



FORTHCOMING GENERAL CONVENTIONS

THE END OF THE WORLD

IF GOD BE FOR US

SPEAKERS' APPOINTMENTS

IT IS desired to make the listing of speakers' appointments a greater service to the friends generally, and for this reason we are undertaking to list the addresses where the lectures are to be given, as well as the hour of the meetings. It is not possible, of course, to furnish this information in every instance. We will be glad however, if the classes being served by visiting speakers will, if they so desire, forward the necessary information to us so that in future issues we can give a fuller listing of the time and place of meeting.

* * *

BROTHER A. W. ABRAHAMSEN
Los Angeles, Calif. (Convention*) July 1-4

BROTHER W. A. BAKER
Los Angeles, Calif., 1324 S. Figueroa St. June 11

BROTHER T. E. BARKER
Beverly, Mass. June 4
Feeding Hills, Mass. 10, 11
North Brookfield, Mass. 17, 18
Worcester, Mass. 25

BROTHER FRED BRIGHT
Chester, Pa. June 3
Pottstown, Pa. A. M. 4
Lancaster, Pa., Y. M. C. A., 3 P. M. 4
Brooklyn, N. Y. 25

BROTHER J. B. BROWN
Los Angeles, Calif. (Convention*) July 1-4

BROTHER N. CONSTANT
New London, Conn., Y. M. C. A., 3 P. M. June 4

BROTHER DAVID DINWOODIE
Brooklyn, N. Y., 109 Remsen St., 3 P. M. June 18

BROTHER EDWARD FAY
New Haven, Conn., 19 Elm St., 3 P. M. June 4
Baltimore, Md., 4 West Eager St., 3 P. M. 11
Chester, Pa. 17
Denton, Md. 3 P. M. 18
Wilmington, Del., 907 Tatnall St., 7:30 P. M. 18
Detroit, Mich. (Convention*) July 1-4

BROTHER EARL W. FOWLER
Los Angeles, Calif. (Convention*) July 1-4

BROTHER H. E. DEITRICH
Piqua, Ohio (Convention*) June 17 18

BROTHER E. H. HERRSCHER
Los Angeles, Calif. (Convention*) July 1-4

BROTHER W. J. HOLLISTER
Philadelphia, Pa., 18th & Arch Streets, 3 P. M., June 11
Norristown, Pa., Wildman's Hall, 8 P. M. 11

BROTHER G. S. KENDALL
Pittsburgh, Pa., 610 Arch St., N. S., 3 & 7:45 P. M., June 4
Detroit, Mich. (Convention*) July 1-4

BROTHER PETER KOLLIMAN
Reading, Pa., Stauffer's Hall, 3 P. M. June 4
Lehighton, Pa. (Convention*) 11
Philadelphia, Pa., Y. M. C. A., 18 & Arch Sts., 3 P. M., 25

BROTHER OSCAR MAGNUSON
Paterson, N. J., Y. M. C. A., Ward & Prince 3 P. M., June 4, 11
New Haven, Conn., 19 Elm Street, 11 A. M., 18
New London, Conn., Y. M. C. A., 3 P. M., 18
Baltimore, Md., 4 W. Eager St., 3 P. M., 25

BROTHER EDWARD MAURER
East Liverpool, Ohio June 11

BROTHER GEORGE R. MAYNARD
Hawthorne, Calif., 13110 Doty St., 7:45 P. M., June 18

BROTHER N. M. MOLENAAR
Santa Ana, Calif., 417 S. Bristol St., 10:30 A. M., June 18
Los Angeles, Calif. (Convention*) July 1-4

BROTHER A. L. MUIR
Miami, Fla. June 1, 2
Orlando, Fla. 3
Jacksonville, Fla. 4
Greensboro, N. C. 5
Richmond, Va. 6
Washington, D. C. 7
Brooklyn, N. Y., 109 Remsen St., 3 P. M. 11

Scranton, Pa. 18
Ithaca, N. Y. 25
Detroit, Mich. (Convention*) July 1-4

BROTHER R. E. NASH
Los Angeles, Calif. (Convention*) July 1-4

BROTHER W. E. OFFICER
New Haven, Conn., 19 Elm Street, June 11

BROTHER J. M. PATTERSON
Chicago, Ill. 4
St. Joseph, Mo. 7
Topeka, Kans. 8

BROTHER W. D. PHIFER
Lehighton, Pa. (Convention*) June 11

BROTHER G. R. POLLOCK
Los Angeles, Calif. (Convention*) July 1-4

BROTHER C. C. PEOPLES
Cincinnati, Ohio June 4
Piqua, Ohio (Convention*) 17, 18

BROTHER EDWIN PROCTER
Jackson, Mich., (Convention*) June 4
Kalamazoo, Mich. 5
Muskegon, Mich. 6
Grand Rapids, Mich. 7, 8
Flint, Mich. 9
Saginaw, Mich., Woman's Club House 311 N. Jefferson ... 11
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Wichita, Kans. 22
Denver, Colo. 24, 25
Salt Lake City, Utah 27, 28
Los Angeles, Calif. (Convention*) 1-4

BROTHER G. P. RIPPER
Mentone, Calif., 1352 Olivine, 2:30 P. M. June 11

BROTHER A. I. RITCHIE
Los Angeles, Calif. (Convention*) July 1-4
Los Angeles, Calif. (Convention*) July 1-4

BROTHER J. I. VAN HORNE
Duquesne, Pa. June 4

BROTHER E. WALTERS
Lehighton, Pa. (Convention*) June 11

BROTHER H. V. WARREN
Los Angeles, Calif. (Convention*) July 1-4

BROTHER GEORGE M. WILSON
Piqua, O. (Convention*) June 17, 18

BROTHER E. J. WOOD
Los Angeles, Calif. (Convention*) July 1-4

BROTHER W. N. WOODWORTH
Brooklyn, N. Y., 109 Remsen St., P. M. June 4
Lehighton, Pa. (Convention*) 11
Piqua, Ohio (Convention*) 18
Canton, Ill. 19
St. Joseph, Mo. 20
Neodesha, Kans. 21
Oklahoma City, Okla. 22
Denver, Colo. 24, 25
Salt Lake City, Utah 27, 28
Los Angeles, Calif. (Convention*) July 1-4

BROTHER ERNEST WYLAN
Piqua, Ohio (Convention*) June 17, 18

BROTHER C. W. ZAHNOW
Milwaukee, Wisc. 3, 4
Tomah, Wisc. 5, 6
Appleton & Oshkosh, Wisc. 7, 8
Stevens Point & Junction City 9-11
Colby, Wisc. 12, 13
Withee, Wisc. 14-16
St. Paul, Minn., 18
Winnipeg, Man. 25
Detroit, Mich. (Convention*) July 1-4

The DAWN

A Herald of Christ's Presence

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JUNE, 1939

One Dollar a Year

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NEXT MONTH

FRUITS OF THE CHRISTIAN LIFE

A necessary requisite of a fruit-bearing Christian life is that the will be fully surrendered to the doing of God's will; to the extent that the divine will becomes the rule of action in our life, true Christian fruit will be manifest. This article discusses these points in a helpful manner.

THE SECRET OF AN OVERCOMING LIFE

This article is based on the divine promise, "I have set Jehovah always before Me; He is at My right hand; therefore I shall not be moved." How important it is that we look to the Lord at all times for grace to help! We trust that this article will be an encouragement along this line.

THE PHILOSOPHY OF THE SIN-OFFERING

This article was promised for the present issue but has been crowded out by the unusual length of "Talking Things Over" occasioned by the news items relative to coming conventions.

"GOOD HOPES" REPORT

Due in this issue, but postponed to make room for convention news.

NEWS and VIEWS

THE INCREASE OF KNOWLEDGE

THE PROPHET DANIEL tells us that in the "time of the end, many shall run to and fro, and knowledge shall be increased." (Dan. 12:4.) This prophecy of conditions that would obtain in the earth during the closing scenes of the old order is having a remarkable fulfilment in the lifetime of the present generation. And despite wars and threats of wars, rapid strides of progress are being made even now along many lines. Just how much of permanent value in the new age many of the modern conveniences will prove to be, is somewhat of a question, but certainly the increase of knowledge and the running to and fro during the transition period from the old world to the new, have a very vital bearing on the development of events related thereto.

When the race is restored to perfection, and learns properly to harness all of nature's resources, electrical and otherwise, doubtless the "improvements" which we consider today as being so wonderful will, by comparison, seem very crude. And it is quite possible, also, that mankind will find that they are better off without some of the "blessings" we enjoy at the present time. Take the electric light, for example—that wonderful modern invention that has virtually turned night into day—will it be of so great importance when the people return to a normal way of living? Is there any great advantage in turning night into day? Looking at the matter from this standpoint, has not the electric light largely contributed to the nervousness and irritability of the people that is increasingly manifested the world over today?

However, be that as it may, it is certainly interesting to note the strides that are being made in prying into the secrets of the electrical and magnetic powers that surround us, and in utilizing these powers for man's education and enjoyment—and alas, also, for his destruction. Notable along this line is the advancement that is now being made in the field of television. Television already has become a practical reality, and is being used in England to relay certain sports events, reproduce plays, etc., for the benefit of fifty thousand owners of television sets in private homes and in theatres. And it is now predicted in the British press that shortly television receiving sets will be available for domestic use

at prices as low as radio receiving sets.

But, like many another invention, television is causing more or less consternation in circles that are bound to be affected by it along business lines; at least, so says Clifford Davis, writing in the *Daily Sketch*, of England. According to Mr. Davis, "The men who run the entertainment industry are worried. They have realized that television may become a menace to their business. They cannot make up their minds whether television will help them or hurt them."

It seems, according to Mr. Davis, that some news theatres in England are already equipped to show televised news. Theatres not so equipped are losing business to those that are. Take the case of an important sports event, for example. These events are recorded on films for later showing in the news theatres, but when they are shown, many stay away, offering the explanation that they have already seen it by television in the theatre around the corner. As the industry grows, however, these difficulties no doubt will be ironed out.

The British Broadcasting Company, known as the B. B. C., is largely responsible for the development of television in Great Britain. The B. B. C. is government owned and controlled. Perhaps one reason why the practical use of television is further advanced in the British Isles than in the United States, is because of the smaller area to be reached by its wave bands. Television, as yet, is quite limited as to distance, which has been a handicap to its practical utility in America. It is different in Great Britain, where the nation's population of nearly fifty millions will shortly be brought within easy reach of properly placed broadcasting stations now being planned by the B. B. C. Thirty to forty miles is about the limit of distance successfully covered by television wave bands.

In time, the present limitations of television will be overcome, making its usefulness as general as that of the radio. It has been less than twenty years since the public in general have been enjoying the radio; or wireless, as it is called in Great Britain. To start with, it, also, was very limited in scope; but today, it has overcome these limitations and is one of the outstanding industries of the world. It has made the earth seem very small, and distances between continents very

short. To be able to sit in one's own home and have described the important news events of the world, direct from the scene of action; and to hear the kings, the rulers, the dictators, and other world characters in the political, national and religious spheres of influence, deliver their history-making speeches, is something our grandparents would have thought impossible a half century ago. And now, apparently, it won't be long before the people in general will be able to sit in their homes and see what is going on thousands of miles away, as well as hear it.

But, on the other hand, many of the wonderful inventions brought forth during this time of the end, are helping to make possible the wholesale slaughter of the people. These possibilities have filled the world with fear. The world has been made smaller, and its nations brought together, but thus far it is not for peace, but for war. It is marvelous to think that we can hear the voices of earth's rulers right in our own homes, but we listen with a certain sense of horror when we realize that so many of them are using modern methods of communication for inciting the people to hatred of, and acts of ill will against their fellows.

Without modern inventions, the dictatorships of Europe could not have brought about conditions as we see them in the world today—conditions that are all the while becoming more acute and baffling. Earlier in the year there was quoted in these columns a statement from *Cavalcade*, a British news magazine, to the effect that the newspapers of the world had become catalogues of calamity; and despite the wishes of the people generally to the contrary, the calamitous events of the world are taking up an ever-increasing portion of news reports which reach us by radio, newspapers, and otherwise, each day. Apparently, therefore, there is real significance in the fact that the prophecy of Daniel so closely associates the increase of knowledge with a "time of trouble such as never was since there was a nation."—Dan. 12:1-4.

From the standpoint of the prophecies we, of course, know that the outcome of all this confusion and trouble is to be glorious. We know that the "time of trouble" presages the establishment of Messiah's Kingdom, and in this every true Christian should rejoice. But even a Christian finds it difficult to discover anything in the daily news events of the world except calamity. One of our readers intimated that he didn't like to read "News and Views" because so much is said along "blood and thunder" lines. Well, how can it be otherwise when one is reporting and discussing the affairs of a world that has gone mad!

And right here we have a confession to make!

We started out with the idea of keeping this article free from "blood and thunder," but you can see what has happened. Even that which should be good news has turned sour as we think of the selfish misuse that is being made of all the wonderful inventions of our day. Picking up a late April edition of *Cavalcade*, sent to us by a friend in England, we noticed the headline: "*Way to Peace and Prosperity.*" Ah, we thought, here at last is something cheerful and hopeful.

But alas, looking a little closer, this explanation appeared: "*An immediate measure of compulsory military service is the way to peace and prosperity.*" And then we remembered that the British Government had felt it necessary to break its pledge never to resort to the draft in peace time, hence that now conscription is the order of the day in Great Britain. Well, we can't blame *Cavalcade* for attempting to remove some of the calamity from its catalog of news, even if it is done by resorting to such obvious contradiction of ideas as suggested by the statement that conscription of the youth of a nation for military service is the way to peace and prosperity. Perhaps it is, but we are inclined to think that this is just another way of saying, "Peace, peace, when there is no peace." And when they say such things as "peace and safety," then, according to Paul, in his description of events during the "day of the Lord," "sudden destruction shall come upon them, as travail upon a woman with child"—which implies more calamity.

But Mr. Chamberlain comes nearer to the reality of things in his explanation of why the government had broken its pledge not to introduce conscription during peace times, by saying that the present is *not* a time of peace. How true, indeed! Yet, the Prime Minister, returning from Munich last September, proudly displayed a "scrap of paper" bearing his own and Herr Hitler's signature, and announced that peace had been saved for our time. Apparently this was another announcement of "Peace, Peace, when there is no peace," based upon that proverbial wish which, so often, is father to the thought.

Viewing the world situation as a whole, we believe we are safe in saying that never before has there been a time when all nations and peoples looked into the future with so much fear and uncertainty. Jesus said it would be this way, and as followers of His we should rejoice—not in the trouble—but in the fact that the divine remedy for the trouble is so soon to be applied. Sometimes the worldly wise try to console themselves in the thought that most of the trouble in the world is merely "newspaper talk." But people and nations don't take such drastic steps as are

frequently taken today simply because of dame rumor's pessimistic stories.

Take for instance the shipment of gold from Europe to America. On April the 27th the Cunard-White Star liner Antonia, sailed from Liverpool to New York, without passengers, the sole purpose of the voyage being to transport gold, the value of which was more than twelve million dollars. A British newspaper, the *Daily Express*, explained that, "Some of this gold belongs to the national reserves of small European countries. The rest... belongs to Great Britain. It is being shipped to the Federal Reserve Bank in New York for safety in case of national emergency."

The White Star liner Laconia sailed a little later with more than twenty million dollars worth of gold locked in her bullion room. And these are but two of many shipments of gold being transported to America during these hectic days. Perhaps no other single item of news reflects better the chaotic state of world affairs than does this one. It reveals that irrespective of the manner in which the governments are endeavoring to camouflage their war-like moves with such expressions as "peace fronts," "security pacts," etc., they realize the dangers that confront the world, and are preparing for the inevitable as best they can.

To get a bird's eye view, as it were, of developments in the world since peace was saved last September, let us note that since then, Czechoslovakia has fallen; Memel and Albania have yielded to aggression; a definite military alliance has been formed between Germany and Italy—despite drastic efforts on the part of England to weaken the Rome-Berlin axis; Great Britain has formed pacts with Turkey, Greece and Poland, and at this writing is doing her best to join up with Red Russia to further strengthen the "peace front;" conscription has been introduced in Great Britain; British taxes have been raised to meet increasing military needs; the Archbishop of Canterbury has appealed to the new Pope to lead the church in a drive for peace, which the Pope did not do. Later the Pope did make some such move, but apparently because he ignored Russia, the other nations wouldn't do anything about it; Britain has failed to settle satisfactorily for either party the Jewish-Arab controversy in Palestine, and, in fact, has left the Jews virtually to their own resources against a three-fourth majority of Arabs that are against them.

