

THE DAWN



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A HERALD OF CHRIST'S PRESENCE

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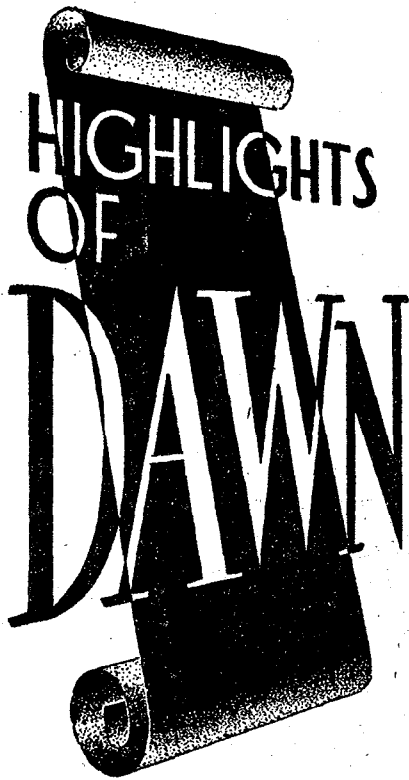
One Dollar a Year

The General Convention

PLANS for the General Convention in Brooklyn, August 6-10, are going forward. Some additional details can now be announced. All inquiries for rooms should be addressed to Bible Students Convention, Post Office Box 225, Brooklyn, N. Y. In writing for reservations give as detailed information as possible concerning the number in your party, the accommodation desired, and the approximate price you can afford to pay.

We are advised that already a special bus carrying only conventioners has been chartered to leave Chicago Monday evening, August 4, arriving at Brooklyn the following evening. Returning it will leave Brooklyn Sunday evening August 10, arriving at Chicago the following evening. The round trip fare on this special bus will be approximately \$25.00. There are still a few seats left. Those wishing to make reservations should write at once to Mr. Walter Wesol, 2721 N. Mason Ave., Chicago 39, Ill., enclosing remittance for their tickets. If all seats are taken by the time your application arrives, your money will be refunded. Chartered buses from other points are being considered. Start planning now for the General Convention!

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NEVER before has the human race passed through such an era of universal uncertainty and distress as is currently plaguing the nations the world over. These tragic, fear-instilling conditions cannot be explained by the once trusted formula that it is merely a case of history repeating itself. For the major problems of today there is no historic precedent. A new and terrifying spirit is abroad in the earth. The growing enlightenment of the masses stimulates a desire for more of earth's bounties than they ever

United Nations •
Palestine •
Totalitarianism •
Atomic Destruction •

Our Day In Prophecy

before possessed, yet vast numbers of them are prevented from obtaining even the ordinary necessities of life.

And there seems no way out of this maelstrom of unhappy paradoxes. In one generation two global wars have been fought, and millions of men have died in battle with the express objective of securing peace and plenty for all mankind. But now it is becoming increasingly plain that all this bloodshed has accomplished nothing except to leave the world impoverished, discouraged, and filled with fear. These wars to end wars have left the world in a chaos from which human leadership is unable to find any satisfactory way of escape.

Surveying the international field we note four outstanding elements which figure almost daily in the news. These are the United Nations; the problem of Palestine; the threat of Totalitarianism; and the much feared destruction made

possible through the misuse of atomic energy. Developments associated with any one of these are sensational enough to demand world attention, but together they keep the heads of the diplomats whirling, and the people in general guessing and fearful. There is a widespread feeling of pessimism that the United Nations will probably go the way of the League of Nations and that a third world war will finish wrecking civilization.

The problem of Palestine is much more than a mere local disagreement between Jews and Arabs. That millions of Jews were killed in Europe during the last war, making the remainder feel that they must get out of Europe and back to the land which God gave to their fathers, broadens the range of this problem. That Zionists the world over are so vitally concerned about it, and because anti-Semitism is rife everywhere, gives further world significance to this peace-threatening problem.

Then there is the threat of Totalitarianism. This is a problem that involves the very foundations of modern civilization, politically, economically, and religiously. It is a threat which becomes more ominous as the chaos and distress of the masses increase. It thrives in proportion to the dwindling confidence of the people in the institutions which were thought to be the bulwarks of peace, security, and plenty. The religious leaders, especially, stand appalled at the threat of Totalitarianism, for where its power engulfs a people, the church, at the best, is forced to

take a back seat, if, indeed, it is permitted to exist at all.

And then there is the almost universal fear of the atomic bomb. Not only does the world now know of the terrible immediate destruction that is wrought by the explosion of atomic bombs, but it is also now common knowledge that the menace of radio activity which affects practically everything in the general area of the explosions is perhaps worse than the havoc wrought by the explosion itself. Animal and plant life are stunted by it. Loathsome sores break out months later on those whom it was supposed had escaped injury. It is indeed a terrible plague which science, in the name of civilization, and by a professed civilized nation, has given to a selfish, warring world, increasing the awfulness of this dreadful day in which we are living. Albert Einstein, who has warned that the use of atomic bombs in the next war will destroy two-thirds of the human race in a very short time, has more recently said that he now regrets that he had anything whatever to do with atomic energy.

Look where we will in the archives of human knowledge, no solution can be found for the dilemma into which selfishness has plunged this unhappy world. As far as man's vision is concerned, there is no way out, no happy ending to the unhappy road over which a weary, fear-filled race is now blindly stumbling. But there is, nevertheless, an answer, and it is found in that Book of books, the Bible. In the wicked, unbelieving world of today this Book is scorned

and cast aside as a supposed collection of unreliable historical records and childish superstitions. But it is the only Book wherein is to be found a prophetic chart of the present chaos of the world and a comprehensive preview of the world of tomorrow.

The United Nations

The uniting of the nations in these last days is clearly foretold in the Bible. The Bible also reveals their motive for uniting and what the outcome of the effort will be. A good example of this is the prophecy of Isaiah 8:9, 10, which reads, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand." Two verses farther on in this same chapter, the Lord speaks to his own people, saying, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid."

There is no escaping the fact that the motive which produced the League of Nations, and the motive which has brought the United Nations into existence, is fear. The first World War hurled civilization toward ruin, and it was foreseen that something should be done in an attempt to avert another devastating war, so the League of Nations was formed. It was a sort of mutual protective society for the nations which joined the League.

But as matters turned out, it afforded little or no protection. Another war came, and this time civilization was brought to the very brink of destruction; so fear again prompted protective action, and the United Nations was the result.

But the Lord declares that despite their united efforts to forestall threatened and impending disaster, they shall be "broken." "Take counsel together, and it shall come to nought," the prophet declares. When the United Nations first came into being at San Francisco one would probably have been considered a prophet of doom had he called attention to these words of Isaiah, but now their truthfulness is becoming increasingly evident. Undertones of fear and gloom, and sometimes outspoken declarations are now heard from various high ranking statesmen and officials that the United Nations cannot succeed.

At San Francisco, Sir Anthony Eden, then Foreign Minister of the British Government, stated that in the United Nations the world was having its last chance. Now it is becoming increasingly clear to the well-informed that that last chance has been "muffed." Individual nations who are members of the union have little faith in the ability of the United Nations to protect them, so they are forming their own individual pacts. Great Britain and France have joined in a fifty-year mutual assistance alliance. Great Britain and Russia have also formed a pact between themselves. The United States and Canada have agreed to work to-

gether for mutual protection. All of this individual treaty making is tacit acknowledgment that the United Nations already has failed of its purpose.

It is evident that God foreknew this failure thousands of years ago, and to strengthen our faith in his Word, as well as to inform us concerning the meaning of these tragic times in which we are living, he had his prophet record this accurate preview of attempted international unity in our day. And God confirms the matter by the Prophet Zephaniah in another graphic description of assembled nations, and shows what the ultimate outcome will be. In this prophecy God takes the responsibility for the gathering and explains his purpose in so doing. We quote:

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zephaniah 3:8

The reign of sin and selfishness has always produced unhappiness. Injustice and oppression have almost continuously plagued the dying race, so the expression, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey," is a strong assurance that the Creator did not intend always to permit sin, selfishness, and death to rule throughout the world: that a time would come when he would take action to set aside all ruler-

ship in the earth which attempts to operate in defiance of his will. And God's method of doing this is quite understandable in the light of modern world developments. He gathers the nations, assembles them in pacts and alliances, so that all become involved in the problems of each, with the result that wars can no longer be mere local skirmishes, but world-wide cataclysms of destructive trouble, each one in turn further weakening the fabric of a world order until finally civilization collapses.

In Zephaniah's prophecy the Lord describes this as destroying the nations by the fire of his jealousy. Humanly constituted authority has been usurping God's rulership in the hearts and lives of men and nations since the days of Eden. All this while God has held his peace. Through another prophet he explains that he has restrained himself from interfering in the affairs of men. (Isaiah 42: 13, 14) He also explains in this prophecy that there would come an end to this non-interference policy, and that then he would act to overthrow the kingdoms of this world, preparatory to the full establishment of Christ's kingdom.

The gathering of the nations, then, is a prelude to the complete destruction of this "present evil world." (Gal. 1:4) Viewing the matter from the standpoint of faith in the prophecies and promises of God, it should not be looked upon as a catastrophe, but rather, as a necessary step forward in the outworking of the Creator's plan for the everlasting blessing of all mankind. After telling us through the

prophet that it is his intention to gather the nations and to devour the symbolic earth—civilization—with the fire of his jealousy, the Lord gives us the heart-cheering assurance of better times ahead, saying, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9

What a boon to humanity that will be! "I will turn to the people a pure language," says the Lord. Language is the conveyor of thoughts, and a "pure" language suggests the outflow to mankind of a message of assurance and good will which is to emanate from the kingdom of Christ, a message which will not only give needed direction to the nations as to the proper way to make and keep the peace, but will enlighten all with a knowledge of the true God. The result will be, as the prophet declares, that they will all call upon the name of the Lord to serve him with one consent.

One of the fundamental causes of all world distress is the fact that the people fail to recognize that the supreme authority of the Creator should be the ruling principle of their lives. The whole human race, with the exception of occasional individuals, is in rebellion against God. As long as this condition exists there can be no lasting peace, no security, and no genuine good will. But with the overthrow of the "present evil world" and the establishment of Christ's kingdom authority among men, this situation will change. Under the influence of the "pure

language" then filling the earth the people's minds will be enlightened to know the true God, and their hearts will respond with one accord to serve him and obey his laws of justice and righteousness. Thus will peace and health and joy and everlasting life come to the people of all nations.

Palestine in Prophecy

Four thousand years ago God made a promise to the patriarch Abraham, saying, ". . . All the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:15) This was the land which is now Palestine; and the "seed" of Abraham which was to possess this land is the nation of Israel. That promise has never been retracted and still stands today as a title guarantee that the descendants of Abraham are ultimately to possess the Holy Land and dwell therein forever. Any examination of the prophecies which fails to consider the divine purpose concerning this historic people would of necessity fail to discover the true meaning of the tragic experiences through which the Jews have been passing in recent years, and what the outcome of these experiences is destined to be.

The nation of Israel first entered the Promised Land forty years after they left Egypt, or nearly four thousand years ago. Their leader and great lawgiver, Moses, foretold, even before they entered the land for the first time, that they would not be permitted to remain therein, but would be driven out and scattered. Tribulation

would come upon them, Moses prophesied, but added that in the "latter days," when they cried unto the Lord in their distress, they would be restored to the land and peace would again become their heritage.—Deut. 4:27-31

The people were driven from Palestine six centuries before Christ, but later, under a decree issued by Cyrus, king of the Medo-Persian Empire, were permitted to return. Their final dispersion occurred in A. D. 70-73, when Jerusalem was destroyed and the people scattered. Since then they have enjoyed few privileges in the land which God gave to their fathers. Their unhappy lot as a scattered and persecuted people is graphically described in the prophecies of God's Word, but more important as a key to the meaning of their present experiences as related to world events in general, are the promises of God pertaining to their restoration to Palestine, and the prophecies which describe the distress which would come upon them in connection with the restoration of the land.

The Prophet Jeremiah wrote: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it."—Jer. 30:3

Verses 4-17 of this same 30th chapter of Jeremiah's prophecy present a preview of the tragic experiences through which the Jews would pass during the time when their land was being restored to them. It would be a time, says the

prophet, when all faces would be turned into paleness; a time when there would be none to plead the cause of Israel. "Alas!" says the prophet, "for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." Assurance is given in this prophecy that the nations which fight against Israel, endeavoring to prevent the rightful heirs of Palestine from possessing the land, shall be destroyed. It is also made plain that the Jews themselves are not without blame, and that they shall be corrected and not permitted to go unpunished.

The Lord states in this prophecy concerning his ancient people that he would "cause them to return to the land." There is a hint in this language that when the time should come for the Lord to restore the Land of Promise to its rightful owners they would not be particularly interested in returning until he brought about circumstances that would "cause" them to return. How realistically this has been fulfilled! Contrast the attitude of the Jews today—especially the European Jews—with that of fifty years ago, and the great change that has taken place in their viewpoint is most apparent. Now the remnant of the Jews who survived the Nazi persecution are literally clamoring to enter Palestine. The urge to go there has not particularly seized the Jews in America as yet—that may come later—but in Europe it has.

The paradox of this is that while the Jews are insisting upon returning to Palestine, the way is

barred, and the circumstances are such that it has created an international issue which again threatens the peace of the world. The prophetic outline of this situation is not given in sufficient detail to enable the student to say in advance what each new turn in the developments will be, but the prophecies do portray in principle exactly what we see occurring in this most interesting and tragic field of human experience.

We have already noted some of the prophecies which foretold the gathering of the Gentile nations in these last days. Another such prophecy is that of Joel 3:1, 2. Here we are given the additional information that the experiences of the Jews in connection with their regathering to Palestine would be linked up with the gathering of the Gentile nations. It is most striking, we think, that first with the League of Nations, and now with the United Nations, the plight of the Jews has become an international problem; and that the issue is concerned chiefly with whether or not they are to have the land which God gave to their fathers.

This prophecy reads, "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people . . . Israel, whom they have scattered among the nations, and parted my land." The bringing again of Israel's captivity is another reference to their regather-

ing to the Promised Land, and it is at the very time when this is due to be accomplished, according to the prophet that the Lord gathers all nations into the "valley of Jehoshaphat."

Verses 9-14 of the chapter (Joel 3) give us a more detailed description of this gathering, explaining that it is a war-like assembly of the nations, and that these united nations go "all out" to prepare for war, even to the extent of beating their plowshares into swords, and their pruninghooks into spears. Seventy-five per cent of the world's population is starving today because for years the natural resources of the earth which should have been providing for the needs of the people have been converted into the sinews of war. It is difficult to imagine a more definite fulfilment of a prophecy than what we have witnessed, and are continuing to witness in this respect.

In verse 14 the valley of "Jehoshaphat" is explained as being a valley of "decision." Names are often used in the prophecies because of the meaning the ancients attached to them, and the name Jehoshaphat meant "Jehovah has judged." The thought of the prophecy is that in this great gathering of the nations God judges them, and one of the issues involved in his decision is the attitude of the nations toward his ancient people Israel. God pleads with the assembled nations for Israel, and the evident reason is that instead of co-operating in the work of restoring them to their land, the nations continue to scatter them, and to divide the land. In view of this,

we think it is significant that already one of the methods suggested by Gentile nations to settle the Jewish problem is to partition the Land of Promise.

The prophecies concerning the full re-establishment of Israel in the Promised Land are far from being completely fulfilled, so it would be unwise to attempt a forecast of developments in detail. But before leaving this point we will call attention to a prophecy which portrays the final act in this drama of Jewish experience. It is the prophecy of Ezekiel, chapter 38. In this prophecy we are told that in the latter days a mighty host will come down against Palestine from the north, under the leadership of a prophetic character styled "Gog," who hails from the land of Magog. Students of prophecy are almost unanimous in their opinion that this prophetic "land of Magog" is Russia. In the prophecy we learn that other nations are associated with the "land of Magog" in this assault against Palestine—"Persia, Ethiopia, and Libya."

It is difficult at the present to identify these enemies of Israel too definitely, for this phase of the prophetic picture is yet unfulfilled. However, judging from what is even now occurring, it is not hard to foresee a time when Russia, and Russian satellite nations, perhaps an aggregation of nations including those of the Arab world, might well attempt by force to oust the Israelites from Palestine altogether, and loot them of their possessions.

