

The DAWN

"Arise, shine; for thy light
is come, and the glory of
the LORD is risen upon thee."

Isaiah 60:1

A HERALD OF CHRIST'S PRESENCE

May 1952

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These "Frank and Ernest" topics are scheduled for the Mutual Network. Topics on Canadian and other non-Mutual stations may vary somewhat from this listing.



Vol. XXI

MAY 1952

No. 5

Entered as second class matter at the Rutherford, N. J. Post Office February 19, 1944, under the Act of March 3, 1879. Published monthly by the Dawn Bible Students Association, Triangle, East Rutherford, N. J.

CANADIAN BRANCH: 442 Sherbourne Street, Toronto 5, Ontario.

BRITISH BRANCH: 98 Seel Street, Liverpool 1, England.

AUSTRALIAN ADDRESS: Berean Bible Institute, 19 Ermington Place, Kew E 4, Victoria.

SWISS BRANCH (French Language): Assoc. des Etudiants de La Bible "Aurore," Prilly-Lausanne, Switzerland.

GREEK BRANCH: He Charavgi (The Dawn), Agion Theodoron 4, Athens.

DANISH BRANCH: Daggyr Forlaget, Hyldebaer-vej 13, Copenhagen F.

SWEDISH BRANCH: Dagningen, Postl. 2016 Vinslov, Sverige.

GERMAN BRANCH: Tagesanbruch-Verlag, g. G. m. b. H., Berlin-Friedenau, Menzelstr. 2.

SUBSCRIPTION RATE: United States and Canada, \$1.00 a year; Great Britain and Australia, five shillings. Remit by check, money order, bank draft, or registered mail; from foreign countries—money orders only.

FOREIGN EDITION SUBSCRIPTIONS: The rate is \$1.00 a year. The Dawn is published in Dono-Norwegian; Swedish; French; Greek, and German languages. Subscriptions may be sent direct to foreign branches as listed above.

In This Issue

THIS month several items are presented in Talking Things Over which we believe will be of special interest—matters which pertain to our fellowship in the truth and its service. Here they are:

VINEYARD ECHOES AND PROSPECTS: This is largely a report of the radio work. We are more than half way through the third year of network broadcasting, and this article sums up the blessings received and the prospects for continuing.—Page 46

INTEREST IN ISRAEL: Interest in the truth is developing in the Holy Land. This short article tells about it.—Page 49

AN AUXILIARY SERVICE: Half-hour lectures are to be recorded on tape and made available for use in places where there are no elders to serve.—Page 51

SUMMER CONVENTION SEASON: A reminder to the brethren of the many privileges of fellowship being arranged for the summer months.—Page 52

FREE LITERATURE: It is still available.—Page 53

CONSECRATION: An encouraging highlight from the Wilmington Pre-Memorial Convention.—Page 54

THE BOWLING GREEN, OHIO, GENERAL CONVENTION, August 9-16: This week of spiritual feasting and fellowship will be at the Bowling Green State University. The total cost for seven night's lodging and twenty-one meals will be only \$21.00—\$3.00 a day if you cannot stay for the entire week. Requests for reservations may now be sent to the secretary, Mr. R. J. Krupa, 37 Wilson Avenue, Rutherford, New Jersey.

Israel's Future Among the Nations

"Arise, shine; for thy Light is come, and the glory of the Lord is risen upon thee."—ISAIAH 60:1

OUT of the whirlpool of conflicting disorder which has characterized nearly all major world events beginning with that turning point in history which was marked by the first World War in 1914, there has emerged something which is as unlike the general pattern of things as day is different from night. A new nation has been born—the nation of Israel. Some refer to this as the "re"-birth of a nation. The new State of Israel is, however, dissimilar from the old in almost every respect, except that it is Jewish.

This new nation was born while a comparatively few of these ancient chosen people of God were desperately striving to maintain their hold on the Promised Land, and when they were ringed with hostile armies which were attacking them violently and almost constantly. Yes, out of this travail of hatred and war, with powerful nations which claimed to be friends looking passively on, the nation of Israel was born. To say that it was an outstanding and historical event is not enough. It was also a prophetic event, as are all the unprecedented happenings in the world today.

Both biblical and secular history furnish an interesting and colorful background for this people. It has been well said that the greatest living testimony to the inspiration of the Bible to be found in the world today is the Jew. And now that the Jewish people have been brought together into a reborn nation that testimony has been greatly strengthened. True, the vast majority of those who make up the new nation of Israel are themselves as yet unbelievers in the Bible as the inspired Word of God. It is said that perhaps not more than one percent are devout believers in the sense of actually putting their trust in the promises of God. But even this substantiates the accuracy of the prophecies pertaining to their re-establishment in the land.

The "Land" and the "Seed"

Abraham is the recognized father of the Jewish people, and was the first to whom the name "Hebrew" was applied. To him God made wonderful promises. One of these pertained to the land of Israel. It reads, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:14, 15) This promise in reality constitutes their title deed to the land.

In addition to this assurance concerning the land, God promised Abraham that his "seed" would become the blessers of all mankind—"In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) Abraham evidently understood this promise to mean that one day his descendants would become a powerful nation and would be in a position to extend blessings to all other nations of the earth. In the New Testament we are told that he looked for a "city" whose builder and maker would be God. (Heb. 11:10) A "city" in the Bible symbolizes a government, much as it does in our language, as for example, when we speak of Washington, London, or Moscow.

The descendants of Abraham—called in the Bible the "Hebrew children"—became a nation; and under the leadership of Moses, and with him serving as a mediator, they entered into covenant relationship with the Lord. Subsequently God said to them, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."—Exodus 19:5, 6

From this divine pronouncement it is plainly evident that obedience to divine law was to be the measuring rod by which God would determine whether or not Israel would continue to be his chosen people, his representatives through whom his promised blessings would be extended to all nations. In other words, God did not promise unqualifiedly to use them as a teacher nation. If they were to occupy this high position in his arrangements they must keep faith with him by a sincere and continued effort to obey his law.

The biblical record of Israel's unfaithfulness to the Lord throughout the centuries prior to the coming of their promised Mes-

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siah is well known to all Bible Students. In 606 B. C. they lost their national independence and were taken captive to Babylon. Concerning the overthrow of their last king we read, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezekiel 21: 25-27

After seventy years of captivity in Babylon, the people were permitted to return to their own land, but they never regained their national independence. In addition to their captivity in Babylon, they were successively subject to Medo-Persia, Greece, and then Rome. They were under their Roman taskmasters when Jesus came. They had lost their position as a sovereign nation, but God's covenant of exclusive favor was "confirmed" unto them for a period of seventy symbolic weeks—490 years. This period included the time of Jesus' coming and ministry, extending to three and one-half years after his death. See Daniel 9: 25-27.

Had they accepted Jesus, and thus, under this final test proved faithful, the nation could have secured the position of God's "peculiar treasure," "above all people," and they could have been "a kingdom of priests, and an holy nation." (Exodus 19: 5, 6) However, the record is that Jesus came "unto his own, and his own received him not." (John 1: 11) Instead, they rejected and crucified him. Then it was, more than nineteen centuries ago, in the shadow of Golgotha and through the tears of the noblest Israelite who ever lived, Jesus the Messiah, Jesus the promised King of Israel and the world, Jesus the great Prophet of Israel and to Israel, declared to the generation which rejected him: "Your house is left unto you desolate."—Matt. 23: 38

The New Nation

The hope of being God's "city," or kingdom which the divine promise had engendered in the heart of Abraham, and which tentatively belonged to his natural descendants, was taken from them by this final decree of rejection uttered by the Master. He explained further that the kingdom would be taken from them, and given to a nation bringing forth the fruits thereof. (Matt. 21: 42, 43) The Apostle Peter identifies this new nation which inherits the kingdom promises made originally to natural Israel, showing it to

be the church of this Gospel age. (See I Peter 2:4-10.) The Apostle Paul gives us the same information when, in pointing out the fulfilment of God's promise to Abraham concerning the "seed" which was to be the channel of blessing to all the families of the earth, he explains that Christ is this "Seed," and that associated with him will be those who are "baptized into Christ," from among both Jews and Gentiles.—Gal. 3:8, 16, 27-29

Another very illuminating lesson on the status of the natural descendants of Abraham is the 11th chapter of Romans. This chapter opens with the question, "Hath God cast away his people?" And the Apostle Paul's answer is, "God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." What the apostle evidently means is that God was not discriminating against individual Israelites. This is shown by his further analysis in which he reveals that a "remnant according to the election of grace" had maintained a favored position in the Lord's arrangements, and that the remainder were blinded. See verses 2 to 10.

The "remnant" Paul refers to are those mentioned in the explanation that Jesus "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." (John 1:11, 12) Those who, through the power of the Holy Spirit become sons of God during this Gospel age, will reign with Christ. Together with him, they will be the kingdom nation. God's promises justified Israel in seeking this high position, but as Paul explains, "Israel hath not obtained that which he seeketh for."—Rom. 11:7

Israel's Blindness to Be Removed

Spiritual blindness always results from unfaithfulness to the Lord. It was so with Israel. They rejected the Messiah and whatever spiritual vision they had prior to that time was lost. This condition was to continue, Paul explains, "until the fulness of the Gentiles be come in." (Rom. 11:25) This coming in of the "fulness of the Gentiles" is described by the apostle as the ingrafting of wild olive branches into the original Israelitish olive tree—"contrary to nature." In grafting which is not contrary to nature, the grafted branch retains its original identity and bears its own kind of fruit, not being changed in any way by the sap of the tree of which it becomes a part. But it is different with these Gentile "branches." They are, contrary to nature, changed; for they become spiritual

Israelites, and inherit the promises originally made exclusively to the natural descendants of Abraham.

When this "grafting" work is completed, then "all Israel shall be saved," wrote Paul, for, "as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sins." (Rom. 11:26, 27) The "covenant" here referred to is the one promised in Jeremiah 31:31-34. It is to be made with "the house of Israel, and with the house of Judah"—"Israel" and "Judah" both being mentioned because at the time this promise was made the nation was divided, ten of the tribes being identified as Israel and the other two as Judah.

"There shall come out of Sion the Deliverer" of Israel, wrote Paul. Sion, or Zion, was, originally, so to speak, the "Capitol Hill" of Jerusalem, and the name is used in the prophecies to symbolize the messianic kingdom in the hands of Christ and his church. This is the "kingdom" which was taken from the natural descendants of Abraham, and given to the new, spiritual nation composed of individual believers from among both Jews and Gentiles. Together with Jesus, these are shown to be on Mt. Zion as "Saviors" at the time when "the kingdom shall be the Lord's."—Obadiah 21; Rev. 14:1

It is to this time when deliverance and enlightenment come to natural Israel that our text refers—"Arise, shine; for thy Light is come, and the glory of the Lord is risen upon thee." (Isa. 60:1) The true "Light" of Israel—and indeed of the whole world—is Jesus. This is emphasized by Simeon's prophecy at the time the child Jesus was dedicated in the temple, when in a prayer to God the prophet said of him that he had come to be a "Light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:32

This "glory" was not realized by Israel at the time of Jesus' first advent because the nation rejected the "Light," and killed him. Simeon foretold that the result of this would be their "fall." He said, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." (Luke 2:34) Only a remnant—the few Israelites who received Jesus at his first advent—experienced at that time the fulfilment of the prophecy, "Arise, shine; for thy Light is come." These few, together with believing Gentiles throughout the age, have rejoiced in the

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"Light," and have let it shine out in a dark world for the blessing of others.

But for the people of Israel as a whole the time is still future when the Light will be recognized by them. And then they, as the first to receive the kingdom blessings of the new age, will become a shining example of God's saving power as it will be manifested on their behalf in the final phase of the great "time of trouble," when their own eyes are opened to recognize their Messiah. It will be then that all Israel shall be saved from spiritual blindness.

Light Out of Darkness

Following the assurance of our text, the next verse reads, "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy Light, and kings to the brightness of thy rising." This indicates that just prior to the removal of Israel's blindness there would be a very dark period in human experience, a time when both Jews and Gentiles would be without spiritual vision. How true this is of the present time!

Never was true faith in God at a lower ebb than it is today. Truly "gross darkness" does cover the people; and this is no less true of Israel than it is of other nations. While the Lord's hand is in the affairs of the Jews, shaping circumstances to induce large numbers of them to return to the Promised Land, very few among the hundreds who pour into the country every day are going there because of their faith in God's promises. The motives with nearly all of them are economic and national.

So far as their belief in God is concerned, and their heart devotion to him, the Israelites in Palestine today are no more ready to be used by him than are the Gentile nations. In fact, they have identified themselves with the kingdoms of this world, becoming one with them by joining the United Nations. They are not looking to God for help, but to the power of munitions and gold. While they have the pioneer spirit of enthusiasm, they, like the other nations, have no solution for their problems. Already their currency is losing its value; their government is strife-ridden by contending political and religious factions; their relationship with the Arab world is becoming more precarious, and the complex problems before them are rapidly multiplying.

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They hope, of course, that eventually they will find a solution for their problems and that the new state will finally become prosperous and economically strong. And, the prophecies indicate that before their final trouble they will enjoy a brief period of peace and prosperity. (Ezek. 38: 8, 11, 12) Meanwhile, the Lord's hand in the affairs of men is directing the final issue, and in due time the "Light" will come, first to Israel, and then to the whole world.

That "Light" is already present in the world, but Jews and Gentiles alike are blind to it, even as Israel did not recognize their Messiah at the first advent. However, divine providence is already shaping the affairs of Israel, particularly with respect to their going to Palestine. The prophecies indicate that the beginning of their national resurrection is prior to the time when their spiritual blindness is removed. This is shown especially in Ezekiel 37: 1-14, where the whole house of Israel is likened to a valley of "dry bones."

In the "resurrection" of these bones, a three-phase action is indicated. First, the bones come together—"bone to his bone." Then they are covered with sinews and flesh. And finally they are given breath, life. Accompanying these developments there is a "noise," a "shaking," and then the blowing of "four winds." It is out of the "four winds" that "life" comes to what is said to be "the whole house of Israel."

In a general way, these three phases of revival seem to coincide with the three major spasms of the "time of trouble" with which the present evil world comes to an end. The first of these spasms was the World War which started in 1914. As a result of this there came a rustling, as it were, of Israel's "bones." Palestine was partly opened up to them; many returned, and the reclaiming of the land began. Out of the second global struggle came the sinews and the flesh—the new State of Israel was formed.

But still there is no "life." "Breath" has not yet been given to Israel. In keeping with the sequence of events as outlined in verses 13 and 14, we could say that the Lord has now opened their national graves (event 1), has brought them "up out of their graves" (event 2), but has not yet put his "Spirit" into them; so as yet they do not have life. And it is not until all three of these steps in their revival have been accomplished that they will know the Lord, and will recognize Jesus as their Messiah, their "Light." A detailed description of the last phase of the great "time of trouble" is presented in chapters 38 and 39 of the same prophecy, and here

also we find that not until this final phase occurs, and in it the Lord delivers his people from their enemies, will their spiritual eyes be opened to know him—"So the house of Israel shall know that I am the Lord their God from that day and forward."—Ezek. 39:22

And because the Lord, in that day, will fight for the Israelites who have returned to their land, the eyes of many nations also will be opened, and as the Lord declares, "They shall know that I am the Lord." (Ezek. 38:23) Thus we have the assurance that the time for the blessing of all nations will then begin, with the Israelites living in Palestine being the first to have blessings offered to them.

This does not mean, however, that the present State of Israel will be transformed into the earthly phase of Christ's kingdom. As a government, it will collapse together with all the kingdoms of this world. It will be as individuals that they will be delivered from their enemies and have their eyes opened to behold the glory of the Lord and to recognize the great "Light" which shall then come to them. By acceptance of their Messiah, and obedience to the laws of his kingdom, the glory of God's favor will rest upon them. Thus will be fulfilled the other part of Simeon's prophecy, that Christ was "set" for the "fall and rising again of many in Israel." The "fall" came when they rejected the "Light," and their "rising" will be the result of their accepting him.

"Princes in All the Earth"

While Israelites in various stages of unbelief are now being gathered to Palestine in keeping with the divine plan in order that they might be the first to whom kingdom blessings will be offered, none are to be considered by God as a part of, or even supporters of, or associated with, the earthly phase of the kingdom except as they shall first recognize Christ Jesus as the Son of God, their only Redeemer and Deliverer. The human representatives of the spiritual kingdom of the Lord will be the resurrected ancient worthies, whom the Scriptures declare will be made "princes in all the earth." (Ps. 45:16) See also Matthew 11:11; Luke 13:28; Heb. 11:39, 40.