These are samples of some of the major developments that have taken place in a few short months on the chessboard of a chaotic, dying world. And, without doubt, one of the potent influences back of and stirring up the trouble is

the great increase of knowledge that was due in the end of the age. This increase of knowledge is referred to by Jesus as the bright-shining of His *parousia*, or presence. The bright-shining is reflected, not only in the way of increased knowledge along the line of invention, but also in the exposure of hypocrisy, sham, superstition, age-old and musty traditions of church and government, etc.

The old-world governments and customs are being overturned because the revolutionists no longer believe in the superstitions, political and religious, upon which they were founded, and by which they were maintained. Modern ways of doing things, made possible by the increase of knowledge along inventive lines, enable those with revolutionary aspirations to accomplish their ends. Thus it is that knowledge—the bright shining of His presence—in its first effects upon the world, has produced chaos—a chaos that will ultimately result in the complete overthrow of the powers that be.

While the first manifestations of the bright-shining of the Master's second presence is as noted foregoing, the increase of knowledge is not limited to this. Additionally, it is even now manifested in connection with the Lord's consecrated people, by enabling them to understand the significance of the times in which we live. Indeed, the whole plan of God has become to a large extent, in the light of the new day, an open book. "Meat in due season" has been served to the household of faith for more than half a century, and in the light of this glorious truth we can read the signs of the times and look forward with joy to the outcome of present world events.

Following the great "time of trouble" which is the first effect upon the world of the bright-shining of the Master's presence, will come that further and blessed increase of knowledge which will fill the whole earth with the "knowledge of the glory of God." Yes, the enlightening and healing rays of the Sun of Righteousness will be diffused throughout the whole earth to restore and give life to all who will then yield obedience to the laws of the new Kingdom. Meanwhile, let us rejoice that the "Day Star" has already arisen in our hearts, and let us walk faithfully in the pathway revealed by the light of His presence.

TABERNACLE SHADOWS

This is an exact reproduction of the original, with Berean Questions bound under the same cover. 25 cents each.

THE DAWN, 136 Fulton Street, BROOKLYN, N. Y.

THE EVERLASTING GOSPEL

15 ¶ And the angel of the Lord called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies:

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Gen. 22:15-18 Gal. 3:8

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:20, 21.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Lu. 2:10

20 For ye are all the children of God by faith in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gal. 3:26, 29

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

10 For he looked for a city which hath foundations, whose builder and maker is God.

Heb. 11:8, 10

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Rev. 21:2-5.

THE END OF THE WORLD

JESUS explained to His disciples that at the end of the age there would be a time of great distress upon the nations, causing the people to look forward with fear to the things coming upon the earth. This and similar prophecies of the Bible, have, in each generation, exercised a certain amount of influence in moulding the outlook of men and women in the churches, and, to some extent, outside of the churches. Consequently, the occurrence of unusual circumstances such as wars, revolutions, earthquakes, etc., have caused the question to be raised as to whether or not the "end of the world is near."

But, due to the traditional misconceptions of what the end of the world implies, few care to give it the serious consideration it deserves; most folks being inclined to dismiss the matter from their minds with the wish, expressed or implied, "I hope it doesn't come in my day." And this wish is often father to the thought that no matter what the signs of the times may indicate, the end of the world is yet thousands, and probably millions of years in the future. And who can blame them?

It is because of this general, but unpopular misconception of the subject as a whole, that in this discussion we wish, first of all, to call attention to the fact that the "end of the world" that is prophesied in the Bible does not involve the destruction of this literal planet upon which we live. So far as the earth itself is concerned the Scriptures assure us that it "abideth forever."—Ecc. 1:4.

God tells us that His object in creating the earth was that it might be a home for man—"Thus saith the Lord that created the heavens; God himself that formed the earth and made it;... He created it not in vain, He formed it to be inhabited." (Isa. 45:18.) We submit, that if the earth is one day to be destroyed by a literal fire, its creation has been largely in vain, for as yet only portions of it have been inhabited, and those by a dying race.

Psalms 78:69 declares that the Lord has established the earth forever. And Jesus, in His sermon on the Mount, assures us that the earth is to be the inheritance of the meek—a poor sort of an inheritance, we suggest, if it is to be literally destroyed at the end of the age. From these few sample statements of the Scriptures, we can see that it is plainly the purpose of the Creator that the planet earth is to continue everlastingly.

Surely, the divine plan for human redemption and salvation would utterly fail of its purpose if the earth is to be literally destroyed, because this plan calls for the restoration of the lost paradise, and the resurrection of the human family to live in that earthly paradise. When our first parents were created they were provided with a sample garden spot "eastward in Eden" as their home. They were told to multiply and fill the earth and to subdue it. This clearly implies that the Creator's purpose for them was the extension of the borders of Eden, as family needs required, until the whole earth became one gorgeous paradise, filled with a perfect and happy human family, knowing nothing of

sin, sickness, pain and death; nor any of the thousand and one things that now afflict a weary and dying race.

The fact that our first parents transgressed the divine law and brought upon themselves the penalty of death and expulsion from Eden, does not mean that God's purpose to have this earth a world-wide paradise filled with a perfect race, has failed; for He has provided redemption through Christ, and an opportunity for restoration to life. "For as in Adam all die," says St. Paul, "even so in Christ shall all be made alive." (1 Cor. 15:22.) "But every man in his own order," continues the apostle, "Christ the firstfruits; afterward they that are [become] Christ's at His coming [during His presence]." 1 Cor. 15:23.

"Christ, the Firstfruits"

The expression "Christ, the firstfruits," refers to the body members of Christ, as clearly shown in 1 Corinthians 12:13, 14, 27. These body members of the Christ are Scripturally described as "joint heirs" in His thousand-year Kingdom. They are to be "kings and priests" with Him. They are redeemed by the blood of Christ, from among every kindred and nation and tongue. They follow in Jesus' path of self-sacrifice. They die with Him that they may live with Him. They suffer with Him that they may reign with Him. (Rev. 5:10.) These are the first fruits of the redemptive program.

But these body members of the Christ are not to be the only fruits of the atoning blood. "Afterward," during His presence (the Greek word *parousia*, meaning presence, is used in this text), all mankind

will have an opportunity for life. While the church of Christ will share His spiritual reward, those who become Christ's during the thousand years of His Kingdom, are to have earthly life restored to them. This is shown in 1 Corinthians 15:24, 25, where we are assured that the reign of Christ will continue until He shall have put down all rule and all authority and power upon the earth that opposes God, and that finally death itself is to be destroyed.

It is on the earth that rebellion has taken place against the divine will, and where death has resulted from that rebellion. Hence, it is on the earth that insubordination to the divine will is to be put down, and where death, the result of sin, is to be destroyed. While those who are to share in this glorious Kingdom work with Christ are redeemed "from" all the kindreds of the earth, yet their reign, together with the Master, is to be upon the earth, and for the purpose of re-establishing the divine will.—See Rev. 5:9, 10.

The spiritual reward of the church, and the restoration of mankind in general to earthly life, is explained by St. Paul to mean that some will have celestial bodies, while others will have terrestrial bodies. The apostle also explains that it will be following the exaltation of the church to immortality with Christ, that God's promises relative to the destruction of death will be fulfilled. See 1 Corinthians 15:39-42 53-55; Hos. 13:14.

The so-called orthodox teaching is that all who are saved must become members of the church of Christ and consequently are to have a heavenly inheritance. This unscriptural viewpoint helped to prepare the way for the idea that when Christ returned the earth would be literally destroyed by fire. For, if all the saveable of earth's millions were to be taken to heaven, there would seem to be no further need for the earth. It was a case of one misconception leading to another.

But when we see that the selection of the body members of the Christ is but a preparatory step in the redemptive program, we have quite a different picture before our minds. It means that the second coming of Christ, and the thousand

years of His reign, is in order to complete the great objective of the divine plan to restore the willing and obedient of mankind to life upon the earth. The Apostle Peter makes this point very emphatic when, in Acts 3:19-23, he tells us that the second coming of Christ is for the very purpose of ushering in "times of restitution [restoration] of all things." And to make it more emphatic he declares that this glorious hope was set forth "by the mouth of all His holy prophets since the world began."

We submit, therefore, that if, as the Scriptures so clearly show, it is the divine purpose to restore the human race to life upon the earth, where all who then obey the laws of the Messianic Kingdom will live forever, it means that the literal earth is never to be destroyed. This, backed up by the positive declarations of the Bible, already noted, that "the earth abideth forever," and that God "created not the earth in vain," etc., should give us confidence in coming to the Scriptures to learn what they really do mean when they discuss the "end of the world." Indeed, when viewed in the light of God's Word, the end of the world," instead of being something we should not wish to see come in our day, is to be such a great blessing to mankind in general, that we will want to go down on our knees and pray for its speedy coming.

"Earth" Not Always Literal

The Apostle Paul, in 2 Timothy 2:15, admonishes us to "rightly divide the word of truth." One of the ways to do this is to note when the language of the Bible is used in a pictorial way, or symbolic manner, and when it is not. We all know that such literal things as sheep and goats are used symbolically in the Bible; yet in many places the Bible also speaks of literal sheep and literal goats. The same principle is true with respect to the Scriptural use of the word earth.

When we read that "the earth abideth forever," it is evident that the literal earth is meant; but when, in Jeremiah 22:29, we read, "Oh earth, earth, earth, hear the words of the Lord," we at once conclude that here the word "earth" is used

symbolically to denote the people living upon it. Certainly the literal earth cannot hear the words of the Lord, but the people can.

In Daniel 7:7, 19, 23, we are told of a "dreadful and terrible beast" that devours the whole earth. Surely this is not the literal earth, even as the beast that does the devouring is not literal. Daniel, in this chapter, tells us of four beasts, and explains that they are four kingdoms. After all, this is a use of language with which we are all acquainted. Beasts symbolize kingdoms in many parts of the earth, even today. There is the Russian bear, the British lion, the Chinese dragon, etc.

And to say that a beast of this sort devours the earth, simply means that as a powerful governmental organization it controls the people of the earth, and appropriates their resources to its own selfish use. We might with equal propriety now say that the Central European dictators are seeking to control the earth, but we wouldn't mean that they were trying to change the course of the planet earth as it spins through space. Similarly, as we shall shortly see, it is not the literal planet that is under discussion in the prophecies pertaining to the end of the world.

The Worlds of the Bible

The term world, as used in the Bible, seldom refers to the planet earth. In the New Testament "world" in the main is a translation either of the Greek word *kosmos*, meaning order, or arrangement; or of the Greek word *aion* meaning a period of time, an age. And even where the word *kosmos* is used it doesn't always refer to exactly the same thing. John 3:16 reads, "For God so loved the world [*kosmos*], that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In 1 John 2:15 we read, "Love not the world, [*kosmos*], neither the things that are in the world." Surely God would wish us to love that which He loves, so it is manifest that the *kosmos* of John 3:16, is not the *kosmos* of 1 John 2:15. It seems plain that the former applies to the people of the earth, while the latter has reference to the sinful, selfish

arrangements and associations of the people.

Jesus, in John's gospel, chapters 14 and 15, has a great deal to say about the world, or kosmos, which Christians are not to love. He tells us, for example, that Satan is its prince. He explains that Christians must be expected to be hated by it, even as the Master Himself was hated by it. He also explains that He had called His disciples out of this evil kosmos, hence that they were to remain separate from its entanglements. Now no one in reading these wonderful chapters has ever supposed that Jesus was discussing the literal planet earth. Why then should we suppose that when the prophecies describe the ending of this same kosmos, or world, of which Satan is the prince, it means the destruction of the literal earth?

When the disciples asked Jesus the question, "What shall be the signs of Thy coming [parousia, meaning presence], and the end of the world?" they used the Greek word *aion*, which means "age." In answering this question Jesus presented a number of signs which would denote the ending of the age, and the beginning of a new age; but the scenes and circumstances of both ages are centered upon the literal planet earth, and the transfer from the old to the new age in no way implies its destruction, either by fire or otherwise.

Symbolic Fire

Just as the Bible uses the terms earth and world symbolically, so also does it use the words fire, fiery, burning, etc. Note, for example, St. Peter's words, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (1 Pet. 4:12.) We have never heard of any Christians becoming confused with this symbolic statement, thinking it to refer to literal fire. No, it clearly is descriptive of trying experiences through which all Christians must pass, and by which the dross of their Christian character is burned away. But the righteous themselves are not destroyed by these fiery trials, as evidenced by the word of the prophet, when he says: "Who among us shall dwell with the devouring

fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood, and shutteth his eyes from evil." (Isa. 33:14, 15.) Here, as in Peter's epistle, the fire and the burnings are symbolic of the trials through which the righteous successfully pass, and are in no sense of the word to be understood literally.

St. Paul also uses the term fire in connection with the experiences of the Christian. He admonishes us not only to have a true foundation for our faith and works, which is Christ Jesus, but also to take heed how we build upon that foundation. Some, he says, build with "gold, silver and precious stones," while others build with "wood, hay and stubble." Paul explains that the kind of material we use in our building will be revealed by "fire." If it be "wood, hay and stubble," the fire will destroy it; if it be "gold, silver and precious stones," the fire will not harm it.—1 Cor. 3:11-15.

Another enlightening Biblical use of the symbolism of fire is that of Isaiah 47:14. This text is part of a prophecy of the destructive trouble that was to come upon Babylon. The trouble is likened to fire that shall consume; but that it is not literal fire is revealed in the fact that part of the trouble—the symbolic fire—will be the lack of fire by which to keep warm. In short, there will be so much symbolic fire that there will be at times, a lack of literal fire. We quote the passage: "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it."

Now, with the clearly established fact in mind that the various terms used in the Bible which were thought to teach the literal destruction of the earth are often used symbolically, let us examine 1 Peter, chapter 3, a prophecy in which they are all employed to describe events relating to the end of the age, and see what we find. That this prophecy applies to a

time subsequent to the second coming of Christ is seen from the apostle's reference in verses 3, 4 to the "last days."

In reading the chapter through, one of the first points of interest to note is, that in giving us an illustration to explain events at the end of the age, the apostle tells us that a "world" came to an end at the time of the flood. We quote, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

Now it was not the literal earth that perished at the time of the flood, for, when the waters had subsided, the ark landed on Mt. Ararat, and there it was right back on the same old planet. But a world, or kosmos, ended, according to Peter. That is, the arrangement of things among men, their methods of government, the civilization of that period, ended; and a new world was started, of which Noah and his family were the nucleus.

Then Peter goes on to explain that just as the symbolic heavens and earth that were before the flood, making up the kosmos of that period, came to an end, even so shall the "heavens and the earth, which are now," come to an end. But as the literal heavens and the literal earth did not perish at the time of the flood, we are not to suppose that this prophecy has reference to the destruction of the literal heavens and earth at the second coming of Christ. Indeed such a conclusion would seem absurd, especially when we consider that the heavens as well as the earth are included in the picture of destruction; which, if interpreted literally, would involve the destruction of the whole universe.

In using the terms earth and heaven to describe the kosmos, or arrangement of things that are destroyed at the end of the age, the apostle is merely illustrating the earthly and spiritual phases of this "present evil world." (Gal. 1:4.) And this symbolism is a very fitting one. God uses sheep to illustrate His people, because certain characteristics of sheep are similar to

traits of character possessed by those who faithfully serve Him. Likewise, the relationship existing between the literal earth and the heavenly bodies, aptly illustrates certain fundamental characteristic of the present kosmos, or world.

Atmospheric conditions, the tides, seasons, days, nights, heat and cold, etc., here on the earth, are in direct relationship with the movements of the sun, moon and stars. So earth's society, the present kosmos, or world, has its earth and heavens, with a similar relationship existing between the two. In other prophecies the symbolic heavens are described more in detail, and are shown to contain a sun, moon, stars and clouds, etc. And as the conditions develop which destroy the kosmos, the sun is said to become darkened, and the stars withdraw their shining. See Joel 2:1, 2, 10; Luke 21:25, 26; Matt. 24:29.