But the matter of concern to us is not who will try to do this, but

the fact that finally the attempt will be made, and that it will be then that God will demonstrate that he is on the side of his ancient people; that having promised to give them the land, he will see that they get it. In Joel 3:2 we read that God would plead with the nations for his people, and in this prophecy of Ezekiel 38 we learn how this pleading will be done. We read: "And I will plead against him [Gog and his satellite associates] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."—Ezek. 38:22, 23

There is much ado among the nations today concerning the secret of the atomic bomb, but when this final phase of the present great "time of trouble" is precipitated by the foretold attack against Israel in the Holy Land, the nations will discover that the Creator, the great God of the universe, has some "atomic secrets" of his own which he will use to disperse and to destroy the enemies of his ancient people.

Then all the people, Jews and Gentiles, will know that God has intervened in human affairs. Other prophecies reveal that from this point forward the kingdom of Christ will be the dominating influence in the world; so effective that the nations which do not yield themselves to its control will be

"rebuked," and the blessings of life withheld from them.—Micah 4:1-4; Zech. 14:16-20

Totalitarianism in Prophecy

Totalitarianism means total or absolute rule by the governing head of a nation or empire, without respect to the wishes of the people affected. The dictionary defines it as "a national socialistic philosophy of government in which the state is omnipotent and absolute." It is dictatorship. Throughout all the ages of the past mankind has known little else in the way of government except Totalitarianism. There were at times short-lived experiments in democracy in limited areas of the world, but generally speaking, dictatorship, or total rule, has prevailed.

This was true of ancient Egypt, where the Pharaohs were absolute dictators. It was true also of the ancient Assyrian Empire, and later the Babylonian Empire. It is with the Babylonian Empire that the Bible picks up the thread of history and weaves it into a historical-prophetic pattern which reaches even to our day. These prophecies reveal the ultimate outcome of the colossal world drama now being enacted on the stage of human experience. We find this in the Book of Daniel, and there presented from two viewpoints.

In the 2nd chapter, successive world empires, beginning with Babylon, are illustrated by various sections of a human-like image, with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet and toes of iron and clay mixed. In the 7th

chapter this same succession of totalitarian governments is portrayed as four "beasts."

Daniel 2:37, 38, identifies Nebuchadnezzar, the then ruling head of the Babylonian Empire as the "head of gold" in the great image he had seen in his dream. The prophet told this heathen king that the God of heaven had given him to be the ruler over men. This does not imply divine sanction and blessing of all that occurred in Babylon, but merely that from this point onward and for a limited time God permitted Gentile kingdoms to dominate the affairs of men.

Nebuchadnezzar was both civil and religious ruler of Babylon. The religious aspect of his reign was emphasized when he erected a great image representing himself as ruler, and commanded that all the people bow down and worship it. (Dan. 3:4-6) The Babylonian Empire did not continue long after this. It was succeeded by Medo-Persian total rule. Medo-Persian rule was overthrown by the Grecians, and later the Greek Empire was swallowed up by the Roman Empire. This succession was portrayed in the prophecy of Daniel 2:31-40, and in Daniel 7:1-8. In both of these prophecies the kingdom of God is seen to succeed human rulership.

Historically more is known of the viewpoint and methods of the Pagan Roman Empire than of those which preceded it, but one characteristic seems to have been common to them all; namely, Totalitarianism; that is, total rule in both civil and religious matters. From time

to time various degrees of religious liberty were allowed, such as in the case of the Jews in Palestine, but this was by sufferance and it did not mean the surrender of the emperor's right to demand the worship of all the people as he might choose. In Pagan Rome, the emperor assumed the title of Pontifex Maximus, which means chief religious ruler.

When the Roman Empire came under the domination of the papal hierarchy the title Pontifex Maximus was transferred to the popes, hence the Roman Empire was still totalitarian, still an absolute form of government, controlling both the civil and religious affairs of the people. The only change was that whereas the former Roman emperors claimed to represent no particular god other than themselves, the popes claimed to be the vicegerents of Christ.

This rule of absolutism continued until the birth of the Protestant movement and democracy. The spirit of Protestantism and democracy began gradually to weaken the total rule of the popes, for the people, in the exercise of liberty, began to have an increasing voice in civil and religious matters. In a few countries of Europe parliaments were established, and through these the people to some extent, at least, made their power felt.

By the close of the 18th century the absolutism of Papal Rome had become so weakened that Napoleon was able to make the pope a prisoner. The discovery of America and the growth of the American Republic gave impetus to the spir-

it of liberty, a spirit that was shattering the ideology of civil and religious dictatorship in government. Msgr. Fulton J. Sheen, chief radio voice of the Catholic Church in the United States, describes this period as one of "historic liberalism." He also says that it has been an irreligious era, which now is coming to a close and that we are entering a religious age in which once more the people will turn to the absolute in government.

And strange to say, the prophecies indicate that in this he is right. As we have noted, in Daniel's prophecy covering the long period of Totalitarianism in government, beginning with Babylon, the four principal empires of this period are depicted as four "beasts." By almost common consent of students of prophecy, the fourth of these beasts portrays the Roman Empire—first as pagan and then papal. In this prophecy the change-over from pagan to papal is shown by a "little horn" that grows up among the other horns of the beast, of which there were ten, supplanting three of them.

In the Book of Revelation this prophecy is set forth in greater detail, and here, instead of a "little horn" growing on the head of the original beast, we find the beast giving its power and great authority—its Totalitarianism—to a leopard-like beast, which rules with the same high hand as did the "great red dragon" which preceded it. But, as history records, there came the era of "liberalism," as Msgr. Sheen describes it. Pagan Rome no longer ruled the nations, and sufficient of the people were in

rebellion against Papal Rome to destroy in measure its absolutism.

But this is not the end of the prophetic picture. In the 17th chapter of Revelation we find a "scarlet colored beast" coming out of a "bottomless pit," or an abyss, as the Greek text shows. Now however, circumstances have changed. At this point in the progress of human experience, church is separated from state. Totalitarianism is reviving, but there is a rift in its absolutism, for the religious aspect of government is shown as a separate entity, a "woman" which rides on the seven heads of the "scarlet colored beast."

As we noted in connection with developments in Palestine, until the prophetic events have all occurred, it is unwise to be too specific; so this is also true with respect to the revival of the ancient Roman concept of government. But this much is certain, the rulership of Rome which succumbed under the impact of the combined attack of Protestantism and democracy is shown in the prophecy of Revelation 17 as coming out of the "pit." It is shown as "making war with the Lamb"—which undoubtedly is an effort to destroy the people of God. The Lamb overcomes this beast, and it goes into perdition.

It is now a historic fact that the dictators Mussolini and Hitler attempted a revival of the Roman Empire. It is a fact that Papacy, which is undoubtedly the "woman" of the prophecy, was ready and willing to go along with this arrangement, to dominate it, if possible. Now the scene has changed. Totalitarianism is still struggling

for mastery in Europe, but largely under the banner of Communism. In this changed picture, there is open warfare between the dictatorship of the proletariat, and the desired absolutism of Papacy.

It is this struggle that Msgr. Sheen describes as a striving for the souls of men by the man-god vs. the god-man, which he indicates to mean the idea of the worship of the state as god vs. the worship of the Pope, who is alleged to represent God. How all the details will develop we do not know, but finally, according to Revelation 17, the "beast" goes into perdition, or destruction, while the "woman" is burned with fire. Details of this prophetic picture of the destruction of the present order are revealed throughout the 18th and 19th chapters of Revelation, followed by a portrayal in the 20th chapter of the establishment of the kingdom of Christ.

This harmonizes with the prophecy of Daniel 2:44, where we are told that following the overthrow and destruction of Gentile rulership will come the kingdom of the Lord. It also harmonizes with the prophecy of the four beasts in the 7th chapter of Daniel, where we are assured that following the destruction of the fourth beast the time comes for the "ancient of days" to possess the kingdom or rulership of earth. It is in this kingdom that the saints will share, and it is for this kingdom that we continue to pray, "Thy kingdom come; thy will be done."

Atomic Destruction in Prophecy

It is inevitable that the world-

shaking events of our day in prophecy should result in temporary distress upon the nations. Jesus referred to this period as one in which there would be "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:26) The Prophet Daniel describes it as a "time of trouble such as never was since there was a nation." (Dan. 12:1) The Prophet Haggai refers to the same period as one in which the Lord shakes "all nations," and then adds that following the shaking "the desire of all nations shall come."—Hag. 2:7

The reason for the distress, the trouble, and the shaking is that a world order is being overthrown preparatory to the establishment of Christ's kingdom. It is an era of world revolution, and the revolution will not be complete until Christ's kingdom takes the place of the kingdoms of this world. Revelation 11:17, 18, tells us about this transfer and reveals that the nations would be "angry," and that it would be a time when God's wrath against sin and sinful institutions would be manifested, causing their overthrow.

These revolutionary events are prophetically described as taking place in the "day of the Lord," a day that would come upon the world unawares, and the meaning of which the worldly wise would not understand. (I Thess. 5:1-3) It is a time when the nations imagine they can establish peace through their own wisdom and efforts, so they cry, "Peace and

safety," but instead of attaining peace, "sudden destruction" comes upon them, "as travail upon a woman with child"—that is, in spasms. We have already witnessed two of these spasms—that is, two major ones, and there have been others of less magnitude—and there is at least one more to follow.

In the overthrow of humanly constituted rulership as represented in the image seen by Nebuchadnezzar in his dream, this image is said to fall, then it is ground to powder, and finally the fragments are blown away. In Daniel's vision of the same Gentile rulership in which he sees the four beasts, the fourth beast depicting the Roman Empire which was first pagan, then papal, we also find three phases of destruction indicated. First the beast is slain, his body destroyed, and then given to the burning flame. (Dan. 7:11) Transferring this picture to the three-phase destruction of the totalitarian government represented by Daniel's fourth beast, it is described as first taking away its dominion, then a consuming of it, finally its complete destruction.—Dan. 7:26; II Thess. 2:8

Whether the foretold complete destruction of Gentile kingdoms is to be accomplished in exactly three major spasms of destructive trouble is not so important as the fact that we are now living in the time when this destruction is being accomplished. And it is indeed "a time of trouble such as never was since there was a nation." Jesus said that this trouble would become so severe that unless its dura-

tion was shortened no flesh would survive. And it is just this that the whole world now fears.

The possibility that the human race in its selfishness would "commit suicide" did not materialize until the advent of the atomic bomb. Even throughout the second World War, the most destructive the human race has ever witnessed, the total population of the race has steadily increased. But now the scene has changed. Atomic destruction looms up as a race-obliterating agency, and the hearts of the people are filled with fear. The United Nations struggle with the idea of banning the use of atomic bombs, but even if they reach an agreement on this point, they will not trust one another. They realize even as God's prophet long ago foretold, that although they speak the word, "it shall not stand."—Isa. 8:10

And it was this possible ultimate end of human experience that Jesus foretold when he said that unless these days of trouble be shortened no flesh would be saved. But the Master gives us the blessed assurance that the "time of trouble" would be shortened, which guarantees that the human race will not be permitted to destroy itself. The trouble will be shortened by divine intervention in the affairs of men.

As we have already noted, that intervention will first manifest itself when divine power will be invoked to protect God's ancient people gathered in Palestine. (Ezek. 38:18-23) It will be then that the eyes of the nations, including Israel, will be opened to

behold the glory of the Lord. From that point onward, Christ will be recognized as the real Ruler of the world. That will be the time when "the God of heaven shall set up a kingdom." (Dan. 2:44) It will be then when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7:27

It is interesting to note the plurality of the personnel mentioned in connection with the kingdom of the Lord—the "saints of the most High." Jesus will be the chief Ruler in that kingdom, but the Scriptures clearly reveal that those who have suffered and died with him during this Gospel dispensation are to live and reign with him. They are his joint-heirs in the kingdom to come. They are raised to immortality in the "first resurrection," and they "live and reign with him a thousand years."—Rev. 20:4, 6

The kingdom reign will be upon the earth, and for the blessing of human beings. The blessings to be showered upon the people through the agencies of Christ's kingdom will be peace, security, joy, health, and lasting life. It was to make the blessing of life available for the dying race that Jesus died. It was in order that he might be the King of earth; the Mediator between God and men; and the Judge of all, that he was raised from the dead.

FRANK AND ERNEST RADIO TOPICS

MANY MANSIONS—This first Frank and Ernest Broadcast for June deals with the Master's statement to his disciples that in his Father's house there were many mansions, and his promise that he was going away to prepare a place for them. Frank points out that there is a difference between the many mansions already existing and the place Jesus promised to prepare. The "Holy Spirit" Gift Book will be offered.

THE UNITED NATIONS IN PROPHECY—This program will be the first in a series of four discussions on the general subject, "Our Day in Prophecy." The Bible foretold the gathering of the nations in these "last days," and prophesied the outcome. In this second broadcast for June, Frank and Ernest will bring to the radio audience some of the prophecies bearing on this important development of our day. The June Dawn will be offered.

PALESTINE IN PROPHECY—One of the most serious trouble spots of the world today is Palestine, the "Land of Promise." Thousands of years ago God deeded it to the Jews; now the Arabs claim it. It was promised to the Jews by the League of Nations, and Great Britain was given a mandate over it with a directive to protect Jewish interest in that ancient country. Now

England can't make peace between Jews and Arabs. Meanwhile there is rioting and bloodshed. What will be the outcome? The Bible answers. Be sure to hear this broadcast, and then send for a complimentary copy of "Chosen People."

TOTALITARIANISM IN PROPHECY—Some want Totalitarianism to spread, many fear that it will. What bearing does Totalitarianism have on the general prophetic picture of our times? Will Totalitarianism destroy Christianity? These questions and others of similar import will come up for discussion in this Frank and Ernest broadcast. The June Dawn will be offered.

ATOMIC DESTRUCTION—This final broadcast for June discusses the threat that the entire human race may be destroyed by the misuse of atomic energy, and shows reassuringly from the prophecies that divine wisdom will not permit human selfishness to reach such an extreme limit. The June Dawn will be offered to interested listeners.

In case you fail to hear any of these programs, and wish to send for the literature offered, the address is: Frank and Ernest, Box 60, General Post Office, New York, N. Y.

AUSTRALIAN BROADCASTS

Vic., Tas., and N. S. W. Time

Geelong	3GL 222 metres	10:00 A. M.
Bendigo	3BO 309 metres	10:00 A. M.
Sydney	2KY 294 metres	8:15 A. M.
Hobart	7HT 278 metres	10:15 A. M.
Launceston	7ER 300 metres	10:15 A. M.

Western Australian Time

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

POLISH BROADCASTS

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

THE CHRISTIAN LIFE

Through the Shadows

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me."—PSALM 23:4

THE May article considered the Psalmist's reference to the "paths of righteousness" through which the Good Shepherd leads his sheep. We found that these paths are oftentimes narrow and difficult in which to walk. In our present study we find ourselves still traversing these difficult "paths of righteousness," and we discover that they lead through what David describes as "the valley of the shadow of death." Thus is emphasized not only that the paths themselves are rugged and hazardous, but that the territory through which they lead is fraught with danger. But how true it is that if we have faith in the ability of the Good Shepherd we "fear no evil"! We fear no evil because we know that the Good Shepherd is abundantly able to care for us in our every time of need, and that he is ever near—"a very present help in trouble."—Psa. 46:1

The expression "shadow of death" suggests danger. A valley that is overshadowed by death is one in which the possibility of death is always present. To walk through such a valley safely is possible only by keeping close to the Good Shepherd and listening attentively to his every directing word. It is well to rejoice in the green pastures to which the Good Shepherd leads us, and we are strengthened and satisfied as we drink the still waters of refreshing truth which he finds for us; but we must also learn to depend upon his protecting care when danger is near; and in reality there is no time when a Christian is out of danger.

The world of mankind has been in the valley of the shadow of death ever since our first parents transgressed the divine law, and

the sentence fell upon them, "Dying thou shalt die." (Gen. 2:17, margin) It has been a dark valley in which the dying race has groped its way along as best it could, but all the while getting further and further away from God and from the source of life he has provided through Christ. The valley has been so continuously dark that the entire period during which mankind has been walking in it is described in the Bible as a nighttime.

And it has been a night of weeping for the poor groaning creation. David speaks of it, saying that "weeping may endure for a night, but joy cometh in the morning." (Psalm 30:5) To each generation of the fallen race there has seemed to be no end to the night, no morning of brightness and joy. Man himself has utterly failed to dispel the darkness and gloom with which he has been surrounded. Despite his best efforts he has continued to suffer and to die. David wrote that in God's favor is life, and since man lost God's favor, it is impossible to escape death except through a provision of grace whereby divine favor is restored.

And it is just this that ultimately will scatter the mists of darkness that enshroud the "valley of the shadow of death." It can be accomplished only through the provision made by the Creator. That is why it is well to seek the Lord, for he alone is able to lead one through the "valley" of death and darkness into light and life. The prophet writes, "Seek him that . . . turneth the shadow of death into morning." (Amos 5:8) What joy will come to the sick and dying world when the "valley of death" with all its darkness and gloom will be turned into "morning" through the rising of the "Sun of righteousness," and there will dawn the glad new day of Christ's kingdom!