These ancient worthies will have neither part nor lot in the spiritual phase of the kingdom—the personnel of which will be Jesus and his church—yet they will occupy a position of preferment above the world, having attested their faith and love during the reign of evil, in a manner approved by God. Thus they were pre-

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pared, and proved worthy to be the earthly ministers and representatives of the spiritual kingdom. It will very likely be in conjunction with the miraculous protection afforded the regathered Jews in Palestine, when they are attacked by the forces of "Gog" and "Magog," that these ancient worthies will be awakened from the sleep of death, and will present themselves to Israel.

As, individually, the Israelites recognize and accept the leadership of these resurrected ones as the representatives of their Messiah, they too will have the opportunity of co-operating in the work of the kingdom. So also will believing Gentiles; although the Jews will be given the first opportunity. Thus the new "earth" will increase and spread its influence over the whole world, under the direction of the new "heavens." "Of the increase of his government and peace there shall be no end," the Scriptures declare; that is, it will ultimately embrace all nations, with even the dead being awakened to have an opportunity to share in its blessings.—Isa. 9:6, 7

Just as the spiritual "seed" of Abraham, gathered from both Jews and Gentiles during the Gospel age, are considered by God as Israelites, so it will be in the case of those who participate in the human phase of the kingdom, beginning with the ancient worthies. From this constantly enlarging new "earth" the "Light" will "shine" forth until the knowledge of the glory of God shall fill the whole earth as the waters cover the sea. (Isa. 11:9; Hab. 2:14) It is a glorious prospect, and what a blessing it is to stand at the very threshold of this millennial day, and to see the early beginnings of the fulfilment of the promises of God. May we, as spiritual Israelites, "arise and shine," and tell the whole world these blessed tidings!

The Season's Blessings

WITH heavy rains falling in the northern Negev early in the month, Beersheba was blessed with 74 millimeters of rain this year as against 41 millimeters last year.

Tel Aviv benefited from the season's blessings by registering 559 millimeters of rain this year as compared with 190 millimeters last year. Water-hungry Jerusalem was blessed with five times as much rain this year as last and Elath, the southernmost town in Israel, had 15 millimeters of rain in a single night—the equivalent of its normal annual rainfall.

—The American Zionist

Warning Against Profane Living

MAY 4, 1952

GOLDEN TEXT: "Thou shalt not take the name of the Lord thy God in vain."
—Exodus 20:7

IT IS unthinkable that a Christian should use God's name, or the name of Jesus, in a profane manner, and we doubt if this is the primary significance of the Third Commandment, although this is the way it is generally understood. Jesus gives us its real meaning when condemning the Pharisees for making void the Law by their own traditions, and for their hypocrisy. Quoting from Isaiah's prophecy he said, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."—Matt. 15:8, 9; Isa. 29:13

Sincerity of purpose in serving the Lord is the primary meaning of this commandment; as it applied to the nation of Israel to whom the Ten Commandments were given, and as it applies in principle to spiritual Israel in this age. The latter is described in Acts 15:14 as a "people for his name." We become a part of this "people for his name" by consecration and baptism into the body of Christ. Thus we take the Lord's name, and any

degree of unfaithfulness in carrying out our consecration vows would to that extent be taking his name in vain.

In the Lord's prayer we are reminded of the sacredness of Jehovah's name—"Our Father which art in heaven, Hallowed be thy name." If we properly appreciate the glorious character of our God, and if our consecration to do his will is sincere and wholehearted, we will be very careful at all times to think, say, and do only those things which will honor his name.

MATTHEW 5:33-37

JESUS said, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." True believers are those who have entered into a covenant with the Lord by sacrifice. (Ps. 50:5) They have made a vow of consecration to do his will, and God's will for his people in this age is that they lay down their lives following in the footsteps of Jesus. It is a difficult vow to keep, and many times, through weariness of the flesh, we may be tempted to break it. But when we remember all that the

Lord has done for us we will gratefully continue to pay our vows unto the Most High.

Jesus condemned the quite prevalent practice of his day of loosely swearing to various sacred things in order to convince others of one's sincerity. Certainly Christians should not need to do this. Our "word" should indeed be as good as our "oath," and will be if our consecration to God is sincere.

MATTHEW 23:16-22

IN THIS passage Jesus is not discussing so much the practice of swearing by holy things, as he is the insincerity of the Pharisees in their bickerings over the relative merit of swearing by one thing rather than another—their attempted hairsplitting in matters of right and wrong. Those who above everything else want to know and do God's will do not approach the matter from this standpoint.

The illustrations used by Jesus were drawn from the life and customs of his time, but we can still apply the principle of the lesson, particularly in connection with our study of the Bible, and in our fellowship with the brethren. The objective we should all have in our study of the Word is to show ourselves approved unto God. (II Tim. 2:15) We might be able to draw fine distinctions of thought and thus impress our brethren with our supposed great ability as students, but would this be showing ourselves approved unto God?

QUESTIONS:

Is the use of profanity in speech what is primarily meant by the commandment not to take the name of the Lord in vain?

Could we take the name of the Lord in vain through unfaithfulness to our vows of consecration?

What is the only true aim for Bible study that is acceptable to the Lord?

The Right Use of Sunday

MAY 11, 1952

GOLDEN TEXT: "Remember the sabbath day, to keep it holy."
—Exodus 20:8

EXODUS 20:8-11

OUR Seventh Day Adventist friends insist that it is quite improper to speak of "Sunday" as being the sabbath referred to in the Fourth Commandment. Sun-

day, they say, is the first day of the week, whereas the sabbath is the seventh day. Besides, there is quite a difference in the meaning of the two words; "Sun"-day being derived from the worship of the an-

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cient sun god, while "sabbath" simply means rest.

Up to this point we agree with the Adventists, but feel at the same time that for us there is a far greater significance attached to the Fourth Commandment than simply refraining from manual and other labor during the seventh twenty-four hour period of each week. The Lord explained to Moses, for example, that the "sabbath" was made holy because he himself had rested on the seventh day. If this is a reference to an ordinary day on which God rested following the completion of the creative work, the implication would be that he has continued to rest every seventh twenty-four hour period since. But we think that there is a better, more comprehensive viewpoint to be had.

If this is what it means, and the Lord's people today are to rest during the same hours God is resting, some difficulties present themselves. The Jewish sabbath was from sundown to sundown, but as one moves east to west over the globe the sun goes down one hour later approximately every thousand miles, or a little less; that is, at the equator. Moving either north or south from the equator, this varies.

Beyond the arctic circle the sun does not go down at all during the summer period; and the same is true below the antarctic circle during our wintertime. Obviously, this means that those who keep the seventh day in Australia, would have difficulty in resting during the same twenty-four hours as those who observe the seventh day

in America. And, does God rest on the Australian seventh day, or the American, or the seventh day of Palestine?

We call attention to this, not because we desire to criticize, but to emphasize the need of a larger viewpoint of what really constitutes Christian sabbath keeping. The Apostle Paul gives us this, in Hebrews 4:10, 11, which reads: "He that is entered into his [God's] rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

Obviously the apostle is not referring to the ordinary idea of sabbath keeping. He implies that God, having finished the creative work, "rested," and that he has been enjoying that rest ever since. Then the apostle admonishes us to enter into a similar rest; that is, a ceasing from our own works, as God did from his. A Christian ceases from his own works—that is, he ceases to endeavor to justify himself by the works of his own righteousness—and rests in the finished work of Christ on his behalf.

When God crowned his work with the creation of man, and then saw man fall into sin and death, he placed the work of recovering this "lost sheep" into the hands of the Logos, his only begotten Son. Through redemption and restoration, the human race will be restored to "that which was lost." This will be at the end of the greater "seventh day" on which God has been resting, a "day" which in reality will be seven thousand years in length, as were

each of the preceding six days of creation. The Jewish week of seven literal days was merely a picture of this larger cycle of time.

MARK 2:27, 28

THERE are two important thoughts in these verses. First, that the sabbath was made for man; and second, that the Son of Man is the Lord of the sabbath. The first is simple of understanding, for it explains that when the Lord enjoined upon Jews the keeping of one day in seven as a day of rest, it was not done with the idea of imposing a ritual upon the nation which would be burdensome, and to which the people should become slaves. Rather, it was to be for their good, for the Lord knew that they would need this rest from labor in order properly to maintain their health and their dignity as individuals and as a nation.

We are inclined to think that the "sabbath" of which the "Son of Man" is Lord, is that larger one of seven thousand years, the period during which, in the service of the Creator, he is the Lord, or director, of the work of redeeming and restoring mankind to life. As a matter of fact, this larger sabbath was also "made for man," for he will be the beneficiary of the great plan of redemption so faithfully executed by "the Lord of the sabbath."

LUKE 4:16

IT WAS the custom, this text declares, for Jesus to go into the synagogue on the "sabbath day." This was, as it were, an extension of the original purpose of the sabbath, not especially authorized by

Jehovah, but one of convenience and evident appropriateness. To some extent, we may assume, the custom of going to church on Sunday is based upon this developed habit of the Jews to use their sabbath day as a time for religious worship in their synagogues.

However, the meeting together of Christians on Sunday, the first day of the week, seems to have originated primarily with the apostles and others in the Early Church, who gathered on each first day of the week apparently in commemoration of the resurrection of Jesus. There is nothing in the New Testament to indicate that it was observed by early Christians as a day of rest.

They "broke bread" on these occasions. We have a record of one such meeting which clearly indicates that it was held in the evening. It was in Troas, and was the occasion when Paul preached all night, "even till break of day." (Acts 20:7-11) It would hardly seem likely that this meeting began before the evening, which might suggest that the brethren were not in the habit of ceasing from their regular employment on the first day of the week.

This is not the place to examine the subject in detail, but we refer interested readers to the book, "The Everlasting Gospel," which does treat the sabbath question exhaustively. We will merely say here, that there is nothing in the New Testament to indicate that Christians are to observe any particular day in the week as one of rest. We do think, however, that it is very appropriate to do so,

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especially since it affords such an excellent opportunity for the Lord's people to meet together for fellowship and to praise the Lord.

LUKE 13:10-17

HERE again we find Jesus teaching in a synagogue on the sabbath day. There he found a woman who "had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself." "He laid his hands on her: and immediately she was made straight, and glorified God."

The ruler of the synagogue was angry with this, and accused Jesus of breaking the sabbath, claiming that healing this woman was "work." Jesus called him a hypocrite, for this man would not have hesitated to rescue his ox or his ass on the sabbath day, so there seemed no reason for him to say it was wrong to restore a human being to health. It was especially

appropriate, we think, that this work of restoration, or "restitution," should be done on the typical sabbath day; for it is a wonderful reminder of the divine plan to restore all the sick, and even to awaken the dead, ere the larger sabbath of which Jesus is "Lord," shall have ended.

QUESTIONS:

In what way does the Sunday of the churches differ from the sabbath of the Jews? How do the two correspond?

Was the "seventh day" on which God rested a period of twenty-four hours?

In what way is Christ's rest similar to God's rest?

Of what sabbath is the Son of Man the Lord?

Did the original command concerning sabbath keeping require attending synagogues on that day?

How did the Christian practice of meeting for worship on the first day of the week originate?

Why was it especially appropriate that Jesus should heal the sick on the sabbath day?

Conserving the Family Heritage

MAY 18, 1952

GOLDEN TEXT: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

—Exodus 20:12

WHILE none of the Ten Commandments was given to Christians, all of them express principles of righteousness with which our hearts should be fully in harmony. The compensation offered for

obedience to the Fifth Commandment was the privilege of remaining "long upon the land" which the Lord gave to Abraham and his seed. This helps to stamp the commandments as being especially for that nation; and their failure

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to keep the Law was the main cause of their being driven out of the Land and dispersed among all nations.

Parents have the great responsibility of properly training their children, and bringing them up, as the Apostle Paul says, "in the nurture and admonition of the Lord." (Eph. 6:4) To do this successfully, parents must manifest the Spirit of the Lord in their own lives and thus give their children good reason to respect and honor them.

Children whose parents have been an example to them in righteousness, and who have been carefully taught the truth of the Word, when starting out in life for themselves will possess treasures of inestimable value. In many cases they will devote their own lives to the Lord. But even when this is not done, the honor for their parents which was inspired by example and teaching will help to make them better men and better women.

The Apostle Paul foretold that "in the last days perilous times shall come, for men shall be . . . disobedient to parents." (II Tim. 3:1, 2) That "men" rather than children should be disobedient [unpersuadable] to parents, might suggest that the reference particularly is to conditions in the professed church of Christ. In this case the "parents" might be the "fathers," the prophets and apostles. Whether or not this be the correct thought, we know it is a fact that a majority of the teachers in the nominal churches today no longer regard the writers of the Bible as having any particular di-

vine authority, hence do not consider it essential to be "obedient to them."

It is also true today, as never before, that natural children are disobedient to parents, if, indeed, it can be said that parents make any serious efforts at all to train them along moral and righteous lines. Child delinquency is rampant, and special campaigns are now being waged in an endeavor to stem the tide of ever increasing lawlessness among minors.

MARK 7:9-13

THE word "Corban" used in this passage means a gift dedicated to God. Human traditions added to the laws of God provided that one's obligations to another could properly be annulled if claim was made that the consideration involved had been dedicated to the Lord. It was in this way, Jesus explained, that the traditions of the Pharisees had made void the Fifth Commandment, "Honor thy father and thy mother."

The proper honoring of parents involves certain responsibilities in connection with their physical needs, if such exist. The Pharisees had apparently ruled that if sons or daughters having such obligations toward their parents said to them that they had dedicated all they could spare to the Lord, it freed them from their obligations. Some writers imply that in return for this ruling the Pharisees received a portion of what was said to be given to the Lord. It was a hypocritical way of claiming obedience to the Law.

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JOHN 19:25-27

JESUS, who kept every feature of the Law inviolate, did not overlook his responsibility to his mother. While the Scriptures do not so state, apparently his foster father had died, and Mary was a widow. In any event, while suffering on the cross, Jesus requested the Apostle John to care for his mother, and indicated to her that she could properly look to the beloved John for the home and protection she needed.

The spirit of the Master will lead any Christian to make sure that his parents are not left stranded in their old age. Nor should one sidestep this responsibility because of any notion that it is more important to use his time or money which might thus be involved directly in the Lord's service. The Lord does not want anything given to him that belongs to others.

The proper discharge of parental

duty toward growing children would not seem to call for more than setting them a wholesome Christian example, and giving them a reasonable education. Apart from exceptional situations, parents who have devoted their all to the Lord need not be overly concerned about "saving up" for the benefit of their children, although it is but natural that parental love should cause one to want to do this.

QUESTIONS:

Were the Ten Commandments given to Christians?

What did the Apostle Paul prophesy concerning "children" in the "last days"?

What is "Corban"? Explain the manner in which the traditions of the Pharisees allowed the Jews to break the Fifth Commandment.

How was Jesus' full obedience to the Law exemplified while he was dying on the cross?

What obligations do Christians have toward their parents?

God's Estimate of Human Life

MAY 25, 1952

GOLDEN TEXT: "Thou shalt not kill."—Exodus 20:13

GOD'S estimate of human life was so high that he gave his dearly beloved Son "that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) In his Law given to Israel he made it morally wrong to take

human life. He knew that selfishness had become so deeply ingrained in the human heart that a definite command was needed to restrain the Israelites from destroying each other, given sufficient provocation.

While it would be just as great

a sin for a Christian to commit murder as it was for the Jews, this Sixth Commandment was not given to the followers of the Master. Instead of "thou shalt not kill," we have received a "new commandment" which is so far-reaching that it involved loving even our enemies. People do not kill those whom they love; so, if we love our enemies, we do not need to be told not to kill them.

MATTHEW 5:21-26

JESUS magnified the Law. In the case of the Sixth Commandment he explained that to be angry with one's brother would be a violation of divine law, as is murder. This, of course, should not be interpreted to mean a temporary flareup of emotion which one soon regrets and for which proper apologies are made, but rather, a deep-grained and abiding hatred which continually influences one's attitude toward another, causing injuries whenever the opportunity permits.

Jesus said that those who are thus "angry" "shall be in danger of the judgment." This is an apparent reference to the court of judges set up in the synagogues which consisted of seven men—some say 23—and might well be illustrative of similar courts to be established during the millennial age.

Jesus explained further that those who say to a brother "Raca," that is, "vain fellow," or villian, shall be in danger of the council—a probable reference to the Sanhedrin. This was the highest court of the Jews, and consisted of

seventy-one men. Saul of Tarsus was a member of this court before he became a Christian. It might be that some similar arrangement will exist again during the Millennium.

To accuse a brother of being a "fool" was considered by Jesus to be the most serious manifestation of hatred. It is a little difficult to understand just why this offense should seemingly be so much more serious than calling one's brother a villian. The literal meaning of the Greek word here translated "fool" is "dull, or stupid." It may suggest that the one who accuses another of this thereby implies that there is no possibility that his viewpoint of their differences could be right, or even partially right. Thus by one's own proud assumption of superior understanding he would bar all possibility of a reconciliation. This would certainly be a very serious offense.