Elements to Melt

The Apostle Peter, instead of mentioning in detail the sun, moon stars, seas and waves, that combine to form the present symbolic heavens and earth, speaks of all these as the "elements thereof" which are to "melt with fervent heat." The one word much used today which seems best to describe what the Bible speaks of as the present kosmos, is civilization. What men call civilization is made up of many elements; national economic, financial, and religious. The religious, or professed spiritual elements of the present kosmos are clearly a part of that which is represented by the "heavens," made up of the symbolic sun, moon and stars. Already, as can be clearly seen, and as Jesus stated would be the case, "the powers [or influence] of the heavens [over the remainder of the kosmos] are being shaken.—Luke 21:26, **Diaglott.**

And how fully in harmony with the present facts are the words of Jesus in which He indicates that one of the great causes of fear on the part of the people as they look forward to the things coming upon the earth, is the fact that the powers of the heavens are shaken. This fear is being expressed in many quarters today. Heretofore the influence of organized religion, both Catholic and Protestant, has been relied upon to aid materially in

holding the various elements of civilization intact to resist the ravages of war and revolution; but now this influence is waning the world over, and great is the consternation being caused thereby.

Referring to all these various elements of the symbolic heavens and earth, Peter says they "shall melt with fervent heat." The Greek word for elements here used by the apostle, is the same as employed by St. Paul, when, in Galatians 4:3, 9, he refers to the weak and beggarly "elements" of this "world." Paul was referring to the elements of society as it then existed, such as Judaism, heathenism, etc. And it is the elements of society today that Peter refers to and which he declares are to "melt with fervent heat." Viewed from this standpoint, who cannot see that the elements of this world are already "melting," disintegrating — losing their cohesion? Because of this the present kosmos is rapidly becoming chaotic.

The Prophet David refers to this removal of the earth, saying that the "mountains" shall be carried into the midst of the sea. (Psa. 46: 2, 3.) In the 6th verse of this Psalm, David tells us that the "Kingdoms" are moved; and that as a result of the Lord uttering His voice, the earth melts. But that this is not the literal earth that melts is clearly revealed in a succeeding verse of the same prophecy where we are told that ultimately God's name is exalted in the earth—showing that the literal earth, although the scene of the destructive trouble, symbolically described, remains intact, and that God's name and Kingdom are victorious therein.

Wars to Cease

In this remarkable prophecy of Psalms 46, we are given an indication of some of the things that are to actually be destroyed during the ending of the present kosmos, or world. "Come," says the prophet, "behold the works of the Lord, what desolations He hath made in the earth." When we accept David's invitation, and through the words of his prophecy take a look at the desolations wrought by the Lord, we discover that among the things destroyed is the great war machine of earth—"He maketh wars to cease unto the ends of the earth; he

breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire."—Psa. 46:9.

The Prophet Isaiah's picture of the "last days" reveals the same happy result, namely, the final and complete disarmament of the nations, and a general rallying of all nations to the Kingdom of God, where they will learn the ways of peace, and will not learn war any more. Isa. 2:2-4.) And who can experience reactions other than of joy at the thought that the War-making elements of the present kosmos are to be destroyed?

Micah 4:4 states concerning the conditions of the new world, or kosmos, that then "Every man shall dwell under his vine and under his fig tree; and none shall make them afraid." This clearly implies the destruction of those present elements of society that have either made for or else failed to prevent, the present world-wide state of economic insecurity reflected in the many millions of unemployed, the poverty of other millions, and a constant fear on the part of almost all others that some day they too, may come to want. In other words, the present clashing of elements of capital and labor, finance and industry, of government and business, will be replaced by a divine system of laws, unselfishly administered for the general well-being and blessing of all.—"For the law shall go forth from Zion, and the word of the Lord from Jerusalem."—Micah 4: 1-4; Isa. 2:2-4.

New Heavens and New Earth

After Peter describes so graphically the passing away of the present kosmos—the "heavens and the earth which are now"—he then adds, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.) Yes, as Peter states, God had promised a "new heavens and a new earth." This promise is recorded in Isaiah 56: 17, 25. We suggest a careful reading of this entire promise, for in it will be found outlined a complete reorganization of human society—new world conditions, indeed.

"There shall be no more thence an infant of days," for example. What a change that will be! It means the destruction of the causes

of disease and death; which is exactly what we found the Apostle Paul to teach in 1 Corinthians 15: 25, 26, as noted earlier in this discussion. Even those who die when they reach the century mark, according to the prophet, will die because they continue to be sinners—they are “accursed” or sentenced to death. All others will continue to live and enjoy the works of their hands.

The arrangements in vogue in the present kosmos, by which houses and property are handed down from one generation to another because no one continues to live to enjoy them, will be no more: for then, “They shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat,” as they do in the present order of things.

Originally man was given dominion over the lower animals, and apparently they were all his friends, and friendly to each other. This dominion was lost with the fall of man, but will be restored in the “times of restitution,” so in that “new heavens and new earth,” “the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpents meat.” See also Isa. 11:6-9; and ch. 35. While this will doubtless be literally true in the new kosmos, yet it will also be true that all the warring, lion-like, and serpent-like elements of “this world” which have wrought so much human suffering, will be no more. Indeed, nothing “shall hurt nor destroy in all My holy mountain [Kingdom] saith the Lord.”—Isa. 65:25; 11:9.

This same “new heavens and new earth” as well as the new Jerusalem—the new Kingdom arrangements—that in symbol is associated with the new world, is again mentioned in Revelation 21:1-4. Here it is said that under that new arrangement “there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Perhaps the Lord knew how difficult it would be for us to grasp the reality of a promise like this,

so He caused John to record, “He that sat upon the throne said, Behold I make all things new, . . . Write, for these words are true and faithful.”—(Rev. 21:5.) The ultimate destruction of death is also promised in Isaiah 25:8; and in many other places in the Bible.

New Spiritual Rulers

Jesus declared that Satan is the prince of this present world, or kosmos. (John 14:30.) St. Paul refers to him as “the prince of the power of the air.” (Eph. 2:2.) Associated with him are “angels, principalities and powers,” visible and invisible. (Eph. 1:21; 6:11, 12.) Satan is a powerful spirit being, invisible to human eyes, but he exercises a great deal of his influence in the earth through human instrumentalities—usually that of false religious systems. From this standpoint, he is, in reality, the supreme head of the present “heavens and earth.”

But early in the beginning of the new world arrangement, Satan is to be bound, and Christ will become the new spiritual Ruler of men. Associated with Him, as we have already seen, will be His church. And then, as earthly representatives through which the power of the new King will operate, will be the ancient prophets and other worthies of the past, designated by the prophet as “princes in all the earth.” (Psa. 45:16.) Jesus referred to these, and explained that, in the Kingdom, people from all parts of the earth will recognize them as their proper leaders and instructors.—Luke 13:28, 29; Matt. 8:11.

Briefly, then, it will be through an arrangement of this kind that the governorship of the earth will, again, be in the hands of the Lord. Concerning it the prophet declares, “For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen [nations, R. V.]: God sitteth upon the throne of His holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields [protections] of the earth belong unto God: He is greatly exalted.”—Psa. 47:7-9.

Thus will the “new heavens and the new earth” begin to function. It is these two phases of the new Kingdom world that are mentioned in the prophecy of Isaiah 2:2-4, where it is said that the “law shall go forth of Zion [Christ and His glorified church], and the word of the Lord from Jerusalem [the ancient worthies with headquarters at Jerusalem].” And how wonderfully effective such a governmental arrangement will be!

The laws will be pure and just, and will promote love in the place of selfishness. The execution of the laws of the new Kingdom will be guaranteed by divine, miraculous power, so that their operation and application will be effective and complete. One of the prophetic indications of the manner in which the laws of the new Kingdom will be enforced upon all is, that the nation or nations failing to comply therewith will be deprived of rain—in other words, rain “sanctions” will then be divinely applied against the disobedient.

Fire of God's Jealousy

That we are already living in the “last days,” when the final and complete collapse of the present order may be expected soon, is again indicated by the prophecy of Zephaniah 3:8, 9. Here the earth is said to be devoured by the fire of God's jealousy. But immediately before this, and in preparation for it, the nations are said to be “gathered.” This is the same gathering of the nations as is described in Revelation 16:13-16, and also in Joel 3:2, 9-16. This gathering is said to be into a valley of decision, and the decision will be rendered against them by God, who, as Zephaniah declares, will “pour upon them His indignation, even all His fierce anger: for all the earth shall be devoured with the fire of My jealousy.”—Zeph. 3:8.

That this is not the literal earth which is thus to be devoured, even as it not the literal earth that is devoured by the beast of Daniel 7:23, is evident from the next verse, which assures us that then the Lord “will turn to the people a pure language [message], that they

may all call upon the name of the Lord to serve Him with one consent." (Zeph. 3:9.) The fire of God's jealousy is the expression of His righteous indignation against a kosmos, or world, that, through the centuries, has consistently rejected Him and opposed His laws of justice and mercy.

This prophecy is introduced by the words, "Wait ye upon Me, saith the Lord, until the day that I rise up to the prey." The implication is that many would be wondering what God has been doing throughout all the centuries of human suffering and distress, during which the poor and the needy have been the down-trodden victims of ruthless, relentless oppression and wanton neglect.

But the Creator has not forgotten the suffering world of mankind. Nineteen centuries ago He sent His Son to be the Redeemer of the race, that it might in turn be delivered from the curse of sin and death. This gift of His Son was, indeed, a wonderful token of the Father's mindfulness of man, as the apostle shows in Hebrews 2:5-9. And now, as evidenced in world conditions, He is "rising up to the prey" and expressing His wrath against the selfish institutions of man. His "voice" of authority is making itself felt, and already we can see the

melting of earth's elements taking place.

A very lucid illustration of how this works out is given us in Isaiah 34:1-3. Here also the voice of the Lord is referred to and His indignation is shown to be upon all the nations and upon their armies. The "melting" is here shown to be caused by the "blood" of the armies. The thought is that by means of the debt-staggering rearmament programs of the nations in this day of the Lord and by means also of the tremendous loss of life entailed in a gigantic conflict which must inevitably sooner or later come, the mountains, or kingdoms of the earth will be caused to melt, to break down into chaotic, revolutionary conditions, and finally anarchy.

The New World

Thus this present "evil world" (Gal. 1:4.) will come to an end, be destroyed by the fire of God's jealousy—a fire which is representative of destructive trouble upon all elements of human society. But we can rejoice in the hope of the new world—the "new heavens and the new earth wherein dwelleth righteousness." Then, when the spirit of God will operate through the Messianic Kingdom arrangements, "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for

ever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."—Isa. 32:15-18.

The pure message of truth will then be turned to the people through the Kingdom agencies which will cause the knowledge of the glory of God to fill the earth—as the waters cover the sea. "With righteousness" shall the new King "judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked."—Isa. 11:4-9.

Even those who previously have died, will be restored and given an opportunity to enjoy the blessings of that new world order. "All that are in the graves shall hear His voice and shall come forth." (John 5:28.) "The ransomed of the Lord [all mankind] shall return [from death], and come to Zion [the new spiritual rulers of the earth], with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10.

May we not, then, with enthusiasm, pray for the end of the world? And that is exactly what we do when we pray "Thy Kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10.

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The Christian Life

If God Be For Us

"What shall we then say to these things? If God be for us, who can be against us?"—Romans 8:31



O question that ever arises in the Christian life is more important to have settled in the affirmative than the one St. Paul raises in our text. For, as the apostle suggests, "IF God be for us, *who* can be against us?" To get the full force of the reassuring thought that God is for us, should strengthen us to endure whatever experiences divine wisdom may permit to come. It should keep us humble in our successes and in our joys, knowing that it is only because of His grace that we are privileged to be so happily blessed. Yes, beloved, if God is for us, nothing else can really matter except an endeavor to order all the affairs of our life with the view of remaining in divine favor and love.

God *IS* for us! This is one of the important lessons set forth in the book of Romans—the blessed assurance contained in "these things," as the apostle has outlined them in his masterful analysis of the manner in which divine grace operates on behalf of the consecrated child of God. This theme is introduced early in the epistle, where Paul explains that it is through the "gospel of Christ" that the "power of God" operates on behalf of the Christian, guaranteeing him salvation: "I am not ashamed of the gospel of Christ," says the apostle, "for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

If through whole-hearted belief in the gospel of Christ, the Christian is assured that the power of God is operating on his behalf, it certainly means that God is for him. There is no power, either of men or of devils, that can successfully stand against the power of God, for He is *Almighty*. Yes, it means that "Greater is He that is in you, than he that is in the world." (1 John 4:4.) What stability of purpose this thought should give to the Christian. How strengthening to realize that though surrounded on every hand by difficulties and perplexities; and also confronted with formidable obstacles of a sort which threaten to block our progress in the narrow way; threatened by enemies without and foes within; yet, it is our privilege, through faith in and cooperation with the gospel of Christ, to "dwell in the secret place of the Most High," and



thus to "abide under the shadow of the Almighty." Psa. 91:1.

Another of "these things" by which we know that God is for us is mentioned by the apostle in Romans 5:1, and there styled "justification." "Being justified by faith," he says, "we have peace with God, through our Lord Jesus Christ." To have peace with God certainly implies that God is for us. God is not for the unjustified, at least, not in the sense that He is for His children, to care for and to protect them in every time of need. True, God is for the whole world in the sense that He loved them, and sent His Son to redeem them; but not until, through faith, one accepts this gift of His grace, and takes up his cross to follow the Master, is he brought under the shadow of the divine wings and assured of victory through Christ.

Divine Approval

In chapter 5, verses 2-5, Paul explains further the manner in which divine grace operates to give assurance that God is for us. Here he points out that through Christ we "have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. (King James Version.) And not only so, but we triumph also in afflictions, knowing that affliction works out endurance; and endurance approval; and approval hope; and this hope is not put to shame, because the love of God is diffused in our hearts, through that Holy Spirit which has been given to us."—*Diaglott*.

Notice the orderly, progressive steps here outlined by St. Paul, by which, he says, we obtain God's "approval." Through Christ we enter into the high position of divine favor wherein we have a hope of the glory of God. This "glory" is undoubtedly that foretold by the prophets, when they testified concerning the sufferings of the Christ and "glory" that should follow. If we dwell in Christ, and Christ dwells in us, then we have this "hope of glory." (Col. 1:27.) But we can rejoice in this hope only upon the basis of

our willingness to share the foretold sufferings that were to precede the glory.

So Paul reminds us of the sufferings and of the great value they are to us in connection with our hope. These sufferings, or afflictions, he says, are working out endurance in our Christian character; and through endurance we obtain God's "approval." And then he adds that if we have God's approval, we do indeed have hope—a hope that maketh not ashamed—a hope in which we will never be disappointed—because by these progressive steps in divine grace, the love of God has been shed abroad in our hearts.

We could have no hope apart from the assurance of divine approval. And to say that we have divine approval is merely another way of stating that "God is for us." Here then is another of "these things," by which we may know of the depth of divine love as it operates in and through us to bring us to glory. And in passing, it is important to note that according to this passage God is not unconditionally for us. No, there is something for us to do about it. First, we must exercise faith, and upon the basis of faith we must "enter" into "this grace." Then we must triumph in the afflictions which divine wisdom permits to fall upon us for our testing. In short, we must comply with the conditions of the high calling, and demonstrate the depth of our consecration by enduring trial; doing this, we receive the assurance of God's approval—that He is for us.

No Condemnation

In chapter 8, verse 1, the apostle introduces another of "these things" by which we may know that God is for us. Here he tells us that for those who are in Christ Jesus there is "no condemnation"—by God, of course. In chapter 7 Paul points out how utterly futile were his efforts to gain divine approval under the Law. Not that there was anything wrong with the Law, but because there was too much wrong with him. But through Christ, a way had been found by which the sincere desire of the heart, expressed in terms of full consecration, and a resulting baptism into Christ, could be acceptable to God.