But by faith the followers of the Master, the Good Shepherd, even now escape the great enemy Death that stalks up and down in the "valley of the shadow of death." Through faith in the Redeemer they pass from death unto life, and death has no more dominion over them. Nevertheless they are still in the valley, and still surrounded by death. They are in the world, but not of it. As the world views these they are not different from others, for they "die like men." (Psa. 82:7) Actually, however, what the world does not know is that the Lord's sheep die, not because they are under condemnation, but because they lay down their lives in sacrifice, walking in the footsteps of Jesus.

DEATH STILL THREATENS

While the Lord's people, the "sheep" of this Gospel age, have passed from death unto life, they are still in danger of death—not adamic death, but the second death. Even Jesus, the perfect One, who walked through the "valley" before us, sensed this danger. Near the close of his life of sacrifice, when the possibility of failure bore down upon Jesus, he "offered up . . . strong cryings and tears," and the apostle tells us that he was heard in that which he feared. (Heb. 5:7) He did not fear the Jews, nor the Roman soldiers. He did not fear the cross, but he did fear that he had not been wholly faithful to his vows of consecration, hence that he would lose life altogether. When he was assured of victory, Jesus was calm and satisfied.

As new creatures in Christ Jesus we stand in a somewhat similar position, but we have the advantage of enjoying the good offices of Jesus as our "Advocate with the Father." (1 John 2:1) We therefore do not have the same need of fear. As the Psalmist puts it, we "fear no evil," for the Lord, the Good Shepherd, is with us, hence we are not endeavoring to find our way alone through the valley of darkness and death. As the great Shepherd and Bishop of our souls, we can depend upon him to supply all our needs, even our need of forgiveness when we come short of the glory of God.

Our lack of fear is not because we are not surrounded by danger, but because of our faith in the ability of the Good Shepherd to care for and protect us against all the threatening evils which, without his help, would be certain to engulf us. Our faith in the Good Shepherd's care is based on the assurance of his love for us as his sheep. Knowing of his great love, a love that caused him to lay down his life for us, we can say with the apostle:

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8:38, 39

With such a blessed assurance there is no room for fear. "Perfect love casteth out fear," says the apostle. (1 John 4:18) "Fear hath torment," he declares. If through lack of faith in the Good Shepherd's loving care, we become fearful of the enemies which

threaten from every side, we certainly will be robbed of the joy and peace which properly is our heritage as new creatures in Christ Jesus.

Fear originates with a lack of faith. Neither the Heavenly Father nor his beloved Son, our Good Shepherd, create fear. The apostle wrote, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Tim. 1:7) He gives us the spirit of love through the exhibition of his own love. Divine love is further shed abroad in our hearts by the self-sacrificing interest of the Good Shepherd who laid down his life for the sheep. The more we contemplate what the Father and the Son have done for us, the greater should be our appreciation of their love, and the more determined we should be to be filled and governed by that same spirit of love.

And we have also been given the "spirit of power." The source of our strength is the Lord. "My grace is sufficient for thee," he said to the beloved Apostle Paul, "for my strength is made perfect in weakness." (II Cor. 12:9) This same blessed assurance applies equally to us and to all the sheep who are following the Good Shepherd through the "valley of the shadow of death." When we think of self we tremble, but when we look to the Lord, and depend upon him, we are strong, and we feel secure—we do not fear. It is then that we are able to say with the apostle, "I can do all things through Christ which strengtheneth me."—Phil. 4:13

The Lord has also given us the "spirit of a sound mind," the apostle declares. There is nothing which contributes to fear, hence to ultimate defeat, more than unsoundness of mind. To be of unsound mind as Christians, or "sheep," does not imply insanity in the ordinary sense of the word, but rather a condition in which one fails properly to consider the issues involved, hence becomes frightened and panicky when surrounded by danger. But panic gives way to quietness and peace when one hearkens to the reassurances of the Good Shepherd, saying, "I will never leave thee, nor forsake thee."—Heb. 13:5

There is no time when one is in greater danger of falling than when seized by panic. Under such conditions a Christian is unable to weigh the issues and thus to be assured that "greater is he that is in you, than he that is in the world," and "if God be for us, who can be against us?" (1 John 4:4; Rom. 8:31) When a Christian is

filled with fear all he can see are the enemies which surround him and all he can think of are the fierce attacking power and the deadly intent of those enemies. The more his mind dwells on these, the more fearful he becomes. There is only one escape from this tragic condition of mind and heart, and that is by faith and prayer to lay hold more firmly upon the exceeding great and precious promises and to keep one's attention focused more resolutely upon the Good Shepherd, knowing that he is a very present help in every time of need.

"LET US THEREFORE FEAR"

There is a fear which serves as a very valuable asset to Christian faithfulness in following the Good Shepherd through the "valley of the shadow of death." The apostle wrote, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) Here the word fear does not have the thought of dread, but rather of extreme carefulness and watchfulness lest we fail to carry out any part of the divine will for us. It implies earnest watchfulness and prayer, that we may be alert to every move of the Good Shepherd, and to the slightest indication from him as to the direction in which we should go.

Spiritual alertness is most essential if we are to walk safely through the valley of the shadow of death. It cannot be done in a listless, indifferent sort of way. It is not a "part time" undertaking. It is not a journey with stopovers and resting places. It is not a case of following the Good Shepherd merely when we are in the mood to do so, and going our own way when it suits us better. We can't insist on having liberty to wander through the "valley" at will. Attitudes such as these will lead to disaster, for there are many enemies ready to pounce upon and strike us down the moment we fail to follow the Good Shepherd closely.

Let us therefore fear, that is, be on the alert, to give heed to every instruction of the Lord, to obey every command, to fulfil every condition of the narrow way in order that, as we follow him through the "valley of the shadow of death," we will be safe and secure from all harm. Many promises have been left us, but attached to most of these are conditions. If we come short of those conditions, the promises become ineffectual. Let us therefore make

sure that we do not come short. Let us make sure by watchfulness, by prayer, by earnestness, and by zeal for knowing and doing the will of the Good Shepherd.

"THERE SHALL NO EVIL BEFALL THEE"

The Psalmist wrote, "I will fear no evil." No evil can befall those who trust fully in the Good Shepherd and walk obediently in the way he leads. The apostle asks, "Who is he that will harm you, if ye be followers of that which is good?" (1 Peter 3:13) This great fact of divine care has been true of the Lord's people in every age, but it is manifested differently in this age than it was in the Jewish age. The natural house of Israel, dealt with by God under the terms of the Law Covenant, were cared for and blessed along material lines in proportion to the degree of their faithfulness. But material blessings are not promised to spiritual Israelites, the Lord's "sheep" of this Gospel age.

When we take to ourselves the promise that no evil shall befall us, we must understand it to apply along spiritual lines. To appreciate this thought fully we need only to consider Jesus, who is not only our Good Shepherd, but our Exemplar as well. We are following in his footsteps, and we should not expect to fare better in "this present evil world" than he did. (Gal. 1:4) The Heavenly Father permitted the cruel hand of persecution to come down upon Jesus, and it crushed him even unto death.

Nevertheless, it was true of the Master that no evil befell him. To use the language of the apostle, Jesus was a "follower of that which was good." Jesus in fact laid down his life doing good. It was true of him also that none could do him harm. We know, of course, that Jesus was persecuted. He was tried and falsely accused. He was spat upon and beaten. A crown of thorns was placed upon his bleeding head. He was cruelly nailed to a cross, jeered at and mocked. He died upon that cross—killed by his enemies. Yet Jesus was not harmed as a new creature—no evil came upon him in the sense that his spiritual and eternal interests were impaired. The worst that the enemies of Jesus could do to him was unwittingly to change his cross for a crown; and when viewed by the vision of faith, this could not be considered as an evil.

So it is now with those of us who are following the leadings of Jesus our Good Shepherd. No evil can befall us. No one can do

us harm. This does not mean, however, that we will be spared from material loss or physical suffering. It does not mean that all men will think well of us and that we can go through life having everybody's smile of approval upon us. Following the leadings of the Good Shepherd does not bring immunity from any of these things which the world and the worldly may construe to be "evil."

As we walk through the "valley of the shadow of death" we will have much the same experiences along material lines as those which are common to mankind in general. We will not be protected from pain, or persecution, or loss, simply because we are following the leadings of the Good Shepherd. Viewed from the standpoint of the natural man, we will eventually succumb to the hardships of the "valley" even as do our neighbors and friends. Our outward man will indeed perish. We will "die like men." None of the experiences, however, nor the sum total of them all, can do us harm, but rather, good. The reason for this is that while the outward man is perishing, we have the assurance that the "inward man" is being renewed day by day. (II Cor. 4:16) And after all, this is the important consideration for us. Let the hardships come, if they will. Let the world, the flesh, and the devil combine to inflict hardships upon us, yet we will fear no evil, for no evil can befall us—that is, no evil that can touch the new creature.

Instead of viewing the hardships which may befall us as evils, we will be thankful for them, knowing that these are the very means by which we are tested and prepared for heavenly glory and joint-heirship with the Master in the kingdom. We will die in the "valley of the shadow of death," but by grace and power divine we will triumph over death. Being planted together in the likeness of Jesus' death, we will also be in the likeness of his resurrection.

So we continue on through the darksome valley of death, the valley in which fear blights the happiness of nearly all who traverse its hazardous path, but we do not fear. We do not fear because we know that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:17, 18

I will fear no evil, David wrote, because "Thou art with me." What comfort there is in this thought! Can any harm come to us

while in the company of the Lord? The very thought of his presence dispels all fear, all anxiety. Knowing that he is near, we can abandon ourselves entirely to the doing of his will and to the enjoyment of his sweet fellowship. We may not know, indeed, we cannot know, the experiences which await us from day to day. All we know is that if we follow closely where the Good Shepherd leads, he will be with us in our every time of need. And after all, this is all we need to know. Truly did the poet write:

*"So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with him
Than go alone by sight."*

How comforting indeed is the assurance of the Lord's presence with us while walking through the "vale of shadows." To us he is more than friends, or the material comforts of life. His fellowship means more than worldly pleasure, more than fame or ease. The allurements of the world seem nothing when compared with the blessedness of his presence and fellowship. Traveling through the "valley of the shadow of death" many troubles are bound to assail us. Dangers will loom up at almost every step of the way. Our unbelieving friends will forsake us, and our foes may unite to do us harm. But we will fear none of these things, knowing that our Good Shepherd who leads the way is ever near, a very present help in every time of need.

But in order to enjoy fully the consciousness of the Lord's presence, our faith must lay hold upon all the wondrous promises which he has made to sustain us. If we begin to think of our own weaknesses and imperfections, we will falter and perhaps fall by the wayside. Instead, we must continue to look to him who is our strong tower of support, the One who not only leads us through the "valley of the shadow of death," but also gives us strength to walk in the pathway which he has pointed out to us.

Earth-born shadows are certain to arise temporarily to obscure our vision of the Good Shepherd, and to dim our realization of his presence with us. At such times the pathway will seem especially difficult and treacherous. Fears may begin to take hold upon us. It is at such times that we need to lay hold afresh upon God's

promises, for those promises can banish fear. They can part the clouds which obscure faith's vision, and through the parting we will again see the smiling countenance of the Good Shepherd, and hear his loving and reassuring, "Follow me."

*"Thou ever present aid in suffering and distress;
The mind which still on thee is stayed, is kept in perfect peace.*

*"The soul by faith reclined on the Redeemer's breast,
'Mid raging storms, exults to find an everlasting rest.*

*"Sorrow and fear are gone, whene'er thy face appears;
It stills the sighing suff'r's moan, and dries the widow's tears.*

*"Stripped of each earthly friend, I find them all in One;
And peace and joy which never end abound in Christ alone."*

WEEKLY PRAYER MEETING TEXTS

JUNE 5—"In thee, O Lord, do I put my trust."—Psalm 31:1 (Z. '95-157. Hymn 56)

JUNE 12—"This one thing I do."—Philippians 3:13 (Z. '95-250. Hymn 150)

JUNE 19—"Light (Truth) is sown for the righteous, and gladness (the joys of

the truth) for the upright in heart."—Psalm 97:11 (Z. '96-55. Hymn 297)

JUNE 26—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews 3:1 (Z. '96-208. Hymn 299)

Truth's Fair Treasure

*Not in the general clash of human creeds,
Nor in the merchandise 'twixt church and world,
Is truth's fair treasure found, 'mongst tares and weeds;
Nor her fair banner in their midst unfurled.*

*Truth springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith, and zeal.
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.*

Walking in the Light

"Walk as children of light, . . . proving what is acceptable unto the Lord."—EPHESIANS 5:8-10

THE fifth chapter of Ephesians presents a number of interesting expressions descriptive of what it means to be a Christian. The "children of light" in our text are the "dear children" of God in verse 1, being his children because they follow our Lord's example. These "children" who in verse 8 walk in the "light," are said in verse 2 to walk in "love." Those who according to the 10th verse prove "what is acceptable unto the Lord" are the wise ones of verse 17, through their understanding of the divine will.

To walk in the light, then, means to walk in love. Jesus walked in love, as verse 2 indicates, because he gave himself for us as a sacrificial offering, which was to his Father a "sweetsmelling savor." If we walk in love we too will give ourselves in sacrifice, laying down our lives for the brethren and doing good unto "all men" as we have opportunity, "especially unto them who are of the household of faith."—I John 3:16; Gal. 6:10

The self-seeking spirit sidesteps the privilege of sacrifice and seeks personal comfort and advantages, often at the expense of others. The selfish way has always been the way of darkness, of which Satan is the sponsor. It is responsible for all the sorrow, hatred and bloodshed mankind has experienced.

Those who are walking in the light should constantly be on the alert to discern the Heavenly Fa-

ther's will in the affairs of life. Obedient children of the light will interpret the Word in keeping with the spirit of love. They will not misconstrue God's commands to justify a selfish course.

As the children of God walk in the light of divine love, they seek every possible opportunity to sacrifice themselves in the divine cause and for the blessing of others; and they will endeavor to make sure—to prove—that their efforts are acceptable to God. They will realize that true love not only prompts sacrifice, but also governs the manner in which it is made.

As love "suffereth long and is kind," the children of light will endeavor to be longsuffering and kind. As love "envieth not," they will not envy. As love "vaunteth not itself, is not puffed up," they will not vaunt themselves but will be humble. As love does "not behave itself unseemly," they will walk circumspectly before the Lord. As love "seeketh not her own," they will gladly sacrifice their own for the blessing of others. As love is "not easily provoked," they will be even tempered. As love "thinketh no evil," they will think upon the things that are good. As love "rejoiceth not in iniquity," their rejoicing will be in the truth. Yes, they will endeavor, by God's grace, to bear all things, believe all things, hope all things, and endure all things; for love never faileth.—I Cor. 13:4-8

Heritage of the Saints

"Let this mind be in you, which was also in Christ Jesus."

—PHILIPPIANS 2:5

THE Word of God the Creator, through Jesus Christ, as recorded by the seer John, on the island of Patmos, states: "A Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . . These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. . . . They are without fault before the throne of God." (Rev. 14:1-5) "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."—Rev. 1:5, 6

In these two statements are found the glory of God's saints, and the way to glory for God's saints—"they are without fault" (perfect, holy, complete) and "washed from sins in his own blood."

Contemplating the immensity of the prospect as revealed in these few words, one stands almost appalled at the tremendous depth of love, of mercy, and of careful, painstaking planning which Jehovah expended on his human creation, that there might be forever in the universe only joy, happiness, felicity,

without spot or stain of evil, and that never again might any creation of his be required to experience evil in any form.

But as we contemplate this mighty fact, our minds turn toward the Creator himself and we ask, Why? Why should an all-powerful God trouble himself with the fate of things which he could make and unmake at will? Why not, when man deflected from the course marked out for him, eliminate the disobedient and contrary creation out of the universe and replace it with a perfect one so designed that it could not get out of line with the divine command?

The answer, perhaps, lies in this—that even God has certain self-imposed limitations, which in themselves are proofs of his perfection. He cannot lie. He cannot deny himself. His fiat must be carried out ultimately and completely. When God says, "This must be," then no force, no power, can be permitted to interfere with the divine command, for God is the Author of all power, all force. No creation can be greater than the mind which originally conceived it.

God created man in his own image. (Gen. 1:26, 27) Scripture so states the case, and therefore there must be a way in which this

statement can be understood. Conversely, we have turned this statement around in our minds and have tried to imagine God as being like ourselves. Ask yourself the question, "What is God like?" What does God look like? Try to visualize Jehovah, Creator of the universe, and what concept rises in your mind?