Such a one, Jesus said, would be in danger of hell-fire. In the Greek text it is "Gehenna fire," a reference to the fires which were kept burning in the Valley of Hinnom, just outside the walls of Jerusalem. The refuse of the city was burned in this fire, including the carcasses of dead animals. Nothing alive was ever thrown into the fires of Gehenna. Jesus used it as a fitting symbol of destruction, of death.

How unfitting it would be for one in a condition of heart indicated by the use of these uncomplimentary names, to presume to present a gift to the Lord. Jesus advised the proper course to take. He said that first, one should be reconciled

to his brother, and then he could offer an acceptable gift.

If "thy brother hath ought against thee." We need not read into this what it does not say. Many, even "brethren," may assume that they have something against us. The thought is, rather, if we know that we have done something to injure our brother and have not made it right, then we should go to him in an effort to make reconciliation.

Verse 25 seems definitely to be associated with the preceding ones, and to be in the nature of instruction as how best to become reconciled to a brother. There is very seldom a misunderstanding in which all the blame lies on one side. For one to take the position in a dispute that he is always right, and could not possibly be wrong, would be a sure way to block all possibility of reconciliation. This would, indeed, be like saying that the other party in the dispute was dull and stupid if he couldn't see that he was wholly to blame.

Where a dispute exists, those involved are for the time not very brotherly, but are more like "adversaries," so Jesus' advice was, "Agree with thine adversary quickly, while thou art in the way with him." Those acquainted with Oriental customs say that the expression, "in the way with him," is a reference to the fact that disputants, in seeking a court of justice before which to present their case, often find it necessary to travel together. In ancient times these journeys might well, on occasions, take several days.

On the journey they might meet

bandits who could rob and kill them, so they found it necessary to assist each other. The tradition is that on these occasions often those who started out as enemies would become friends, and would find a way of settling their differences without the necessity of bringing them before a "judge" and thus run the risk of being unjustly sentenced to prison.

This seems a reasonable explanation of Jesus' words. In any case, it represents the principle involved, which is that if we are to become reconciled to those with whom we have differences, there must be a willingness to agree where agreement is at all possible, and then let this be a steppingstone to further understanding. To paraphrase his words we might say, "While you are traveling with your adversary seeking a judge, agree with him quickly, before you reach your destination. Talk over your differences with the view of seeking an understanding without risking your case before a 'judge.'"

MATTHEW 18:5, 6

VERSE 4 is needed here to give us the correct thought of the Master. It reads, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." These are the "little ones" referred to in verse 6, those, that is, who become as little children in their humility before the Lord and obedience to him. These are very precious in his sight, and he will not let pass unpunished any effort that is made to "offend," ensnare, stumble, or otherwise injure them.

This emphasizes the sacred re-

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sponsibility we bear toward one another as brethren in Christ. We should not endeavor to shirk this responsibility by the attitude taken by Cain, when he said, "Am I my brother's keeper?" We are "keepers" of the brethren, and our dedication to the Lord calls for the laying down of our lives for the brethren.

This responsibility implies carefulness in our association with the brethren that we neither discourage nor stumble them. It also means that we should all safeguard one another in preventing teachers of false doctrines to prey upon the flock. And each one of us should be especially careful that we do not ourselves teach theories which are out of harmony with the Word of God. Let us be careful in these and in all other ways, that we do not "offend" any of the Lord's "little ones."

LUKE 9:51-56

THIS incident in the Master's life never lacks interest to those who are seeking to know the way of the Lord, and follow in his footsteps. Jesus had said a great deal to his disciples on the subject of love. James and John were particularly close to him, and John was later identified as "that disciple which Jesus loved."

But when they asked if fire should be called down from heaven to destroy the Samaritans who refused to entertain them, he said, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." The disciples remembered the account of how Elijah had called down fire

from heaven in demonstration of the fact that Jehovah was with him and against the priests of Baal; and as they saw it, why should not One so much greater than Elijah demonstrate that the Lord was also with him!

This did not necessarily imply that James and John were vindictive. Their chief motive may well have been the honor and dignity of the Master's position in the matter. In any case, their viewpoint was wrong. They had not yet caught the spirit of Jesus' ministry, that he had come to save lives, not to destroy them, and that he intended to let his enemies destroy him in order that all men might have an opportunity to live forever.

John, the "loving disciple," learned this later, beginning particularly with Pentecost. So did the other apostles. It is a viewpoint which can be appreciated only by those whose hearts and minds have been enlightened by the Holy Spirit. It is a viewpoint which should be appreciated and practiced by all the Lord's people today. In principle it means that the Lord wants us to yield and to suffer, yea to die, rather than to do anything which would injure another.

QUESTIONS:

Is it necessary for God to command a Christian not to take human life?

Explain briefly the progressive degrees of guilt mentioned by Jesus in Matthew 5:21-26, and the better way which he outlined for settling disputes with our brethren.

Who are the "little ones" referred to in Matthew 18:5, 6, and how can we avoid offending them?

The Joy Set Before Him

"Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—HEBREWS 12:2

TO BE joyful is a legitimate goal for all of God's intelligent creatures, for it is the normal state of those who are obedient to him. The human race has suffered and been unhappy because of sin. It was inevitable that Jesus should suffer—not for his own sin, because he had none, but on account of the sin of others. He suffered as a sin-offering, and because of the "contradictions of sinners" which was leveled against him.

In most cases of fallen human experience, if a person starting out in life were given a vision of all the trials and difficulties he would encounter, and had no compensating assurance of intermingled happiness and joy, it would be a discouraging outlook. One might well feel that life would not be worthwhile. However, one of the wonderful characteristics of the human mind is to have faith that conditions will be better tomorrow than they are today. "Hope springs eternal in the human breast," wrote the poet, and this has continued to be true even though hope so seldom finds fruition in reality.

But Jesus' outlook on life was vastly different from that of the world. From the time of his baptism in Jordan, when he entered into a covenant with his Heavenly Father to do all that was written of him in the "volume of the book," he knew that he was to take the sinner's place in death. He knew, therefore, that the way before him was a difficult one, beset by many trials, and leading eventually to death. While the assurance of his Father's guidance and strength in every time of need was a constant source of joy to the Master—a joy which he bequeathed to his disciples—he knew that he could not expect success and happiness from the human standpoint. He could not hope that while in the flesh, con-

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ditions would be better tomorrow than "today," for his crowning success and victory were to be attained only through faithfulness unto death.

Jesus' outlook on life, however, was not limited to the short period of his earthly ministry. His tomorrow of joy was envisioned as coming after he had sacrificed his flesh for the life of the world. It was a joy which, as the apostle wrote, was set "before" him. And he needed this joy, for it gave him strength and courage to "endure the cross" and to despise the shame.

Jesus' Prehuman Existence

The question naturally arises as to when the "joy" which enabled Jesus to endure the cross was "set before him." The Scriptures are not explicit concerning the degree of information the Heavenly Father gave to the Logos about the purpose of his mission to earth, and the "joy" that would be his when that mission had been faithfully performed. Paul wrote that while Jesus was "in the form of God"—a reference to him as the Logos—he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." (Phil. 2:6, 7) This does not state that the Logos knew in advance the purpose of his being "made in the likeness of men," although it might well imply that he did.

Hebrews 2:14 reads, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." This is another text which seems to imply that Jesus knew, as the Logos, just why he was to be made flesh, although it does not definitely say so.

We do know that Jesus' coming to earth was wholly voluntary. He had supreme love for the Heavenly Father, and was completely dedicated to the doing of his will. He had absolute confidence that his Father's will for him would be just and righteous. This would have been sufficient incentive for the Logos to make "himself of no reputation," and to take upon himself "the form of a servant." On the other hand, if he was given a knowledge of his earthly mission of suffering and death, it is reasonable to conclude that Jehovah also told his beloved Son about the "joy" which would follow his faithful ministry of sacrifice.

The Recorded Promises

While we cannot be too sure of things which are not clearly revealed in the Scriptures, we can know and rejoice in those which

are, and there are many recorded promises which the Heavenly Father made to Jesus, and which the Master undoubtedly knew about and rejoiced in after the "heavens were opened to him" at the time of his baptism and receiving of the Holy Spirit. And there are texts which indicate that even before this Jesus began to sense the divine purpose in his birth, and that he was the special object of his Father's care.

In a prophecy of the cruel suffering which was inflicted upon Jesus while he was hanging on the cross, he is foretold as saying to his Father, "Thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts." (Ps. 22:9) This may well indicate that even at such an early age Jesus was beginning to sense his special relationship to God.

On his visit to the temple when he was twelve years of age, in explanation to his parents Jesus said, "Wist ye not that I must be about my Father's business?" This statement indicates that even then he grasped to some extent the fact that he had a special, divine mission to perform. (Luke 2:49) The account tells us that after this he became subject to his parents until he was thirty years old. Apparently by his questioning the doctors of the Law he learned that he could not properly begin a priestly work for God until he was thirty.

It was after the Holy Spirit came upon the Master that he was able to grasp the full import of his mission, and it was then that he understood and appreciated the precious promises of his Father which set "before him" the "joy" which would follow his faithful sacrificial work. The Apostle Peter, in telling us about the prophetic testimony of the "sufferings of Christ," says that the prophets wrote also about "the glory that should follow." (I Pet. 1:11) It is right to assume, we believe, that all the prophecies concerning the afterward of glory helped to set before the Master the "joy" which enabled him to endure the cross.

One of the interesting promises of this nature, which must have meant much to Jesus, is recorded in Isaiah 53:10-12. The preceding nine verses of the chapter are prophetic of the "sufferings of Christ," while the last three (10-12) pertain to the "glory that should follow." And what a "joy" the information contained in these verses must have been to Jesus! While he was to be cut off from the land of the living, with none to declare his generation, Jehovah promised,

"He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

Jesus no doubt understood that "his seed" mentioned in this promise would be the restored world of mankind. Here, then, was an unselfish "joy" that was set before him, the holy pleasure of restoring the sinful and fallen race to life. To do this, it would be necessary for his days to be "prolonged"; thus, while he was to die as the Redeemer, and so be "cut off out of the land of the living," his death would not be permanent, for he was to live again and be privileged to give life to others. While it "pleased the Lord to bruise him," because this was an essential part of the sin-offering work, "the pleasure of the Lord" as revealed in his plan to bless all the families of the earth was to "prosper in his hand."

Jesus' soul did indeed "travail" as he "endured such contradiction of sinners!" But what comfort it must have been to him to realize that it was not in vain, that wonderful results would accrue from his suffering, results with which he would be wholly "satisfied." And what great satisfaction there will be in seeing the entire human race restored to perfection and life. What a marvelous "joy" was this that Jehovah set before his beloved Son in order that he might have strength to "endure the cross!"

Jesus knew that he was that "righteous servant" who would "justify many," and that this was to be possible because, by his suffering and death, he was bearing their iniquities. How this knowledge must have strengthened him to "bear," to endure "the cross," and to "despise the shame." Could any temporary shame which might be heaped upon him by the "contradiction of sinners" be compared with that immeasurable joy of providing an opportunity for the "dead, small and great, to stand before God"?—Rev. 20:12

"A Portion with the Great"

In the last verse of this prophecy (Isaiah 53) is another inspiring promise to Jesus. Here the Father says, "Therefore [because of his faithfulness] will I divide him [Jesus] a portion with the Great"—that is, with me, the great Jehovah. The Scriptures seem clearly to indicate that after Jesus was anointed by the Holy Spirit he was able to remember his prehuman life with the Heavenly Father. This is shown in his prayer, "Glorify thou me . . . with the glory which I had with thee before the world was." (John 17:5) Yes, Jesus knew what it meant to be associated with Jehovah, the

joy of being in his presence, so the promise that he would again be given "a portion with the Great" would mean more to him than any of us are able to appreciate. Here was a "joy" set before him that was indeed "unspeakable and full of glory."—I Pet. 1:8

Psalm 22 is another prophecy of the sufferings of Christ and the glory that should follow. It is presented in the form of a prayer, a portion of which Jesus uttered audibly while hanging on the cross—"My God, my God, why hast thou forsaken me?" (Ps. 22:1; Matt. 27:46) Verses 7 and 8 are descriptive of the ridicule and scorn which was hurled at the Master at that time—"All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, he trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." It was almost these exact words which were used by the chief priests, who mocked Jesus, saying, "He trusted in God; let him deliver him now, . . . for he said, I am the Son of God."—Matt. 27:43

As Jesus hung suffering and dying on the cross another incident occurred which is mentioned in this Psalm—"They part my garments among them, and cast lots upon my vesture." (vs. 18) Jesus, with his perfect and clear spiritual discernment, could not help but notice these fulfilments of the prophecy. He spoke the opening words of the prayer, and it seems reasonable to suppose that while he was too weak to repeat the remainder of the Psalm so that others could hear, he probably did so silently, and as an outpouring of his heart to the Heavenly Father.

However, this prophetic prayer is not exclusively concerned with Jesus' suffering, for it also sets "before" the Lord a wonderful vision of the "joy" which enabled him to "endure the cross." Verse 22 reads, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." The Apostle Paul quotes this in Hebrews 2:12 and indicates that the "brethren" referred to are the body members of The Christ. This means that as Jesus hung on the cross he was encouraged by the prospect of having these "brethren" associated with him in glory. Paul's comment is, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy

name unto my brethren, in the midst of the church will I sing praise unto thee.”—Hebrews 2:10-12

“The Kingdom Is the Lord’s”

In this wonderful prophecy Jesus also saw the kingdom blessings coming to mankind—“All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord’s: and he is the governor among the nations.” (vss. 27, 28) What a “joy” this was to set before Jesus while hanging on the cross: the joy of seeing all mankind “turn unto the Lord.” Paul tells us that “God was in Christ, reconciling the world unto himself”; and as Jesus was dying at Calvary, he realized that his death was a necessary part of this work of reconciliation.—II Cor. 5:19

Jesus also realized that the kingdom would be necessary in this wonderful work of turning the people “unto the Lord.” It may well have been this very prophecy which gave him the strength to reply to the thief as he did—the thief who requested, “Lord remember me when thou comest in thy kingdom.” “Verily,” said the Master, “Thou shalt be with me in paradise,” for then “all the ends of the world shall turn unto the Lord.”

Perhaps all the thief knew about the kingdom was from reading the inscription at the top of the cross, “This is Jesus the King of the Jews,” which indicated the “crime” for which he was being crucified. (Matt. 27:37) But Jesus knew more than this. He knew that although he was then being killed by his enemies, the kingdom promises of his Father were sure. Jesus knew that not forever would Satan be the prince of the world, that in his Father’s due time—“all the ends of the world”—would “turn unto the Lord.” How Jesus must have rejoiced in such a glorious prospect!

“In Thee Do I Put My Trust”

Psalms 16 is another prophetic prayer which applied to Jesus during the “days of his flesh,” while he was laying down his life as the Redeemer of the world. It is similar to Psalm 22 in that it forecasts both the suffering and future joy of Jesus. The larger portion of Psalm 22 describes his suffering, and only a few verses tell of the “joy”; whereas the 16th Psalm makes only an incidental mention of the suffering, while most of the prophecy depicts Jesus’ great trust in his Father, and his sure hope of the “glory to follow.”

“Preserve me, O God,” the opening verse reads: “for in thee do I

put my trust." Jesus knew that his mission as a human being was to die—"My flesh, . . . I will give for the life of the world" (John 6:51)—but he was confident that this would not mean eternal death. It was in full assurance that he prayed, "Preserve me, O God." His confidence stemmed from his determination to be faithful to his God, and to him alone. "Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips."—vs. 4

Jesus knew that the secret of true and lasting joy was in loving devotion to his Heavenly Father, that any other course could lead only to "sorrows." In continuing the prayer he emphasized this, saying, "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." (vss. 5, 6) Jesus realized that his "cup" of experience was given to him by God, so in the Garden of Gethsemane he said to Peter, "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"—John 18:11

Why should he not drink this "cup," Jesus reasoned, when such a glorious inheritance awaited him! This joyous prospect, and the fact that even while drinking the cup of suffering his Father was with him to sustain and help, meant to the Master that his "lines" had really fallen "in pleasant places"—made pleasant by the "goodly heritage" which had been "set before" him.

"I have set the Lord always before me": the prayer continues, "because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." The Hebrew word in this text which is translated "before" means, literally "counterpart, or mate." Jesus made the Heavenly Father his counterpart, or mate, therefore he was not alone while laying down his life—not until in those last awful moments his partner had temporarily and briefly forsaken him.

Having his God as his helper, Jesus was confident of victory—"Because he is at my right hand, I shall not be moved." He freely acknowledged to his disciples that by himself he could do nothing. His words were those which the Father gave him to speak, and the works which he performed were his Father's works. He knew that his Father was at his "right hand" at all times and that he could be depended upon—"I knew that thou hearest me always." (John 11:42) This being true Jesus felt secure, confident that he could

not be "moved" away from this blessed position of favor with his God.