This blessed arrangement is comprehended in the "gospel of Christ," through which God deals with, and blesses the Christian during this age. Coming into Christ, through baptism into His body, our unwilling blemishes are covered by His blood, and we stand in full divine favor, with "no condemnation." Oh, blessed, happy thought! It means indeed, that God is for us. Yes, He is for us in spite of the fact that by nature we were part

of the fallen race, therefore sinners, and unworthy of His grace.

"Who," then, "shall lay anything to the charge of God's elect?" enquires the apostle. (Ch. 8:33.) And we might add, what matters it if others do lay charges against us? "It is God that [thus] justifieth; who is he that condemneth?" (Vss. 33, 34.) St. Paul doesn't answer his question as to who it is that condemneth, so we are left to fill this in as it suits our personal needs. Doubtlessly the inciter of all condemnation proceedings against the people of God, is Satan, the devil; and he seeks out many avenues or channels through which he endeavors to discourage us by injecting doubts into our minds as to whether or not God is assuredly for us.

In Christ Jesus

The prerequisite of "no condemnation," as stated in the 1st verse of Romans 8, is that of being "in Christ Jesus." Strange though it may seem, the great adversary seems able, temporarily at least, to cast doubts in the minds of some as to their standing in divine grace by insisting that they need to be in some man-made organization, as well as in Christ Jesus. So emphatically does the adversary set forth this false doctrine of accusation against the brethren, that it seems most difficult for some to exercise their liberty in Christ, and free themselves from channelistic entanglements which hamper true Christian study and endeavor. May our faith grasp the glorious thought that there is "no condemnation" to those who are "in Christ Jesus," and that being IN Christ, the Lord desires that we come OUT from earthly entanglements.

Realizing that Satan is always alert to find instruments which he can use to condemn and discourage the brethren, let us be watchful that we do not lend ourselves to be thus used of him.

In another place the apostle says, "Yea, I judge not mine own self." (1 Cor. 4:3.) From this we get the thought that not only should we, by faith, resist all efforts by the adversary to condemn and discourage us through outward agencies which he may use, but that, also, we must guard against discouragement arising from within. If we properly appraise our own abilities to live up to the high standards of righteousness given us in the Word, none will know better than ourselves how short we come of those standards. Yet, even in this we should not be discouraged. Satan will try to tell us that we are entirely too imperfect to make good in the narrow way. He will suggest that we may as well give up the race right now, as we are sure to lose out in the end.

anyway. But if doubts of this kind come into our minds, let us flee quickly to the promise, "It is God that justifieth; who is he that condemneth?" and then let us realize that we do not have the right even to condemn ourselves.

Christ Died and Christ Lives Again

Christ willingly died, the just for the unjust, in order that, through Him, we might have this standing of "no condemnation" before the Father. And He rose again for our justification. Now He is our Advocate with the Father, fully qualified to vouchsafe the full acceptance of every member of the body into full fellowship with God, as sons together with Himself.

The fact that God raised Jesus from the dead is a token of the divine acceptance of the Master's sacrifice; as illustrated by the fact that if the high priest, in the typical sacrifice, did not properly carry out the details of the offering, he would die as he passed under the second veil, hence would not arise on the other side. So we know that the sacrifice of Jesus was acceptable, because God did raise "Him from the dead, and set Him at His own right hand in the heavenlies." (Eph. 1:17-23.) Yes, God justifies, and at what great cost to Himself and to Jesus has He thus made it possible to be "for us."

Sometimes Satan tries to discourage us in the thought that God is not for us on the ground that we do not accomplish very much in the service of the Lord. The Scriptures make it plain that every consecrated child of God should be actively representing Him, and telling of His love; yet divine grace is not dependent upon how much we can do for the Lord—although we are expected to do with our might what our hands find to do. Talents of time, strength, ability, influence, money, etc., if faithfully used, determine the amount that one can accomplish in the divine service; but these do not determine the measure of divine grace that is vouchsafed to us in the blessed assurances of the Word that God, through Christ, is for us—"By grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast."—Eph. 2:8, 9.

No, we should not boast if we are privileged to actively serve the Lord in ways that redound to His glory; nor should we be discouraged, and think that God is not for us, if, in His divine wisdom, He sees fit to deny us the privilege of being at the forefront of the battle. And God does expect us to work. Indeed, we are a people purified unto Him in the expectation that we shall be "zealous of good works." (Titus 2:14.) These works are within, as we endeavor to "work out

our own salvation;" and they also include outward activities in line with the spiritual commission that has been given us to "preach glad tidings unto the meek," to "bind up the broken-hearted," to proclaim liberty to the captives," to "proclaim the acceptable year of the Lord," to explain the significance of the "day of vengeance," thereby comforting "all that mourn." Also, and especially now, "appoint unto them that mourn in Zion, . . . beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. 61:1-3.

Yes, all this is true, yet no matter how faithful we may be we cannot earn salvation by our good works. Our standing before the Lord is through grace alone; and because this is true, we constantly can be assured that He is for us irrespective of our opportunities and successes in His service. On the other hand, we should not presume upon divine grace. We are to show our faith and our appreciation by our works; and God, reading the intent of our hearts, and noting our determined struggle to show forth His praises, will cause His grace to continue abounding toward us.

The Sons of God

Another of "these things" by which we are assured of divine grace is that mentioned in verse 14, of Romans 8. Here we are told that "as many as are led by the Spirit of God, they are the sons of God." There can be no question as to whether or not God is for His sons. It is their privilege to come to Him at all times, as unto a parent, realizing that He hears, and knows and cares. However, this sonship assurance of divine care is not unconditional. Like the other provisions of heavenly grace, we must step within the circle of its influence if His spirit is to bear witness with our spirits that we are the children of God; and thus share in all the hope and the joy which that witness gives.

And what is that condition? It is plain—"As many as are led by the Spirit of God, they are the sons of God." And to be led of the spirit of God is a very practical, understandable thing. It does not depend upon feelings, or "hunches," or opinions, or wishes, either of our own or others. God, through His spirit, caused His will to be written in His Word—both in the Old Testament, and in the New. Through the medium of His spirit, the inspired Word becomes the meeting place between God's mind and ours. Through the Word He tells us the direction in which we are to go, and what we are to be and do. Every command of the Word, therefore, every expressed wish of our Heavenly Father, as we find it recorded by His Spirit-inspired writers, should be

looked upon by us as messages from Him, through His spirit. If we put ourselves wholly under the influence of these, then we are being led of the Spirit; if not, then we are going in some other direction, which will not win for us the divine approval.

And to make this matter doubly sure the apostle sets up, as it were, a sign-post on the narrow way, so that we know if we are actually walking in the right direction. We quote: "The Spirit [of God] itself beareth witness with our spirit, that we are the children of God. . . . if so be that we suffer with Him, that we may be also glorified together." (ch. 8:16, 17.) Ah yes, we have the spirit's witness, "If so be that we suffer with Him, that we may be also glorified together." Why should the apostle single out this particular point as being so fundamental to the Spirit's witness? Evidently it is because God, through His Spirit, has said so much about it.

St. Peter tells us that the "Spirit" [words, "of Christ" in A. V. not in ancient Mss.] which was in the prophets of old, "testified beforehand the sufferings of Christ, and the glory that should follow." (1 Pet. 1:11.) All of the Gospel age sons of God are to share in these foretold sufferings, even as they are all promised a share in the glory that shall follow. This means, then, that unless we are putting ourselves in a position, by our faithfulness to the Lord and to His truth, wherein we are sharing in these sufferings of the Christ, all that the Spirit testifieth on the matter has no application in our lives; hence that we lack this assurance of sonship.

But oh, the joy that comes into our hearts when we find that through the fullness of our consecration we are actually "filling up that which is behind of the afflictions of Christ." (Col. 1:24.) It is then that the Spirit says to us, You are in the narrow way; and as sons of God, divine power guarantees you the victory, and joint-heirship with the Master in the Kingdom—that Kingdom for which the whole creation waiteth and travaileth in pain together until now.—Rom. 8:18-22.

All Things

The apostle has explained for us that in Christ there is no condemnation; that through Him we have a standing of justification. He has made it clear, furthermore, that the fact of our suffering is not in itself an evidence of God's disfavor, but rather the contrary; for as followers of Jesus, we are called upon to suffer with Him. He has gladdened our hearts with the fact, that since God has justified us, no one can rightfully condemn us; and we have noted briefly how far-reaching are

the implications of this glorious truth. And now, in order to enlarge our vision as to how all-comprehensive is the divine care over those on behalf of whom God uses His power, and in whom He sheds abroad His love, the apostle exclaims, "And we know that *all things* work together for good to them that love God, to them who are called according to His purpose."—Rom. 8:28.

In reading these words we sense that, possibly, Paul was making sure that he did not leave out any point that might properly be mentioned in his discussion of the manner in which God is for us, and what that should mean in our Christian lives. As we said in the beginning, if God is for us, nothing else can really matter, for it means that every circumstance of life will come out for our best interests as new creatures in Christ Jesus. And that is what the apostle is telling us here in this well-known passage. If we "love God," and are called according to His purpose"—that purpose that is revealed in the "gospel of Christ" through which He deals with us—then "all things" are bound to work together for our good.

"All things" will not work together for our good according to the flesh. No, we can't expect that, for our flesh is on the altar to be sacrificed. But all things are working together for our good as new creatures; that is, because God is for us, He is causing all of our experiences to work toward our ultimate victory in the Kingdom, and to joint-heirship with Jesus the King. "What shall we then say to these things?" What CAN we say but to glorify our Father in heaven, whose love and mercy have made such a wonderful arrangement for us?

Who Shall Separate Us?

God's power and love, through the Gospel of Christ, has operated for our justification—a justification that defies condemnation, either by Satan, his agents, or by our own weaknesses. He has taken us into His family as sons, and cares for us as His children. We have Christ as our Advocate, and Elder Brother; and the Holy Spirit guides us. Yea, "all things" are working together for our good! No emergency can arise without the knowledge of Him who is for us, and who is abundantly able to care for us.

"Who," then, "shall separate us from the love of Christ? shall tribulation or distress or persecution, or famine, or nakedness, or peril, or sword?" Assuredly not, for by these things the "Spirit bears witness with our spirit that we are the children of God." These experiences, then, we will accept as representing the divine will for us, and in that divine will we will rejoice. We

will rejoice because, in His love, He has made it plain to us, through His spirit, that this is the path to glory, and that He will help us over all the rough places. ch. 8: 35.

Yes, the Spirit does testify that our experiences will be similar to those of the Master—"As it is written, For Thy sake are we killed all the day long; we are counted as sheep for the slaughter." (ch. 8: 36.) But even in "these things," Paul tells us (vs. 37), "we are more than conquerors through Him that loved us." Yes, God is for us in suffering, as well as in joy; and His strength will see us through if we continue to put our trust in Him. Nothing, then, can abridge the full and comprehensive assurance that God is for us.

"For I am persuaded," continues the apostle, "that neither death, nor life"—neither the trying experiences that come to us as we are dying with

the Master, nor the joys and privileges that are ours as we walk in "newness of life" with Him—"nor angels, nor principalities, nor powers"—the unholy angels and other unseen powers of darkness, who, by preaching other gospels seek to deceive—"nor things present, nor things to come"—as God is able to take care of the present, as well as the future—"nor height, nor depth"—either successes or failures, as viewed from the human standpoint—"nor any other creature"—because "all things" are overruled for our good—"shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—ch. 8: 38, 39.

Yes, beloved, God IS for us, and in the realization of this blessed fact, we can go forward in full assurance of faith, nothing doubting, for greater is He who is for us, than all they which be against us.

Our Reasonable Service

What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people.—Psalm 116:12-14.



VERY Christian who stops to consider the goodness of our Father on behalf of His children, is moved to ask the question, "What shall I render unto the Lord for all His benefits toward me?" Though the circumstances that go to make up our every day life may be wholly contrary to our desires, we, as new creatures, know that we are continually surrounded by the Father's love. "The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33: 27.

Let us briefly consider some of the blessings that belong to us as Christians, and considering them, resolve to faithfully show our appreciation to God. There is (1) Justification by faith. (2) Sonship and Joint-heirship with Christ. (3) The Holy Spirit. (4) The exceeding great and precious promises. (5) The knowledge of His providence in every affair of our life.

Justification By Faith

We know, even as the prophet has said, that no one can stand before God in his own righteousness. "We are all as an unclean thing, and all our righteousnesses are as filthy rags." (Isa. 64: 6.) We know that by the righteousness of Christ imputed to us, we have been washed and, in God's sight, are without spot. He sees us as perfect

because we are in Christ. So writes the apostle! "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.) Again: "There is therefore now *no condemnation* to them which are in Christ Jesus." (Rom. 8: 1.), "He brought me up also," the Psalmist declares, "out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God."—Psa. 40: 2, 3.

There is another Scripture that brings this assurance of divine grace to us in a most forceful way, saying "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so *great is His mercy toward them that fear Him.* As far as the east is from the west, so far hath He removed our transgressions from us." (Psa. 103: 10-12.) How high is the heaven above the earth? How far is the east from the west? Let us look at the isderial heavens to get some idea of these distances.

If we will look up into the heavens on some fine night, at the right time, we will see a very large star. It is of the first magnitude, and it looks so near we feel that if we were on a high mountain we might touch it. This star is Vega, in the constellation Lyra, and is eighteen light years away. Light travels at the rate of about 186,600 miles a second, and that light you see has been coming to this planet for eighteen years before reaching us. Just figure out how far away that is. Astronomically speaking, Vega is quite close to us. If we have access to a real good

telescope, we can see stars that are a thousand times farther away than is Vega. That is, the light that is coming into our eye, left that star twelve thousand years before Adam was created, and has just reached us, all the time traveling at the rate of 186,600 miles a second. Figure out that distance. Scientists tell us that the compass of the universe may be 500,000,000 light years, and even more. Why are we considering these things? In order that we may get the thought of how far God has removed our sins from us. What a powerful illustration this is of the Father's abundant grace toward us! Justification means just that.

While we are truly thankful to God for this wonderful favor, sometimes the remembrance of the terrible things that we have done come back to our mind, and it seems almost impossible that God could forgive us for them. But we are assured that "if we confess our sins, He is faithful and just to forgive us our sins, and to *cleanse us from all unrighteousness.*"—1 John 1:9.

This brings to mind the story of the boy who was rather wayward and often caused his parents sorrow. Often they had tried to show him how his actions hurt them, but without success. One night the father came home with a package under his arm, and the boy asked, "What have you there Daddy?" The father replied, "A present for you son," and handed the package to the boy. A look of surprise came to the boy's face when he opened the package, and he said, "I thought you said you had a present for me. Here is only a small board and some nails. What can I do with these? The board is not large enough for me to build anything with." The father replied, "I want you to take that board and those nails, and every time you do something that you know would displease your mother or me, I want you to drive a nail in the board."

The boy was conscientious, though wayward, and the nails went into the board very fast. This caused the lad to think, and soon fewer nails were being driven into the board. The father was watching the board all the while, and one day he said, "Son, I think you are learning the lesson that mother and I have been trying to teach you. Now, every time you do something that you feel would please mother or me, I want you to pull out a nail from that board."

The boy tried very hard to please his parents, with the result that one day he pulled out the last nail. When the father came home and saw all the nails were out of the board he was very happy, and going over to the boy he patted him on the shoulder, and said, "I am proud of you Son; doesn't that look good?" The little fellow cast his eyes down, and answered in a low voice,

"Yes, Daddy; but the nail marks are still there." Sometimes we may feel like that lad. We know that we are without condemnation, yet we feel the marks of past mistakes. Paul felt those marks when he said, "I am the least of the apostles, that am not meet to be called to be an apostle, because I persecuted the church of God."—1 Cor. 15:9.

Sonship and Joint-Heirship with Christ

Justification is merely the beginning of God's favors to us. God's purpose is to have a special company associated with His Son in the work of atonement in the next age. In advance of the world, He justifies this company by applying the merit of Jesus' blood on their behalf, in order that their justified human nature might be dedicated to His service. These He begets to a new nature, and they become His Sons. As sons He makes them sharers in all the glory of Jesus, as joint-heirs with Him in His Kingdom.—Rev. 2:26, 27; 3:21.