God has appealed to the imagination of many races through many ages, and mankind has ever been preoccupied with attempts to make clear to himself and others just what God is like. Humans at prayer usually do not pray toward a vacuum, a hollow in space. They people the place where their God dwells with beings having shape and form, and they visualize a central figure around whom all the universe swings, guided by the power of that central figure, whom they call God, but of whose character and purpose they are utterly unaware.

Even the heathen religions ultimately produce, amidst their usual multiplicity of gods and goddesses, one supreme being who is either the father and progenitor of all the lesser gods, or who, by his superior power, strength, or wisdom has made himself the most respected among all the other dwellers in the pantheon.

So with the worshipers of Jehovah. Continually the search down through the ages, from Abraham until now, has been to find some definite form for God: some definite place in which he might dwell. And so we even today have fallen into an age-old conception that heaven, the place where God

dwells, is "up"—up above the earth, beyond the clouds, through outer space millions of miles away.

Around him are hosts of angelic beings of greater or lesser degree, glorifying his name and sounding his praises, just as we, in our family arrangements, have a head to the house, the "father," and the family revolves around him as lawgiver and arbiter, rendering obedience to him as his patriarchal due.

Have we not, actually, in this conception of divinity and the place where divinity dwells, merely sublimated our own earthly system into a heavenly one—made God to appear in our own image? And isn't the idea crude and childish when placed beside the tremendous scope of the ideas and plans which originate in the mighty mind of the Supreme Being? Probably most of this misconception arises from a misunderstanding of the divine record of the creation of man. In what image did God make man?

It is conceivable that there was a time, in the dim ages of the past, as we humans conceive of time, that God was alone in silence and space. Not God the Father, for he had not yet "fathered" sons on any plane of existence. Not God the Creator, for as yet he had made nothing wherein to manifest his power; but God alone, yet perfect in all his parts, self-contained, completely happy.

That God has always existed is conveyed in the prayer or Psalm of Moses: "Before the mountains were brought forth, or ever thou hadst formed the earth [the material, terrestrial planet], and the

world [the order of society upon the earth], even from everlasting to everlasting, thou art God." (Psalm 90:2) Yet in the mind of God was the plan of procedure which should bring all things into existence. First, perhaps, from his mind proceeded all the governing factors which we call the "laws" of nature: centrifugal and centripetal forces, the forces of gravity, attraction, repulsion, expansion and contraction, heat and cold, and the many interacting forces which govern the entire operation of the universe.

With these and other laws established, the orderly progression of creation proceeded, planets came into existence and were set in their orbits, the controlling forces holding them to their preordained circuit of the heavens, and on the planets the forces or laws of nature continued and still continue to act, forming them for the various purposes of their Creator. On this earth these law forces gradually wrought the changes necessary to produce conditions in which physical life could manifest itself, and in the condensed account of creation as given in Genesis, chapters 1 and 2, the progression of earth's ordering is recorded.

The account of creation as given in the Book of Genesis should be read carefully part by part, and all the parts taken in their relationship to one another. Creation was progressive, steadily advancing, in so far as living creatures are concerned, from the lower to the higher creations. "Let the waters swarm with moving creatures that have life . . . and fowl that may

fly. . . . And God created the great sea-monsters which the waters brought forth abundantly."

In comparison with man these were creatures of little intelligence, or possessing no intelligence, as we generally understand it. Instincts for survival and reproduction were given to them and a degree of adaptability to the changing conditions on the earth, so that they survived for many years, and the geological record of their existence is with us to this day.

Then the divine record continues, "Let the earth bring forth the living creature after his kind, cattle, and creeping things and beast . . . and it was so. And God made the beast of the earth . . . and cattle . . . and everything that creepeth . . . and God saw that it was good."

"And God said, Let us make man in our image"! Wherein did this creation differ from all preceding creations? Man's flesh was elemental with the earth as was that of the lower animals. Man ate of the things that grew from the earth, as did they. Man reproduced his kind in like manner to the other orders of animal. To this point man was merely the highest form of animal. The difference between man and other animals lay in something else.

Man was created with certain abilities beyond the scope of any other animal—the ability to reason, to know right from wrong, to appreciate the existence of his Creator and to acknowledge his supremacy and his power.

Animals other than man, even the highest in natural development, have no concept of divinity as the

Author of creation. They recognize in man their supreme overlord, their "god," if you will. Man in his original perfection recognized no overlordship lower than divinity itself. It was in the moral image of his Creator that man was made—not the physical. He was an earthly expression of the divine mind, with a physique suited to dwelling on the earth; with a life principle capable of being supported in perpetuity by the fruits of the earth, yet with a mind capable of reaching beyond the confines of earth to search out and give glory to the Author of his being. Thus the mind of man in its powers and predilections was similar to the divine quality, though in itself containing nothing of divinity.

Man was created capable of understanding somewhat of the powers of God. His mind could compass the whole circle of creation in so far as it affected the physical. The power of man's mind stopped at the limits of the physical, "for the natural man receiveth not the things of the Spirit of God: . . . neither can he know them." (I Cor. 2:14) Though he may reason on the existence of his Maker and approach in imagination to the threshold of the dwelling of Jehovah, beyond this he cannot go.

Man was created perfect in his conscience—a conscience which was an infallible arbiter of right and wrong. The dereliction in the Garden of Eden when Adam fell under the spell of his human love for his wife and ate the forbidden fruit with her, was a deliberate act, taken in opposition to the promptings of conscience, for "Adam was

not deceived," explains the Apostle Paul in I Timothy 2:14. Man's conscience was sincere and incorrupt, not subject to prejudices which might render it an incompetent judge of right and wrong.

The image of God also was shown in man's happy state in his Eden home. Complete and unalloyed felicity attended his every moment in the garden. No doubts nor fears assailed him in his daily communing with nature; the garden his dwelling place, being in a state of perfection. In his body he had complete comfort. Not an ache nor a pain marred his enjoyment of abounding good health. His natural appetites, never cloyed nor jaded, needed no artificial stimulation for their fullest and best expression. He possessed a complete power of enjoyment of all created things, nor ever tired of the activity of all his senses, but delighted in their instant response to every stimulus.

Man's dominion and power over the creatures was another manifestation of his likeness to his Creator. God gave him solemn investiture of his dignity as lawgiver to the lower creation when they were brought before him to receive their names, which was a mark of their recognition of his overlordship. As the Psalmist says, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? . . . For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy

hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea." (Psalm 8:3-8) Thus were the bounds of man's dominion set—over the earth and its produce; over the beasts, fowl, and fish. Nowhere in the divine record was man given dominion over man. The rulership of man remained with his Creator.

Man, therefore, made in the image of God, had and has a great significance in the divine plan. He is not an accident, not the end result of some process of conversion or evolution from a lower form of animal existence to something higher in intellect and understanding.

Man was perfect in physical form, perfect in mental power and moral balance. His surroundings were perfect, and all he needed to do to continue his sublime relationship with his Creator was to give him complete intellectual co-operation. This implied implicit obedience to the divine law.

So long as man's mind was attuned to the divine mind, he was in complete harmony with his Creator. Man's life, his very existence, depended on this uninterrupted harmony with his God. The principle of all life flows from the mind of the Creator, animating all his living creations, even as the power which sustains the universe, the laws and forces which keep the planets in their courses, have their origin and continuation in his mind.

Thus, perfect co-operation and co-ordination between the mind of man and the mind of God is es-

sential for the continuation of the life principle in man. If it be for any cause interrupted the steady flow of life from Creator to creature is also interrupted.

That there were other creations of Jehovah possessing life prior to the advent of man is clearly shown in the Scriptures. The Logos is presented to us in John 1:1 as the first, in fact the only, direct creation of Jehovah. The Greek word Logos, translated "Word" in this scripture means that which expresses the motive and mind of Jehovah—his intent made manifest.

The finite mind of man has difficulty assessing the power of the Creator. Man puts bounds and limits upon everything. To be apparent to his senses, things must have shape, size, form, weight. Only by such means may he understand their existence. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned." (1 Cor. 2-14) The things that have to do with God are spiritual. Through the power of the Holy Spirit imparted to certain of the human race, set apart for a special purpose, spiritual things may be dimly discerned. "Now we see through a glass, darkly."—I Cor. 13:12

God created. How God created is beyond our power to comprehend, except as we are told that it was accomplished by the agency denominated, the Logos—"Without him was not anything made that was made." (John 1:3) As the Logos was not self-created, he must have been a direct creation

of Jehovah. Thereafter, all work of creation was performed by the Logos, directed by the mind of his Father. The Logos was the Son of God.

The word Logos means, as we have said, the expression of the motive, the mind of God—his intent made manifest. Thus, Logos is descriptive of the relationship of the Son to the Father. Creation originated in the mind of Jehovah, and was executed, "expressed," by the Son.

After the forming of the Son of God, all further works of creation were OF the Father, BY the Son. (I Cor. 8:6) Thus, the divine record speaks of the forming of Lucifer, "son of the morning," expressive of the fact that he came into existence in the dawn of the great creative day of God. He it was who appears to have been given supervision over man in the Garden of Eden.—Ezek. 28:13-19

Then in order, came the ranks of the angels, each plane of the angelic host differing from the other, each assigned its proper place in the plan of creation. Some have been identified by name, as the archangel, cherubim, seraphim, principality, power, might, and dominion, implying differences in position and power in their relationship to their Creator. (Eph. 1:20, 21) As the Psalmist records: "Bless the Lord, O my soul. O Lord my God, thou art very great: thou art clothed with honor and majesty: who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who

maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire: who laid the foundations of the earth, that it should not be removed for ever. . . . O Lord, how manifold are thy works! . . . Thou sendest forth thy spirit, they are created."—Psalm 104:1-30

Here, then, we have some concept of the origin and method of creation. The mind of God conceived that which he desired should be. The will of God ordained that the concept must be carried out. The Logos of God performed the act of creation. The power of God, working through the Logos, brought into being that which he had determined. Mind, will, power, these reflect the Spirit of God.

All created things having animation were originally formed in harmony with the concept of God. The Logos, Lucifer, and all degrees of the angelic hosts, described as the sons of God, having had a common Father, rejoiced together when the earth was made a fit habitation and man, in the image of God, was brought into existence.

Jehovah, speaking to Job (chapter 38) says: "Where wast thou when I laid the foundations of the earth? . . . Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" All parts of the divine kingdom were then in complete harmony. Only when ambition fastened on the heart of Lucifer, ambition to "be like the most High," did the first rift in this

APPLES OF GOLD

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

—1 JOHN 3:16

One Minute Sermon

This hopeful element of love is one of the striking features in the perseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others would be discouraged or put to flight, the spirit of love gives endurance, that we may war a good warfare, and please the Captain of our salvation. Love's helpfulness knows no despair, for its anchor-

age enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages.

Let us, beloved with all our getting, get love—not merely in word but in deed and in truth—the love whose roots are in the new heart, begotten in us by our Heavenly Father's love, and exemplified in the words and deeds of our dear Redeemer. All else sought and gained will be but loss and dross unless, with all, we secure love!—C. T. R.

"Bridges"

A biologist has told how he watched an ant carrying a piece of straw. The burden was great: it taxed the strength of the little creature. The ant came to a crack in the earth too wide for it to cross. Without hesitation the ant put the straw across the crack, walked over on it, then continued with its burden. What a lesson for us! The burdens which we, in the providences of God, are asked to bear, can become the bridge for progress toward Christlikeness, if we are rightly exercised by them.

A Kind Word

How little it costs, if we give it a thought,
To make happy some heart each day.
Just one kind word, or a tender smile,
As we go on our daily way.

Perchance a look will suffice to clear
The cloud from a brother's face,
And the press of a hand in sympathy
A sorrowful tear efface.

It costs so little, I wonder why
We give it so little thought?
A smile, kind words, a glance, a touch,
What magic with them is wrought!

"We love him, because he first loved us."—1 JOHN 4:19

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD IN PICTURES OF SILVER." -- PROVERBS 25:11

*"Keep yourselves in the love of God, looking for the mercy of
our Lord Jesus Christ unto eternal life."*—Jude 21

Love's Spectrum

The spectrum of love has nine ingredients: **Patience**—"Love suffereth long"; **Kindness**—"And is kind"; **Generosity**—"Love envieth not"; **Humility**—"Love vaunteth not itself, is not puffed up"; **Courtesy**—"Does not behave itself unseemly"; **Unselfishness**—"Seeketh not her own"; **Good temper**—"Is not easily provoked"; **Guilelessness**—"Thinketh no evil"; **Sincerity**—"Rejoiceth not in iniquity, but rejoiceth in the truth."

Love is the filling from one's own, another's cup,
Love is a daily laying down and taking up;
A choosing of the stony path through each new day,
That other feet may tread with ease a smoother way.

Love is not blind, but looks abroad through other eyes;
And asks not, "Must I give?" but, "May I sacrifice?"
Love hides its grief, that other hearts and lips may sing;
And burdened walks, that other lives may, buoyant, wing.

Brother, hast thou a love like this within thy soul?
'Twill change thy name to saint when thou hast reached this goal.

Food for Thought

How earnestly we need to watch and pray, that we may indeed be fitted for our great future work! There is a danger that love will not be sufficiently strong in us; for by reason of the fall, sin and selfishness have come to be preponderating influences. These principles, having the ascendancy and operating for six thousand years, have made man very lacking in love, sympathy, brotherly kindness, and longsuffering. Now there is a greater natural tendency toward anger, malice, strife, hatred, than toward love. Consequently, when God accepts us into his family he tells us that one of the first requirements is love. Love must grow in our hearts and minds; it must permeate all our thoughts, words, and actions.

harmonious condition appear.—Isa. 14:14

Lucifer, a "morning star," was the first of God's perfect creations to desecrate the peace of the universe. Lucifer, gifted with life and intelligence, with powers to reason and to act, determined on a course inimical to the interests of God. He was not restrained in his course. He knew what was right; he knew that to follow his ambition was to cut himself off from God. Yet, he attempted to carry his plans to fruition, and in doing so, plunged mankind into sin with its resultant death.

The Logos, only begotten Son of God, was willing to interpose his life between man and divine justice; to give himself a ransom for fallen mankind. This was the plan of God through the Redeemer, and in the outworking of this plan, man's salvation, through the ransom sacrifice of God's Son, became the great drama of the universe.

To consider the Logos in the human form of Jesus, as more than a man—as partly man and partly God—is to defeat the entire plan of salvation and to discredit the justice of Jehovah. Upon man, Adam, father of the human race, was passed the sentence of death. Justice must always hold a human life as an offset to the sin of disobedience committed by Adam, for the divine fiat was, "If you disobey, you die!" And Adam disobeyed!

The justly executed death sentence would remain, therefore, upon Adam and all his race unless some means were provided to satisfy justice in another manner, so

that the life of Adam and all his offspring might be released from the prison-house of death.

The Logos, the only Son of God, was willing to have his own life principle transferred from heaven to earth and manifested in an earthly body; not a more than earthly body, but one as perfect as, but possessing no greater powers than, the body of Adam in his state of innocence. And he was willing to lay down his humanity in sacrificial death in order to meet the demands of divine justice against Adam and the human race.

As the man Jesus he appeared in due time on earth, submitted himself to the evil conditions then prevailing here, and met all assaults of the Adversary with the powers of a perfect man, amplified by a spirit of complete submission to do his Father's will and the influence of the Holy Spirit. We say amplified by such a spirit, because Jesus did possess something which Adam had never received—the Holy Spirit of power and discernment of spiritual things. Adam had never had such a spirit. His was purely an earthly nature; his hopes and desires were fixed on the earth. He was OF the earth and would have remained forever upon it had he been obedient. Nor would he have desired any other state, being so completely adapted to the earth.

Jesus was to this degree different, in that he had left the higher, spirit nature to take upon himself the form of a man for the suffering of death, and to achieve victory over it. If he proved successful he would, in justice, return to a state equal at least to what he had left.

Thus God opened Jesus' mind at the time of his baptism by John at Jordan, to the significance of spiritual things, and thereby established the co-ordination of mind which always exists between beings in complete harmony with each other. "Wherefore when he [Jesus] cometh into the world, he saith, Sacrifice and offering [of bulls and goats as was required of the Hebrews] thou wouldest not [that I should make, to attempt to satisfy the divine requirement] but a body hast thou prepared me: in burnt offerings for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God . . . by the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Hebrews 10:5-10

It was the will of Jehovah that justice must always hold a human life to counterbalance the disobedience of Adam. Thus, it was the will of God that if a substitution for Adam's life was to be made it could only be by way of the sacrifice of another human life—"life for life." (Exod. 21:23; Deut. 19: 21) Jesus came to do the will of God. Therefore, Jesus came to die in Adam's place, and to die sinless and undefiled.