This made the Master's heart glad despite the bitter enmity of his adversaries, and as he said, "My glory rejoiceth: my flesh also shall rest in hope." The thought here seems clearly to be that the "glory" in which the Master rejoiced was not actually his while he was in the flesh, but merely a "hope." It was a hope based upon the many promises by which his Father set before him this wonderful "joy." He knew that he was to die for the sins of the world, but his God, who was at his right hand, had given him a sustaining hope of joy to come.

And how wonderfully the Master trusted in his Heavenly Father—"Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (vs. 10) Jesus knew that he was to give up his life, his "soul," in death. This was essential in order that he might take the sinner's place. But he was not to be left in "hell," that is, *sheol*, the condition of death. This he knew, for a great "joy" had been set before him by his Father—the joy of dispensing kingdom blessings, and the joy of returning to his Father's actual presence and partaking of his glory.

What a "joy" this was! Concerning it, the last verse in this wonderful Psalm represents Jesus praying, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." "Fulness of joy," what a thought! Yes, a joy which comprehended all joys. Jesus knew that by being in his Father's presence, and sharing his glory, all the other wonderful things which had been promised would follow as a natural sequence of events. This position with the Father would make possible the kingdom, and the promised blessings of the kingdom—blessings provided by his sacrificial death on the cross.

It would seem that the Apostle Paul may well have had this very prophecy in mind when he wrote concerning Jesus, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Had not the prophet, speaking for Jesus, said, "At thy right hand there are pleasures forevermore"? Yes, and at his right hand, and in his actual presence is "fulness of joy."

And it was this "joy," set before the Master so definitely by this and the other wonderful promises of his Father, that enabled him to endure. Paul tells us that we are to "consider him" who endured

CHRISTIAN LIFE AND DOCTRINE

so much suffering, "lest ye be wearied and faint in your minds." (Heb. 12:3) We cannot properly "consider him" without recalling the provision which his Father made to give him strength to endure. And we should also realize that the same "joy" has been set before us, so that we also may be able to "endure unto the end."

In the promise Jehovah made to Jesus, "I will divide him a portion with the Great," he also said concerning us, "And he [Jesus] shall divide the spoil [the reward] with the strong." Yes, we are associate heirs with him in this blessed promise.

After Jesus had been given his portion with the Great he declared, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) Yes, Jesus was given his promised place at the "right hand of the throne of God" where there are "pleasures forevermore" and where there is "fulness of joy." Now we can be confident that our joint-inheritance with him will also soon become a reality.

May this "joy" thus set before all the followers of the Master spur us on to greater diligence in doing his will, greater faithfulness in his service, and more joyfully to lay down our lives in sacrifice, rejoicing in the blessed privilege which is ours of suffering and dying with him, that we may share his glory and the kingdom work of blessing all the families of the earth.

WEEKLY PRAYER MEETING TEXTS

MAY 1—"The Son of Man came not to be ministered unto, but to minister."
—Matt. 20:28 (Z. '03-407. Hymn 166)

MAY 8—"And this is the promise that he hath promised us, even eternal life."
—I John 2:25 (Z. '03-175. Hymn 249)

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

yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. 3:17
(Z. '03-94. Hymn 318)

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

MAY 29—"Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid."—John 14:27 (Z. '97-306. Hymn 259)

"Let Brotherly Love Continue"

HEBREWS—CHAPTER XIII

A CASUAL reading of this final chapter of the Book of Hebrews might give one the impression that its subject matter is made up of various unrelated admonitions and warnings, with some doctrinal truths interspersed. However, the first sixteen verses are closely related in thought, presenting the manner in which one of the typical services of the tabernacle represents practical Christian living—how we present our bodies a living sacrifice, holy and acceptable unto God, and our reasonable service.—Rom. 12: 1

Verse 1—*"Let brotherly love continue."*

THE Apostle Paul's masterful treatise on Christian love contained in I Corinthians 13 shows that without love all Christian endeavor would be in vain. In view of the subject matter presented in the next fifteen verses, we might properly consider this opening verse as Paul's "text" for the chapter.

Verse 2—*"Be not forgetful to entertain strangers: for . . . some have entertained angels unawares."*

HOSPITALITY is one of the evidences of brotherly love. Those who are in a position to share their homes and food with others when an opportunity and need arises, but do not do so, would manifest a lack of this particular grace of love. Abraham is the one referred to as having entertained "angels unawares." This was the occasion when three angels, appearing as men, called on Abraham and made the final announcement that his wife Sarah was to bear a son. It was on this occasion also that Abraham was informed concerning the destruction of Sodom and Gomorrah.—Gen. 18

Verse 3—*"Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."*

IN THIS verse Paul reminds us how love is manifested by our interest in those who are "in bonds" and those who "suffer adversity." In the days of the Early Church it was not an uncommon

(Continued on page 35)

"Frank and Ernest"

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Aniston	WSPC	1390	11:45	a.m.
Birmingham	WILD	1490	1:00	p.m.
Decatur	WMSL	1400	12:15	p.m.
Eufaula	WULA	1240	11:45	a.m.
Fort Payne	WFPA	1400	12:15	p.m.
Gadsden	WJBY	1240	12:15	p.m.
Huntsville	WBHP	1230	11:45	a.m.
Montgomery	WJJJ	1170	12:15	p.m.
Selma	WHBB	1490	12:15	p.m.
Sylacauga	WFEB	1340	11:45	a.m.
Talladega	WHTB	1230	12:15	p.m.
Troy	WTBF	1490	12:15	p.m.

ARIZONA

Bisbee	KSUN	1230	11:15	a.m.
Phoenix	KOY	550	10:15	p.m.
Tucson	KTUC	1400	11:15	a.m.
Yuma	KYMA	1400	6:30	p.m.

ARKANSAS

Arkadelphia	KVRC	1240	1:00	p.m.
Camden	KAMD	1450	12:15	p.m.
Fort Smith	KWHN	1320	12:15	p.m.
Hope	KXAR	1490	11:45	a.m.
Hot Springs	KWFC	1340	12:15	p.m.
Jonesboro	KBTM	1230	7:15	p.m.
Little Rock	KXLR	1450	12:15	p.m.
Magnolia	KVMA	630	11:45	a.m.
Mena	KENA	1450	11:45	a.m.
Pine Bluff	KOTN	1490	7:00	p.m.
Stuttgart	KWAK	1240	11:45	a.m.

CALIFORNIA

Bakersfield	KAFY	1490	11:00	a.m.
Blythe	KYOR	1440	10:15	a.m.
Brawley	KROP	1300	9:00	a.m.
Calexico	KICO	1490	7:00	a.m.
Chico	KHSL	1290	11:00	a.m.
Fresno	KYNO	1300	5:30	p.m.
Indio	KREO	1400	9:00	a.m.
Los Angeles	KHJ	930	11:00	a.m.
Marysville	KMYC	1450	11:00	a.m.
Merced	KYOS	1480	11:00	a.m.
Palm Springs	KREO	1400	9:00	a.m.
Paso Robles	KPRL	1230	12:30	p.m.
Redding	KVCV	600	11:00	a.m.
Riverside	KPRO	1440	9:00	a.m.
Sacramento	KXOA	1470	4:45	p.m.
Salinas-Monterey	KSBW	1380	11:00	a.m.
San Diego	KGB	1360	11:00	a.m.
San Francisco	KFRC	610	4:30	p.m.
San Luis Obispo	KVEC	920	12:30	p.m.

Santa Barbara	KDB	1490	5:15	p.m.
Stockton	KXOB	1280	11:00	a.m.
Tulare-Visalia	KCOK	1270	12:00	noon

COLORADO

Denver	KFEL	950	11:15	a.m.
Durango	KIUP	930	10:45	a.m.
Grand Junction	KFXJ	920	10:45	a.m.
La Junta	KBNZ	1400	10:45	a.m.
Pueblo	KCSJ	590	10:45	a.m.

CONNECTICUT

Bridgeport	WICC	600	12:45	p.m.
Hartford	WONS	1410	1:00	p.m.
Waterbury	WWCO	1240	12:45	p.m.

DELAWARE

Wilmington	WAMS	1380	12:45	p.m.
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DISTRICT OF COLUMBIA

Washington	WEAM	1390	12:45	p.m.
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FLORIDA

Daytona Beach	WROD	1340	12:45	p.m.
Ft. Pierce	WIRA	1400	12:45	p.m.
Gainesville	WRUF	850	12:45	p.m.
Jacksonville	WJHP	1320	12:45	p.m.
Key West	WKWF	1600	12:45	p.m.
Lakeland	WONN	1230	12:45	p.m.
Miami	WKAT	1360	12:45	p.m.
Ocala	WTMC	1290	12:45	p.m.
Orlando	WLOF	950	9:30	a.m.
Pensacola	WEAR	1230	12:45	p.m.
St. Petersburg	WTSP	1380	12:45	p.m.
West Palm Beach	WIRK	1290	12:45	p.m.
Winter Haven	WSIR	1490	2:15	p.m.

GEORGIA

Atlanta	WATL	1380	12:45	p.m.
Augusta	WBBQ	1340	1:45	p.m.
Brunswick	WMOG	1490	12:45	p.m.
Cartersville	WBHF	1450	12:45	a.m.
Dalton	WBLJ	1230	2:00	p.m.
Dublin	WMLT	1340	12:45	p.m.
Fitzgerald	WBHB	1240	12:45	p.m.
Gainesville	WGGA	1240	1:00	p.m.
Macon	WNEX	1400	12:45	p.m.
Milledgeville	WMVG	1450	12:45	p.m.
Newnan	WCOH	1400	12:45	p.m.
Rome	WRGA	1470	12:45	p.m.
Savannah	WCCP	1450	12:45	p.m.
Statesboro	WWNS	1490	12:45	p.m.
Tifton	WWGS	1340	12:45	p.m.
Waycross	WAYX	1230	12:45	p.m.

IDAHO

Boise	KFXD	580	10:45	a.m.
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BROADCAST SCHEDULE

Coeur d'Alene	KVNI	1240	11:00	a.m.	Fall River	WALE	1400	1:15	p.m.
Idaho Falls	KIFI	1400	10:45	a.m.	Fitchburg	WEIM	1340	12:45	p.m.
Lewiston	KRLC	1350	11:00	a.m.	Greenfield	WHAI	1240	12:45	p.m.
Wallace	KWAL	620	11:00	a.m.	Lowell-Lawrence	WLLH	1400	12:45	p.m.
ILLINOIS					New Bedford	WNBH	1340	7:30	p.m.
Cairo	WKRO	1490	11:45	a.m.	West Yarmouth	WOCB	1240	12:45	p.m.
Chicago	WGN	720	12:30	p.m.	MICHIGAN				
Herrin	WJPF	1340	11:45	a.m.	Alpena	WATZ	1450	12:45	p.m.
INDIANA					Battle Creek	WBCK	930	12:45	p.m.
Bedford	WBIW	1340	11:45	a.m.	Cadillac	WATT	1240	12:45	p.m.
Fort Wayne	WKJG	1380	10:30	a.m.	Detroit	CKLW	800	9:30	a.m.
Vincennes	WAOV	1450	11:45	a.m.	Flint	WBBC	1330	12:45	p.m.
IOWA					Iron River	WIKB	1230	11:45	a.m.
Clinton	KROS	1340	7:15	p.m.	Ironwood	WJMS	630	11:45	a.m.
Des Moines	KIOA	940	1:30	p.m.	Marquette	WDMJ	1340	12:45	p.m.
Dubuque	KDTH	1370	11:45	a.m.	Muskegon	WKNK	1600	12:45	p.m.
Fort Dodge	KVFD	1400	1:15	p.m.	Petoskey	WMBN	1340	12:45	p.m.
Marshalltown	KFJB	1230	12:00	noon	Port Huron	WHLS	1450	12:45	p.m.
Mason City	KRIB	1490	11:45	a.m.	Saginaw	WSGW	790	12:45	p.m.
Ottumwa	KBIZ	1240	11:45	a.m.	Traverse City	WTCM	1400	12:45	p.m.
Shenandoah	KFNF	920	11:45	a.m.	MINNESOTA				
Sioux City	KTRI	1470	11:45	a.m.	Austin	KAUS	1480	11:45	a.m.
KANSAS					Bemidji	KBUN	1450	12:30	p.m.
Garden City	KIUL	1240	11:45	a.m.	Brainerd	KLIZ	1400	11:45	a.m.
Topeka	KTOP	1490	12:15	p.m.	Duluth	WREX	1080	11:45	a.m.
Wichita	KAKE	1240	11:45	a.m.	Eveleth	WEVE	1340	11:45	a.m.
KENTUCKY					Fergus Falls	KGDE	1230	11:45	a.m.
Bowling Green	WLBj	1410	11:45	a.m.	Minneapolis-St. Paul	WDGY	1130	6:45	p.m.
Cumberland	WCPM		11:45	a.m.	Wadena	KWAD	920	11:45	a.m.
Harlan	WHLN	1230	12:45	p.m.	MISSISSIPPI				
Hazard	WKIC	1340	12:15	p.m.	Grenada	WNAG	1400	12:30	p.m.
Henderson	WSON	860	1:00	p.m.	Jackson	WRBC	620	6:15	p.m.
Lexington-Versailles	WVLK	590	12:15	p.m.	Laurel	WLAU	1490	10:15	a.m.
Louisville	WGRC	790	12:15	p.m.	Tupelo	WELO	1490	12:15	p.m.
Maysville	WFTM	1240	12:45	p.m.	Vicksburg	WQBC	1420	12:15	p.m.
Pikeville	WPKE	1240	12:45	p.m.	MISSOURI				
Somerset	WSFC	1240	2:00	p.m.	Hannibal	KHMO	1070	12:15	p.m.
LOUISIANA					Independence	KIMO	1510	12:15	p.m.
Baton Rouge	WAFB	1460	12:15	p.m.	Jefferson City	KWOS	1240	11:45	a.m.
Lake Charles	KAOK	1400	12:45	p.m.	Joplin	WMBH	1450	10:15	a.m.
New Iberia	KANE	1240	11:45	a.m.	St. Louis	KXOK	630	11:45	a.m.
New Orleans	WNQE	1060	7:45	a.m.	Sedalia	KDRO	1490	11:45	a.m.
Shreveport	KENT	1550	12:15	p.m.	Springfield	KICK	1340	11:45	a.m.
MAINE					MONTANA				
Augusta	WFAU	1340	12:45	p.m.	Butte	KOPR	550	11:15	a.m.
Biddeford	WIDE	1400	12:45	p.m.	Great Falls	KMON	560	11:00	a.m.
Portland	WPOR	1450	11:15	a.m.	Helena	KCAP	1340	10:45	a.m.
MARYLAND					Miles City	KRjF	1340	10:45	a.m.
Baltimore	WCBM	680	12:45	p.m.	NEBRASKA				
Cambridge	WCME	1240	12:45	p.m.	Fremont	KFGT	1340	12:15	p.m.
Hagerstown	WJEJ	1240	12:45	p.m.	Kearney	KGFW	1340	12:45	p.m.
Salisbury	WBOC	960	12:45	p.m.	Lincoln	KOLN	1400	11:45	a.m.
MASSACHUSETTS					McCook	KBRL	1450	11:45	a.m.
Boston	WNAC	1260	12:45	p.m.	Omaha	KBON	1490	11:45	a.m.

BROADCAST SCHEDULE

NEVADA

Las Vegas KRAM 920 9:45 a.m.
Reno KATO 1340 11:00 a.m.

NEW HAMPSHIRE

Laconia WLNH 1340 12:45 p.m.
Manchester WMUR 610 10:15 a.m.

NEW JERSEY

Atlantic City WMID 1340 12:45 p.m.

NEW MEXICO

Albuquerque KVER 1340 10:45 a.m.
Clovis KICA 1240 10:45 a.m.
Las Vegas KFUN 1230 10:45 a.m.
Raton KRTN 1490 10:45 a.m.
Roswell KGFL 1400 10:45 a.m.

NEW YORK

Albany WROW 590 12:45 p.m.
Auburn WMBO 1340 12:45 p.m.
Buffalo WBNY 1400 8:45 a.m.
Kingston WKNY 1490 12:45 p.m.
New York WJZ 770 11:15 a.m.
Oneonta WDOS 1400 12:45 p.m.
Plattsburg WIRY 1340 12:45 p.m.
Rochester WVET 1280 10:30 a.m.
Syracuse WNDR 1260 12:45 p.m.
Utica-Rome WKAL 1450 12:45 p.m.
Watertown WATN 1240 12:45 p.m.

NORTH CAROLINA

Brevard WPNF 1240 12:45 p.m.
Burlington WBBB 920 12:45 p.m.
Charlotte WIST 930 12:45 p.m.
Durham WSSB 1490 12:45 p.m.
Fayetteville WFNC 1450 12:45 p.m.
Greensboro WGBG 980 12:45 p.m.
Kinston WELS 1010 12:45 p.m.
Mt. Airy WSYD 1240 12:45 p.m.
New Bern WHIT 1450 12:45 p.m.
Newton WNNC 1230 12:45 p.m.
Raleigh WRAL 1240 12:45 p.m.
Salisbury WSTP 1490 12:45 p.m.
Wilson WVOT 1420 12:45 p.m.