There are those who pride themselves on being of a certain family; but think of the honor of being a member of the family of God. This seems beyond human comprehension, but God's own Word assures us that it is so. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."—Rom. 8:16, 17.

It is generally the custom of wealthy men to make a will, disposing of their property to family and friends. To some, the man may leave \$1,000,000, to others \$100,000, and to others smaller amounts. These are all, heirs; but not joint-heirs. If they were joint-heirs they would all share alike. So God is not only making this company heirs, but joint-heirs, as well. They will share with Jesus in all the glory of the Father. They will possess the divine nature, even as God and Christ. They will be seated with Christ in His throne.—Rev. 3:21.

The High Calling

To the end that these may attain to this wonderful estate, God has made a special call in this Gospel age. In contrast to other calls that God has arranged for different ones of the human family, this is called the "high calling," or as one translation has it, "the *supreme call.*" Before Jesus left His disciples He said to them, "In My Father's house are many mansions.... I go to prepare a place for you." (John 14:2, 3.) That is, there was no place prepared for the overcomers of this gospel age when Jesus went to His Father. At the close of the judgment day Jesus will say

to the world of mankind who have gone all the way up the "highway of holiness," "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." But this is not the church's reward.—Matt. 25:34.

To obtain the high calling, one must be made a copy of Jesus; not a fleshly likeness—for that is impossible—but he must be a mental copy. He must have the "mind of Christ" and that means to be fully subordinate to the will of God at all times in every thing. (1 Cor. 2:16.) This is not an easy thing to do for the "flesh lusteth against the Spirit." (Gal. 5:17.) The one who is striving for this great calling would often feel discouraged, and fall a victim to the wiles of the adversary were there not a help which God supplies in these times of need, through His Holy Spirit.

So when the way becomes toilsome, the burden seems too heavy to bear, the difficulties almost insurmountable, the clouds hang heavy, and we feel as if we must give up, there comes to us the assurance that, the One who, is ever at our side will help us with our burden; and, in due time, will lift those clouds that seem so depressing. When we realize that there is no power greater than that of the Holy Spirit, we too, like Paul, can say, "I can do all things through Christ which strengtheneth me." (Phil 4:13.) When we try to overcome in our own strength, we fail; but when we realize our own weakness and come to Him for strength, He tells us, "My strength is made perfect in [your] weakness."—2 Cor. 12:9.

What a wonderful influence is this Holy Spirit that is ever near to assist us in our times of need. How encouraging to know that strengthening us in our weakness is Omnipotence!

Exceeding Great and Precious Promises

Peter speaks very highly of God's favors to us when he writes, "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."—2 Peter 1:3,4.

These precious promises are a blessed protection to the child of God. Nothing can ever get past them to hurt the Christian who uses them for his protection. A very good illustration is given to us in the tabernacle. The gold boards that were used to enclose the holy and most holy were, each one, fastened in two sockets of silver. Then the boards were fastened by five bars, the middle bar passing through all the boards on that side. (Ex. 26:15-29.) Nothing could pass through to harm those priests who were serving God in

the holy. So the Psalmist writes, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psa. 91:1.

In order to receive the protection of the holy the priest must pass under the first veil, or door of the tabernacle. There is no back door, no side door, nor can one climb over the top. Only by passing under that veil was entrance possible. That veil represented death to the carnal mind, and if we are to inherit these exceeding great and precious promises we must be of the same mind as was Jesus. These promises do not belong to fleshly minded people, but only to those who are called new creatures in Christ Jesus.

Just notice the change that comes to one who enters into this antitypical holy. Everything is changed! He comes under those white curtains. He is covered with the righteousness of Christ. He sees no more skins—nothing of the flesh—but gold and silver. Everything is new, as it is written, "old things are passed away; behold all things are become new."—2 Cor. 5:17.

There is never an experience in the life of a Christian but what there is a promise to meet it. If there is a season of fiery trials, or severe chastenings, he does not fear God is displeased with him, but rather rejoices; for he hears God telling him that in this way He is showing His love to His child. (Heb. 12:5, 6; Rom. 8:28.) So, by applying these promises to our life we are developing Christ-likeness in character, and being made ready for the divine nature.

A Very Present Help in Trouble

How encouraging it is to know that God is taking note of all things in our life, and is arranging circumstances that will not only be favorable to our eternal interests, but shall also show forth His praises. God does not temper our trials to please our flesh for He knows best what experiences we need. "Your Father knoweth that ye have need of these things." (Luke 12:30.) Think of that fiery furnace into which Shadrach, Meshach, and Abednego were cast. God could have spared these men from going into it, but instead, He protected them *while they were in it*.

All the people of Babylon had fallen on their faces before that great image to worship it, according to the decree of the king. But when Nebuchadnezzar said "I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God," every eye was turned to see these men who were unhurt by the fire. And what wonderful words of praise this pagan king gave to the God of these three men. (Dan. 3:25, 28, 29.) Is not a fiery furnace where Christ is present better than a

place where He is not? Are not fiery trials with Him, better than comforts without Him?

What Is Our Reasonable Service?

Considering all these divine favors do we not feel impelled to ask, "What shall I render unto the Lord for all His benefits toward me?" Paul seems to answer this when he writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

It is important to grasp the thought of a "living sacrifice," as contrasted with a *dead* sacrifice. If we think of our human wills as being dead, that is correct. This is pictured by the priest passing under the first veil, or door of the tabernacle. But God does not want a dead body as a sacrifice. Under the Law Covenant, the Israelite brought his sacrifice to the door of the tabernacle of the congregation, killed it and it was offered according to the manner of the sacrifice. It was all over when it was offered by the priest. But not so with the sacrifice of the Christian. It takes all his lifetime to offer his sacrifice. God desires a sacrifice, full of life, devoted to Him. The Christian *lives* his sacrifice, and so it is called "a living sacrifice." This sacrifice is offered to be consumed, and it takes fire to consume the sacrifice. As Christians we should not complain because of the fiery trials that come to us. We should rejoice as the sacrifice is being consumed. The Apostle writes, "Count it all joy when ye fall into divers temptations;" and, "think it not strange concerning the fiery trial which is to try you." —Jas. 1:2; 1 Pet. 4:12.

The Cup of Salvation

We sometimes wonder what may have been the thought in the mind of the Psalmist when he penned these words concerning the "cup of salvation." There seems to be nothing in the Law that refers to a cup of salvation. But when we recall that the prophets of old wrote and spoke as they were moved by the Holy Spirit, and that the things they wrote were very often for us who are living in this Gospel age, we can better understand what is meant by taking the cup of salvation as our reasonable service to show our gratitude for God's many favors to us. This cup of salvation will benefit both the world and those who drink it. Those who drink it will thus win a place with Christ in His throne, and so be enabled to assist the world in their efforts to obtain eternal life in the next age.

The cup of salvation represents the sufferings of the Christ which God has arranged for their perfection as New Creatures. Jesus drank of

that cup for He said to His disciples, as the officers of the high priest and Pharisees came to take Him in the garden of Gethsemane, "The cup which My Father hath given Me, shall I not drink it?" (John 18:11.) He told the two young men John and James, who desired special favors in the Kingdom, that they, too, must drink of His cup. How little these disciples knew what it meant to drink of His cup! But shortly after Pentecost, when persecution came to them, then they realized its meaning.

On that last night when Jesus met with His disciples to keep the Passover feast, after they had eaten He took the cup and gave it to them saying, "Drink ye all of it; for this My blood of the new covenant." (Matt. 26:27, 28.) What could Jesus have meant by the words, "this is My blood of the new covenant"? He meant that the life that He was giving up was to be used by God in securing a new covenant for the nation of Israel, at His second advent. (Jer. 31:31.) When He said, "Drink ye all of it," He did not mean that they were to receive the benefits of the New Covenant, but rather, He desired that they have a part with Him in the sealing of this covenant. He said in substance, "I have been drinking of this cup throughout My ministry, and now I want you to drink of this same cup. I desire that you have a share in My sufferings." So if we would reign with Him, have a part in the work of the new covenant, we must drink of His cup—the cup of salvation.—2 Tim. 2:12.

That cup did not picture the ransom sacrifice. The Church must have a part in the cup, but has no part in the ransom. "Jesus paid it all." While we have no part in the furnishing of the ransom, we do have a part in His sufferings. We are called upon to suffer with Him, that we may have a part in His future work.

Ransom and Sin Offering

There are some dear ones who cannot see the difference between the sin offering and the ransom; and so, when we speak of the Church as having part in the sin offering they seem inclined to think that we are making it appear as though our sacrifice is equal to that of our Master's. Yes, we know that of itself there is no merit in the blood of the Church, so far as paying the price for the world's redemption is concerned, but the Church does have a part in the work of atonement. To this end, we offer ourselves in sacrifice. If there had been no sin in the world, the Church would never have been invited to offer themselves to God in sacrifice. Because there is sin in the world, these have dedicated their lives to God for and on account of sin. Hence it is a sin offering.

The ransom is the equivalent to offset the sins of the world. The sin offering is the application of that price already obtained by Jesus when He laid down His humanity at Calvary. He has purchased the world by the sacrifice of His perfect humanity; but the purchase price has not as yet been applied on behalf of the world. Instead, God has justified those who were willing to dedicate that justified life to His service, preparatory to being used with Christ in the next age, in applying that price on behalf of the world.

Let us look at this as it is illustrated in the Atonement Day sacrifices, recorded in Leviticus 16. The High Priest slew that bullock, which typified our Lord Jesus Christ. Then He carried the blood into the Most Holy and sprinkled that blood on the mercy seat. Was atonement made when that blood was sprinkled on the mercy seat? We think all will agree that it was not. But it was applied on behalf of Aaron and his house—the typical household of faith. Afterward, a goat was slain, and its blood carried into the Most Holy, and sprinkled on the same mercy seat. And the blood of the bullock and the goat, mingled on that mercy seat, made atonement for Israel. That goat represented the Church of the Gospel age. Our appreciation of this wonderful privilege of being associated with Him in His sufferings should cause us to say, "I will take the cup of salvation," with thanksgiving.

God shows in the following very clear statement that the church has a part in the establishing of the new covenant. "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee *for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.*" (Isa. 49:8.) We know that this day of salvation is this Gospel age. (2 Cor. 6:2.) This shows clearly that God is preparing and preserving us for a future work under the

new covenant, the "covenant of the people."

When we speak of our sacrifice being the blood of the new covenant, we refer to our justified humanity that is being used in God's service—a living sacrifice. It is, in reality, Christ's blood inasmuch as it is through the merit of His sacrifice, applied on our behalf, that ours is acceptable. It is His blood in the sense that we are members of His body, and are accounted part and parcel with Him.

This cup of salvation is called by the Apostle, "the cup of blessing." "The cup of blessing which we bless, is it not the communion [commingling, Greek—*partnership*] of the blood of Christ? The bread which we break, is it not the communion [common union] of the body of Christ? For we being many are ONE bread and ONE body: for we are all partakers of that ONE bread."—1 Cor. 10:16,17.

The Psalmist says, "I will call upon the name of the Lord." Yes, truly to drink of this cup we will need the help of the Lord. It is impossible for us to drink of this cup in our own strength; but by His grace, we can drink it with rejoicing. It is only as Christ works in us that our work can be acceptable. So many think that being a Christian is what they can do for the Lord and in His name. There will be many who will think they can stand before the Lord in their own works saying, "Have we not done many wonderful works in Thy name?" To these He will reply, "Depart from me, Ye workers of iniquity." Why? Because Christ was not in the work. Beloved, being a Christian is not only how much we can do for Christ, but also how much He can do in us. And He can work in us only as we yield ourselves to Him—give up our will to the doing of His will. Let us give ourselves to Him in love; for love finds its greatest expression in service. And in this way we are performing only what is our reasonable service.

KINGDOM CARDS

The Lord is continuing to richly bless the distribution of Kingdom Cards. We have recently added one to the list, entitled, "Has Christianity Failed?" Early reports indicate that this card, like others, will bring a good response. If you are not acquainted with this method of witness work, send for samples of the cards. If you are already using the Kingdom Cards, look over your stock, and order additional supplies to meet your needs. We suggest a trial of the new card, "Has Christianity Failed?" All Kingdom Cards are supplied free, and in any quantity desired.

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International Sunday School Lessons



PAUL WRITES PERSONAL LETTERS

June 18—2 Tim. 1:1-6;
Philemon 1:1-7, 21, 22

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Philemon 1:1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-laborer.

2 And to our beloved Apphia, and Archippas our fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

GOLDEN TEXT: Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2:15.



TIMOTHY seems to have been a very exemplary character. Writing to him the Apostle Paul said, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation." (2 Tim. 3:15.) These words were written when Paul was a prisoner in Rome because of his faithful witnessing for Jesus Christ. When he was about twenty-one years old, he, with Silas, accompanied the Apostle Paul on his second missionary journey through Asia Minor, and from that time on he had much association with Paul in the Christian ministry. It was while Timothy was serving the church at Ephesus that he received the two epistles addressed to himself by the Apostle Paul, and these epistles have afforded encouragement to the true church from that time to the present.

Paul tells Timothy that he prayed for him both day and night, having a great desire to see him, and remembering Timothy's tears when they parted company at Ephesus. This shows that Paul had great love for his younger brother in the faith and exercised great care concerning him. No doubt he keenly realized the dangers and pitfalls that lay around and how the Adversary was ever seeking to entrap a soldier of the cross, such as was Timothy. Would he come to think too highly of himself? Would he be led astray by one of the many philosophies of the time? Would he lose faith in the cross of Christ? Oh, there were so many things that might happen. But Paul wanted Timothy

to be faithful and steadfast unto the very end of his life, and so he prayed for him.

Paul reminds Timothy that the Lord's spirit is not a spirit of fear, but the spirit of power and of love and of a sound mind. It is a spirit of devotion to the truth and to God's people and a desire to build them up in the most holy faith. The "spirit of a sound mind" would be a mind that is fortified by the truth and possesses the gift of wisdom so that one's talents might be applied in the best and most effective way.

Philemon also must have been much beloved by the Apostle, for writing to him Paul said, "I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints... For we have great joy and consolation in thy love... Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say."

Faith, obedience, love—verily, these qualities are in great demand today; and it is only those who possess them who will finally win out in the great battle for righteousness and truth. As we look toward the great Author and Finisher of our faith, may we continue to keep on even unto the end of the way.

QUESTIONS:

Tell something about the life history of Timothy.

What was the character of the counsel that Paul gave to Timothy? And to what extent was it needed?

What were the special dangers that surrounded Timothy at that time?

What are the special dangers that surround the Lord's people today?

How can we best avoid these dangers?

PAUL REVIEWS HIS LIFE.

June 25—Phil. 1:12-14, 21-24;
3:12-14; 2 Tim. 4:7, 8

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

21 For me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh is more needful for you.

3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

2 Tim. 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

GOLDEN TEXT: I have fought a good fight, I have finished my course, I have kept the faith.

—2 Tim. 4:7.



HE Apostle Paul looked at all matters from the divine standpoint of view, and so he could say that the various things that happened in his life were really for the furtherance of the gospel, and that even his bonds caused the brethren to speak the word of truth with boldness and without fear. For him to live was Christ, and to die was gain because his sufferings would all be over with the coming of death. However, this great ambassador of Christ would make no choice in the matter of life or death. Yet there was something that he did truly desire, and that was the "anulusai," or being loosed again (from death) and being with Christ, which was far better.

The word "depart" is considered a very poor translation of this Greek word "Anulusai," for Paul had no thought that he would meet the Lord at the time of his death. Hear his own words concerning this matter: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing." Here it is very clearly stated that Paul expected to receive the crown of righteousness in the future time of the resurrection of the dead, when others besides himself would receive a similar reward. As a matter of fact this word *anulusai* is translated "return" in Luke 12:36, and Paul could have very well been referring to Christ's return, at which time he expected to be with Him.

Paul was a person of one leading idea in life. He said, "This one thing I do, forgetting those things which are behind [the things that made up his former life] and reaching forth unto those things which are before [the great things of the divine kingdom] according to a mark I press on for the prize of the high calling of God in Christ Jesus." This translation is the literal rendering of the Greek. It would

seem that the mark which the Apostle had in mind was the mark of perfect love as represented in the character of Jesus. And there has never been a higher mark or standard than that. Not only was that mark set for Paul, but it was likewise set for every Christian of the Gospel age. Christ Jesus is our pattern and our example, and while we may find faults and failings in others, we cannot find them in Him.