The mind of Christ was fully given over to serve his Father in every particular, nor ever to deviate one jot from the path he had voluntarily chosen. To suffer and die that a world might be saved was the lot of Jesus while on earth. And we must not lose sight of the other side of this sacrifice on his part. Absent from the courts of

heaven he was absent from his Father's presence, the Father of whom he says,

"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. . . . When he prepared the heavens, I was there. . . . When he appointed the foundations of the earth: then I was by him, . . . and I was daily his delight, rejoicing always before him; . . . and my delights were with the sons of men. Now therefore hearken unto me, O ye children: . . . whoso findeth me findeth life, and shall obtain favor of the Lord."—Prov. 8:22-35

Like divine Wisdom, the Logos was the delight of his Father, Jehovah, and who may know the exquisite happiness of a complete and perfect love such as must have pertained to that relationship! Coming to earth in the form of man, his life was in constant jeopardy; for failure to keep the law of God perfectly meant that again the sentence set by divine Justice must fall, this time upon the Son of his delight. There could be no excuse, no favoritism, no pity, no mercy, no extenuating circumstances. Jesus was on trial for life even as had been Adam in his day. God cannot lie, cannot deny himself. "The soul that sinneth, it shall die."—Ezek. 18:4, 20

The cosmic tragedy ended on Calvary's hill when, as a last act of complete justice, Jehovah withdrew his favor, hid his face, as it were, for a moment from his beloved Son. The golden chord of the harmony of those two perfect

minds was severed. In that moment the Savior of the world lifted up his voice, "Father, into thy hands I commend my spirit"—and so died.

Those who had followed the Savior thus far were heartbroken at this sudden ending of their dreams. The One to whom they had looked for release from fear and bondage, the One whom they had trusted that it was indeed he who would redeem Israel, had failed them. Apparently the power of Satan was greater than the power of God, and the great enemy Death had claimed Jesus, the greatest victim of all!

Their fears were allayed and new hope entered their fainting hearts when the fact of the resurrection, the triumph over death, became known to them. Perhaps this strange man who had loved them so well, who had preached such a fine, fresh message of good news in place of the centuries old temple worship of Israel, might still prove victor in this conquest between the new and the old forms of worship.

That they understood nothing of the deep underlying forces at work is obvious from the record, and the Master's instruction to them to wait for an appointed time and then to be together in Jerusalem to receive the visit of **parakletos**, the Comforter, the Holy Spirit from God, which should illuminate their minds and make clear the purpose of his ministry and death, shows that Christ knew how superficial was their knowledge of God's plan of redemption.

The one thing which at that time

set the disciples apart from all other men was their loyalty to Jesus, and their willingness to follow him. They loved him as a man and accepted him as the Messiah, the Christ of God that was to come. They were to learn to love him as Lord and Savior.

The Holy Spirit came upon them, as the record shows, and gradually, but with ever increasing rapidity they began to realize the greatness of the earthly journey of Christ, and their mission as his followers. The gift of the Holy Spirit established between these consecrated men and Jehovah that bond of union which has been the heritage of the saints of God from that time to the present. In them Jehovah, through the instrumentality of the Logos in fleshly form, and now again, a spirit being, having "ascended to his Father," revealed a new form of creation.

The creation of God will always be a mystery. No being created by him may, through his own power of perception, know what is in the mind of God, what he determines to do in the future. Always, through all the ages of eternity, the gradual, unceasing and endless unveiling of God's plan for this and all other universes will be an unfailing source of joy and satisfaction to the angelic hosts and to mankind as well.

Here, in the persons of these humble fishermen, tax-gatherers and ordinary folk, who composed the bulk of the small body of disciples, God began the revelation of a further step in creation. A new creation comes into being, and these obscure Galileans begin to

take on the stature which has made them for the past two thousand years the greatest figures in history; for their reputations far transcend the glory of kings and the might of emperors. Not, be it noted, their fame as fisherman, but their development as new creatures in Christ.

How the angelic hosts must have rejoiced when Christ returned triumphant to the presence of his Father! What a shout of joy and triumph must have echoed throughout the heavens as he placed in the hands of justice the value of his human life—taken from him by force at Calvary by ignorant men, but never forfeited because of sin—and took from his Father's hand, the life rights of Adam and his race, that eventually he might rescue man from death.

Again the wisdom, the love, and the power of Jehovah had manifested themselves. New hope of life for a dead world was born at that moment; a new Adam, father, lifegiver to the human race, came into being to replace the one who had failed. The patience of God and his great love for his intelligent created beings was again exemplified. Yet much remained to be done.

The Apostle Paul, turning his trained mind upon the record of Christ's days upon earth, and placing the facts against the prophecies of old time, sees the significance of these events. He realizes that God still continued to create in orderly progression. That here, in the mind of this handful of lowly men, a new work of creation was being performed. This unveiling of one

of the mysteries of creation, Paul explains in his letter to the church at Colosse:

"For this cause we also . . . do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding . . . giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, . . . who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the Head of the body, the church: who is the beginning, the firstborn from the dead; . . . for it pleased the Father that in him should all fullness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself; . . . and you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel. . . . whereof I [Paul] am made a min-

ister, according to the dispensation of God to fulfil the Word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory.**"—Col. 1: 9-27

In this statement Paul makes clear of just what this new creation consists; who constitute candidates for it; wherein lies the basis of their hope, and just what that hope is. Members of the fallen human race may become saints of God by offering themselves, even as Christ offered himself, to do the will of God. This willing, voluntary sacrifice of all their earthly hopes, aims, and ambitions to be participants in the earthly blessing which shall come to mankind through the new lifegiver to the human race, Christ Jesus, permits God's Holy Spirit to work out in their mind's a new formula for living.

Henceforth they no longer live after the desires of the flesh, no longer do they hope for the restoration of perfect life for themselves upon the earth, but for them there is now a "hope of glory." God promises that he will make of such as faithfully carry out their covenant by sacrifice, a new being having no counterpart in any previous creation. This new creation in its earthly form is called the church of Christ, and he, Christ Jesus, is "the Head over all things to the church, which is his body."—Eph. 1:22, 23; Col. 1:18

To the new Adam this church, glorified with the gift of the divine nature, immortality, is the Eve, and through these two, new life is to be given to the children of men—the human race purchased with the blood of Christ's sacrifice.

To the church, the saints of God, there is promised this great glory—a glory which they share with their Lord and Head. That this is not the generally accepted idea of what the church consists, is well recognized. Early in the days of the primitive church, evidences began to accumulate that the way of sacrifice and service, of full consecration to do the will of God in ignominy and humility, as the way had been pointed out by Jesus, was not the way desired by many who joined themselves in name, at least, to the new Christian sect.

Paul, but a few years after the Master departed, had to rebuke the Corinthian church for its assumption of a place of power in the community. After the last of the apostles fell asleep, worn out with long years of service, and many of them meeting violent deaths, the leaders of the church communities of that day began to seek for prominence in the church, even willing to compromise the truth in order to achieve their ambitions.

The close contact of Jesus' mind with that of his Father was based on a full and complete acceptance of God as the supreme power in the universe; of absolute relinquishment of all personal will, having only the will of God. Jesus is quoted by Paul as stating: "I come to do thy will, O God," and

that phrase epitomized his entire existence. It did so in the ages before his advent as a man upon earth; it did so during his earthly pilgrimage from Nazareth to Golgotha; and it still does in his position of highest glory.

This same contact of mind and spirit must exist between Christ and his church. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." (Matt. 7:21) "I can of mine own self do nothing: . . . because I seek not mine own will, but the will of the Father which hath sent me."—John 5:30

Complete sinking of all personal desires and complete submergence into the will of God is a prerequisite to sonship with the divine Father. As Jesus was, so must we be. "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5) To such as are truly dead to earthly ties, there opens the door of heaven. The many precious promises of God become a storehouse from which his children may derive spiritual sustenance during their days of trial. To none other are they available. The church will finally be complete and joined to her Lord, a glorious bride.

And what is their future hope? "Do ye not know that the saints shall judge the world?" (I Cor. 6:2) That is an important work delegated to the glorified church by Jehovah. Into their hands is given the authority of deciding who shall possess life for all eternity.

And what a joyful and glorious work that will be! Throughout the thousand-year judgment day of

Christ and his bride's reign over earth, the world of mankind will come forth from death to a "resurrection of judgment." (John 5:28, 29, C. V. and R. V.) But not the harsh "damnation" of hell-fire and eternal suffering as suggested in the Common Version. No! that is no part of the mind of God toward his groaning and suffering and bewildered earthly creation.

In the hands of Christ and his bride, judgment will be well-tempered with mercy, and although all will be restrained from active sinning, the educational work of the merciful Judge will be to change the old imperfect minds of the children of men, that their new way of living may be predicated on a new way of thinking.

Their old warped and twisted minds, molded in violence, ignorance, and despair, will be gently straightened and guided into new channels of correct thinking so that by the end of the thousand-year day of judgment, earth will have been populated by the children of Adam fitted to live in a perfect environment, as purposed originally by Jehovah.

So the mind of God will be the mind of man. Peace and harmony will reign where rebellion and demon-inspired anarchy formerly ruled. The universe will be at peace, and God's will shall be done on earth as it is done in heaven.

Such is part of the glorious heritage of the saints. And beyond, in the ages that are to be, into their hands shall be entrusted the carrying out of other divine fiats as veil after veil is removed from the cre-

ative mysteries of Jehovah.

What a glorious prospect! That a few short years of faithful striving and effort on the part of members of the human family, the consecrated of God, should result in such glory is almost beyond our comprehension! Yet God has promised, and in vision the seer has seen the fulfilment of that promise in so far as the earth is concerned. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:1, 17

Beyond this lies eternity—the eternity in which Jehovah will continue his creative work, giving to his faithful Son and his bride the privilege of co-operating with him in the "glories that shall be revealed." Such is the heritage of the saints in light!

Crossing the Jordan

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—ISAIAH 43:2

As Israel in passing through Jordan had nothing to fear because the ark of the Lord, the symbol of the divine presence, stood in the midst of the threatening danger, so the Christian has nothing to fear so long as he realizes the divine presence and approval. Through rivers and seas of trouble he may wade, and through fiery furnaces of affliction he may pass, but none of these things can harm him while the Lord is with him.

The Lord's presence and love realized under such circumstances, as they cannot be under ordinary conditions, give such strength to faith and hope and love as could not otherwise be gained. And thus all things are made to work together for good to them that love God, to the called according to his purpose.—Reprint

Little Ways of Doing Good

*"As we have therefore opportunity, let us do good unto all men,
especially unto them who are of the household of faith."*

—GALATIANS 6:10

THE apostle's exhortation here is very comprehensive—to do good without limitation, whether it be in word or deed. Some can be more benefited by words than by any other service we could render them. One of the great needs of the world is more knowledge. And if any one can dispel the darkness of this ignorance and let in light, he will surely do great good. The implied thought of the apostle, however, seems to be that the principles of right and wrong—good and evil—are to be discerned by the Lord's people. From our standpoint we should recognize what would be a good work and what would be an evil work. Many are not able to discern between what is good and what is evil. Those who do evil are, with very few exceptions, in more or less ignorance and blindness.

Saul of Tarsus, for instance, was doing an evil work when he was persecuting the church. But he did not realize this. Hence, the best service to Saul of Tarsus, or any one else under like conditions,

would be to open the eyes of his understanding.

Some Good Works Enumerated

Clothing the needy, feeding the hungry, taking care of the imbecile, are all good works—doing good to the world of mankind. As we look out into the world, we see many efforts being made to do good. Some of these efforts are wisely directed, and some unwisely. But we are not commissioned to set the world straight. We are not to interfere with anybody. Others have a right to their judgment, as we have a right to ours. But if any one were doing an evil work, thinking it to be a good work, we would be quite right to endeavor to stop him, using such means as might seem appropriate and wise—the law, or our own words, or the words of others. But even here we are to take heed lest we should be busybodying in other men's matters.

If we were to further enumerate some of the good works which ought to be done, we would say to care for the blind, to organize

or put into operation a method by which they might be enabled to read, or to get happiness; to care for the deaf and dumb would also be a very good work. As for slum work, we would not have much sympathy with a good deal of this, as reported. We should, however, be very much in sympathy with everything that aims for good, physical good, mental good, social good, good of any kind. There are, besides the foregoing, good arrangements provided for the sick, the incurable, such as hospitals, sanitariums, etc.

All who love their fellow men and have sympathy for those in distress should be in sympathy with efforts for the betterment of their condition, and neither manifest nor feel opposition to them. No child of God could feel in sympathy with anything evil. God is the representative of everything that is good. Satan is the representative of everything that is evil and injurious. If we would be children of God we must be out of harmony with everything not in line with his original provision for man, and out of harmony with everything that is in support of Satan. Some of the efforts along the line of social uplift are not at all bad. Their promoters may be working in an illogical way, a way that we feel sure is not in harmony with the Bible way; but nevertheless we have sympathy with the Socialists. They are trying to do good. But we have no sympathy with those who are trying to do evil, injury. We have faith in God—that he purposes to bring about a great change shortly; but we be-

lieve that no efforts of humanity can bring about this change. Then there is a way of doing good along intellectual lines, the lines of instruction. It is a good thing to teach children how to sew, how to cook, how to learn the mechanical arts that will make them useful. Our public school teachers are doing a good work, as they give instructions to the youth, and especially if they give the right understanding in regard to that which they teach, that which is in harmony with God's Word—the proper instruction.

Special Work of the Lord's People

But there is a higher work than all these. And we are to give our life and time to this, which we see is the most valuable of all. This is the instruction given for all who have the ear to hear, respecting the Almighty, his will, his purposes, his plan; for these are associated with every affair of life. This instruction, to those who receive it, becomes the best aid to proper thinking, proper living, proper acting, for this is God's way. And this way becomes the way of all who are consecrated to do his will, to walk in Jesus' footsteps.

As, therefore, we come more and more in harmony with God's plan, we perceive that no other work could be so grand as to make known to others God's character, God's plan, and God's will concerning us. As this has brought great blessing and sanctification to us, we should have the desire to take the good tidings to others, refreshing them as we have been refreshed, com-

forting them as we have been comforted.

In doing this work we resort to every lawful means. And this is called in the Scriptures preaching the Gospel—whether it is done by the printed page, or orally, or by pictorial representations, it is proclaiming the Gospel—that which will do the most good to all mankind. We labor under one difficulty in this respect; namely, that the world is not able to appreciate the good tidings, Satan having blinded their eyes, so that they cannot see the philosophy of God's plan—it does not seem reasonable to them. Those in this condition are trying, as it were, to look around a corner, instead of coming to the corner and getting the right angle of vision. But whether people believe it or not, we believe preaching the Gospel to be the Lord's work, and therefore the best. This does not hinder us, however, from having sympathy with others who are doing what they consider to be the best work, so long as the result is good. We should be in sympathy with everything that is in harmony with the truth—in sympathy with everything the influence of which is beneficial to mankind.

So, then, the apostle is calling to our minds in a general way the opportunity of doing good to all men. But some may require assistance which we cannot give. For instance, we could not give up preaching the Gospel and go into the slum work, for the slum work is not preaching the Gospel. A godly physician might, however, in connection with his practice, do good, not only along lines physical

and mental, but also along spiritual lines. So we have opportunities every day with the butcher, the baker, the ice man, etc., all of whom are fellow creatures; for God made all mankind of one blood. As the apostle enjoins, we should seek to do them good, seek to make them better, happier, more comfortable.

Kind Words and Smiles

It might be argued that in order to do good most widely, one's efforts should be associated with using money for the purpose. It is true that money represents an accumulation of time. It takes time to produce money; therefore whoever gives a dollar to any cause gives what represents so much time; whoever donates one thousand dollars gives that which represents so much time, for the money will purchase time, comforts, etc. But not many of the Lord's people have much money to use. And if they had much money they would feel that this is a talent, and that it should be used chiefly for the household of faith, for the Lord's brethren.

Since, then, we cannot do much in a material way for men as we meet them in walks of life, day by day, how can we do them good? One of the easiest ways is to look happy ourselves and thus inspire happiness in others. A person who goes about looking miserable is not likely to make others feel happy. But if we cannot always look very happy, let us look as happy as we can, and thus we will be doing good to a great many people whom we meet throughout the day. This we can do even if we have no money

with which to help others. Look happy, and try thus to make them happy. And secondly, if we have no money, we can give a kind word, a smile, a pleasant tone, a little civility, wherever proper.