NORTH DAKOTA

Bismarck-Mandan KGCU 1270 11:45 a.m.
 Fargo-Moorhead KVOX 1340 1:00 p.m.
Grand Forks KNOX 1400 10:30 p.m.
Minot KLPM 1390 12:15 p.m.
Volley City KOVC 1490 12:15 p.m.

OHIO

Bellaire WTRF 1290 12:45 p.m.
Cincinnati WCPO 1230 12:45 p.m.
Cleveland WHK 1420 10:45 a.m.
Columbus WHKC 610 12:45 p.m.
Dayton WONE 980 12:45 p.m.
Hamilton WMOH 1450 12:45 p.m.
Ironton WIRO 1230 12:45 p.m.
Marietta WMOA 1490 12:45 p.m.
Sandusky WLEC 1450 12:45 p.m.

OKLAHOMA

Altus KWHW 1450 2:30 p.m.
Duncan KRAD 1350 12:30 p.m.
Elk City KASA 1240 6:15 p.m.
Enid KGWA 960 11:45 a.m.
Oklahoma City KOCY 1340 11:45 a.m.
Okmulgee KHBG 1240 12:15 a.m.
Ponca City WBBZ 1280 11:45 a.m.
Tulsa KAKC 970 11:45 a.m.
Woodward KSIW 1450 11:45 a.m.

OREGON

Astoria KAST 1280 11:00 a.m.
Coos Bay KOOS 1280 11:00 a.m.
Eugene KORE 1450 11:00 a.m.
Klamath Falls KFJI 1240 11:00 a.m.
Portland KPOJ 1330 11:00 a.m.
Salem KSLM 1390 11:00 a.m.
The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Altoona WRTA 1240 12:45 p.m.
Bradford WESB 1490 12:45 p.m.
Easton WEST 1400 12:45 p.m.
Hanover WHVR 1280 12:45 p.m.
Harrisburg WKBO 1230 12:45 p.m.
Huntingdon WHUN 1400 12:45 p.m.
Lancaster WGAL 1490 12:45 p.m.
New Castle WKST 1280 12:45 p.m.
Oil City WKRZ 1340 12:45 p.m.
Philadelphia WFIL 560 12:15 p.m.
Pittsburgh KQV 1410 1:30 p.m.
Pottsville WPAM 1450 12:45 p.m.
Reading WRAW 1340 12:45 p.m.
St. Mary's WKBI 1400 6:30 p.m.
Shamokin WISL 1480 2:45 p.m.
Washington WJPA 1450 12:45 p.m.
Wilkes-Barre WBAX 1240 12:45 p.m.

RHODE ISLAND

Providence WEAN 790 12:45 p.m.
Woonsocket WWON 1240 12:45 p.m.

SOUTH CAROLINA

Charleston WUSN 1450 12:45 p.m.
Columbia WNOK 1230 12:45 p.m.
Georgetown WGTN 1400 12:45 p.m.
Greenville WAKE 1490 12:45 p.m.
Newberry WKDK 1240 12:45 p.m.
Walterboro WALD 1490 12:45 p.m.

SOUTH DAKOTA

Sioux Falls KIHO 1270 11:45 a.m.

TENNESSEE

Athens WLAR 1450 12:45 p.m.
Chattanooga WAGC 1450 12:45 p.m.
Columbia WKRM 1340 1:15 p.m.
Greenville WGRV 1340 12:45 p.m.
Johnson City WBEJ 1240 12:45 p.m.
Knoxville WKGN 1340 12:45 p.m.
Lewisburg WJMM 1490 8:15 p.m.

BROADCAST SCHEDULE

Memphis	WHBQ	560	12:15	p.m.	Spokane	KNEW	790	5:15	p.m.
Nashville	WMAK	1300	11:45	a.m.	Walla Walla	KUJ	1420	11:00	a.m.
Oak Ridge	WATQ	1490	12:45	p.m.	Wenatchee	KWNW	1340	12:00	noon
Union City	WENK	1240	12:45	p.m.	Yakima	KYAK	1400	12:45	p.m.
Winchester	WCDT	1340	11:45	a.m.					
TEXAS									
Alice	KBKI	1070	12:15	p.m.	Bluefield	WKoy	1240	12:45	p.m.
Amarilla	KAMQ	1010	12:30	p.m.	Clarksburg	WHAR	1340	12:45	p.m.
Austin	KVET	1300	9:15	p.m.	Logan	WLOC	1230	12:45	p.m.
Bay City	KIOX	1270	11:45	a.m.	Montgomery	WMON	1340	12:45	p.m.
Borger	KHuz	1490	11:45	a.m.	Welch	WBRW	1340	12:45	p.m.
Brownwood	KBWD	1380	12:15	p.m.	Williamson	WBTH	1400	12:45	p.m.
Corpus Christi	KUNO	1400	11:45	a.m.					
Crystal City	KWTN	1240	12:00	p.m.	WISCONSIN				
Dallas	WRR	1310	1:00	p.m.	Appleton	WHBY	1230	11:45	a.m.
El Paso	KSET	1340	10:45	a.m.	Ashland	WATW	1400	11:45	a.m.
Harlingen	KSOX	1530	1:00	p.m.	Beloit	WGEZ	1490	11:45	a.m.
Houston	KTHt	790	12:15	p.m.	Fond Du Lac	KFIZ	1450	11:45	a.m.
Huntsville	KSAM	1490	12:30	p.m.	Janesville	WCLO	1230	11:45	a.m.
Lubbock	KCBD	1590	12:15	p.m.	La Crosse	WLCX	1490	11:45	a.m.
Lufkin	KTRE	1420	12:15	p.m.	Manitowoc	WOMT	1240	2:30	p.m.
Pampa	KPDN	1340	12:00	p.m.	Medford	WIGM	1490	9:30	a.m.
Pecos	KIUN	1400	1:15	p.m.	Merrill	WLIN	550	11:45	a.m.
Perryton	KEYE	1400	11:45	a.m.	Rhineland	WOBT	1240	11:45	a.m.
Port Arthur	KPAC	1250	1:00	p.m.	Wisconsin Rapids	WFHR	1340	11:45	a.m.
San Angelo	KTXL	1340	12:00	p.m.					
San Antonio	KMAC	630	12:15	p.m.	WYOMING				
Sherman-Dennison	KRRV	910	12:00	noon	Casper	KSPR	1470	10:45	a.m.
Stamford	KDWT	1400	11:45	a.m.	Cheyenne	KVWO	1370	10:45	a.m.
Tyler	KGKB	1490	12:15	p.m.	Lander	KOVE	1230	10:45	a.m.
Waco	KWTX	1230	10:00	a.m.	Powell	KPOW	1260	10:45	a.m.
					Rock Springs	KVRS	1360	10:45	a.m.
UTAH									
Logan	KVNU	610	10:45	a.m.	CANADA				
Ogden	KLO	1430	10:45	a.m.	Calgary	CKXL	1140	10:05	a.m.
Price	KOAL	1230	10:45	a.m.	Halifax	CJCH	920	10:00	a.m.
Provo	KOVO	960	10:45	a.m.	Hamilton	CHML	900	9:45	a.m.
Salt Lake City	KALL	910	10:45	a.m.	Orillia	CFOR	1570	9:45	a.m.
					Peterborough	CHEX	1430	10:30	a.m.
VERMONT									
Rutland	WSYB	1380	12:45	p.m.	Prince Albert	CKBI	900	10:30	a.m.
Waterbury	WDEV	550	12:45	p.m.	St. Catharines	CKTB	620	9:00	a.m.
					St. John's	VOCM	590	9:00	p.m.
VIRGINIA									
Clifton Forge	WCFV	1230	12:45	p.m.	Saskatoon	CKOM	1340	9:30	a.m.
Front Royal	WFTR	1450	12:45	p.m.	Vancouver	CJOR	600	10:45	a.m.
Galax	WBOB	1400	12:45	p.m.	Winnipeg	CKY	580	12:45	p.m.
Lynchburg	WWOD	1390	12:45	p.m.	Woodstock	CKOK	1340	10:30	a.m.
Norfolk	WSAP	1490	12:45	p.m.					
Orange	WJMA	1340	12:45	p.m.	PANAMA				
Richmond	WLEE	1450	10:45	a.m.	Panama City	HPM21	1060	6:15	p.m.
Roanoke	WROV	1240	1:15	p.m.		HP5J	1380	6:15	p.m.
Waynesboro	WAYB	1490	12:45	p.m.		HP6J	9790	6:15	p.m.
WASHINGTON									
Bellingham	KPUG	1170	11:15	a.m.	EUROPE				
Centralia	KELA	1470	11:00	p.m.	"RADIO LUXEMBOURG"—RL II, 11:15 p.m.				
Everett	KRKO	1400	12:45	p.m.	Mondays—208 metres; 1439 kc.				
Olympia	KGy	1240	11:00	a.m.	"RADIO MONTE CARLO"—9:05 a.m. Tues-				
Seattle	KVI	570	11:00	a.m.	days (Italian language)				
					AUSTRALIA				
					Geelong	3GL	222 metres	10:00	a.m.
					Perth	6KY	227 metres	4:45	p.m.
					Sydney	2KY	294 metres	8:15	a.m.

thing for the brethren to be imprisoned, to be "in bonds." Paul is urging a close attachment to these. Remember them, he says, with the same degree of concern as though you too were bound.

We are also to remember those in "adversity." We are all members of one "body," the "body of Christ." In a physical body, when one part suffers they all suffer, and so it should be in the body of Christ. So it always is when brotherly love continues.

Verse 4—*"Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge."*

AT FIRST glance this verse may seem out of place in the subject matter being presented. However, due to the prevailing conditions of his day, it might well be a reminder by Paul that the love which he was discussing was not the sort that finds expression in sensuality.

Verse 5—*"Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee."*

WHEN brotherly love fills the heart there is no room for covetousness. In the Greek text the word translated "conversation" includes one's whole manner of life, not merely his words. If we are "content with such things" as we have, our manner of life will not be motivated by selfish desires to acquire that which may belong to another. Christians, are the "richest" of any people in the world, for regardless of how much or how little of this world's goods we may possess, we have God's promise, "I will never leave thee, nor forsake thee." With God as our caretaker, what more do we need?

Verse 6—*"So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."*

FEAR is one of the contributing causes of covetousness—fear lest we may not have resources to meet needs which may arise, and fear that we may not be properly prepared to meet the competition of life. Love casts out fear, and besides, since the Lord is our helper, and has promised never to leave nor forsake us, we will not need to fear. Our enemies may be permitted by God to injure us temporarily, but he is able to overrule all such experiences for our eternal good, and to his glory.

Verses 7, 8—*“Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and forever.”*

I TIMOTHY 5:17 states, “Let the elders that rule well be counted worthy of double honor.” The Greek word translated “rule” in this letter to Timothy means to “stand before,” that is, to take the lead, through teaching and example. The Greek word for “rule” in the text in Hebrews seems somewhat stronger. The marginal translation is “guides,” which is probably about correct. The Lord has appointed the members in the body of Christ as it pleaseth him, and brotherly love will manifest itself by a humble recognition of the Lord’s arrangements, and a desire to co-operate therewith.

But there must be an evidence of the Lord’s choice in those whom we thus “remember.” They must speak the “Word of God,” and not their own theories; and their faith in what they teach must be demonstrated. The end for which they live and strive must ever be “Jesus Christ the same yesterday, and today, and forever.” True followers of Christ, qualified to be our guides, will be like him in all ways, including his unchangeableness. True Christian guides will not vacillate—they will not be influenced by any and every flight of fancy of the imagination of fallen men.

Verse 9—*“Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace: not with meats, which have not profited them that have been occupied therein.”*

THE modern trend in the nominal church is away from being “established.” One of the contributing reasons for this is probably a recognition on the part of leaders in all denominations that their creeds cannot be proved by the Bible anyway, so why be bigots by attempting to support them? The opposite swing of the pendulum takes them to the position that it makes little difference what one believes.

But those who have forsaken the creeds and returned to the pure truth of the Bible rejoice to stand fast in the faith. They will not permit themselves to be carried about by divers and strange doctrines. Their hearts have been established by “grace,” that is,

by the favor of God in opening the eyes of their understanding to see the mysteries of the kingdom Gospel.

"Not with meats." The question of "meats" and "drinks" as ordinances of the Old Law Covenant was a controversial one in the Early Church. Writing to the Galatian brethren regarding the same general controversy, Paul said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel." (Gal. 1:6) In those early days of the church, the expression "grace" was often used in contrast to the supposed necessity of observing some or all of the ordinances of the Law in order to obtain salvation through Christ; and as Paul explained, it was "a good thing that the heart be established with grace; not with meat."

Verse 10—*"We have an altar, whereof they have no right to eat which serve the tabernacle."*

AN ALTAR was always intended for sacrifice, not as a table from which to eat. The priests were permitted to eat, and were supposed to eat, certain portions of some of the sacrifices they offered, but apparently they did not eat from the altar in the sense of using it as a feasting board, or table. There are other pictures in the Bible which suggest that we feed upon Jesus—eat his flesh and drink his blood. (John 6:53, 54) This is a beautiful and meaningful illustration, but seemingly Paul does not have this in mind in this reference to the "altar." He is not saying that we have the privilege of eating from an altar of which the typical servants of God were not permitted to eat. What he does mean is that the altar which typifies our privilege of sacrifice was the sin-offering altar. The law of the sin-offering is set forth in Leviticus 6:30.

Verses 11-13—*"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."*

IT IS always important to note the words "for" and "therefore" in our study of the Bible. It is especially so in this case. First, Paul identifies the "altar" and service of the tabernacle which foreshadowed our privilege of sacrifice, emphasizing that it was the one in which the typical priests were "forbidden to eat." "For," instead of eating them, as was done in connection with some sacrifices, "the

bodies of those beasts . . . are burned without the camp. . . . Let us go . . . unto him without the camp, bearing his reproach."

Just as "they that served the tabernacle" were not permitted to eat the sin-offering animals, so our part in this arrangement is not to receive restitution blessings, but to become co-sacrificers with Jesus, sharing with him in the great sin-offering feature of the divine plan. Instead of remaining by the altar to eat, as it were, we are to "go . . . unto him without the camp, bearing his reproach"—that is, to be "burned" with him.

The typical service to which Paul is referring in this lesson was the one performed annually on Israel's day of atonement—the tenth day of the seventh month. In that service there were two animals sacrificed as sin-offerings—a bullock and a goat. The bullock was first slain. Its fat was burned on the brazen altar in the court of the tabernacle; its blood was taken into the most holy of the tabernacle and sprinkled on the mercy seat; and its carcass was taken outside the camp and burned. The goat for the sin-offering was treated in the same manner.

Since the Apostle Paul clearly shows that we, as followers of Jesus, have the privilege of sharing his reproach, suffering with him "without the camp," and since he also explains that the altar on which we offer our sacrifice is typed by the one from which the priests had no right to eat, it seems clear that the two animals used in the typical day of atonement service represented the sacrificial work of Christ and the church. The bullock, being sacrificed first, would represent Jesus' perfect sacrifice; while the goat, would represent the church. The fact that both animals were handled in the same manner would illustrate our being "planted together in the likeness of his death." (Rom. 6:5) This viewpoint gives vital meaning to Paul's invitation, "I beseech you therefore, brethren, . . . present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) Our "bodies" would not be acceptable for sacrifice except through the merit of the blood of Christ.

Verse 14—"For here have we no continuing city, but we seek one to come."

AGAIN the little word "for" continues the sequence of thought. Should we accept the benefits of Christ's sacrificial work merely for ourselves, it would mean that ours would be a hope of restora-

tion to life on the earth—"restitution." In that case we would have here on earth a continuing "city," or a permanent home. Instead of this we give our bodies to be burned, as Jesus did. This, in addition to symbolizing the reproaches of Christ in which we share, suggests also the giving up of our human life. But while we know that going to Jesus "without the camp" means that the earth cannot be our permanent home, we seek a "city" to come. Jesus promised to prepare a "place" where his disciples might be together with him. Thus, if we die with him, we shall live with him—at the right hand of the throne of God.

Verse 15—"*By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*"

IN THE typical atonement-day service, before the priest sprinkled the blood of the bullock upon the mercy seat, he took a censer full of live coals from the fire which was burning on the brazen altar in the court—where the fat of both the bullock and the goat was burned. Then, "his hands full of sweet incense beaten small" he went into the first holy of the tabernacle, sprinkled the incense upon the coals of fire, thus causing a rich perfume to fill the tabernacle, penetrating into the most holy. Probably the coals of fire were transferred from the censer to the golden altar, which was in the first holy.