Paul did not consider himself perfect. He knew of his own human weaknesses. Every day meant a struggle for him, just as it does for the rest of us. He could say that in his flesh dwelt no good thing; and things that he allowed not, he did; and he had the old flesh always to contend with. And yet the Apostle had the assurance that he had fought a good fight and kept the faith. He was not guessing about this; he knew it for a fact. It would, indeed, be a blessed thing for each one of us if we could have a similar assurance. To keep the faith by standing by it and defending it will call forth all the best qualities that are in us.

Yes, to keep the "faith once delivered unto the saints" will probably cause the Christian to be looked upon as "narrow minded." He may even be accused of being "sectarian" in his attitude, simply because he will not adopt the liberal, free-thinking policies now so widely advocated throughout the religious world. But no matter what the cost, the Christian will endeavor to be "faithful, even unto death."

QUESTIONS:

How did Paul regard the various matters in his life?

What did he mean by saying that for him to live was Christ and to die gain?

What did he mean when he wrote: "to depart and to be with Christ"?

What were the things the Apostle forgot in his past life? To what things did he press on?

What was the mark to which he referred?

When was he to receive his crown?

A RULER WHO BEGAN WELL

July—2 1 Kings 3:5-15

5 In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto Thy servant David my father great mercy, according as he walked before Thee in truth, and in righteousness and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

8 And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father Da-

vid did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

GOLDEN TEXT: Give Thy servant therefore an understanding heart ... that I may discern between good and evil.—1 Kings 3:9.



SOLOMON began his career under conditions that were, to some extent, unfavorable. At the time of his coronation he was only twenty years of age. Joab the chief general of David's army was unfriendly toward him, and his elder brothers were ambitious to have the throne. One of the first things that Solomon did was to call together a religious council at which were assembled the chief men of the nation. This convocation was probably intended to impress upon the minds of the people the fact that Solomon was truly religious and that he intended to worship the God of his fathers.

At the inauguration ceremony a thousand burnt offerings were sacrificed. This was a public acknowledgment of God. Certain portions of these animals went to the priests and other and other parts went to the multitude. Other nations besides Israel offered up similar sacrifices to their various deities.

It was while Solomon was at Gibeon meditating upon religious things that the Lord appeared to him in a dream and asked him to choose any gift that he would have. That God did sometimes communicate with people by means of dreams we know from various examples in Old Testament times. Joseph had dreams, and so had Daniel, and Nebuchadnezzar. Paul also had dreams, and they were really messages from the Lord. With the most of dreams, however, we believe that the Lord has nothing

whatever to do, as they are merely vagaries of the mind which take place during the period of sleep. God speaks to us today through His inspired Word, and that is our one and only safe guide. "If they speak not according to this word, it is because there is no light in them."

While speaking to God, Solomon showed great humility, and therein lay his strength. He said, "I am but a little child and know not how to order my course of life, my outgoings and incomings." He did not call the nation his own people, but "Thy people which Thou hast chosen." So, likewise today it should be seen to that there is no human ownership or control exercised over the Lord's people.

God gave to Solomon not only wisdom, and an understanding heart to judge his people, but also riches and honor. He does not, however, follow this course at the present time; for the blessings which He now bestows upon His people are spiritual riches, and these cannot be appreciated by the world, but only by those whose eyes have been opened to discern these things: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love Him.

It is therefore the Christian's privilege to set his affections on things above, where Christ sitteth at the right hand of God. To do this requires an effort to keep under the natural desires of the flesh which run counter to the spirit of sacrifice enjoined upon the footstep followers of the Master.

QUESTIONS:

What were the conditions under which Solomon began his reign?

Tell about Solomon's dream.

Does God communicate with His people by means of dreams today?

Wherein lay the strength of Solomon?

What blessings does God give His people at the present time?

A MAN WITH A GREAT OPPORTUNITY

July 9—1 Kings 11:26-31, 37-40

26 And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king: Solomon built Milo, and repaired the breeches of the city of David his father.

28 And the man Jeroboam was a mighty man of valor: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces:

31 And he said to Jeroboam, Take these ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in My ways, and do that is right in My sight, to keep My statutes and My commandments, as David My servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt... and was in Egypt until the death of Solomon.

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



IN Solomon we have an example of one who, from an excellent beginning, permitted his feet to stray to the paths of sin. Thus we read, "And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.—1 Kings 11:6-13.

It is hard to understand how a king could make such a foolish choice as Solomon made. God had given him wisdom and had given him promises of protection and blessing, and all that He asked in return was loyalty and faithful service. But the fact that Solomon was lured astray goes to show how mighty is the power of evil in the world. Being a king, this sovereign forgot that he was God's representative, and was privileged to act only in that capacity. He took the law into his own hand and thus became guilty of presumptuous sins. In-

deed, he broke the greatest of all the divine laws, which says that God must ever be supreme.

In the 19th Psalm David had written: "The Law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. . . . Who can understand his errors? Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."

In due time the kingdom was rent asunder and the ten tribes were given to Jeroboam according to the word of the Lord. Idolatry had become a terrible abomination throughout the land. How simple it would have been to have put God first. "Little children, keep yourselves free from idols," admonished the Apostle John. Today there is much idolatry on every hand. The institution called Christendom is filled with the worship of money, position and influence. Pleasure and worldly emolument are also exalted above the love and allegiance that God requires. If we can keep entirely free from idols, we may indeed, enjoy the Lord's favor in a large degree.

QUESTIONS:

How did Solomon deflect from the ways of righteousness?

Tell how Jeroboam came into prominence.

What are the danger signals along the Christian way?

What forms has idolatry taken in Christendom at the present time?

What are secret sins? What are presumptuous sins? What is the great transgression?

CHILDREN'S HOUR



ELISHA



HE time came when the Lord was about to take Elijah up to heaven," said Uncle Eb. "Then Elijah and Elisha went to his place called Gilgal, and Elijah said to his companion, 'You wait here while I go to Bethel.' But Elisha refused to leave him, so they went on together. And the sons of the prophets that were at Bethel came forth to Elisha and said to him, 'Do you know that the Lord will take your master away from you today?' And he answered them and said, 'Yes, I know it.'

"Then Elijah said, 'Now you stay here at Bethel while I go to Jericho.' But again Elisha refused to do this, so they went along together. Then the sons of the prophets that were at Jericho came and said to Elisha, 'Do you know that the Lord will take away your master from you today?' And he answered, 'Yes, I know it.'

"Then Elijah said to Elisha, 'Now you wait here while I go to Jordan.' But Elisha once more refused to be left behind.

"Then Elijah took his mantle and smote the waters of Jordan and the waters were divided; so the two men crossed over on dry ground. And when they were on the other side, Elijah said to his companion, 'What can I do for you before I am taken away from you?' And Elisha said, 'Give me a double portion of your spirit.'

"And Elijah said, 'You have asked a hard thing, but if you see me when I go up, it shall be done to you according to your request.'

"And it came to pass as they still went on, that there appeared a chariot of fire and horses of fire, which came between the two men, and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried out and said, 'My father, my father, the chariot of Israel, and the horsemen thereof.' And he saw Elijah no more; and he rent his clothes. He also took the mantle of Elijah that had fallen from him and went and stood by the bank of Jordan, and smote the waters with the mantle and he said, 'Where is the Lord God of Elijah? And when he had smit-

ten the waters they were parted in the midst and Elisha went over.

"And when the sons of the prophets saw him they said, 'The spirit of Elijah rests upon Elisha,' and they bowed themselves to the ground before him. And they said unto him, 'Behold now, there are fifty strong men; let them go and look for your master.' So the fifty men went forth but they did not find the prophet. And the men of the city said to him, 'The city is pleasantly situated, but the ground is barren and the water is not good.' And he said, 'Bring me a new cruse and put salt therein.' And they brought it to him. And he went forth to the spring of the waters and cast in the salt, and the waters were made pure from that day. And he went up to Bethel, and as he was going along the way, there came forth young lads out of the city and mocked him saying, 'Go up, you bald head; go up, you bald head.' And there came two bears out of the woods and frightened them away—some of them being injured by the bears.

"And one day there came a certain widow woman to Elisha to tell him that the creditors had come to take away her sons for debt. And Elisha said, 'What shall I do for you. Tell me what you have in the house? And she replied, 'I have only a pot of oil.' And he said, 'Go and borrow vessels of all your neighbors.' So she went out and borrowed a lot of empty vessels. She took these vessels home and poured out the oil into them until they were all full. Then the prophet said to her, 'Now go and sell the oil and pay your debt.' And she did so.

"On another occasion Elisha went to Shunem and was entertained in a home there. And the woman of the house suggested to her husband that they make a little chamber for the prophet, seeing that he was a holy man. So this was done.

"One day Elisha was glad to enter into this chamber and rest there. And he said to his servant, 'I wonder what I could do for this woman, who has been so kind to me? Then he put

the question to the woman, but she would not say anything.

"Then Elisha's servant said, 'She has no child.' So the prophet promised her that she should have a child at a certain time. And this came to pass. And when the child was grown up, one day he went out to the reapers in the field, and he became ill from the heat of the sun, for he cried out, 'My head, my head!' Then they took him to his mother, and he sat with her until noon and then died. And his mother took him and laid him upon the prophet's bed, and went out.

"Then the woman called her husband and said, 'Send one of the young men, that I may go to the man of God.' And she travelled to Mount Carmel where the man of God had gone, and when he saw her coming, he said, 'Behold that Shunamite.'

"Well, the woman came to Elisha and told him what had happened, and he sent his servant Gehazi telling him to lay his staff upon the face of the child. And Gehazi went as he was bidden to do, but he could not awaken the boy.

"Then Elisha went to the woman's home and found the child lying on the bed. And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child and the flesh of the child became warm. We are informed he did this again and the lad sneezed seven times and opened his eyes.

"Well, this was a wonderful miracle, indeed. Elisha then sent for the woman, and she came up, and he said to her, 'Take your son.'

"Then the woman fell at his feet and bowed herself to the ground, and took her son and went out.

"Now there was a man called Naaman, who was the captain of the hosts of Syria. He was a great man with the king and was very honorable. He was also a successful general, for through him the Lord had given deliverance to Syria. But he was afflicted with a malignant disease—leprosy.

"Now the Syrians had gone out and captured a young girl of Israel, and she became a servant to Naaman's wife.

"And the girl said to her mistress, 'If my Lord were only with the prophet that is in Samaria, he would heal him of his leprosy.'

"Then some one went in and told Naaman what the girl had said, and this was reported to the king of Syria, and he said, 'I will send a letter unto the king of Israel.' So Naaman departed and took with him a fine present for the prophet in case he were healed.

"In due time he arrived at the royal palace of Israel's king and presented the letter. Now the writing in the letter was like this: 'When this is

come unto you, behold I have sent Naaman, my servant, to you, that you may recover him of his leprosy.'

"And when the king of Israel had read the letter, he rent his garments and said, 'Am I God to kill and to make alive, that this king sends a man unto me to recover him of leprosy? It seems very plain that he is seeking a quarrel against me.'

"And when Elisha had heard that the king had rent his clothes, he said, 'Why did you do that? Let Naaman come to me and he will learn that there is a prophet in Israel.'

"So Naaman came with his horses and his chariot and stood before the door of the house of Elisha.

"Then the prophet sent a messenger out saying, 'Go and wash in Jordan seven times and you shall be healed.'

"But Naaman was very angry and he went away and said, 'Behold I thought, He will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the leprous place and I shall be healed.'

"Then his servants said to him, 'My lord, if the prophet had told you to do some great deed, would you not have done it? How much easier to carry out his command and wash and be clean.'

"So Naaman went down and dipped himself seven times in the river Jordan, and his flesh became as clean as that of a little child. How surprised and delighted he must have been to find himself well again. He felt so grateful that he returned to the prophet and offered his costly present, but Elisha refused to take anything from him. And Naaman said, 'Behold now I know that there is no God in all the earth but in Israel.'

"I like Elijah," said Peter, "because he had that great fire upon the mountain, when all the people fell on their faces and cried out that he was serving the true God."

"I think Elisha did a fine thing when he raised the son of that Shunamite woman to life," replied John.

"Elijah raised the dead too," replied Esther. "And I think he was great when he said to the priests of Baal, 'Cry aloud for he is a god' when he knew that Baal was not a god at all."

"Well, at any rate, they were both great prophets," replied Unce Eb. "They both did the divine will in the day in which they lived, and that is the best that anyone can do at any time. They were loyal to God, and were called upon to witness for Him under conditions of great opposition and difficulty. If we can be faithful, like they were, in our allegiance to the Lord and to His truth, He will certainly be pleased with us and we'll have a fine place somewhere in His wonderful divine kingdom."

Talking Things Over



FORTHCOMING GENERAL CONVENTIONS

THE DAWN takes a great deal of satisfaction in presenting in the following pages a general outline of plans being made by various ecclesias for general conventions to be held throughout America during the coming months. In publishing this information we are acting merely as reporters of what the ecclesias are doing, as none of these conventions are under the sponsorship of The Dawn. We believe that this is as it should be. The local ecclesia is, to our understanding, peculiarly the Lord's arrangement for His people this side of the veil, and its liberties and prerogatives should not in any way be abridged by outside influence, either of individuals or committees.

Ecclesias should exercise their liberty, either by inviting or not inviting the cooperation of others. We are happy that we are invited to cooperate in helping to publicize these gatherings being arranged by the various ecclesias, and in presenting this convention outlook for the season we trust that it will encourage many to make an effort to attend one or more of the gatherings announced. To us it is most encouraging to realize that in spite of the troublous times with which we are surrounded in the world, the Lord is permitting so many of His people to once more enjoy the blessedness of the hallowed convention assemblies of His people. We are confident, furthermore, that the stimulating influence of these gatherings will reach out, through the printed page and otherwise, to even larger numbers who are not able to personally attend.

In scanning the outlines of convention plans that have been sent to us by the various ecclesias, we are particularly glad to note the general desire of all to make these conventions, not only a season of blessing for the consecrated who attend, but to utilize them also as occasions for bearing witness to the truth in a public manner. In the past, when Brother Russell was with us, one of the high spots of every convention was the public witness session. Should it not be so now? We have the same glorious message of truth to give out now that we had then. Present world conditions are creating an increased desire on the

part of many to find a message of explanation and comfort; and there are no Scriptures to indicate that God's consecrated people should ever cease proclaiming the Kingdom message as long as the door is open before them to do it.

It may not be possible in most instances to arrange for as wide a witness as in days gone by; but our responsibility is not in how much we can do but how zealous we are in doing what we can. So far as each one of us individually is concerned, the work today, even as in the past, is just as great as our self-sacrificing efforts are able to make it. We believe it is in this spirit that the various convention committees are arranging a public witness as a part of their convention programs. We feel sure that the blessings of these conventions will be greatly increased on behalf of those who attend with the desire to help give a blessing to others as well as to receive one for themselves.

In going over the "write-ups" of convention plans that have been sent to us, we have been impressed with the obvious spirit of brotherly love reflected in them. "All ye are brethren, and One is your Master, even Christ," is the sentiment that prevails in all these plans. No indication is seen to promote human leadership. The glory of God and the honoring of His truth, and the blessing of His people, is truly the motive back of all these arrangements. Because this is so, we are certain that God will command His blessing to permeate these gatherings of His people to the great joy of all who can attend. It is with much happiness, therefore, that we present the following letters, the first being from the Los Angeles Ecclesia:

THIRD ANNUAL LOS ANGELES CONVENTION

July 1 - 4, 1939

"The BIBLE STUDENTS ECCLESIA of Los Angeles is sponsoring another General Convention on the Pacific Coast and extend to brethren everywhere, a very cordial and hearty invitation to share in the blessings of this convention.