All such little courtesies of life are means of doing good, and may bring a ray of sunshine into the lives of a great many people, the majority of whom are unfavorably situated. The light of the knowledge of the glory of God does not yet shine into their hearts. They are dark within, gloomy, foreboding, fearful. They know not God! and what they know of their fellow men is a knowledge of selfishness. They feel that they must be on their guard lest every one cheat them and get the better of them. Now, if our look, our manner, our tone, would be helpful, comforting, assuring, to these, then we would be doing them good—more good than if we should scatter dollar bills all along our pathway. "Kind words shall never die"; and the expressions that go with them are some of the ways of doing good unto all men as we have opportunity.

We have a special work, and therefore have not the opportunity to walk the streets and smile all the time. Our lifework is for the great King. But as we go about our work we should drop a smile or a kind word—something along the line of doing "good unto all men." Our work is to be especially for the household of faith in the sense that while we may be doing missionary work, and going among those who are not of the household of faith, yet our motive in doing

thus is the hope that there may be some of these who are already of the faith household, or some who will be amenable to the message, and will wish to serve the Lord when they learn the way. And if we would desire to do good to them, how more would we wish to encourage those who belong to the Lord, who have become members of his spiritual family!

The Household of Faith

These words—household of faith—are broad enough to include not only those who are fully in the way, but also those who have made more or less of an approach unto the Lord and the truth. The very fact that any one is drawing near to the antitypical tabernacle is a strong reason why we should wish to encourage him to press on. He has come a part of the way, even if he has not made a consecration.

In a strict sense, the household of faith, of course, includes only those who are consecrated. But the words of the apostle justify us in believing that those who are considering the matter, counting the cost, would in a broad sense be counted as of the household of faith. And we are to give these special assistance—all in whom we see any prospect of consecration. Our constant desire and effort should be to point men directly or indirectly to the Lord. Thus we shall be showing "forth the praises of him who hath called us out of darkness into his marvelous light."

We are to do these things as we have opportunity. This would include the thought of times and seasons and ways and means of do-

ing good. So far as we are concerned we are to "be instant in season, out of season." We are not to consider our own inclinations, tastes, etc., but we would be obliged to consider the interests of others. A husband must especially regard the interests of his wife, and the wife the interests of her husband and children.

Spirit of a Sound Mind Necessary

We should be willing to serve anybody in any way as we have opportunity. And if there are many opportunities for service, we must choose between them, exercising the spirit of a sound mind as to which would be the will of the Lord for us. The Lord's people should so order their lives as to get the best results—get the most good possible out of them. In choosing a means of livelihood, if there is a choice of five trades, one would study as to which would be the most lucrative, which would be the cleanest, which would be the most honorable, which require the most labor, etc. This would be from the natural standpoint. But from the divine standpoint, the Christian's standpoint, the decisive question would be, in which of these avocations can I best serve the Lord? And this would mean, in which can I find the best opportunity for carrying out the good intentions of my heart as to the Lord's will respecting me?

If we have made some mistake in this respect and the Lord opens wide the door for us to enter in elsewhere, or if he makes our present place so tight that we cannot

stay there, then let us arrange our affairs accordingly, in such a manner that we may have the most opportunities for doing "good unto all, especially to the household of faith."

There are some occupations which take us away from men, where we would have less opportunity of meeting people. No doubt it was the Lord's arrangement that Moses for a time should be away off in the land of Midian keeping sheep for his father-in-law, Jethro. But as soon as the Lord was ready, he called Moses out and gave him a place of great opportunity and responsibility. No doubt that work in the wilderness was a place of great opportunity also; and doubtless before that, while in the schools of Egypt, he had great opportunity for learning lessons of experience.

So the Lord's people are to watch for their opportunities. And day by day they are to seek, so far as possible, to be doing good to others, and especially to those of the Lord's household—giving these always the preference.

The Christian is to be ready to do good to all men at the expense of his own time and convenience, but he is to be ready to lay down his life for the brethren. He is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the truth, or helping the Lord's brethren in any manner to put on the "whole armor of God," that they may stand in the evil day.

—Reprint, December 1, 1913

INTERNATIONAL BIBLE STUDIES

JUNE 1

A PRAYING KING OF JUDAH

II KINGS 19:5-7, 32-37; 20:12-17

GOLDEN TEXT: "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."—Isaiah 30:15

OUR studies for the last few weeks have dealt principally with the decline of the ten-tribe kingdom of Israel, which under the leadership of the rebel, Jeroboam, broke away from the two tribes. The course of these ten tribes following this separation was one of almost constant drifting away from the Lord. Finally God withdrew his protection and they were taken captive into Assyria. Today's study begins a series in which the experiences of the two-tribe kingdom of Judah are considered and the actions of some of their kings noted.

Our present lesson has to do largely with King Hezekiah. Not all of Judah's kings were faithful to the Lord, but of Hezekiah it is recorded that "he did that which was right in the sight of the Lord, according to all that David his fa-

ther did." Hezekiah was a reformer. Under his leadership idol worship was abolished. He destroyed the brazen serpent that Moses erected during the wilderness journey of the Israelites, for the people had formed the habit of burning incense to it, which was quite out of keeping with the use made of it by Moses.—II Kings 18:3, 4

In King Hezekiah we find a good example of the assertion made by James that "the effectual fervent prayer of a righteous man availeth much." (James 5:16) Hezekiah followed a righteous course in ruling Judah, hence God honored his prayers. One of his noteworthy prayers was on behalf of Jerusalem and the nation, and the other was on behalf of himself. The Lord heard and granted favorable answers to both of them.

In the fourteenth year of Hezekiah's reign Sennacherib, king of Assyria, came against Judah and captured the principal cities, with the exception of Jerusalem. Hezekiah, although desirous of pleasing the Lord, was doubtless somewhat

fearful and adopted an appeasement policy in dealing with this heathen king. He asked Sennacherib to return to Assyria, promising to bear whatever burden of taxation might be imposed upon him. The levy was so heavy that it took all the silver and the gold in the Lord's house and in the king's own palace.

But this did not satisfy Sennacherib's lust. Instead of turning back, he decided to pit the strength of his mighty army against Jerusalem and capture it. It was at this point that Hezekiah sought the help and guidance of the Lord. In making known his purpose to Hezekiah, this heathen king reminded him that none of the gods of the other nations had been able to stop his march of conquest, hence that it would be futile for him to expect that Israel's God could do anything about it.

Thus the issue became one which involved the glory of Judah's God, Jehovah, and it was upon this basis that Hezekiah went to him in prayer. In his prayer he acknowledged that the gods of the other nations had not been able to protect them against Sennacherib. But Hezekiah knew and mentioned the reason—"for they were no gods." They were just so much wood and stone and metal made into images and called gods. But it was not so with Israel's God. He was able to deliver, so Hezekiah prayed, "Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only." —II Kings 19:14-19

Isaiah was prophet in Judah during the reign of Hezekiah, and he was commissioned by the Lord to assure the king that his prayer had been heard and that Jerusalem would be saved. "For I will defend this city," the Lord said, "to save it, for mine own sake, and for my servant David's sake." (II Kings 19:20-34) That very night "the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses."—II Kings 19:35

This manifestation of the Lord's power must have been very strengthening to Hezekiah's faith, which perhaps gave him courage later to pray earnestly concerning his own life. As was customary, the Lord gave important messages to his representatives through his prophets, and again Isaiah was sent to Hezekiah, this time to tell him that he would not recover from a serious illness. "Set thine house in order," said the prophet, "for thou shalt die, and not live." —II Kings 20:1

But Hezekiah did not accept this as final. He knew that he had power with God in prayer, so he prayed about this, and was favorably heard. Isaiah was sent to him to say that he would be given a fifteen-year extension of life.

QUESTIONS:

Why did God hear Hezekiah's prayers?

What should be the chief motive in all prayer?

What caused Hezekiah to reveal the treasures of the kingdom?

JOSIAH

THE REFORMER KING

II KINGS 22: 10, 11; 23: 1-5, 21

GOLDEN TEXT: "Give me understanding, and I shall keep Thy law."—Psalm 119:34

JOSIAH came to the throne of Judah when he was a mere lad, being only eight years old. Doubtless the executive affairs of the throne were managed by older persons until the young ruler reached the years of accountability. It was in the eighteenth year of his reign, when he was twenty-six years old, that he embarked upon a program of reformation in Judah. It developed in an odd way. The king's original intention was merely that of authorizing needed repairs of the temple, but it did not end there. Evidently Josiah's heart was inclined toward the Lord and when he was given understanding he did the best he could to obey the divine commands.

Noting that the temple needed repairing Josiah commissioned one named Shaphan to instruct Hilkiah the high priest to turn over the money that was in the temple treasury to the caretakers of the temple with instructions that skilled workmen be employed to do whatever was necessary to put the

building in good repair. These directions were carried out with fidelity, and the account states that because of the faithfulness of all concerned it was not necessary to keep an account of the money spent. Evidently the entire project was executed without graft or undue profits—a compliment indeed to all concerned.

At some point in connection with this undertaking Hilkiah the high priest found in the temple a copy of the Book of the Law, and he gave it to Shaphan to take back to King Josiah. This revealed how grossly the nation had departed from the ways of the Lord. Idolatry had supplanted the worship of the true God to such an extent that even the high priest of the temple had only by accident, and for the first time, seen the Book of the Law. Apparently to the high priest it had no significance except as a relic of the past, and he thought the king would be interested in seeing it.

King Josiah was indeed interested. Shaphan read the book to him and he was amazed to realize the extent to which the people had departed from the laws and statutes of the Lord. He was ashamed, also, and rent his clothes. He ordered a further investigation of the matter by Hilkiah the high priest and Shaphan the scribe, and others. They interviewed a prophetess of Judah named Huldah, who, confirming the opinion of the king that the people were guilty of gross sin in departing from the worship of the true God, said that the wrath of God would surely fall upon the nation. However, the word from

the Lord was that because of the tenderness of Josiah's heart, and his manifest humility and desire to please the Lord, he would be permitted to die in peace and would be gathered to his fathers before calamity came upon the nation.

Josiah then summoned all the elders of Judah and Jerusalem, and this representative gathering went up to the house of the Lord. There the king made a covenant with the Lord to obey all his commandments, and to keep all his statutes. Then he proceeded to carry out what he had covenanted to do. He commanded that the temple be cleansed of all the trappings that had to do with the worship of Baal; and that the worship of false gods be stopped everywhere throughout the nation, and that all the groves and images be destroyed. He did a thorough job and accomplished a genuine religious reform, for which the Lord blessed him.

In King Josiah we have a good example of those who would be glad to do God's will were they enlightened sufficiently to know what he wants them to do. He demonstrated that his heart was right by ordering the repair of the temple. His judgment told him that this was the least he could do to show his reverence for the God of Israel and of Judah. When he learned what was in the Book of the Law he realized much more was needed for the nation to get back to God than merely the repair of the temple. But he met this added responsibility which knowledge imposed upon him with thoroughness and courage.

This principle is exemplified in the case of all those who seek after the Lord and eventually find him through the enlightenment he gives them. Whether in the Jewish age, the Gospel age, or the Millennial age, those who progress in the grace and knowledge of the Lord must make faithful use of the understanding that is revealed to them. Not until we prove faithful to the knowledge already attained may we expect further enlightenment. And if at any time we fail to live up to the light we do enjoy, we may be permitted to drift into darkness.

We have a good illustration of the operation of this principle in the case of Jesus. To him the "heavens" of spiritual understanding were open when he entered into a covenant with his Heavenly Father to "do" all the things which had been written concerning him in "the volume of the book."—Psalm 40:7; Heb. 10:7

Josiah was among the few faithful of Judah's kings. As a matter of fact he was the last king of Judah who was faithful to the Lord. His reforms included ridding the land of spiritualists, and reinstituting the passover observance. He died in battle, fighting against the king of Egypt at Megiddo.

QUESTIONS:

What induced King Josiah to order the temple of the Lord repaired?

How does the Golden Text apply to the course taken by Josiah?

Upon what condition may any of the Lord's people expect to increase in the knowledge of the Lord?

JUDAH'S LAST DAYS

JEREMIAH 36:2, 3, 20-31;
II KINGS 24:1-4

GOLDEN TEXT: "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened."—Proverbs 10:27

JOSIAH proved to be the last king of Judah who made an earnest effort to obey the laws of the Lord. He was succeeded on the throne by his son Jehoahaz. But Jehoahaz's reign was short-lived—only three months. "He did evil in the sight of the Lord," the record states. (II Kings 23:31, 32) This king was removed from the throne by Nechoh, a Pharaoh of Egypt, and in his place Pharaoh of Egypt made Eliakim king, changing his name to Jehoiakim. It is with the wickedness of this king that our present lesson is chiefly concerned. —II Kings 23:33, 34

King Jehoiakim was contemporary with the Prophet Jeremiah. It was partly the wickedness of Jehoiakim, bringing upon Judah the displeasure of the Lord voiced by Jeremiah which caused him to be cataloged the prophet of doom. And indeed he did pronounce doom upon the nation, although the people were given every possible op-

portunity to repent and mend their ways.

Acting under instructions from the Lord, Jeremiah dictated a message which was written by Baruch, the scribe, and sent to King Jehoiakim. The princes of Judah were assembled in the king's presence to hear this message read. The wickedness of Jehoiakim shows up in bold relief against the righteousness of King Josiah when hearing the Word of the Lord read. Josiah rent his clothes and straightway began to right the wrongs of Judah; but Jehoiakim, sitting before an open fire as he listened, took the pages of the book as they were read and cast them into the fire, thus emphasizing his contempt for the message which had been sent to him by the Lord.

Even at this late period in the almost continuous rebellious course of Judah the Lord indicated to Jeremiah that in the event of a genuine repentance the people would be forgiven. But they did not repent. The first message being burned by the king, Jeremiah was instructed to dictate it over again, which he did, and added to it.

Jehoiakim apparently considered himself secure against attack by the king of Babylon, for he seemed to have particularly resented the warning of Jeremiah that such would occur if he continued his evil ways. Between the time he had been placed on the throne of Judah by an Egyptian Pharaoh, and the delivering to him of Jeremiah's message, Egypt had fallen

as an independent state and had come under the expanding dominion of Babylon. Perhaps Jehoiakim reasoned that the King of Babylon would have enough to claim his attention for a while and would allow him to continue on undisturbed.

But he was mistaken. Nebuchadnezzar was ambitious, and apparently was determined to establish a world empire, which he finally did, although not completely so during Jehoiakim's reign. He subjected Jehoiakim to Babylon and he served as a puppet king for three years, and then rebelled. Apparently his rebellion was not very successful, for Judah never recovered its freedom from the yoke of Babylon, and about nineteen years later became a captive nation entirely.

In the accounts pertaining to the overthrow of Judah by Babylon we have a key which should help us to unlock many of the prophecies of the Bible, particularly those which are being fulfilled upon the nations at this end of the age. We read concerning Jehoiakim, "And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets."—II Kings 24:2

These bands of marauders did not know that they were acting as instruments of Jehovah in their attacks against Judah, but the Lord makes it plain that they were, that he sent them to fulfil his foretold

wrath against the nation. For a further expression of this principle see Isaiah 10:5-7.

It becomes apparent, therefore, that the Lord uses the selfish designs of nations to accomplish his purposes in destroying other nations. So it is at the present time. There are many prophecies which reveal the Lord's intentions to destroy completely this present evil order of things. He is doing this, not by raining fire and brimstone from the skies, but by pitting one selfish nation against another, and groups against groups, that thus they might weaken and destroy each other.

However, the "kingdoms of this world" are not aware that they are thus being used of the Lord. They form their alliances for war, but do not realize that they are being gathered by the Lord in order that he might pour upon them his indignation, so that the whole earth might be devoured by the fire of his jealousy. But this is actually what is occurring in the earth today. We are thankful, however, that while God is using man's inhumanity to man to destroy the present social order, there is to be a new order in which all will have an opportunity to know God and to serve him.—Zeph. 3:8, 9

QUESTIONS:

In what manner did Jehoiakim come to the throne of Judah?

Contrast his attitude toward the Word of the Lord with that of King Josiah.

Do wicked nations necessarily know when God is using them to fulfil his will?

THE KINGDOM OF JUDAH FALLS

II KINGS 25:1-12

GOLDEN TEXT: "Righteousness exalteth a nation: but sin is a reproach to any people."—Proverbs 14:34

ZEDEKIAH was the last of Judah's kings, the last of the rulers who governed in the typical kingdom of God. As King David humbly acknowledged in his prayer to the God of Israel, "Thine is the greatness, and the power, and the glory, and the victory, and the majesty." (I Chron. 29:11) All the kings who ruled over the natural descendants of Abraham sat upon the throne of the Lord. But in the days of Zedekiah iniquity had come to the full. The Lord could no longer tolerate the backslidings and the sins of his people, particularly the iniquity of the ruling heads over his people, so Nebuchadnezzar was permitted to overthrow the kingdom, and the people were taken into their long captivity in Babylon.

