sept. 11

J. I. VAN HORNE

Erie, Pa. Sept. 11

GEORGE M. WILSON

New York, N. Y. Sept. 3-5
 Steubenville, Ohio 11
 Detroit, Mich. 18
 Pittsburgh, Pa. 25

ERNEST G. WYLAM

New Haven, Conn. Sept. 6
 New London, Conn. 7
 New Bedford, Mass. 8
 Agawam, Mass. 9
 Albany, N. Y. 11
 Allentown, Pa. 12
 Ebensburg, Pa. 13
 Pittsburgh, Pa. 14
 Columbus, Ohio 15
 Piqua, Ohio 16
 Muncie, Ind. 18

W. N. WOODWORTH

Baltimore, Md. Sept. 11

IRWIN WYSOCKI

Connellsville, Pa. Sept. 4

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 1—"But the Lord said unto me, Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel."—Acts 9:15 (Z. '03-208 Hymn 164)

SEPTEMBER 8—"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James 4:4 (Z. '99-70 Hymn 150)

SEPTEMBER 15—"Come out from among them, and be ye separate,

saith the Lord, and touch not the unclean thing; and I will receive you."—II Corinthians 6:17 (Z. '99-203 Hymn 306A)

SEPTEMBER 22—"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."—Psalm 23:6 (Z. '03-413 Hymn 288)

SEPTEMBER 29—"Every one that is proud in heart is an abomination to the Lord."—Proverbs 16:5 (Z. '03-329 Hymn 224)

CONVENTIONS—Continued From Page 61

Street. Mrs. Helen Szuba, 362 South Union Road, Williamsville 21, New York. Speakers: Brothers John Baracos; Edmund M. Jezuit; R. J. Krupa; L. P. Loomis; and E. K. Penrose.

GRAND RAPIDS, MICHIGAN, October 8, 9—Mrs. Bernard Fuerst, 804 Conger Street, N. E., Grand Rapids, Michigan.

AGAWAM, MASSACHUSETTS, October 9—Benjamin Phelps School, Corner Main and School Streets. Mrs. Alex. Gonczewski, North Grand Street, West Suffield, Connecticut.

MONESSEN, PENNSYLVANIA, October 9—Sponsored by the Monessen and West Newton Ecclesias. Pythian Center, 580 Schoonmaker Avenue. Mr. Irwin Wysocki, RFD 2, Charleroi, Pennsylvania. Speakers: Brothers C. M. Chupa; and E. K. Penrose.

CLEVELAND, OHIO, October 16—YMCA Building, East 22nd Street and Prospect Avenue. Mrs. A. F. Jarmon, 1229 East 114th Street, Cleveland 8.

STEUBENVILLE, OHIO, October 16—YMCA Building, 214 North Fourth Street. Mrs. Robert E. Sims, 152 Greenwich Avenue, Steubenville.

SAN LUIS OBISPO, CALIFORNIA, October 29, 30—Grange Hall, 2880 South Broad Street. Mrs. Russell Blair, 351 Ramona Drive, San Luis Obispo.

NEW ALBANY, INDIANA, October 30.

ORLANDO, FLORIDA, October 30.

WACO, TEXAS, November 5, 6.

NEW HAVEN, CONNECTICUT, November 13.

"LIFE AFTER DEATH"

To be discussed by

"FRANK AND ERNEST"

WNTA-970 kc.—11:00 A. M.

Sunday, September 18

Will we ever again see and know our loved ones who have died? What assurance does the Bible give us that there is life beyond the grave? Hear "Frank and Ernest" answer these questions, and send for a free copy of the booklet, "When a Man Dies." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

OCTOBER TOPIC: On October 16, "Frank and Ernest" will discuss the topic, "The Gates of Hell." As always, an abundant supply of free circulars announcing this topic will be available. You are invited to send for as many as you can use. They are suitable for distribution from door to door, and for handing to friends and neighbors. Please order your supply of October circulars as early as possible.

Advertising Television Programs

A CHANNEL 10 SPECIAL

"The Bible Answers"

This interview program is documented by living characters from the Bible, who are seen and heard speaking their famous lines so long ago recorded. The Bible lives and answers as the fast-moving interview moves on from one question to another, radiating throughout the spirit of tolerance and good will toward all.

11:00 A. M., SUNDAYS

To the left is a suggested outline for a newspaper advertisement of "The Bible Answers" television programs. It is designed for two inches in one column, and is appropriate for use in any area in which the half-hour series is being televised. See listing on page 1.

Circulars advertising these telecasts are available, free, in any quantity desired.

Friends in the areas reached by TV programs can render a valuable service by sending a note of appreciation to the stations. Just a few lines on a postal card will do. Station managers are glad to know that the programs they telecast are appreciated.

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

Studies in the Scriptures

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

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

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

to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ become the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 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.—1 John 3:2; John 17:24; Rom. 8:17; 11 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