

a herald of Christ's presence

THE DAWN

"YE SHALL BE WITNESSES
UNTO ME... UNTO
THE UTTERMOST
PART OF THE EARTH."

Acts 1:8



may . 1955

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in the
DAWN**

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Go Ye Also into the Vineyard

THE invitation to labor in the Lord's "vineyard" has been extended to the consecrated in every part of the age, and is still beckoning into service those who have time and talent to be used. Today there are many opportunities to serve the Lord: distribution of tracts, following up the radio effort by personal calls and public meetings, and colporteur work. The opportunities are many and golden. Write to us for further details.

There also are openings for work at The Dawn headquarters, particularly for unmarried and unencumbered brethren under thirty years of age who would like to volunteer for a two-year period of service with us. When applying for this service please give full particulars concerning your health, experience, and background. Address your letters to The Dawn, Vineyard Service, East Rutherford, N. J.

WEST COAST TIME CHANGE: Beginning Sunday, May 1, most stations of the Don Lee-Mutual Network will carry the "Frank and Ernest" broadcasts at 10:30 a. m., Pacific Time. For full details of time changes in the Pacific Time Zone, see page 11.

THE GENERAL CONVENTION: The date this year is July 30—August 5, and the place is the Indiana State University, Bloomington, Indiana. The June issue will contain full information concerning reservations.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

“Until He Come”

“Thus saith the Lord God; Remove the diadem, and take off the crown:
... it shall be no more, until He come whose right it is; and I
will give it Him.”
—Ezekiel 21:26, 27

DURING the long centuries of human sorrow and suffering referred to in the Bible as a nighttime which is eventually to terminate in a morning of joy, a definite basis of hope for the coming new day was held forth in the promises of God to the patriarch Abraham, and enlarged upon as they were repeated to his descendants by the holy prophets. The promise to Abraham was that through his “seed” “all the families of the earth” were to be blessed.—Gen. 12:3; 18:18; 22:18

In Hebrews 11:10 we read that Abraham “looked for a city which hath foundations, whose builder and maker is God.” A city is used in the Bible to symbolize a government. A “city whose builder and maker is God” would therefore be the divine kingdom, or government of promise. It is doubtful if Abraham understood all the implications of the wonderful promises God made to him, but evidently he did get the thought that the promised “blessing” of all people would come through the agencies of a government in which his “seed” would in some manner have a prominent part.

This thought is borne out in a deathbed prophecy uttered by Abraham’s grandson, Jacob, when he said concerning his son Judah, “Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” (Gen. 49:9, 10) This prophecy was given while the Hebrew people were in Egypt, where the symbol of the regal right to rule was then a couched lion. The clear implication of the prophecy is, therefore, that from the tribe of Judah there would come a great ruler, one who would establish peace—as implied by the title “Shiloh”—and fulfil the promises which God had made to Abraham.

Moses was raised up by the Lord to deliver the Hebrew people from Egyptian bondage, and through him the Lord gave the nation his Law. Faithfulness to that Law would have resulted not only in life for the people, but a wonderfully exalted position for the na-

tion. Concerning this the Lord said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5, 6

This high position to be occupied by Israel as a priestly, or blessing, nation was, as the Lord clearly indicated, conditional upon faithfulness to his covenant, and he gave the people every possible opportunity to be faithful, exercising great patience with their waywardness and backslidings. Under the leadership of Joshua, they were taken into the Promised Land, and, for several centuries after the death of Joshua, were virtually without a ruler except as God raised up "judges" to deliver them, when, as a result of their unfaithfulness, they fell prey to the aggressions of the surrounding nations.

Samuel was the last of these judges. While he was filling the office of judge, the Israelites clamored for a king. They wanted to be like the surrounding nations. The Lord yielded to this request, and Saul was anointed by Samuel to be their first king. Saul ruled well for a time, but later proved unfaithful, and David was anointed to succeed him, although he did not do so until the death of Saul.

David was greatly beloved by the Lord, and to him was made a very enduring promise. It was that the right to rule would never be

taken from his family—"Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever." (II Sam. 7:16) Thus was the royal aspect concerning Abraham's "seed" which was to bless all nations still further restricted. Not only was the great Ruler to come from the tribe of Judah, but now from the family of David.

The Lord used the kingdom arrangements of Israel to be illustrative, or typical, of the real kingdom which would later be established in the hands of the promised Messiah. Thus we read concerning David's son Solomon that he "sat on the throne of the Lord as king instead of David his father." (I Chron. 29:23) This was true of all the successive kings in David's line. Some of them were faithful to the Lord, and some were not; but, regardless, the Lord did not wrest the kingdom from David's line.

This typical kingdom arrangement continued until the days of King Zedekiah, who was one of several successive wicked kings who occupied "the throne of the Lord," and it turned out that he was the last; for it was concerning him that the Lord caused the Prophet Ezekiel to write, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that

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is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27

There is great finality in the statement, "The day is come, when iniquity shall have an end," and also an indication that the "day" which is said to have come had been foretold, and indeed it had. When God entered into covenant relationship with Israel through the Law administered to Moses, he promised to care for them and bless them if they were faithful to him. But he also warned them of dire punishments if they were unfaithful.

One of these warnings is recorded in Leviticus 26:17-28. Here various punishments are mentioned which evidently refer to their periods of captivity to the Moabites, Midianites, Philistines, and others. But after warning of these minor periods of punishment, the Lord declares, "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." This "seven times" of additional punishment is mentioned four times.

It is generally agreed by students of prophecy that each of the "times" mentioned in this passage is equivalent to a Jewish year of 360 days. In Ezekiel 4:5-8, the Lord lays down a rule for computing these prophetic time measurements in which he says that each day should be counted for a year. Seven periods, or "times," of 360 days would

be 2,520 days. With each day representing a year, this would be a period of 2,520 years.