Since Paul shows so clearly our privilege of participating in the antitypical atonement-day sacrifices in so far as the burning outside the camp is concerned, it seems reasonable that when he speaks of offering the sacrifice of praise, he is drawing a lesson from this incense feature of the atonement-day service. This represented God's viewpoint of the sacrifice. It was sweet perfume to him. So in the antitype, while our bodies are being burned without the camp, where by the world we are considered to be the "filth" and "offscouring" of the earth, our hearts are going out to God in praise for all that he has done for us, and for our privilege of being workers together with him.—I Cor. 4:13

And it is more than merely a thankful feeling in our hearts. This sacrifice of praise, Paul says, is "the fruit of our lips." "Lips" are a symbol of speech, or utterance. It is a beautiful way of illustrating our ambassadorship, that we are "witnesses of Jesus," the "light of the world," commissioned to preach the Gospel to all na-

tions. Peter puts it plainly, saying that we "should show forth the praises" of him who hath called us out of darkness into his marvelous light. (I Pet. 2:9) This is the "fruit of our lips," our sacrifice of praise, and we may be sure that it is sweet incense to God.

Verse 16—*"But to do good and to communicate forget not: for with such sacrifices God is well pleased."*

THIS is a practical summary of the thoughts Paul associates with the admonition in the first verse—"Let brotherly love continue." This means having a solicitous interest in the "body" members, going to Jesus without the camp, and offering the sacrifices of praise. In plain words, we should "do good," and forget not to "communicate," that is, to give—our time, our talent, our strength, our money, our all—that others might be blessed. Paul wrote to the Galatians, "Therefore . . . let us do good unto all men, . . . as we have opportunity, especially . . . unto the household of faith." (Gal. 6:10) "With such sacrifices God is well pleased," says Paul. We may think of animals being burned, or of incense burning on a golden altar, and it is wonderful to understand these symbols and types; but the knowledge alone is valueless unless it is translated into practice by doing good and communicating, through the use of our all in divine service. This is the exercise of "brotherly love." May we all "let brotherly love continue"!

Verse 17—*"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they do it with joy, and not with grief: for that is unprofitable for you."*

THE ones who have the "rule" over us are the elected elders of the ecclesias. But this rule is not to be in the nature of lording it over God's heritage. The Greek text gives the better thought of their being "guides," or leaders. We are to follow the leadership of our elders in so far as they follow Christ. Even the Apostle Paul did not ask more than this.

Spiritual guides, or leaders, are worthy of this position in the church only if they meet the qualifications mentioned in this admonition; that is, if they sincerely "watch" for the "souls" of the brethren. A true elder will have the interests of the brethren at heart, and will watch over them to prevent false teachers from preying upon them. He will be humble in his service, and willing to sacrifice his own comforts and conveniences in order that the

best interests of his brethren may be served. Should we fail to follow the leadership of such, we would be sure to lose many rich blessings which the Lord has provided for us.

Verses 18, 19—*“Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner.”*

IN ACTS 23: 1 Paul speaks of having lived in “good conscience.” The particular blessing which he sought through the prayers of the brethren was that he might be restored to them. This might indicate that Paul was imprisoned at the time he wrote the epistle.

Verses 20, 21—*“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.”*

WHAT a wonderful benediction with which to close a letter! It would not be possible to commend the Lord’s people to a better source of care and blessing than “the God of peace, that brought again from the dead our Lord Jesus.” Paul desired that the Lord would make the Hebrew brethren “perfect in every good work.” The Greek word here translated “perfect” is defined by Prof. Strong as “to complete thoroughly, that is repair (literally or figuratively) or adjust.” It is used by Paul in Galatians 6: 1, and translated “restore.” The text reads, “Brethren, if a man be overtaken in a fault, ye which are spiritual, *restore* such an one in the spirit of meekness.” It is also used in Matthew 4: 21 and Mark 1: 19 to describe the repairing or “mending of nets.”

The spiritual lives of the Hebrew brethren needed “repairing” in order to be complete. They had started out well, but failing to give proper heed to the things they had heard, they had let them slip; so much so that they needed to be taught again the first principles of the oracles of God. Paul had urged them to call to remembrance the “former days” when they were first enlightened, and when they took joyfully the spoiling of their goods. He reminded them that while they had suffered for the truth they had not yet “resisted unto blood.” Nevertheless, Paul realized that even after he had done his best to revive the faith and zeal of these brethren,

his effort would be ineffective unless the Lord blessed it; so this was his wish for them, his benediction, that the Lord would "restore" them to every good work.

Verse 22—"*And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.*"

HOWEVER much of information the Book of Hebrews contains on the Old Testament types, and on the covenants of God, it was written as an "exhortation" in an effort to stimulate greater faithfulness to the Lord and the truth on the part of the "Hebrew" brethren. And Paul was concerned lest they fail properly to "suffer the word of exhortation," that is, that they might not appreciate his motive, hence fail to profit as they should from the things which he had written. He hoped that he had not overdone the matter, and reminds them that after all his letter contained only a "few words." Surely there was much more he could have written.

Verse 23—"*Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.*"

THIS reference to Timothy, indicating that he was a fellow worker with the writer helps to confirm Paul's authorship of the epistle.

Verse 24—"*Salute all them that have the rule over you, and all the saints. They of Italy salute you.*"

THERE was a wonderful bond of Christian fellowship and unity among the brethren in apostolic days. It meant much for the brethren in Judea, for example, to receive a message of greeting from those in Europe. This same common interest and love is experienced among the true followers of the Lord even today.

Verse 25—"*Grace be with you all. Amen.*"

AFTER all is said and done, if we have the grace, or favor, of the Lord in our lives, nothing else can really matter; for "if God be for us, who can be against us?" (Rom. 8:31) God's grace takes care of every situation; cheers us in every trial, and keeps us humble in every joy. It covers our imperfections, and gives us strength to overcome. And when we reach the end of the way and hear that welcome, "Well done, thou good and faithful servant," we will know that it was only because God's grace sustained us all the way that we were able to finish our course victoriously, and to the glory of God.

The Judgment Day

Why are not "Frank and Ernest" consistent? In their program this morning they said that Christ returns to convert the people to God; last Sunday they said that the work of the second advent was to judge the people of this world. Why these contradictory statements?

THERE is nothing inconsistent in the statements to which you refer. Careful study of the Bible reveals that the judgment of the human race is not a calamity inflicted by God for the punishment of the human family. Rather, it will be a time of great blessing to the majority of mankind.

The day of judgment from the Bible standpoint is not a "doomsday," as taught by creedal theology. It is a day for the enlightenment of those who have been hindered from obtaining a true knowledge of God, either by heathen ignorance or by human dogma. This understanding will come to all when the "earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9

Upon the basis of this enlightenment, the people will be judged, that is, they will be tried in order to determine who will, and who will not, be worthy of eternal life. Their acceptance of kingdom truths and their obedience to God's laws will be the deciding factors. This does not mean that all will be

saved, but that all will be given an opportunity, under full enlightenment, to be converted to God and obtain the salvation purchased by the death of Jesus, who gave himself a "ransom for all."—I Tim. 2:5, 6

It is not God's plan to convert the world during this present age. This is evident, for the percentage of converts to Christianity is not keeping pace with the increasing population of the earth. The Gospel age, in which we live, is the time for the choosing of the bride of Christ, a "little flock," who will share with him the spiritual kingdom. The coming age is the time when Christ will reign a thousand years. The work of the second advent will result in the conversion of the vast majority of the people to God.

This opportunity which is to come to mankind—an opportunity to choose or reject a course of obedience to the righteous laws of God—is the day of judgment spoken of in the Bible. Thus it is during Christ's second advent that the day of judgment will result in the conversion of all the willing and obedient to God, and in their obtaining everlasting life in his earthly kingdom. No wonder the Psalmist, (98:8, 9), under inspiration, declared, "Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness will he judge the world, and the people with equity."

More "Tolerable"

Genesis 19:24, 25, reads as follows: "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." In view of this scripture, how can you say that God's love will not permit him to punish with fire and brimstone?

THE experience that Sodom and Gomorrah suffered in their destruction is familiar to every Bible reader; but some, possibly, have overlooked important truths which the Bible teaches concerning these evil cities of the past. Some believe that the people who lived in Sodom and Gomorrah are now suffering the torment of eternal fire and brimstone. It is true that the people were given over to wickedness and immoralities of the basest sort, and that God "took them away" as he saw good (Ezek. 16:50)—probably by an eruption of nature—but the Bible does not support the idea that the inhabitants of these cities were consigned to eternal torment; in fact, it teaches the opposite.

Our Master spoke of Sodom, and his statement is worthy of deep consideration as we search for the truth. In Matthew 11:23, 24 he spoke to the people of Capernaum and other cities which had rejected his message, saying, "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell [hades, oblivion]: for if the mighty works, which have been

done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." From these words we conclude that the final judgment of Sodom is in the future; and because they sinned with less light than others, it will be "more tolerable" for the people of Sodom and Gomorrah than for those who have sinned against greater light, even as Jesus states.

The hope of resurrection for the people of these wicked cities is assured by the prophecy of Ezekiel as recorded in chapter 16, verses 48-61, which all should read. Here the prophet says that the people of Sodom will "return to their former estate." In the prophecy the people of Sodom are linked with the people of Israel as being among those who will be the recipients of the blessings of the kingdom, if they conform their lives to the rules in existence when God shall lay judgment to the line and "righteousness to the plummet." (Isa. 28:17) This is also in harmony with the words of Paul in Acts 17:31 which reads, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The blessings of the day of judgment will be extended to all those who have not sinned against full light and knowledge. The promises of God's Word tell of the blessings coming to the Jews, even

though they rejected the Master, and with them are linked the people of Sodom, by both the Prophet Ezekiel and our Lord. Also note Paul's argument recorded in Romans 11:26-32.

"An Ensamble"

In Jude 7, I read: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Does this text not prove that the punishment for sin is eternal fire?

THE Word of God as spoken by the prophets and apostles and by our Lord Jesus must of necessity be harmonious; for they were all inspired by the same Holy Spirit. Any interpretation, therefore, which destroys that harmony must be erroneous.

Jesus spoke of Sodom as being tolerantly dealt with in the day of judgment. (Matt. 11:24) The Prophet Ezekiel foretold the time when the daughters of Sodom would come back from the dead. (Ezek. 16:53-55) The correct understanding of the text of our question will not be at variance with these assurances.

The experience of Sodom and Gomorrah's destruction is used in the New Testament to teach a lesson to Christians. In II Peter 2:6 we read, "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live

ungodly." The Epistle of Jude is written for the benefit of the consecrated child of God; for in verse one he introduces himself as follows: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

Thus we know that the examples Jude gives are for the instruction of Christians, and for their protection against the wiles of the devil, who will seize upon any means to destroy the child of God. Jude enumerates several things that will take a Christian out of the love of God, if he indulges in them, making it impossible for him ever to be presented faultless before the presence of his glory. See verses 5-16. One of these pitfalls is sinful living, and the spiritual fornication of illicit relationship with the world and the spirit of the world. Sodom and Gomorrah followed this evil course and their punishment was destruction by fire.

The Apostle Jude says this was an "example" for the "sanctified" who have been called and fully enlightened during the Gospel age. Concerning these wayward ones we read, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. 10:26, 27

Thus we see that Sodom and Gomorrah are a picture of those who wilfully sin against light and truth. The fire with which Sodom and Gomorrah were destroyed was

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not eternal, for it ceased to burn when the cities had been reduced to ashes. Rather it was a picture of the eternal and complete destruction which will come to all those who wilfully reject the opportunity for life—those found worthy of the second death.—Heb. 6:4-6; Rev. 21:8

Filling the Earth

In Genesis 1:28 we read: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." My dictionary defines the word "replenish" as meaning "to fill again after having been emptied." Does this text, then, not prove that Adam was a survivor of a former civilization which had been destroyed by some great catastrophe, much as the Flood of Noah's day destroyed the antediluvian civilization? Would this not also explain the enigma of the origin of the colored race?

THE Scriptures are positive in their declaration that Adam was the first human being to live on the earth. In Acts 17:26 we are told that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." In I Corinthians 15:45, 47 Adam is called the "first man." We must conclude, there-

fore, that all people living on earth are descended from their father, Adam, regardless of differences in color or physical characteristics which have developed since the days of Eden.

Furthermore, the entire testimony of the Bible is that only Noah and his family survived the Flood, which is at variance with the theory propounded in our question. One must understand the teaching of the Bible upon this subject to appreciate the plan of redemption. In I Corinthians 15:22 we read: "For as in Adam all die, even so in Christ shall all be made alive." The sentence of death that has come upon all through inheritance from Adam will be removed by the ransom of our Lord. Such is the plan of God. One man was made the head of the race so that all might be redeemed by One, even Jesus Christ.

Many dictionaries give one of the meanings of "replenish" as "to fill" "to make full." The Hebrew word, *male*—translated "replenish"—is thus translated "to fill" in Young's Analytical Concordance. This would have been a better choice of expression had it been used in our Authorized Version. Ferrar Fenton properly translates the text of our question, as follows: "God then gave them his blessing, and God said to them, Be fruitful and multiply so as to fill the earth and subdue it."

Are you enjoying The Dawn? Since it is more blessed to give than to receive, why not share its blessings with others? Gift subscription offer of six for \$5.00 still applies. Single subscriptions \$1.00.

Vineyard Echoes and Prospects

A LETTER received recently from our Canadian branch office states:

"We thought the brethren might like to hear about things up here. First, the 'Frank and Ernest' programs: Since Christmas, particularly, the mail response has us almost snowed under. From stations where we formerly received a dozen letters we now get a score. From points where we used to get a score, we now receive hundreds. This is literally true.

"Then, the attendance at our Sunday meetings, and the interest shown, is most encouraging. This is particularly true with respect to those who were formerly associated with the truth and have had their interest revived through the medium of the 'Frank and Ernest' broadcasts. Naturally we are rejoicing, as who wouldn't under the circumstances; especially also since some of the newly interested are now seriously considering consecration.

"So, God bless you all at The Dawn. Should you ever feel a bit discouraged, remember that outside your own town limits there's a big world, and a lot of people who are depending on those 'Frank and Ernest' programs and the literature which you furnish, to help their struggling souls find, or re-find, the truth."

The brethren at The Dawn were encouraged by this report from Canada, and since the broadcasts and literature are made possible by the co-operation of the friends everywhere, we are happy to pass it along so that your hearts may rejoice also. And what is happening in Canada is also true in many other places. After two and one-half years of network broadcasting the kingdom message, it would require pages to tell of the many places where new and revived interest in the truth is springing up. What a wonderful privilege it is thus to share the joys of the truth with others!

The general mail response to the programs continues to be very encouraging, averaging many thousands of cards and letters every month, all of them requesting literature, many expressing great appreciation of the message, and others asking questions pertaining to the truth and to the work. And this is true also in Great Britain,

where the mail response to the message over Radio Luxembourg is twice what it was a year ago.

The continuing frustrating conditions in the world doubtless have something to do with this increasing interest in the kingdom message. As month after month and year after year go by and all human remedies for the world's ills continue to fail, the people are left in despair, and some of them are inclined to turn in the direction of the Bible to seek an answer as to what it is all about. Only a few here and there have faith to accept the biblical solution when it is pointed out to them; but a witness is given to the others, a witness which they will remember, and in which they will rejoice in their "day of visitation."

Those of us who enjoy Christian fellowship by being able to meet regularly with those of "like precious faith" may not realize what it means to hear the truth every week over the radio, as do those whose virtually only contact with their brethren is through the radio ministry—and there are thousands in this position, some because they are shut-ins for one cause or another, and others on account of living where there are no other brethren. Many of these testify that they almost count the hours from one week to the next, when they can again hear the truth and feel that they are sitting down together with thousands of their brethren to hear a portion of the Lord's Word discussed. It has been observed that for this one purpose alone the broadcasts are worth all they cost, and more.

The Financial Outlook

RECENTLY we received a letter from a family who is very thankful for the radio programs and for the literature which is furnished. In addition to expressing appreciation for the blessings received, the letter also said, "We have never heard you solicit funds on your programs, but have wondered if we could send a small donation. It wouldn't be much, but we would like to help some in keeping your message on the air." It is a great source of satisfaction to realize that so many are being reached and blessed by the truth, yet have not been solicited for financial help. We think that this is just as it should be.

We realize, however, that it would be possible to go to the other extreme in this matter, so that many who would like to make sacrifices to help spread the kingdom message would not know that there was an opportunity to do so. In exhorting the brethren to

love and to good works, it is a joy to call attention to the privilege of tract distribution, and other forms of service; and what we do in the service along financial lines should be considered just another way of glorifying Him who has called us out of darkness into his marvelous light.