The overthrow of Zedekiah as king, and his being taken into captivity is of greater significance than the fall of the other kings of Israel and Judah, for it marked

a definite turning point in the divine plan. From thenceforth, until the antitypical kingdom of the Messiah would be set up as a ruling force in the earth, God was to have no representative kingdom. When the typical kingdom was ended by the dethronement of Zedekiah, God permitted the Gentile governments to hold undisputed sway in the affairs of men, exercising dominion over even his own people.

The prophecy of Ezekiel 21:25-27 bears on this. It concerns Zedekiah, and reads, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

The most significant fact of this prophecy is found in the statement, "It shall be no more, until he come whose right it is." This is an expression of finality so far as the typical kingdom of God was concerned. It emphasizes that no kingdom or government on this earth could properly claim to be his until "he come whose right it is." Jesus is this One—"King of kings, and Lord of lords."—Rev. 19:16

As we have seen, Zedekiah was overthrown by Nebuchadnezzar, king of Babylon. Previous to this, during the reign of Jehoiakim, Jerusalem had been raided and many captives taken to Babylon,

among them Daniel. Shortly thereafter Nebuchadnezzar had a dream which Daniel interpreted for him. In his dream he saw a great image like unto a man. Its head was of gold, its breast and arms of silver, and its belly and thighs of brass, and its legs were of iron, while its feet and toes were of iron and clay mixed.

Daniel explained that this image depicted Gentile rule over the earth, beginning with Babylon and continuing until the setting up of the kingdom of the Lord. In this prophecy the Lord's kingdom, in the hands of him "whose right it is," is pictured by a stone cut out of the mountain without hands, which smites the image on its feet, destroying it. Then this stone grows until it becomes a great mountain which fills the whole earth. This, the prophet explains, is the kingdom of the Lord.

Putting this prophecy together with that of Ezekiel 21:25-27, the full significance of the events associated with the dethronement of King Zedekiah become apparent. To Nebuchadnezzar the prophet said, "Wheresoever the children of men dwell, . . . hath he [God] given into thine hand, and hath made thee ruler over them all." (Dan. 2:38) Paralleling this permission of Gentile kingdoms to exercise undisputed rule came the removing from Zedekiah of the right to rule—"Remove the diadem, and take off the crown."—Ezekiel 21:26

From this time forward until the due time for the setting up of Messiah's kingdom is the period of human history which Jesus re-

ferred to as the "times of the Gentiles." (Luke 21:24) These "times of the Gentiles" had a definite limitation, chronologically. In the prophecy of Leviticus they are mentioned as "seven times" of punishment upon Israel. A prophetic "time" in the Scriptures is a period of 360 years. Seven of these, therefore, would be 2,520 years.

This long period of time began to count with Nebuchadnezzar, in 606 B. C., and chronologically ended in 1914. It should be noted, however, that this lease of dominion does not imply the full length of time that the Gentile governments might rule, but merely the limit of time during which they would hold undisputed rulership. Gentile governments existed before this lease of power began to count. They still exist, but now they are being overthrown because their right to rule has expired. He whose right it is has come upon the scene, unknown to them, and there is nothing that can be done now to preserve the Gentile order of things. The kings have had their day. The transition period which will end in the full setting up of Messiah's kingdom is well advanced, and we are glad, for it means that soon the world will be blessed with peace and joy and everlasting life.

QUESTIONS:

How is the dethronement of Zedekiah related to the divine plan?

What name did Jesus give to the long period of Gentile dominion?

Will the Gentile governments of today be able to perpetuate their existence?

THE ORACLES OF GOD

PSALM 119:105; ISAIAH 2:2-4;
MICAH 6:1-8

GOLDEN TEXT: "And He will teach us of His ways, and we will walk in His paths."—Isaiah 2:3

SIN first led to the division of the Israelites into two camps—the ten tribe kingdom, and the two tribe kingdom; or the house of Israel and the house of Judah—and its virus continued to blight both groups until they disintegrated and lost their national independence. Despite this, however, God's dealings with them bore a rich fruitage when viewed from the standpoint of his plan as a whole; for, beginning with Moses and continuing through all his "holy prophets," he caused his laws to be recorded and his plan for human redemption and salvation, outlined. The people of Israel were thus advantaged by being the ones to whom "the oracles of God" were first committed.—Romans 3:2

But as the apostle explains, "Whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." (Romans 15:4) Israel failed to keep the Law, but it served as a schoolmaster or

pedagogue to point the way to Christ and the need of a Redeemer. (Gal. 3:24, 25) Israel's unfaithfulness on so many occasions called forth warnings from which the church of this age should benefit.

Israel's failure to qualify as the ruling nation to bless all the families of the earth brought forth the many prophecies and promises of God concerning the true Zion class—Jesus and his church—and the manner in which the messianic kingdom in their hands will be the channel through which God will fulfil his promise to bless all the families of the earth.

In the divine providence the whole plan of God was recorded in the writings and messages of the Old Testament. Very little of it was understood by those to whom it was first given, for it remained for Jesus to bring "life and immortality to light through the Gospel." (II Tim. 1:10) However, the New Testament is new only in the sense that it throws light on great truths of the Old Testament which had not previously been understood.

"Thy Word is a lamp unto my feet, and a light unto my path," wrote the Psalmist. The natural house of Israel refused to be guided by that Word, but it still serves to enlighten the pathway of the Lord's people today, those who are walking in the "narrow way." When Jesus came as the Head of the spiritual house of sons he recognized the necessity of being guided by the Old Testament "lamp," for he covenanted to do that which had been written of him

"in the volume of the book."—Psa. 40:6-8; Heb. 10:5-9

Fundamentally, God's requirements of his people are the same in every age. They vary in detail as his plan progresses, but these varying details must be carried out in keeping with basic principles of righteousness which are as unchangeable as God himself. "And what doth the Lord require of thee," asks the prophet, "but to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6:8) These seem to be simple requirements, but in reality they are very exacting.

"To do justly" means to observe the Golden Rule laid down by Jesus. No service we might render to God can be acceptable to him if it is not performed in keeping with justice. "To love mercy," according to the Hebrew text, means to love "lovingkindness." Jeremiah tells us that God delights to exercise "lovingkindness . . . in the earth." (Jer. 9:24) To love "lovingkindness," then, means to be imbued with that great principle of love which motivates God in all that he does. It means to love what he loves, and to be self-sacrificing in our enthusiasm to co-operate in his plan for the blessing of the world.

"To walk humbly" with our God means to be attentive to his will as it is expressed through his Word. This is what the Israelites failed to do, and it is what we must not fail to do if we are to make our calling and election sure to a place in the spiritual kingdom of Christ. To walk humbly with our God is the crucial test of obedience.

Through his Word, God tells us what we ought to do, and there is no way to walk humbly with him except to try as earnestly as possible to do what he asks of us.

The prophecy of Isaiah (2:2-4) is one that will be fulfilled by the kingdom of Christ—"It shall come to pass in the last days." These "last days" are not, of course, the last days of time, nor the last days of this earth but rather the last days of the reign of sin and death, culminating in the full establishment of Christ's kingdom. Not until then will the "mountain," or kingdom of the Lord, be exalted above the other "mountains" or kingdoms.

And there is no hope that "many people" will say, "We will walk in his paths," until, humbled in the great "time of trouble" which brings to an end this present evil world, they are willing to acknowledge their own failure and look to the Lord for help. When they learn the Lord's ways, and do them, they will "beat their swords into plowshares," and they will not "learn war any more." While the typical kingdom of God failed, the divine plan for blessing all nations will yet gloriously triumph to the joy of all mankind. Then God's will shall be done on earth as it is now done in heaven.

QUESTIONS:

What good resulted from the failures of natural Israel?

Are the basic requirements of God the same for the church as for the Israelites?

When will "all people" ask to be taught the Lord's ways?

TALKING THINGS OVER

Our Widening Fellowship

INSTEAD of publishing the usual pages of "Encouraging Letters" from interested radio listeners and those who are being blessed by present truth literature in this country we have thought best this month to give The Dawn readers a glimpse into our overseas mailbag in order that you may all share with us the joy of this blessed contact and fellowship with the Lord's people in that part of the world which for so many years has been shut off from us. These dear ones have been "lost awhile," but now are anxious to take their places again with the Lord's army of truth-bearers and to come into the world-wide fellowship of the truth-enlightened, consecrated people of God.

In future issues of The Dawn, translations of articles written in Greek, German, and other foreign languages, will appear. This will enable many of us on this side of the Atlantic to be refreshed by the thoughts of our brethren in Europe; and we trust that to an increasing extent, through the co-operation of all the Lord's people on this side of the ocean, we will be able to work together with the brethren in Europe, supplying them with literature and other needs. It is a formidable task, with many obstacles to surmount, but we may be assured that whatever the Lord wants done will be accomplished. We are confident also that all the brethren on this side of the ocean will esteem it a privilege to do what they can, especially by their prayers, to forward the work in this enlarging field.

It is perhaps well to emphasize that whatever is done overseas through the medium of the Dawn Bible Students Association will be on the same basis as in this country, namely, through recognition of the sovereign right of each ecclesia to decide to what extent, if any, it wishes to co-operate in this general service work among the brethren. We are unalterably opposed to the idea that the brethren in any part of the world should recognize a service organization of any kind as the exclusive channel of truth, or as having jurisdiction over them.

As most of the brethren know, less than a year ago arrangements were made for a more direct representation of The Dawn in Great Britain. Paper shortages on this side of the ocean, and import restrictions, have held back the work to some extent, but we are sure the brethren will be

glad to know that despite these difficulties, by the time this issue reaches our subscribers more than one hundred thousand free tracts will have been shipped to Great Britain, plus thirty thousand booklets. In addition to this, a stock of other literature is now available in Great Britain, including Studies in the Scriptures, Manna Books, Hymns of Dawn, etc. We are sure that the Lord is pleased to have these golden gems of truth scattered throughout the British Isles.

At the present time a representative of the Polish Bible Students Association of America is visiting brethren in Poland, to refresh them with the truth, and to further co-operative arrangements with them. It is expected that later in this year a Greek brother of the New York Greek Ecclesia will visit the brethren in Greece and will do pilgrim work there as a representative of the Dawn Bible Students Association.

Plans are also being made for brethren to visit Germany, Switzerland, France, and other countries. One of these will also visit Great Britain. Probably an Italian brother will visit Italy. There is a great demand for truth literature in Italy, and many are manifesting a deep interest in the message. There is opposition there by the Catholic Church, but under the present government of Italy, dissemination of the truth cannot be stopped by the Catholic Church.

This sudden opening up of truth activities in European countries is to us awe-inspiring. To respond to the many urgent requests for help is a task which is actually too great for us. But it is not too great for the Lord, and as he is offering this opportunity to his people in America, we believe we should enter the open door and do the very best we can. The power that made it possible to feed five thousand with a few loaves and fishes can bless our feeble efforts now, if it be his will. That there is a need is abundantly attested by the following letters:

"Let Us Go Ahead!"

Dear Brethren: We duly received and greatly appreciated your letter of March 7th and immediately tried to get the addresses of some German brethren who are in great need for everything. We have not yet succeeded but shall let you know as soon as we shall be informed ourselves. We are in no need of material things for ourselves in Switzerland, thank you.

We were longing for the booklet, "When Pastor Russell Died," which reached us on Easter only. We felt at once that it was the spirit of truth and began to translate it immediately into French, as we were sure that you would give your agreement to this. You can entirely rely on quite a correct translation as far as French is concerned. It is the translation that has

delayed our answering your letter, as we can attend to it only after our daily work.

We do not know yet whether we shall be able to afford the printing of that French translation; anyhow we shall have it reproduced to be distributed among all the brethren. We are thanking the Lord for the work you are attending to, and shall do our best on this side to help you.

Copies of translation will be posted to you as soon as ready. We can just add how we enjoyed the booklet. We always had, and still have the same thoughts which we find expressed in it. More than ever, yes, more than ever, as you verily say on page 37, "Let us go ahead!"

Now we should thank you to let us have one or two copies of each topic

you have printed, to have them translated also and reproduced or printed if necessary and possible. Kindly send also The Dawn publication, perhaps with a set of last issues, for the same purpose. Please address to Brother Pretre who is at present the only one understanding English.

And to finish, we are rejoicing at the thought a brother will come and visit us. Please let us know about the time of his arrival and tell what we can do to facilitate his journey and work among us. Yours in the one hope, DAWN BIBLE STUDENTS, SWITZERLAND (Written in English.)

Many Ecclesias Need Literature

Dear Brethren: I got your address through Brother O. of Hannover, who wrote me that you stand ready with us to defend the faith once delivered to the saints. The undersigned has had the truth for thirty years and was, up to 1933, a leader of the local group, which comprised about six hundred persons. I spent more than a year in prison and concentration camp; but right after the close of the war I was busy again to get the class together, in which effort I succeeded with the Lord's help. A little later other brethren came back from camp and with them brought as yet to us unknown "truths," which "truths" would cancel out the things formerly believed in by us. I struggled with myself, but found it impossible to give up that which I had received of my Heavenly Father, in order to please men or an organization, and decided to take a stand against the latter. As a result the local ecclesia was divided into two parts; at least two-thirds are with us in the truth to this day. Three hundred of our local group attended the Memorial.

There are classes fully in harmony with us in Dresden, Magdeburg, and in many other places. Already we have published many valuable articles, but not in printed form. We would be very glad indeed to co-operate with you. As soon as I know that this letter reached you safely, I shall send you those articles, and I am sure they shall bring joy and peace to you. Perhaps it shall be possible to publish some-

thing through you. So far the prospect for anything like that here is not very bright.

We are very much interested to get some literature from you; I would like to write you many things, but will wait for your answer first. Your brother, A. E. D., Germany (Translated from the German.)

Danish Volumes Needed

Dear Brothers in the Lord: A sister from the United States who has just visited here told us a number of interesting things from over there, which it was a great joy to hear. She told us also that The Dawn is reprinting Studies in the Scriptures, and that this has already been done in some languages. I have now sent you all the volumes of Studies in the Scriptures in Danish, besides the Daily Heavenly Manna. For the friends here it will be a great joy to have these republished. We are, of course, only a few friends in Denmark, and it is for us a great economic problem to have them printed for ourselves. But if The Dawn will support us here, that will fill a long-desired wish.

May the Lord guide you as you wish. The Danish language can easily be read by the Norwegian friends. Thus also in Norway it can be spread. Then we will eventually be able to have a number of the printed books to be spread in the land. And should you, dear friends, be able to print only one volume at a time, then we will be very thankful. It is with great joy that we friends who are able to read the English language follow the work over in the States. It is of course considerably greater in size than our little land, Denmark.

Also the work throughout the world we can of course follow through The Dawn, and we bring you all our most hearty greetings and wish you the Lord's rich grace in all your work in order to bring the joyful message to the groaning creation. We journey forward towards the same glorious goal, and have the same desires and prayers in our hearts. Accept in Christ our warmest greetings. C. N., Denmark (Translated from the Danish.)

Sheltered by God's Goodness

Dear Brethren: After many years of separation, now we send to you and to all of our dear sisters and brothers in the U. S., Canada, England, Australia, and South Africa, many hearty greetings in our Lord Jesus Christ. Through the mercy of our gracious God and Heavenly Father we have been kept alive. Yet this is a great wonder, in view of what has happened in the last years of many troubles and hard times and anxieties of war and hunger, of sorrows and sufferings. But the love and kind care of our Lord Jesus Christ has been over us.

Our town is situated on the Elbe River and our house is hard by the Elbe Bridge. Four weeks here the war raged before our eyes and ears. Fourteen days the combats of Americans endured Germans on the Elbe River. Then the Russians came from the east and drove back the Germans, and the combats began anew and also endured fourteen days before our eyes and ears.

Many, many thousands of Germans surrendered (day and night) to Americans. Before our eyes this great tragedy has taken place. You can think what we have at that time must hold out. God's omnipotent protection has watched over us in the midst of blustering of the combats and of crashing and bursting of the grenades. Our neighboring house has been hit and burst.

At the blowing up of the Elbe Bridge by the Germans at their retreat a few minutes before the Americans came, our front roof and windows had been damaged very greatly. I shall never forget this day. It was the afternoon of the 12th of April, 1945. The atmospheric pressure had slung me at the moment towards the back wall of our room.