"Mindful of the period of severe trial through which the brethren everywhere are passing, it is recognized that conventions offer periods of

spiritual encouragement and refreshment that are very desirable. The words of the beloved Apostle Paul as recorded in Hebrews 10: 25, are familiar to all the consecrated and having this admonition in mind, the Los Angeles brethren voted unanimously that an annual convention should be sponsored by them as long as the Lord would permit. This action was taken after the 1938 convention which had proven to be such a blessing and encouragement. Promptly thereafter, a Convention Committee of three Los Angeles elders was selected to handle the details of such an undertaking.

"As in former years, so this year, the Los Angeles General Convention, is sponsored entirely by the local ecclesia. No outside influence has been brought to bear upon the activities of the Ecclesia, its Board of Elders or members of the Convention Committee, in respect to any of the plans or details. This independent course of action has not been with any thought of segregation for, as the brethren of Los Angeles have often stated, 'We have no affiliation with brethren outside of the ecclesia except that of the spirit; but we rejoice in the realization of this blessed fellowship with all of like precious faith, the world over. We are not by any means opposed to cooperative efforts to serve the brethren and to disseminate and publish the Truth; indeed we rejoice in these efforts.

But we do believe that true Christian liberty can best be maintained, and successful cooperative efforts fostered, when each local ecclesia of brethren resolutely safeguards its own independence of thought and action.' It is with this spirit of ecclesia liberty that the Los Angeles brethren have planned their General Conventions, heartily inviting those of like precious faith, and kindred hearts and minds, to join with them in a season of fellowship and spiritual uplifting.

Selection of Speakers

"All brethren invited to speak were carefully selected by the members of the Committee and

then their names submitted for the approval of the Board of Elders. To each of these speakers was sent a letter, part of which we quote: 'We desire to select for speakers, only those brethren who are not only true and loyal to the Truth, but well grounded in its fundamentals and in full harmony with doctrines and prophecies which have in the past, as today, been proven with unchanging Scripture and made so clear to us in the writings of our late Pastor in his STUDIES IN

CALIFORNIA BECKONS YOU

If nature's beauties called alone
From this grand state of ours
Where ocean wavelets lap the shore
And lofty mountains tower—
'Twould be worth while,—but something more
We're holding out to you,
The opportunity to come and join
Your brethren tried and true.
Yes, you have guessed it right dear friends,
Convention time is here.
The grandest and most blessed time
Of any in the year.
The Lord hath promised He would 'ope
All heaven's windows wide
And pour a blessing at the feet
Of His prospective bride.
We know a blessing waits for you
If you'll come to receive,
And did you ever stop to think
What blessings YOU can GIVE?
We need each other, for the time
Grows shorter, year by year.
Our hearts need strength, while all about
The world is gripped with fear.
How grand to say "we're in the Truth"
"And all one body we,"
It is a blessed privilege
That's offered you and me.
We send this invitation forth
To all who love the Lord
To come and join us at this feast,
Be strengthened by His word.
He asks that we assemble more
Tho 'tis a sacrifice,
We know what's done in His dear name
Shall as sweet incense rise.

—Alice M. Ripper

Convention Speakers

"It is difficult to announce this far in advance, a complete list of the brethren who will take part in the convention, but to date the following out of town brethren have accepted invitations and expressed willingness to serve:

W. L. Dimock	Menlo Park, Calif.
C. R. Siglin	Hot Springs, N. M.
E. H. Herrscher	Phoenix, Ariz.
W. N. Woodworth	Brooklyn, N. Y.
Edwin Procter	New Bedford, Mass.
F. M. Williams	Richmond, Calif.
R. C. Reynolds	Salt Lake City, U.

THE SCRIPTURES.' Absolutely no effort has been made to dictate to any speaker as to what his subject should be or what thoughts he should convey in his message, desiring to leave the matter in the Lord's province as to what should be served by His servants at that rich feast of fat spiritual things that is expected to provide the 'meat in due season' to strengthen us in our efforts to journey the narrow way.

"In drawing this doctrinal line so far as speakers of the convention is concerned, it is not with the thought of judging or dis-fellowshipping those who do not hold to the same truths in every detail. Far from it! The Los Angeles Ecclesia are themselves fully convinced of the Truth and see no valid reason why conflicting opinions should be voiced from the platform, hence the care in the selection of speakers.

A. Obenland
L. H. Norby

Cleveland, Ohio
Minneapolis, Minn.

The following local brethren are also expected to serve:

G. R. Pollock Robert E. Nash A. I. Ritchie
H. V. Warren E. J. Wood E. L. Fowler

Public Witness

"As a follow-up of the past two conventions, a report of talks and activities was issued and mailed to all known brethren throughout the world, telling them of the convention blessings. This was done with the thought of serving the brethren of all other ecclesias, and also the scattered sheep of the household of faith; in the same spirit as was manifest in the days of the Apostle Paul when the brethren of the various churches served those of similar faith as opportunity afforded.

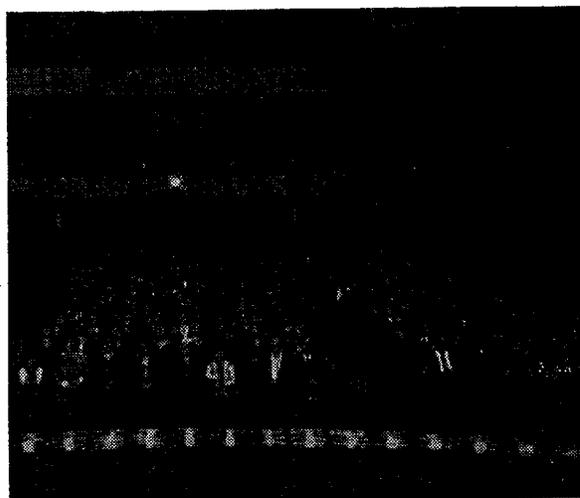
This year however, the convention report will not be issued. Instead, an effort will be concentrated in a local witness for it is believed that there are many who formerly associated with the Los Angeles brethren, who are today in a wilderness condition, and need help and encouragement from those who are able to render it.

"With the thought therefore of not limiting the witness of truth to those fortunate enough to be assembled in the convention hall, it is the desire of the brethren to bring a blessing to those in Los Angeles as may heed the invitation to come and hear. One of the largest auditoriums in the city has been engaged for a public lecture on Sunday afternoon, July 2nd at 3:00 o'clock. Brother Woodworth will be the speaker for the occasion, using the subject *The End of World*, which has proven to be a very timely subject at this time of distress and disaster on every hand.

"The Embassy Auditorium, formerly known as the Trinity Auditorium, is located in the downtown area of the city and is accessible to all other parts. This auditorium was the scene of many activities on the part of Bible Students in years past, and the local brethren are inspired by the remembrance of the times when Brother Russell spoke from its platform, when conventions, etc., were centered there. The auditorium has a seating capacity of 1800 and it is hoped that every seat will be taken.

"Not being content, however, with having one public witness during the convention, the committee has planned a follow-up meeting for the next evening in the convention hall, at which time Brother G. R. Pollock will speak. Those attending the Sunday afternoon meeting will be handed invitations to return the next evening

with friends, to hear more about God's plans and purposes.



Embassy Auditorium

"Many thousands of cards will be printed for door-to-door distribution and local newspapers will carry advertisements inviting the public to attend. While it is expected that the members of the Los Angeles ecclesia will have the major portion of the advertising work done before the visiting brethren arrive, yet there may still be last-minute distribution of literature in which the convention friends—as many as desire—will have an opportunity to share. If any can so anticipate, and desire to express their willingness to help in this work, a word to the Convention Committee will be appreciated.

Prayer and Testimony Meetings

"The prayer and testimony meetings provide opportunity for every individual to open up their hearts in praise and testimony to the loving kindness of a benevolent Heavenly Father for His goodness toward them. It is through these expressions that the real sense or spirit of the convention is expressed, and provides a barometer to indicate the enthusiasm of the friends, not alone as individuals but collectively. Realizing the importance of these meetings, five periods have been set aside, providing ample opportunity for individual expressions of joy and faith, comfort and encouragement, prayers and blessings. With these thoughts in mind, the word goes out that everyone attending should be prepared; not only to receive a blessing but also to give blessings through their participation in these meetings. Surely the Lord has been good to us! He has directed our ways down the corridors of the troublesome years just past, and surely is leading His con-

secreted on to rewards and blessings promised by Him and revealed through the word of all His holy prophets! Why then hold back that expression of joy and thanksgiving?

Questions and Answers

"During the first three days of the convention, the brethren will have opportunity to submit for answer, timely questions on any truth subject they may choose. These questions will be carefully considered and answered in light of Present Truth, by elders of the Los Angeles Ecclesia, through a spokesman selected by them. It is hoped that this feature will prove as interesting as in the past.

Baptismal Service

This type of service is always an inspiration at conventions, not alone to those who contemplate symbolizing their consecration but also to those who have been in the way a long time. It brings to the minds of everyone present the blessed privilege that attends this occasion and recalls precious memories of the past when they too chose to travel the way of the Lord. It draws together in common union, kindred hearts and minds, to a renewed realization of this sacred privilege. If there are any who wish to symbolize their consecration at this time, they are requested to make known their wishes to the Convention Committee so that adequate arrangements may be made.

Hotel Reservations

"Because of the many satisfactory reports received from visiting brethren about the accommodations available at the Hotel Morrison, the Committee have decided to refer all desiring such accommodations to this hostelry. Upon proper identification (which will be mailed upon request, or made available at the convention hall) the management will extend special rates ranging from \$1.00 per day upward, with rates extending beyond the convention dates if so desired. This hotel is but one half block away from the hall and is well appointed. In writing for reservations, please give the following information which will greatly assist in making selection of rooms to meet your requirements:

- (a) How many in party?
- (b) If in the same room, are separate beds required?
- (c) How much do you wish to pay?
- (d) If children in party, explain what provision is needed for them.
- (e) How long will room be needed?
- (f) Is private bath or shower desired?

Convention Quarters

"All sessions of the convention, with the exception of the Sunday afternoon public lecture above mentioned, will be held in the commodious quarters of the Forester's Building, located at 1329 South Hope Street, in downtown Los Angeles. This is an ideal place for a convention, as it provides not only comfortable and spacious auditorium for the meetings, but also a large pleasant dining room and kitchen where lunches will be served for everyone. Experience of the past definitely revealed advantages to be had from such a provision, not only from the standpoint of convenience but also the additional opportunity that is accorded for relaxed and refreshing fellowship and get-together. It affords another opportunity to renew friendships of years gone by and the calling to mind of the blessings and happy experiences then enjoyed. There is also a commodious lounge for relaxation and rest. Inasmuch as the entire building is turned over to the convention, intrusion of outsiders is minimized. Sound equipment will be used so that even those who are hard of hearing will have opportunity to hear what is said. Make this your rendezvous for four blessed days of the convention!

A "Convention Week" Suggested

"Inasmuch as the friends of San Francisco, Oakland and other Bay Cities classes are planning a three day convention the following week-end (July 7, 8, and 9), it is suggested that the first week of July be declared 'California's Convention Week for Bible Students.' The suggestion offered by both Convention Committees is that everyone who can do so, plan to go to Los Angeles the early part of the week and then journey on up to San Francisco, taking with them the convention spirit and transplanting it in San Francisco for three more glorious days. This will also afford an opportunity to visit the International Golden Gate Exposition on Treasure Island in San Francisco Bay. The Exposition officials have extended to the San Francisco Convention Committee the use of their large auditorium on Treasure Island for a public witness, and plans are being laid to take advantage of this offer. Special bus and train fares have been put into force making it advantageous for many to attend both conventions.

"Anyone desiring to communicate with the Los Angeles Convention Committee, may do so by directing their inquiries to: A. W. Abrahamsen, 8414 - 2nd Ave., Inglewood, California."

**NORTHERN CALIFORNIA
BIBLE STUDENTS' CONVENTION**

San Francisco, July 7th, 8th and 9th, 1939

The following letter from San Francisco, tells of the plans and hopes of the brethren who are arranging a three-day gathering for the week-end following the Los Angeles Convention:

"Many times our Lord has proven Himself to be Leader of the harvest work and its Chief Reaper. When He wants a thing done, He opens the door of opportunity and His faithful watchers enter into the privileges and blessings of service. This is pertinently true on this, what bids fair to be a blessed convention year. Even those in the Far West are preparing a feast for those who love the Lord and have laid their all on the altar of sacrifice.

"In San Francisco, the opportunity came through Mr. Francis V. Keesling, President, and Mr. Wiley Winsor of the Y. M. C. A. organization in this city. They have given us the splendid Y. M. C. A. Auditorium for our use Friday, July the 7th and Saturday the 8th. Mr. John Mindis of the Golden Gate International Exposition, followed their example by giving us Recreation Hall on Treasure Island, July the 9th. This includes the motion picture equipment and broadcasting facilities.

"Mr. John F. Shea of the San Francisco Municipal Convention Committee, has interested his committee on our behalf. They are now endeavoring to obtain the lowest possible rates from hotels, private boarding houses and auto camps for those who attend our Convention. None of these men belong to any of the Bible Student groups. All of them know something of our difficulties and they have been used by our Lord in opening the door of opportunity in the Bay Cities. It is hoped that the low fares to the San Francisco World's Fair will enable many to attend who otherwise would be denied the privilege. The general theme of the convention will be, "Lord, what wilt Thou have me to do?"

"The first day of the Northern California Convention of Bible Students starts in San Francisco with Brother Clifton G. Reynolds of that city as Chairman. The text for the day will be, "Behold the Lamb of God," (John 1:36.) It is Faith Day. Are we living up to our privileges, as Jesus, the Lamb of God did, or are we getting sleepy? Are we using or burying our talents? Are we letting our lights shine, or are they going out? The following Scriptures have been suggested for consideration for this first convention day: Heb. 11:1; 1 Cor. 15:19; 1 Cor. 2:9, 10; Eph.

1:13, 14; John 20:29; 1 Pet. 1:8, 9; 2 Cor. 5:7; Heb. 10:35.

"On Friday, July the 8th, the meetings will again be at 220 Golden Gate Avenue, with Brother Joseph T. Green of Albany, as Chairman. It will be Hope Day. The text of the day deals with "The Church of the Living God, The Pillar and Ground of the Faith."—1 Tim. 3:15.

"A consideration of the Jewish question in the light of recent events will be made on this day. The texts suggested for consideration in this day's study are as follows: Ex. 1:13; Gal. 6:16; 1 Cor. 13:7; Heb. 6:11; Rom. 5:2; 1 Jno. 3:3; Eph. 1:18; Col. 1:27; Jno. 1:47.

"Sunday, July the 9th, all meetings will be in Recreation Hall inside the World's Fair grounds, and under the chairmanship of Brother W. L. Dimock of Menlo Park. This is Love Day. It is God Who so loved the world that He gave His only begotten Son for us. While we were yet sinners, Jesus died for us. Are we prompted by the spirit of love in our service to the Lord and the brethren? This is for each one to decide for himself. There are only a few consecrated Bible Students left and on them rests a great responsibility.

"What does our faith indicate will be the hope of the world? Can lasting peace come in any other way than in the spirit of love? Jesus is our Leader. "When He putteth forth His own sheep, He goeth before them, and the sheep follow Him for they know His voice." (John 10:4.) For the encouragement of the brethren, the following texts are suggested for consideration on this day: Jno. 16:3; 2 Tim. 2:19; Matt. 7:22, 23; Psa. 1:6; Isa. 49:16; Cant. 8:6; Neh. 1:7; John 14:2, 3.

"Among the speakers at this Convention will be Brothers Norman Woodworth of New York, and Edwin Procter of New Bedford, Mass. Programs and additional information concerning the San Francisco Convention may be had from Brother W. T. Barfield, Secretary and Treasurer of the Convention, 2563 Renwick Street, Oakland, California."

* * *

THE DETROIT CONVENTION

The Detroit brethren are looking ahead with joyful anticipation to their convention, which like the Los Angeles gathering, will be held July 1-4. The convention will be held, we understand, in the Y. W. C. A. Building, on Woodward Ave., in Highland Park, Detroit. We have received the following letter from the Secretary of the Detroit Ecclesia, outlining some of the plans that are being made:

"Dear Brethren: The time for our Annual Convention is again drawing near, and we are busy with our preparations and pleasantly anticipating the outcome. We have planned on a four-day convention this year, and are trying not to overcrowd the program so that the friends may have plenty of time for fellowship.