It is well-known to many of our readers that the network broadcasting of the "Frank and Ernest" programs is made possible by the sacrifices of those who want them continued on the air. When at the General Convention last year it was voted to undertake another year's broadcasting on the Mutual Network, it was generally understood that we would keep the friends advised, when necessary, concerning the outlook for continuing. This we are glad to do, knowing that those interested will be guided by the Lord's Spirit as to what they would like to do about it.

We are now in the second half of the present contract year. Until near the close of the first half of the contract, donations about equalled expenditures. In recent weeks there has been a slight falling off of donations, with the result that our modest surplus is dwindling. If this continues, it may be necessary to make some readjustment of our contract, or possibly to cancel it. We do not believe, however, that the brethren will want us to do this; at least, not without letting them know about it, as we are here doing.

It is a joy to realize that the truth continues to go out so widely. It is the Lord's doing in which he has permitted his people to have a share. We know that through his people the Lord will make possible the continuance of the witness just as long as it pleases him to do so. How blessed it is to realize that just as our individual affairs are in his keeping and all our experiences are being overruled by him for our good, so are the united efforts of his people. May we continue in thanksgiving to him for the great honor we have of being co-workers in his vineyard, and look to him for guidance and blessing in all that we do in his service.

Interest in Israel

FROM time to time since the close of the last war our hearts have been made to rejoice by hearing from persons in various countries of the world who have received Dawn literature, read it, and have accepted the truth. It has also been a great joy to hear from "old-

timers" in the truth in various countries who have been reached by The Dawn. This has resulted in branch offices being established in Switzerland, Germany, Denmark, Sweden, and Greece; and co-operating with brethren in France and a number of other places.

One of the latest countries to be heard from is Israel. A former rabbi, who accepted Christ as the Messiah several years ago, came in contact with Dawn literature, and is rejoicing in the message which it contains. This brother wrote and explained that in becoming a Christian he did not accept the nominal church trinity doctrine; nor could he believe the eternal torture theory. Naturally, when he started to read truth literature he recognized it as that for which his soul had thirsted, and was quick to write to us about it.

This brother is actively engaged in evangelistic work in Israel as he has understood it, and is now desirous of using truth literature in his work. Concerning our publication "Chosen People" he writes: "This book is very excellent, and I think it is a booklet which will satisfy all Jews as to God's plan for them and for the world. It presents indisputable facts with which most Jews are acquainted in their own lives." This brother is associated with a number of small groups which apparently are in harmony with his understanding of the Bible. We do not, of course, as yet know what further developments there may be in connection with this interest in the Holy Land, but naturally we are ready and happy to do all we can to nurture and promote it.

Since it is likely that some time during the summer a representative of The Dawn will be visiting the various branch offices in Europe, it has been decided that he should also go to Palestine and make personal contact with the budding interest there, in order that we may better understand the literature needs, and how best to co-operate. We suggest that the brethren everywhere make this further opportunity of witnessing the kingdom message a matter of special prayer.

To our understanding, the general blindness of Israel will not be removed until the closing phase of Armageddon—Jacob's trouble—when the Lord will fight for his ancient people and deliver them from their attacking enemies, Gog and Magog. Concurrently with this, or shortly thereafter, the ancient worthies will be awakened from the sleep of death to be the human representatives of the divine Christ. Then "there shall come out of Sion the deliverer, and turn away ungodliness from Jacob."

We do not expect at this time, therefore, to see any widespread interest in the truth among the Israelites in Palestine, or elsewhere. Neither do we expect to see any general spiritual awakening of Gentiles prior to the full manifestation of the kingdom. But we rejoice to witness to both Jews and Gentiles as the Lord clearly opens the doors of opportunity. It is a joy indeed to give a message of comfort to Israel. And we would expect that with the Jews, as well as with the Gentiles, an occasional one will accept the truth and make a full consecration to the Lord. Indeed, there are some such dear ones associated with us now, and in this we greatly rejoice.

An Auxiliary Service

AS ANNOUNCED on page one of this issue, we are now contemplating the preparation of a library of truth lectures recorded on tape, which will be available free to all who can use them. These lectures, prepared and recorded by brethren from various parts of the country, will be approximately one-half hour in length, and will deal with all phases of the truth, as well as its application in the Christian life. Some will be particularly for the encouragement of those already acquainted with the truth and consecrated to the Lord, while others will be suitable for use in witness work.

The present plan is to record some choice hymns preceding and following the lectures, with the thought that small groups, families, or even isolated individuals may join in the singing and thus participate in the "meetings." The details for the distribution of these recorded lectures have not yet been fully worked out. All we can say is that when ready, this recorded lecture service will be free. Many brethren throughout the country already possess machines which will "play" these taped messages. For those who do not have such playback machines we will be glad to furnish information as to the type of equipment needed, and the costs.

As we have just indicated, this recorded lecture service is not yet ready for distribution; but we are now prepared to receive applications for it, and to answer any questions the brethren may have concerning its use. Correspondence with the friends who may wish to use one or more of these "tapes" will doubtless assist us in deter-

mining the best methods of distribution, and furnish other information which will be helpful in developing this new field of service.

For example, some may want a lecture every week, others once a month; while others may wish to obtain them only upon special request. Some will want talks designed especially for the consecrated, others will want those more suitable for the public. And some will want both. Letters from you, expressing your thoughts and what you think your needs may be, will be greatly appreciated. They should be addressed to The Dawn, Recorded Lecture Service, East Rutherford, New Jersey.

We wish to make it clear from the outset that this service is not intended to supplant in any way the "in person" lectures by ecclesia elders. We see no need for such a service where there are brethren capable of addressing the classes. Nor will it be permitted to interfere in any way with the pilgrim service. It is merely an auxiliary service, designed to be a blessing to those who are not within reach of groups which have their own speaking brethren.

While it is doubtless better to be able to see a brother as he delivers a discourse, many testify of rich blessings received from recorded lectures. Some claim that they get more from a discourse which is recorded. In any event, we are confident that many small classes and isolated brethren will rejoice to learn that they will be able to hear the voice of one or another of their brethren presenting the glorious truths of the divine plan, those truths upon which we all must feed if we are to grow strong in the Lord and in the power of his might.

The Summer Convention Season

THE summer convention season opens—shall we say "officially"—in May. Over the Memorial Day week-end, which begins Friday, May 30, district conventions will be held in Vancouver, Canada; San Francisco; Chicago; Buffalo; and Allentown, Pennsylvania. Others may also be arranged.

The Fourth of July week-end, which also begins on a Friday, is especially favorable this year for district conventions. We have already been notified of gatherings scheduled for this period in Los

Angeles, and Detroit. Probably others will be arranged as the time approaches.

It is too soon to list the conventions to be held over the Labor Day week-end, but we know there will be several. However, it is not too early to begin seriously thinking about the General Convention to be held in Bowling Green, Ohio, beginning Saturday afternoon, August 9, and ending Saturday morning, August 16. This will be the largest gathering of the year, and brethren will attend from widely scattered areas of the United States and Canada, and perhaps also from overseas.

The Bowling Green Convention Committee is already at work on the program and other arrangements for this general gathering of the friends, and it is with joy that we contemplate the blessings to be received there. But the spiritual feasting at the other conventions will be no less rich and upbuilding, differing only in that fewer will be in attendance, and the time shorter. The same is true of the numerous gatherings which are listed in *The Dawn* from month to month which are more local in character. For many of the brethren, one of these local Sunday gatherings may be all that they are able to attend during the year, so they fill a very important need among the Lord's people.

Let us frequently make "conventions" a matter of special prayer, seeking the Lord's rich blessings upon his people as they forsake not the assembling of themselves together in this manner. We cannot all meet at one or more of these gatherings, but as we petition the Lord for his blessing upon them, we will be meeting at the throne of heavenly grace, and from this there is sure to be a hallowed and sanctifying influence reaching into our hearts and lives.

Free Literature

WE ARE happy to announce that free tracts and kingdom cards are available for general distribution in any quantity desired. The tracts deal with such subjects as "Where Are the Dead?" "The Truth About Hell"; "The New World Order"; "The Homecoming of the Dead"; and "Do You Know?" There is also a variety of kingdom card topics.

When tracts are ordered in quantities of one thousand or more, the name of your local radio station broadcasting the "Frank and Ernest" programs will be imprinted on them; also, if you wish, the address of the hall where your main Sunday meeting is held, and the time of the meeting, will be shown.

We also supply kingdom cards especially designed to advertise the "Frank and Ernest" broadcasts. These list, according to districts, the stations which carry the programs, and these have been found very effective. You can help to increase the number of listeners to the kingdom message by distributing these cards, so order all you can judiciously use. They are very suitable for general house to house distribution, and also for use among your friends.

Consecration to Do God's Will

AT THE Wilmington Pre-Memorial Convention, held on April 5 and 6, eleven brethren symbolized their consecration to do God's will. It was a very impressive service, and revealed that our Heavenly Father is still drawing people to Jesus, and inspiring within them the desire to walk in his steps of sacrifice. Immersion in water symbolizes the burial of one's will into the will of God as expressed through Christ, and Christ clearly stated this to be the denial of self and taking up one's cross to follow him into death. This means, then, that water immersion symbolizes one's burial into the sacrificial death of Christ, and the hope of being raised with him in newness of life—to live and reign with Christ.

We rejoice with these dear ones, and with all to whom the Lord is revealing "the mysteries of the kingdom of God." Jesus said to his disciples, "Blessed are your eyes, for they see; and your ears, for they hear." Then he added, "Many prophets and righteous men have desired to see these things which you see, and have not seen them." (Matt. 13:11, 16, 17) Prior to the beginning of the Gospel age it was not God's due time for "righteous" men to see the "mystery" of the kingdom. The fact that God is now enabling some to "see" this mystery is proof that the Gospel age feature of the plan of God is not completed. It is still the due time to "see" the privilege, through consecration, of becoming fellow-members of the body of Christ.

Blessed Bible, Precious Word

LAST month reference was made to the noble Berean Christians of old, who very readily received the Gospel message, and searched the Scriptures daily to see whether or not the testimony of the Apostle Paul agreed with the Old Testament records. (Acts 17:11, 12) Early truth seekers like the Bereans would have rejoiced at such students' helps as we today can possess in the way of complete and printed reference Bibles, concordances, histories, dictionaries, and other valuable works of reference.

In addition to all these advantages, there is now the wonderful increasing light and knowledge of the dawning millennial day. We are living in one of the greatest dispensational changes in the world's history, and the Scriptures abound with information regarding these days. It is the foretold time when all the selfish and sinful elements of an old order are being "shaken." Satan's "world" is being dissolved to make way for God's glorious kingdom.—II Pet. 3:11

Within these "last days" the whole world has begun to stir itself as never before, forcing national, political, social, and religious changes everywhere. With

the opening of the nineteenth century, an increase of knowledge was beginning very definitely to manifest itself through invention and otherwise.

This resulted in rapid means of travel. A hundred and fifty years ago the most rapid means of transportation and of communication was by horseback. Today, cities and continents are united by trains, steamships, airplanes, motor cars; and by telephone, telegraph, radio, and television, so that places thousands of miles apart geographically, are only minutes or seconds apart in point of time. During merely the last fifty years there has been a marvelous increase of knowledge on practically every subject.

The Bible has foretold this phenomenal increase of knowledge which we have seen actually occur in our day, and that it would first of all result in a "time of trouble, such as never was since there was a nation." (Dan. 12:1, 4) The tragic outcome of this increasing knowledge being selfishly and unwisely used is obvious.

The Prophet Nahum speaks of the "day" of the Lord's "preparation," and we are undoubtedly now living in that period. (Nahum 2:3) The world is being prepared for the establishment of God's long prayed for kingdom. Ere long the true church will be completed and glorified beyond the veil with her Lord; and together with him

will constitute the "new Jerusalem," the fountain of joy and life to all mankind. Then shall be fulfilled that wonderful promise, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. 21:4

The fully consecrated followers of the Master who are still continuing their earthly pilgrimage are gratefully rejoicing as they carefully and prayerfully read and meditate upon the inspired Word. They are enjoying a special serving of the truth by their beloved Master, now present, and in fulfillment of Luke 12:37. Together with the progressive revelation and interpretation of divine truth in our day, there is much freedom which permits us to read and study the Bible, unhindered and unmolested.

During the Dark Ages of the past this was not possible. Then, those in authority deliberately endeavored to keep the Word of God away from the people. In the name of religion, there was selfish scheming and ambition, impelled by a Satanic energy and cruelty unparalleled on the pages of history. War was made with God's true people, the saints of the Most High, to overcome them and to wear them out.—Dan. 7:25

By comparison with the Dark Ages, we today live in a highly favoured period, for which we are surely sincerely grateful. It is a very favourable time for Christian growth in grace and knowledge, and also for witnessing to the truth. This situation, however, should not be expected to continue

indefinitely, so we should be awake and alert to our present privileges and responsibilities.

By divine guidance and blessing, the Bible becomes increasingly precious to us; a lamp unto our feet, and a light unto our path. (Ps. 119:105) It is a living Word, a power in the life; and we feed upon it that we may grow spiritually.

Discarding erroneous teachings such as eternal torture for the wicked, the trinity, the inherent immortality of the soul, and others, the Scriptures become beautifully clear and harmonious. We rejoice to find that by divine grace, and in compliance with I Peter 3:15, we are in a position to give an answer, with meekness and reverence, for the hope which is within us. "The meek will he guide in judgment: and the meek will he teach his way."—Ps. 25:9

In our study of the precious Word of truth, we are glad to make use of various "helps" such as Hebrew and Greek concordances, which indicate the true meaning of the original text; for it is now a well-known fact that in many places the King James' translation is not accurate. Besides, at the time it was translated and published (1611) there were only eight manuscripts available, and none of these dated back farther than the tenth century.

Now, manuscripts of the Bible are available which are much more ancient, some of them dating back to the fourth and fifth centuries. It will be appreciated that these older manuscripts will have escaped the errors and interpolations

of the many copyists who did their work mostly during the period of the Dark Ages. It will be readily understood that should an early copyist insert in the margin of a manuscript some notes expressing his own thoughts, these notes could later be copied into the manuscript itself and thus corrupt the inspired text.

Here are a few examples of interpolations as they appear in the King James' Version: Mark 16:9-20 (all of these verses); John 5:3 (the last seven words are spurious); John 5:4 (entire verse); I John 5:7, 8 (entire two verses—these interpolations have been used in an effort to prove the erroneous doctrine of the trinity).

In addition to the various interpolations, there are also some faulty renderings of words in the King James' Bible. For example, John 5:28, 29, reads: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The Greek word *krisis*, here rendered "damnation" should be translated "judgment," and it is so rendered in the Revised Version. Those who have, in the Lord's estimation, done well, will be richly blessed by being raised to "life,"—"the resurrection of life." All others (the heavenly calling then having closed) will experience the "resurrection of judgment."

This will relate solely to the

earthly phase of the kingdom. After being awakened from the tomb, mankind's obedience to God's requirements in this resurrection [a re-standing or a rising up] by judgment—a trial, followed by a sentence. It will be a thousand-year judgment period, and when these judgments are in the earth, "the inhabitants of the world will learn righteousness." (Isa. 26:9) It will be a time for the heavens to be glad, and for the earth to rejoice, "because he cometh to judge the earth." (I Chron. 16:31-33) Then, all will have a full and fair opportunity to attain perfection and everlasting life on the human plane. Any who, after such full blessings, are wilfully and incorrigibly wicked, will be mercifully cut off in death.

This is but one example of the manner in which a proper translation of the original Greek text helps to a better, more harmonious understanding of the Bible. The various publications announced in *The Dawn*, particularly "Studies in the Scriptures," have proved to be exceptionally helpful in assisting those who are earnestly seeking the truth.

However, regardless of the "helps" we may use, whether printed or oral, we should always consider the Bible to be the final arbiter of our faith. All Christians should search the Scriptures, as did the Bereans of old, to see whether the teachings set forth from other sources are in harmony with the testimony of God's holy Word.

On that sacred page, O what
glory now shines!

As God's Holy Spirit illumines
its lines,

Displaying his plans in which all
may rejoice

And praise him forever with
heart and with voice.



Encouraging Radio Letters

Appreciates the Help Given

"Dear Friends: I must thank you very much for your replies to my correspondence, and for 'The Divine Plan of the Ages.' You evidently spared yourself no effort in replying in full length to my volley of questions, a fact which I appreciate very much. And the divine plan book does something more than answer one's questions. It treats the subject on a grand scale, and seems to put into tangible form those half-formed ideas and impressions which one finds difficult to rationalize and communicate to others. In a sense, the book not only answers questions, but asks them also. Again thanking you for your help so willingly given, and with best wishes for your Christian work. G. C., Scotland."

Literature Circulated

"Dear 'Frank and Ernest': I should be glad if you would send me the Creation book. I still enjoy your broadcasts, and the books you sent me during the year have gone the rounds of all my friends, even to Glasgow and back. My clergyman has them at present. R. R., Erie."