By trembling and praying (and also shedding many tears), we often sat several nights in our cellar during the howling and exploding of the grenades, which were flying over us to the nearest houses and villages. We implored our Lord's help and assistance. At such times we can learn to pray. Where would we be today,

had the shelter and love and tender goodness of the Almighty not been above us! To him be thanks and praises for all his mercy. His promises are very certain. Our love to our Heavenly Father has been stronger in spite of all oppression and distress. It is true, we have need of this or that, but we are thankful and happy in possession of the present truth and in the hope of the kingdom of heaven.

We have had a cold winter, and we have also few coals, but it is as people say in a song: "It all passes by, it all passes over; after December also follow one May [Spring]." We also thank you for your loving intercession, and we beseech you, do not forget us. The Lord God has tested us very hardly. Please read The Lamentations of Jeremiah, chapter 3:22-33.

We have at our home a small gathering. Under the dictatorship of Hitler many a brother and sister lost their love for the truth and for the people of the Lord. I had to suffer much from the Nazi at our factory. At the beginning of my work I have without fear given evidence of the present truth. But they flew into a passion against me, and quite specially, therefore, because I took the Jews under my protection.

I advised the Jews to go off from here because of great persecution. Upon my advice a Jewish family emigrated to Palestine, another to the U. S. A. Most of the others are dead. They were dragged away by the Gestapo and they never came back.

Dear brethren! You can believe that I write with an aching heart: I am ashamed that I must dwell among such ungodly men. These poor German people do not acknowledge their sins and their guilt. With few exceptions they remain at unbelief. What will be the end of this? A new, yet larger catastrophe in some years.

I have occasion to speak with many people of our factory. They have no mind to know and to hear of our dear Lord Jesus Christ and his salvation. The churches and denominations yet always are rejecting the present truth, and they teach error and human institutions, and take us for heretics.

Dear brethren, will you be so kind and send to me (when the way is open to us) specially important publications and expositions of the last years? We have got nothing from you for so long a time. We are very thankful for all we receive. With many hearty greetings, Your brother, G. J., Germany (Written in English.)

A Greek Pilgrim Report

Dear Brethren in Christ: Rejoice in our Redeemer always! By the grace of the all-good God and our Father I am healthy both in body and spirit, and desire and pray that you also be likewise, you who labor so, and work, and sacrifice, for the publication of The Dawn, which strengthens, encourages, and comforts the Lord's people on the earth, that we may all walk in the way of sacrifice and self-denial, which though it is narrow and difficult yet surely leads to glory, honor, and immortality.

The Lord requite you for the many labors and sacrifices. The Lord be your covering and your blessing. The Lord give you richly his peace, invest you with his love and guard you with his power, so that you may continue to fight victoriously "the good fight of faith," and be counted worthy of the crown of life, which he promises in his Word that he will give to those who love him above everything else.

For many years I have been reading The Dawn, but since about two years ago I am by the Lord's grace in constant co-operation with you as I believe our beloved co-travelers Michael Stamulas and Paneeles Hatzopoulos must have informed you. Beloved, I know how precious is your time, and for this reason I did not write to you until now, contented to correspond often with the brethren as above, of the Greek Dawn.

But you, my beloved and desired brethren, by your kind gesture, forced me to change my mind and send you this letter, to thank you first for the many labors and sacrifices which you put forth in the writing, printing, and sending of The Dawn, and second, for the gifts of the two packages, which your brotherly love sent me. The Lord bless, my dear brethren, your fruits of

righteousness, and recompense you a thousand times in spiritual blessings and goods according to his riches in glory.

And now I will relate some of the great things which the Lord did and is doing in Greece, as well as one of my last experiences, that it may be proven how the Lord keeps and saves his people in the perilous days through which we are now passing. The Lord directed that I should remain in Athens seven whole months, having been helped financially also by the Greek Class of New York. The Lord has blessed his work richly, that many of the brethren that belonged in the Society, as well as many other newcomers, put themselves on the side of present truth, so that today, in Athens, are established seven classes of brethren who stand in the liberty in which Christ has made us free.

About a month ago I left Athens, intending to visit the brethren in Thessaly, and from there to go to Macedonia and Thrace to visit the brethren there, and to preach the good news. On the way on a bus in which were twenty passengers, including six women, between Lamia and Domokos, a company of rebels sent two machine-gun rounds against us, killing the driver of the bus and a merchant sitting at his right hand; also utterly disabling the bus.

The important point is that the seat on the right hand of the driver originally was intended for me, but the merchant who was killed had bribed the driver and thus obtained that seat, for it was more comfortable. That I may not cause disturbance and dissatisfaction, I accepted to sit in one of the middle seats, and thus I was saved, by the grace of God, from certain death.

Finally, the rebels, after quick search took four boxes of medicine. All the male passengers except me were carried by night to a town four hours' journey from the place of the crime. The Lord directed, so I found favor in the eyes of the leader of the rebels, and was left with the six women in the disabled bus, and thus the Lord saved me the second time from hard and wretched experiences of four hours' night journey in mountainous and

rocky country, and with unimaginable bad weather, for it was snowing continuously all that night and the next day.

Imagine now my difficult position. Yet the Lord strengthened me that not only I comforted the fellow-traveler women, who were frightened, but also saved the baggage of all the passengers from sure pilferage and robbing, and placed the bodies of the two dead in the bus so that they be not eaten by the wild birds and carnivorous beasts. The entire night passed under such bad circumstances. But the Lord gave me the privilege to preach the Gospel and his blessed purposes. Finally about noon of the next day, the police having been notified, they sent automobiles and carried us to Domocos, and from there, the following day to Larissa.

Unfortunately, conditions in Greece are very bad and hard. The entire open country is transformed into a theater of killing one another. Here for instance, in Metaxochori, Agias, and Thessaly, which also is my own country, the projectiles of guns daily pass over our heads, for frequently battles take place between the army and rebels in the nearby towns. The Lord even here kept me, and continues to guard me by his mighty hand. His all-holy name be blessed, praised, and glorified in all the ages. Amen. Yes, Amen!

For all those blessings and for such guarding by the Lord, what shall I

give unto him? Yes, "I will pay my vows unto him, in the presence of all his people!" "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet." The Lord is on my side; I will not fear what man do unto me. . . . The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous, the right hand of the Lord doeth valiantly."

I would have gone to Thessalonica by now, but the Lord did not permit it, for the various roads have been mined, and explosions daily take place, destroying automobiles and other vehicles. I hope, however, the Lord willing, by the 15th of the next month to leave for Volos and there to take a ship for Thessalonica, and using that city as a center to visit one after the other the various cities of Macedonia and Thrace, that I may have some fruit with the dear brethren that are there.

For this, my dear and desired brethren, I ask your prayers that the Lord strengthen me to be able to carry out my mission and to finish his work according to his all-holy will. Brethren, I always pray for you, and not only I, but all the brethren in Greece, who also send their love in the Lord. And upon this I greet you with fervent love. Your brother in Christ, A. L., Greece (Translated from the Greek.)

Detroit and Los Angeles Conventions

TWO of the outstanding conventions of the year will be held July 4-6. One of these will be in Los Angeles, California, and the other in Detroit, Michigan. (See convention announcements for details.) All the conventions announced from month to month are blessed seasons of fellowship and communion with the Lord. We mention these two particularly because of their more general character. Both are three days in length, and brethren are expected from a wide area. A good program has been arranged in each place, and rich blessings are assured.

Speakers' Appointments

H. E. ANDERSON

New Haven, Conn. (Morning) June 22
Waterbury, Conn. (Afternoon) .. 22

W. T. BAKER

Paterson, N. J. June 1
York, Pa. (Evening) 21
York, Pa. (Morning) 22
Lancaster, Pa. (Afternoon) 22

H. K. BLINN

New Albany, Ind. (Morning) June 22
Louisville, Ky. (Afternoon) 22
Indianapolis, Ind. 23
Richmond, Ind. 24
Piqua, Ohio 25

F. A. BRIGHT

Allentown, Pa. June 1
Ithaca, N. Y. 15

DON H. COPELAND

Buffalo, N. Y. May 30-June 1

JENS COPELAND

Piqua, Ohio June 14, 15

O. D. DEIFER

Reading, Pa. June 8
Brooklyn, N. Y. 29

H. E. DEITRICH

Piqua, Ohio June 14, 15

IRVING C. FOSS

San Antonio, Tex. .. May 30-June 1
Santa Ana, Calif. June 22

E. C. HEWATT

Cincinnati, Ohio June 1

E. H. HERRSCHER

San Antonio, Tex. .. May 30-June 1
Los Angeles, Calif. July 4-6

LEVI JACOBS

Brooklyn, N. Y. June 29

G. O. JEUCK

St. Petersburg, Fla. June 8

G. S. KENDALL

San Antonio, Tex. .. May 30-June 1
Phoenix, Ariz. 4-11
Yuma, Ariz. 12, 13
Los Angeles, Calif. 15, 25
Santa Ana, Calif. 18
San Diego, Calif. 22
Pomona, Calif. 26
Riverside, Calif. 29
Los Angeles, Calif. July 4-6

P. KOLLIMAN

Buffalo, N. Y. May 30-June 1
Brooklyn, N. Y. (3 P. M.) 8
Baltimore, Md. 22

R. A. KREBS

Saskatoon, Sask., Can. May 31-June 1
Portage La Prairie, Man., Can. .. 3
Winnipeg, Man., Can. 4, 8, 9
Belair, Man., Can. 5, 6
Minneapolis, Minn. 11, 13
St. Paul, Minn. 12
Madison, Wis. 14, 15
Rockford, Ill. 16-30
Chicago, Ill. 29
Detroit, Mich. July 4-6

R. J. KRUPA

Flint, Mich. June 22

L. P. LOOMIS

Paterson, N. J. June 22

J. Y. MAC AULAY

Boston, Mass. May 31-June 1
Lawrence, Mass. 3
Manchester, N. H. 4, 5
Springvale, Me. 6
Portland, Me. 8
Gardiner, Me. 9, 10
Thorndike, Me. 11, 12, 15
Bangor, Me. 13
Montreal, Que., Can. 19-22
Orillia, Ont., Can. 23-25
Toronto, Ont., Can. 29
Detroit, Mich. July 4-6

SPEAKERS AND CONVENTIONS

W. S. MARSHALL

Bangor, Me.	June	1
Guilford, Me.	4, 25	
Orland, Me.	8	
Dexter, Me.	11	
Belfast, Me.	15	
Brewer, Me.	22	
Portland, Me.	29	

C. H. MEADORS

Riverside, Calif. (Morning)	June	15
Pomona, Calif. (Afternoon)	15

J. A. MEGGISON

San Antonio, Tex. ..	May 30-June	1
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M. C. MITCHELL

Hartford, Conn.	June	15
Chicago, Ill.	29	
Los Angeles, Calif.	July	4-6
San Francisco, Calif.	11, 13	

R. E. MITCHELL

Paterson, N. J.	June	15
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N. M. MOLENAAR

San Diego, Calif.	June	1
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EVERETT MURRAY

Cincinnati, Ohio	June	1
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L. H. NORBY

Groton, Conn. (Evening) ...	June	14
Groton, Conn. (Morning)	15	
New London, Conn. (Afternoon)	15	
Detroit, Mich.	July	4-6

H. PASSIOS

Connellsville, Pa.	June	22
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G. R. POLLOCK

San Antonio, Tex. ..	May 30-June	1
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C. A. SUNDBOM

San Antonio, Tex. ..	May 30-June	1
Little Rock, Ark.	3	
Jonesboro, Ark.	4	
St. Louis, Mo.	5	
Mattoon, Ill.	6	
Indianapolis, Ind.	7	
Muncie, Ind.	8	

G. P. RIPPER

Whittier, Calif.	June	15
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R. SIGLIN

San Antonio, Tex. ..	May 30-June	1
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M. A. STAMULAS

Binghamton, N. Y.	June	22
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J. I. VAN HORNE

Washington, Pa.	June	15
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F. S. WASSMANN

Buffalo, N. Y.	May 30-June	1
Wilmington, Del. (Morning)	22	
Philadelphia, Pa. (Afternoon)	22	

C. R. WEIDA

Lehigh, Pa.	June	22
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G. M. WILSON

Duquesne, Pa.	June	1
Brooklyn, N. Y. (7 P. M.)	8	
Piqua, Ohio	14, 15	
Monessen, Pa.	22	
Detroit, Mich.	July	4-6

W. N. WOODWORTH

Buffalo, N. Y.	May 30-June	1
Brooklyn, N. Y.	29	
Los Angeles, Calif.	July	4-6

E. G. WYLAM

Withee, Wis.	May 30-June	1
Paterson, N. J. (Afternoon)	8	
Rutherford, N. J. (Evening)	8	
Jackson, Mich.	14, 15	

H. L. YOUNG

Lake, Ariel, Pa.	June	8
Brooklyn, N. Y.	29	

C. W. ZAHNOW

Cincinnati, Ohio	June	1
Saginaw, Mich.	8	
Flint, Mich.	12	
Toledo, Ohio	13	
Piqua, Ohio	14, 15	
Richmond, Ind.	16	
Muncie, Ind.	17	
Indianapolis, Ind.	18	
Urbana, Ill.	19	
Mattoon, Ill.	20	
St. Louis, Mo.	22	
Kansas City, Mo.	23, 25	
St. Joseph, Mo.	24	
Topeka, Kans.	26	
Salt Lake City, Utah	28, 29	
Ogden, Utah	30	
Los Angeles, Calif.	July	4-6

BRITISH APPOINTMENTS

E. ALLBON			
Kettering	July	20	
J. HUMPHREY			
Portsmouth	June	22	
FRED'K LINTER			
Peterborough	June	29	
Leigh, Lancs.	July	6	
J. H. MURRAY			
Lincoln	June	8	
Pontypool	June	22	
W. E. PAMPLING			
Oxford	June	15	
Heswall Hills	June	29	

The following appointments have been arranged by the Aldersbrook Ecclesia. (Secretary: Mr. W. R. Chandler, 29, Woodlands Avenue, Wanstead, London E. 11)

E. ALLBON			
Maidstone, Kent	July	13	
H. R. KIPPS			
Oxford, Oxfordshire	July	13	
A. W. PARKER			
Portsmouth, Hants.	July	20	

CONVENTIONS

SAGINAW, MICH., June 8—311 N. Jefferson Street.

PIQUA, OHIO, June 14, 15—Y. W. C. A., 418 N. Wayne Street. There will be a Saturday night meeting at the home of Mrs. Peddemors, 222 Walker Street. The Piqua brethren will be glad to entertain overnight any friends who can meet with them at that time. A baptismal service is planned, and any desiring to symbolize their consecration, will please notify the secretary, Mr. W. J. Molhoek, R. F. D. 2, Piqua, Ohio.

JACKSON, MICH., June 15. All day gathering in Odd Fellows Hall, 414 South Mechanic St. Opens at 9:30 A. M.

MINNEAPOLIS, MINN., June 15—Normandy Room, Normandy Hotel, Fourth Avenue at Eighth Street.

TACOMA WASH., June 15—Normanna Hall, South 15th and K Streets.

BROOKLYN, N. Y., June 29—Fifth Sunday convention will be held in the Masonic Temple, corner of Clermont and Lafayette Avenues. Services begin at 10:00 A. M. Take Eighth Avenue GG subway train at Hoyt-Schermerhorn for Clinton-Washington Station; or on all other subways get off at Atlantic Avenue.

CHICAGO, ILL., June 29—Central Masonic Temple, 910 N. LaSalle Street.

WEATHERFORD, TEX., June 29—Fifth Sunday gathering in Zion Hill School-house, near Weatherford.

DETROIT, MICH., July 4-6—Convention opens Friday at ten o'clock in the Downtown Y. W. C. A., Witherell at Montcalm. An immersion service is being arranged, and any desiring to symbolize their consecration, should notify the secretary as early as possible. As many of the visiting friends as possible will be accommodated in the homes of the brethren. Those desiring hotel accommodations will find the hotels conveniently located near the hall. For details, write the secretary, Mr. Ray J. Krupa, 8191 Wisner, Detroit, Mich.

LOS ANGELES, CALIF., July 4-6—Twelfth Annual Convention, to be held in the Unitarian Community Centre. All inquiries should be addressed to Mr. Irving C. Foss, 350 Elmwood Drive, Pasadena, Calif.

OAKLAND, CALIF., July 11-13—For details, write the secretary, Mr. Clifford R. Miles, 4132 Gilbert St., Oakland, Calif.

ILFORD, ESSEX, ENG., August 2-4—The Aldersbrook Ecclesia is holding its usual convention. An opportunity for baptism has been arranged. A warm invitation is extended to all. For further details please apply to the secretary: Mr. W. R. Chandler, 29, Woodlands Avenue, Wanstead, London, E. 11.

GENERAL CONVENTION; Brooklyn, N. Y., August 6-10—See inside front cover.

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That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—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; 2 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