"A baptismal service is being arranged and friends desirous of symbolizing their consecration by water immersion, should get in touch with the Secretary as soon as possible. A public meeting has also been arranged.

"The prayers of the friends are earnestly requested that all we may do or say will be to the praise and glory of our Heavenly Father. With warmest Christian love, yours in the service of our King,

—M. Hogg, Secretary."

* * *

BIBLE STUDENTS' MIDWEST GENERAL CONVENTION

"Plans for the General Midwest Convention which were started at the Aurora Convention last July have been slower in crystallizing than had been anticipated. This has been due partly to the fact that it is a venture into hitherto untrodden paths, but even more to the fact that those into whose hands this responsibility has been entrusted were determined not to run before the Lord in the matter and have cautiously and prayerfully endeavored at every step of the way to determine His will.

"However, plans have now taken a very definite form, and the Convention will be held, the Lord willing, August 2nd to 6th, inclusive, at Epworth Forest on Lake Webster, North Webster, Indiana.

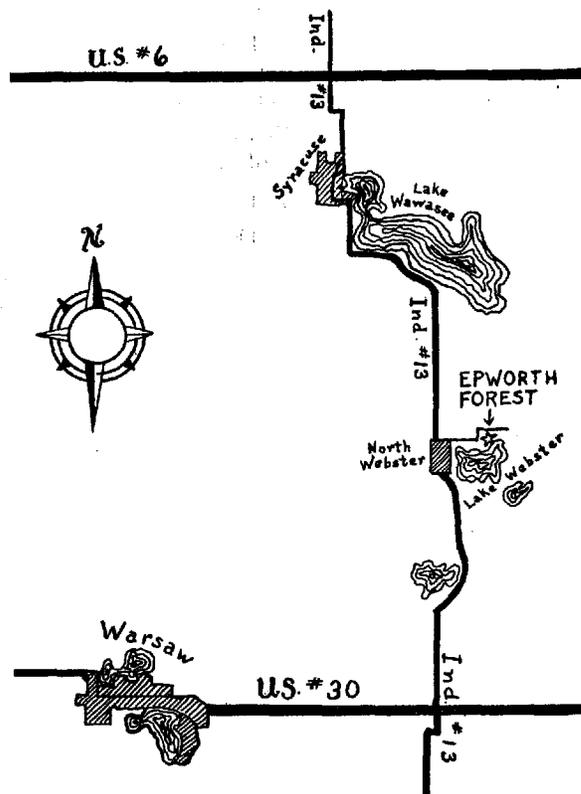
"The original plan was to place the Convention in the hands of a committee to be composed of one member from each of as many as possible of the larger classes in the Middle West. This plan, however, did not prove feasible, and it was therefore decided by a large group of elders present in Chicago on the occasion of the last January 1st Convention, representing many of the Midwest classes, to substitute for the original plan, a joint sponsorship on the part of the Chicago and Pittsburgh Classes, conditional upon assurance of ample financing and worth-while attendance. Any doubt as to the last two factors was dissipated by the response to a questionnaire mailed to some twenty-five or thirty classes in the Midwest from the Alleghenies to the Mississippi River; whereupon the temporary committee passed the whole responsibility along to the Chicago and Pittsburgh

Classes, which in turn appointed committees to work together in furthering the movement.

"This joint committee has worked out and herewith submits the following plan:

Location

"The town of North Webster is on Indiana Route No. 13 about midway between U. S. Route No. 6 and U. S. Route No. 30, and is approximately twelve miles directly northeast of Warsaw, Indiana. The Assembly Grounds are across the lake from the town, easily reached by good roads. Having been established in 1921 the Assembly is old enough to be well developed and still new enough to be quite modern.



Accommodations

Hotel:

Rooms are available at Hotel Epworth Forest at the following rates:

- One person in room, \$3.00 per week
- Two persons in one room, \$5.00 per week
- Three persons in one room, \$7.00 per week
- Four persons in one room, \$9.00 per week
- Six persons in one room, \$12.00 per week

"While these rooms do not have running water, the accommodations are clean and wholesome, and central showers, toilets, and lavatories are available on each floor. The top floor of the hotel is given over to the Girls' dormitories with sleep-

ing accommodations available at 50 cents per week. A Boys' Dormitory will be made available at the same rates if needed. These accommodations do not include *pillow slips, sheets, blankets, or towels.*

Bring your own.

Rates for less than a week will be slightly higher. Hotel and Dormitory reservations should be made by communicating direct with: Mr. A. B. Smith, Hotel Epworth Forest, Postoffice: Leesburg, Indiana, R. F. D. 1.

Cottages

"Cottages are available in sizes and prices ranging from accommodations for two at \$10.00 per week up to as high as accommodations for twenty at \$35.00 or \$40.00 per week, with an abundance of cottages accommodating four to eight persons at \$20.00 to \$30.00 per week per cottage. Reservations for these cottages should be made direct, by mail or in person, with any of the following, each of whom has charge of numerous cottages:

Mr. R. A. Hart, R. F. D. 1, Leesburg, Indiana

Mr. John Heddens, R. F. D. 1, Leesburg, Ind.

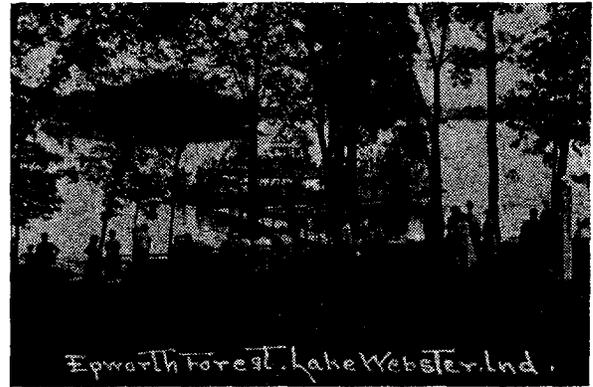
Mrs. S. A. Linn, R. F. D. 1, Leesburg, Indiana

"Reservations should be made at the earliest possible moment as they will soon be snapped up by summer vacationers seeking accommodations for the month of August. These accommodations do not include sheets, pillow cases, blankets or towels. *Bring your own.* In some cottages pillows are not included. Determine what you will need in your individual case by correspondence with the one from whom you rent. Dish towels should also be brought by those who intend to eat in the cottages.



Meals

"Meals will be available at the Hotel Cafeteria at rates slightly under those usually prevailing in city cafeterias (The Committee is informed that the average check is about 40 cents per meal).



Transportation

"Friends not having their own automobile transportation should take the Pennsylvania Railroad or auto bus to Warsaw, or the Baltimore & Ohio Railroad or auto-bus to Syracuse, from where they can proceed to Epworth Forest by local taxi (Arrangements have not been completed but will be announced later).

Program

"The program is still in the formative stage and will be both educational and inspirational, and while it will be a full program it will not be crowded to the point of being exhausting, ample time being provided for fellowship, rest and recreation. A Baptismal Service will be arranged for, also a Public Meeting.

Music

"Bring your own song books. Musicians are requested to bring their instruments.

Book Room

"A well stocked Book Room will be available carrying the usual supply of literature, mottoes, cards, etc., the profits from which will accrue to the General Fund of the Convention.

Postal Service

"Delegates may receive mail while at the Convention by having it addressed to them in care of Hotel Epworth Forest, Postoffice: Leesburg, Indiana, R. F. D. 1.

"Bible Students' Midwest General Convention Committee:

George Kendall, Pittsburgh

Daniel J. Morehouse, Chicago, Treasurer

George M. Wilson, Pittsburgh

E. G. Wylam, Chicago

"Address communications to the Corresponding Secretary:

E. G. Wylam,
4301 N. Mason Ave.,
Chicago, Illinois."

OTHER IMPORTANT CONVENTIONS

In addition to the general conventions mentioned foregoing, there are a number of other gatherings already arranged for the summer and autumn seasons, of which the following have been reported to us:

PIQUA, OHIO, June 17, 18. All sessions of this 2-day convention will be held in the Bennett Junior High School Auditorium, S. Main Street, on Route 25, Piqua. The Piqua brethren are enthusiastic in their outlook for this gathering. The closing session will be a public meeting, and arrangements have also been made for a baptismal service. It will be appreciated if those who would like to symbolize their consecration at the Piqua Convention write and advise the Secretary, W. J. Molheck, R. 2, Piqua, Ohio.

"AUGUST CONVENTION IN LONDON. The informal group of London brethren who usually arrange the London Convention have, this year, invited the Bible Students Committee to be responsible for the gathering and for the programme. The Committee has accepted this invitation and arrangements are being made for a three-day Convention, August 5, 6, 7, at the Memorial Hall, Farrington Street, London. A programme of speakers has been drawn up and there will be prayers that each of the brethren will bring a message of exposition and exhortation helpful to those who come seeking to be blessed of the Lord. Further information and programmes, from Bible Students' Committee, 24 Darwin Road, Welling, Kent."

JACKSON, MICH., Sunday, June 4. A cordial invitation is extended to all who can make it convenient to attend this one-day gathering. It is expected that Brother Edwin Procter, of New Bedford, Mass., will serve on the program. For further information address, Mrs. A. A. Lutz, 743 W. Morrell Street, Jackson, Mich.

LEHIGHTON, PA., Sunday, June 11. All sessions of this one-day gathering will be held in the Municipal Building, at the Park. A public witness will be given at 3 o'clock in the afternoon. The convention opens in the morning.

MINNEAPOLIS, MINN., Saturday and Sunday, June 24 and 25. This gathering is sponsored by the Junior Bible Students of Minneapolis. All are cordially invited to attend, including the senior brethren. Brother Siekman, of the Batavia, Ill., Ecclesia, will be one of the out-of-town speakers. For further information address, Thaddeus Kozakiewicz, 3834 Queen Avenue, North Minneapolis, Minn.

PITTSBURGH, PA., Annual Memorial Convention. This gathering will be held in October, as usual. Particulars later.

LABOR DAY CONVENTIONS

Announcements have already been received to the effect that the usual Labor Day gatherings will be held in Minneapolis, Minn., Saginaw, Mich., and Brooklyn, N. Y. Plans for these conventions are as yet very incomplete, but further announcements will be made from time to time. Due to the low bus and train fares to New York,

incident to the World's Fair, the Greater New York friends are making more extensive plans for their convention than usual, as indicated by the following communication:

GREATER NEW YORK CONVENTION

Labor Day Period, September 2-4, 1939

"The Annual 'Brooklyn' Convention this year takes on a somewhat broader scope due to the fact that several classes in the Greater New York district are being invited to unite their efforts to make this gathering truly the 'best' in many years. Plans are already going forward with a view to making this year's an outstanding assembly not only in the numbers attending, but also in fellowship and rich spiritual content.

"It is expected that the sessions of the convention will be held in the main auditorium of the Pilgrim Church, which is one of the oldest church buildings in Brooklyn. While this church is practically unused now by its owners, it is rich in architectural and artistic beauty, with an atmosphere that is conducive to restfulness to both mind and body.

"There is an additional attraction toward New York this year in the low fares that will be granted on account of the World's Fair. And, some of the friends will no doubt be interested in spending some additional time while attending the convention and partaking of the spiritual food, to take a 'peek' at the fair. All in all, a goodly attendance and a splendid fellowship in the Lord is anticipated over the Labor Day period at the Greater New York Convention. Plan now to come, if the Lord wills."

—William Josiah, Secretary."

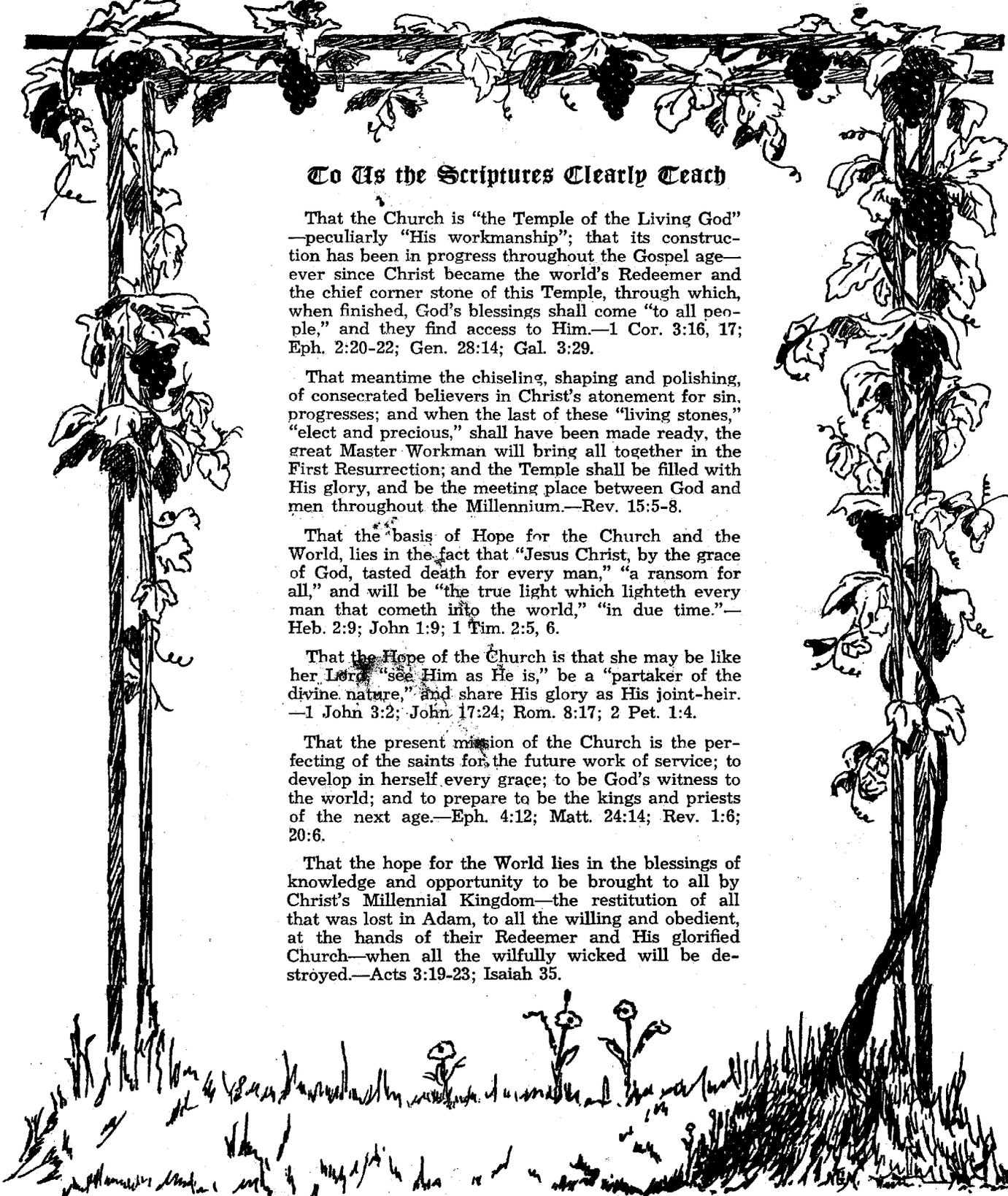
FUTURE PUBLICATIONS

From time to time we have been urged by various brethren to republish the original Daily Manna Book, together with birthday record pages. We are glad to announce that plans are now under way to do this, and we are hopeful that the new books will be ready within the next two or three months. It is not possible as yet to announce the prices, but they will be reasonable.

We are also glad to announce that work has already been started on an edition of Hymns of Dawn, without music. These little Hymn Books, bound in limp cloth will be available in quantities of 10 or more, for not over ten cents each. We are hoping to have these books ready within the next month or two.

There is an increasing number of enquiries concerning the entire set of Studies in the Scripture, and we are now investigating the possibility of republishing these. If this is done, we are wondering how many of our readers will desire one or more sets, either to replace their present sets that are wearing out, or to give, loan, or sell to others. A postal card giving us this information will be appreciated as a guide in determining the Lord's will in this matter. Investigations thus far indicate that we will be able to republish the Scripture Studies (Keratul binding) to retail at not more than fifty cents per volume.

The Dawn, 136 Fulton Street, Brooklyn, N. Y.



To As the Scriptures Clearly Teach

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