Scientist Writes

"Dear 'Frank and Ernest': May we say how very much we enjoy and learn

from your programs. I am a scientist, and deeply appreciate how you relate science and the Gospel as taught in the Bible. Truly you are modern disciples. We only wish the broadcasts were early enough for our young son to hear such factual religion. E. R., England."

Much Blessing Derived

"My Dear Sirs: I am writing to let you know how much I enjoy your broadcasts from time to time. I like very much to follow you in your discussions of the various portions of the Scriptures, and have derived much blessing through doing this. I like your candid way of making the Scriptures more clear to listeners, and I am sure that there are many who listen to your messages each week who are helped and blessed thereby. T. L., Scotland."

Sound Reasoning

"Dear Sirs: Would you please send me a copy of the Creation book as offered on the radio. My wife and I listen with great interest to your broadcasts on Monday evenings, and appreciate the sound reasoning you use in your explanation of the Bible. Yours sincerely, H. T., England."

Makes One Think

"Dear 'Frank and Ernest': Could you please send me a copy of your Creation book. I listen to your programme every Monday evening, and find it very interesting. It is different from the average run of religious broadcasts, and does make one think about religion in an intelligent way. Yours faithfully, J. M., England."

Enjoy Listening

"Dear Friends: I really enjoy listening to your programme. They are so different from those broadcasts which are lifeless and fail to hold one's interest. Your broadcast on the theory of evolution especially interested me. I am an amateur astronomer, and if you will send me your book, Creation, I will be grateful. Yours sincerely, M. S., Scotland."

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE			
Maidstone	May	11	
Anerley	June	29	
C. A. CORNELL			
Luton	May	11	
Oxford	June	15	
C. E. DICKINSON			
Leigh (Afternoon)	May	4	
Latchford (Evening)		4	
Doncaster		17	
Dewsbury		18	
Gateshead	June	8	
EDWARD FAY			
Shatton	May	1	
Liverpool		3-4	
Kettering		5	
Romford		8	

J. E. HUMPHREY

Ipswich	May	4
Eastleigh	June	15

J. H. MURRAY

Lincoln	May	11
Guildford		18
Swansea	June	13
Llanely		14, 15

W. E. PAMPLING

Coventry	May	18
Anerley		25

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"Radio Luxembourg"

Mondays, 11:15 P. M.—208 Meters, 1439 kc.

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MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3
God's Promises Come True—10/-

Daily Heavenly Monna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

Moffatt's Translation (Complete Bible)—17/6

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/-

THE DAWN

98 Seel Street

Liverpool 1

Encouraging Letters

Wants to Help

Dear Friends: Enclosed please find a donation to help with the "Frank and Ernest" broadcasts. I listen in each Sunday to your program, and feel that it is my duty, as a Christian, to help with these broadcasts, and am trying, in a small way, to have a part in this, the Lord's work. May God bless you in this work and never allow it to be off the air. As I listen to you each Sunday it is with a prayer in my heart for you three who in this special way are reaching those who need comfort so much. With Christian love and prayers. Mrs. M. T., Calif.

Into the Prisons

Dear Sirs: After having heard your discussion today, as well as last Sunday, I have been led to believe that your booklets which are offered free to all will be a great help to me in the work I am doing here. Therefore, I would appreciate it very much if you will send me as many different booklets as you have, besides "The Day of Judgment." To give you some idea of what I am trying to do here, I have a class which meets each night, Monday through Saturday, for about two hours, to study the Bible. We are very fortunate here to be allowed this privilege, and our appreciation can never be fully expressed to the officials of the prison for their kindness in this matter. I am

secretary to the Protestant chaplain, and plan to enter the ministry when I am released from this institution. I try to hear your discussions each Sunday, and very much enjoy them. May God continue to bless and use you in the work. R. H. M., Mo.

Comforted

Dear Sirs: I have heard only two or three of your broadcasts, but I am very much interested in your explanation of the Bible and want to know as much as I can learn about it. I have been a member of a church since I was a child, and am now sixty-three years old—a widow, very much grieved because of the loss of my husband last August. Thank you for your help, and for taking time to read about one of the millions who, down through the years, have mourned the loss of loved ones. Sincerely, Mrs. O. J. P., La.

Only Fifteen

Dear "Frank and Ernest": This letter is to request the book which you announced over the radio this morning, "When a Man Dies." Although I am only fifteen years old, I have taken a great interest in religion, and I think this could help me, and also my Mom and Dad. I heard your program for the first time this morning, and it held my interest to the very last word. I can tell you that it certainly will be on our radio every Sunday from now on. Thanking you very much,

ENCOURAGING LETTERS

I remain, Yours sincerely, F. M.,
Canada.

Oldtimers

Dear "Frank and Ernest": We do love to hear the truth going out over the air, and would love to give more toward this witness message, but circumstances will not permit. We, as well as our parents before us, have known these blessed truths for a long time; and we believe that our hopes are soon to be realized. We take The Dawn. God bless you in your work. I think that some day it will be stopped, but not until it has accomplished its mission. Your sister in Christ, N. F., Fla.

Much Left Unsaid

Dear Sirs: We listened to your program today and found it very enlightening. We belong to a Protestant church of our choice, but are amazed at the important details we don't understand. In Sunday School we always learn the story of David, Paul, and others, but there is so much important information left unsaid. We hardly know what makes our church differ from others. Please send us, "When a Man Dies." Thank you. Mr. and Mrs. D. C., Ariz.

Was Always Confused

Dear "Frank and Ernest": I want to thank you for these enlightening and untangling teachings of the Bible. I have taken many Bible courses during my college years, and have always felt at the close of each one just as confused as I did at the beginning. I have always felt that if we could

have someone to clarify the Word it would all fit into a beautiful pattern. That's what your work is doing for me, and I am truly thankful and grateful. I am sharing my books, too. God bless you and your wonderful work. Sincerely, J. B. H., Calif.

A New Friend

Dear Friends in Christ: I have received my Dawn Magazine and the book, "Behold Your King," and I am very much pleased with them. I cannot express fully the understanding and blessing that I have received since I have been listening to your broadcasts, and through the books I have received from you, including "The Divine Plan of the Ages." It is certainly a wonderful plan that God has for his people. This knowledge has removed a great fear and burden from my heart concerning the judgment day. May God bless you in your faithful work for Christ. Yours truly, Mrs. A. S., Ky.

Doubts Removed

Dear Sirs: I am a regular listener to your program. I have been much enlightened by your questions and answers directly from the written Word of God. These have taken away completely from my mind those doubts that so often arise in the minds of young believers. May the Lord bless you as you continue this ministry which he has given to you. Yours because of him that loved us and gave himself for us, E. W., Fla.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

H. E. ANDERSON		ROBERT A. KREBS	
New Haven, Conn. (Morning) .	May 18	Sacramento, Calif.	May 4
Waterbury, Conn. (Afternoon)	18	Roseberg, Ore.	5, 6
Allentown, Pa. 30, 31, June	1	Broadbent, Ore.	7, 8
JULIUS BEDNARZ		Salem, Ore.	9, 10
Wallingford, Conn.	May 11	Portland, Ore.	11
Washington, D. C.	18	The Dalles, Ore.	13, 14
Allentown, Pa. 30, 31, June	1	Yakima, Wash.	15, 16
FRED A. BRIGHT		Spokane, Wash.	18, 19
Paterson, N. J.	May 4	Wenatchee, Wash.	20
ALFRED BURNS		Seattle, Wash.	21, 22
Milwaukee, Wis.	May 11	Bremerton, Wash.	23
EUGENE BURNS		Victoria, B. C.	25, 26
Allentown, Pa. . . May 30, 31, June	1	Duncan, B. C.	27, 28
JENS COPELAND		Nanaimo, B. C.	29
Sonora, Calif.	May 1	Vancouver, B. C. 30, 31, June	1
Stockton, Calif.	2	ARTHUR H. KRUMPOLT	
San Francisco, Calif.	4	Wallingford, Conn.	May 11
Sacramento, Calif.	5	Allentown, Pa. 30, 31, June	1
Salt Lake City, Utah	7	RAYMOND J. KRUPA	
Denver, Colo.	8	Mahanoy City, Pa.	May 18
Topeka, Kans.	10	Boston, Mass.	24, 25
Kansas City, Mo.	11	Chicago, Ill.	30
ORLANDO D. DEIFER		Buffalo, N. Y. 31, June	1
Hazleton, Pa.	May 11	LUDLOW P. LOOMIS	
Pottstown, Pa.	25	Lancaster, Pa.	May 4
EDWARD FAY		Groton, Conn.	17
Brooklyn, N. Y.	May 11	New London, Conn.	18
THOMAS FAY		EDWARD LORENZ	
Santa Ana, Calif.	May 25	Chicago, Ill. May 30, 31, June	1
EARL L. FOWLER		JOHN Y. MAC AULAY	
Sacramento, Calif.	May 4	Wallingford, Conn.	May 11
Riverside, Calif. (Morning)	18	New London, Conn.	12, 13
Pomona, Calif. (Afternoon)	18	Providence, R. I.	14
JOHN G. HULL		New Bedford, Mass.	15, 16
Whittier, Calif.	May 18	Boston, Mass.	18
GEORGE O. JEUCK		Lynn, Mass.	19, 20
St. Petersburg, Fla.	May 11	Worcester, Mass.	21
PETER KOLLIMAN		N. Brookfield, Mass.	22
Piqua, Ohio	May 4	Springfield, Mass.	23
Detroit, Mich.	5	Albany, N. Y.	25, 26
Ann Arbor, Mich.	6	Syracuse, N. Y.	27
Jackson, Mich.	7	Rochester, N. Y.	28
Toledo, Ohio	8	Buffalo, N. Y. 30, 31, June	1
Shadyside, Ohio	9, 10	JOHN A. MEGGISON	
Chicago, Ill. 30, 31, June	1	Kansas City, Mo.	May 25
		St. Joseph, Mo.	26
		Canton, Ill.	28

SPEAKERS' APPOINTMENTS

LaSalle, Ill.	29	J. I. VAN HORNE	
Chicago, Ill. 30, 31, June	1	Monessen, Pa. May	25
MARTIN C. MITCHELL		FELIX S. WASSMANN	
Easton, Pa. May	4	Baltimore, Md. (Morning) May	25
New Brunswick, N. J.	25	Wilmington, Del. (Afternoon)	25
Allentown, Pa. 30, 31, June	1	Allentown, Pa. 30, 31, June	1
N. MOLENAAR		CLAUDE R. WEIDA	
Fresno, Calif. May	11	Philadelphia, Pa. May	4
DANIEL J. MOREHOUSE		Reading, Pa.	18
Kenosha, Wis. May	11	GEORGE M. WILSON	
Milwaukee, Wis.	18	Brooklyn, N. Y. May	11
LEON H. NORBY		Washington, Pa.	25
Albany, N. Y. May	11	W. NORMAN WOODWORTH	
Paterson, N. J.	18	Milwaukee, Wis. May	18
Allentown, Pa. 30, 31, June	1	Appleton, Wis.	19
A. OBENLAND		Withee, Wis.	20
Fort Meyers, Fla. May	2	Minneapolis, Minn.	21
St. Petersburg, Fla.	3, 4	Elkader, Iowa,	22
Clio, Ala.	6	Rockford, Ill.	23
Louisville, Ala.	7	Chicago, Ill.	25
Silverhills, Ala.	8	Batavia, Ill.	26
Mobile, Ala. 10, 11	11	Gary, Ind.	27
Waynesboro, Miss.	12	Chicago, Ill.	30
Birmingham, Ala. 14, 15	15	Buffalo, N. Y.	31
Atlanta, Ga. 16, 17	17	Allentown, Pa. June	1
Jacksonville, Fla. 18, 19	19	ERNEST G. WYLAN	
Orlando, Fla.	20	Jackson, Mich. May	14
HARRY PASSIOS		Detroit, Mich.	15
Duquesne, Pa. May	4	Muncie, Ind. 16, 17	17
WILBER N. POE		Anderson, Ind.	18
Pittsburgh, Pa. May	18	HARRY L. YOUNG	
G. RUSSELL POLLOCK		Wilkes Barre, Pa. May	4
San Diego, Calif. May	11	Leighton, Pa.	25
LEO B. POST		C. W. ZAHNOW	
Gary, Ind. May	18	Richmond, Ind. May	1
KENNETH W. RAWSON		Piqua, Ohio	3, 4
Allentown, Pa. .. May 30, 31, June	1	Dayton, Ohio	5
R. H. SACHTLEBER		Nelsonville, Ohio	6, 7
Allentown, Pa. .. May 30, 31, June	1	Zanesville, Ohio	8
VICTOR E. SAMUELS		Newark, Ohio	9
ALBERT SHEPPELBAUM		Columbus, Ohio	11
LaSalle, Ill. May	18	Kent, Ohio	12-15
JOSEPH S. V. SIDDONS		East Liverpool, Ohio	16
Allentown, Pa. .. May 30, 31, June	1	Pittsburgh, Pa.	18
CHESTER A. SUNDBOM		Shadyside, Ohio 19, 20	20
Chicago, Ill. May 30, 31, June	1	Washington, Pa.	21
		Monessen, Pa.	22
		West Newton, Pa.	23
		Connellsville, Pa.	25
		Ebensburg, Pa.	26
		Lewistown, Pa.	27
		Shamokin, Pa.	28
		Allentown, Pa. 30, 31, June	1

CONVENTIONS

For Mutual Fellowship, Edification, and Service

BUFFALO (KENMORE), N. Y., May 4—Regular monthly gathering in the Kenmore Lodge, No. 795, I. O. O. F. Temple, Kenmore and Myron Avenues, beginning at 2:30 p. m.

PIQUA, OHIO, May 4—Y. W. C. A. Building, 418 N. Wayne Street. A meeting will be held 7:30 Saturday evening in the basement room of the Piqua National Bank, High and Wayne Streets. Arrangements will be made for entertaining brethren who arrive on Saturday. For other details write the class secretary, Mrs. Eva Peddemors, 222 Walker Street, Piqua.

ALBANY, N. Y., May 11—Y. W. C. A. Building, 5 Lodge Street.

INDIANAPOLIS, IND., May 11—I. O. O. F. Building, 1120 West 30th Street. Friends arriving on Saturday will be entertained by members of the local ecclesia.

SAGINAW, MICHIGAN, May 11—Woman's Club, 311 N. Jefferson Street. Opens at 10:20 a. m.

WALLINGFORD, CONN., May 11—All-day gathering to be held in the Masonic Temple, 50 North Main Street, next to the library.

BOWIE, TEXAS, May 18—Regular third Sunday convention. For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

CLEVELAND, OHIO, May 18—Opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

MILWAUKEE, WIS., May 18—North Avenue Auditorium, 3122 West North Avenue.

PITTSBURGH, PA., May 18—Opens at 9:30 a. m., D. S. T., in the O. of I. A. Temple, 610 Arch Street, North Side Pittsburgh.

SALEM, OREGON, May 18—Home gathering, 2339 State Street.

BOSTON, MASS., May 24, 25—Opens Saturday, 2:30 p. m. in the Hunnewell Chapel, 353 Boylston Street, corner of Arlington. Sunday meetings begin at 9:45 a. m. in the Y. W. C. A. Auditorium, Clarendon and Stuart Streets. For room reservations write Miss Florence Child, 64 Thurston Street, Somerville 45.

ALLENTOWN, PA., May 30, 31, June 1—Odd Fellows Hall, 118 N. 9th Street. For reservations and other details write the class secretary, Mrs. Orlando D. Deifer, 747 East Wyoming Street, Allentown.

BUFFALO (KENMORE), N. Y., May 30, 31, June 1—Kenmore Lodge, No. 795, I. O. O. F. Temple, Kenmore and Myron Avenues. For room reservations and other information write the class secretary, Mr. Theodore Bachorski, 590 76th Street, Niagara Falls, N. Y.

CHICAGO, ILL., May 30, 31, June 1—Masonic Temple, 912 North LaSalle Street. For reservations and other details write the class secretary, Mr. D. J. Morehouse, 2617 North Springfield Avenue, Chicago 47.

SAN FRANCISCO, CALIF., May 30, 31, June 1—Opens Friday at 10:00 a. m. in the Y. W. C. A. Building, 620 Sutter Street. For reservations and other details write the secretary, Mrs. Clark Terry, 519 15th Avenue, San Francisco 18.

VANCOUVER, B. C., CANADA, May 30, 31, June 1—Opens at 2:00 p. m., May 30 in the Hastings Auditorium, 828 East Hastings Street. For reservations and other details write the secretary, Mrs. W. A. McNee, 6569 Argyle Street, Vancouver 15.

GROTON, CONN., June 15—Details later.

*"I was glad when they said unto me, Let us go
into the house of the Lord."—PSALM 122:1*

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To Us the Scriptures Clearly Teach

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

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

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteneth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

That the present mission of the church is the perfecting of the saints for the future work of service, to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-23, Isaiah 35