If, as our text indicates, this final period of punishment upon Israel began when their last King, Zedekiah, was overthrown, it would mean that not until 2,520 years from then could they expect any marked degree of divine favor leading to their liberation as a people. At the time of Zedekiah's overthrow, the nation was taken captive to Babylon, and, although permitted to return to their own land seventy years later, never did regain national independence. Their kingdom, the typical kingdom of the Lord, had come to an end, and while Ezekiel promised that it was only "until he come whose right it is," he explains that even then it would "not be the same."

The Royal Majesty Appears

More than six hundred years after the last Jewish king was overthrown, Jesus came. John the Baptist announced his presence, saying, "The kingdom of heaven is at hand." A more correct translation reads, "The royal majesty of the heavens has appeared." (Matt. 3:2) And indeed Jesus was the royal One whom the God of heaven had promised. He was the "seed" of Abraham. (Gal. 3:16) He was the "Shiloh" who was to come from the tribe of Judah. He was the seed of David who was to occupy the throne of David forever.

Jesus' disciples had accepted him as the promised Messiah, "The

Prince of Peace," the great King who was to rule "from sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) They believed that he would establish his government in Judea, and do it right away. We are not to suppose that they understood fully all that the promised kingdom of the Lord would mean to Israel and to the world. Their chief concern at the time was probably the liberation of their nation from bondage to the Roman empire; for they asked the resurrected Jesus, "Wilt thou at this time restore again the kingdom to Israel?"—that kingdom which was overthrown in the days of Zedekiah.—Acts 1:6

And they seemed warranted in such a hope. Had not the Prophet Ezekiel said that their kingdom had been overthrown merely "until he come whose right it is"? And was not Jesus this One, the rightful One again to occupy David's throne? Was not Jesus the One of whom it had been written, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this"?—Isa. 9:7

Yes, surely, but what his disciples did not at first understand was that his coming to establish his kingdom would be his second advent, a return visit, as it were. Jesus made this clear in a parable. The record is that he spake this

parable "because they thought that the kingdom of God should immediately appear." (Luke 19:11) The parable was of a "certain nobleman" who went into a "far country to receive for himself a kingdom, and to return."—Luke 19:12

The reason Jesus related this parable just at the time was that he had announced to his disciples that he was going into Jerusalem where his enemies were plotting to arrest him and have him put to death. He let them know that he expected to die, and was voluntarily allowing himself to be killed. They could not understand this. From their human way of reasoning they wondered how it would be possible for a dead king to establish a powerful kingdom and liberate their nation from its Roman overlords.

But the parable of the "certain nobleman" evidently helped them somewhat. From it, they gathered that Jesus was going away to a "far country" and that the kingdom would not become a reality until he returned. To them it meant further waiting, they knew not how long. But, heavy of heart because of deferred hopes, they went to Jesus on the Mount of Olives just a few days before he was crucified, and they asked, "What shall be the sign of thy coming, and of the end of the world?"—Matt. 24:3

In these questions the Greek word which is translated "coming," literally means "presence." The word which is translated "world" is *aion*, which Dr. Strong explains

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has a specific Jewish meaning of "messianic period." The Greek word here translated "end" is also interesting. It denotes "entire completion."

So the disciples really asked Jesus, "What shall be the sign of your presence, when as the nobleman of the parable you return to establish your kingdom, and what will be the sign that the time has come for the entire completion of the messianic period?" They believed that Jesus was the Messiah. They realized that there was a purpose for his being with them at the time, but since he was going away and returning later they now knew that the messianic age, or period, would not be entirely completed until then.

Jesus' answer to these questions is most enlightening. Among the signs he outlined, which would give evidence of his second presence and mark the time for the completion of the messianic purpose of blessing all the families of the earth, was a time of "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This "tribulation," Jesus said, would be so severe that "except those days should be shortened, there should no flesh be saved."—Matt. 24:21, 22

No one, unless inspired by God, could have foretold so accurately what is facing mankind today, and causing the hearts of the people everywhere to be filled with fear. The possibility of the human race being totally destroyed is now commonly spoken of by men of

science, statesmen, and militarists. Luke's report of Jesus' reply to the disciples' question quotes Jesus as saying that there would be upon the earth "distress of nations, with perplexity," and that "men's hearts would be failing them for fear."—Luke 21:25, 26

"Times of the Gentiles"

Especially significant in Luke's report of the "signs" which Jesus outlined to the disciples in answer to their questions pertaining to the time of his second presence and the completion of the messianic purpose, is the statement, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) "Jerusalem" here stands for the Jewish polity and the people of the nation who were then under bondage to Rome.

They were already being "trodden down," that is, they were a subject nation, and had been, as we have seen, for more than six hundred years. Jesus said that this would continue "until the times of the Gentiles be fulfilled." The Greek word translated "times" denotes a fixed period of time. It is undoubtedly that long period of 2,520 years of punishment upon the Jewish nation to which we have already referred. It began with the overthrow of King Zedekiah, which was in 606 B. C., and 2,520 years from then would bring us to A. D. 1914.

Jesus indicated that the end of the "times of the Gentiles" would bring about a changed status with respect to the Jewish people, and

that this would be one of the signs of his presence. It is interesting to note that it was as a direct result of the first World War, which began in 1914, that the Jewish people have regained their national independence. They are now no longer a people without a homeland, and without an independent government. They are no longer a subject people, "trodden down" by the Gentiles.

But there is another aspect of Jesus' prophecy which is equally important—the Gentile aspect. The Jewish nation was to be trodden down until "the times of the Gentiles be fulfilled." This would indicate that the time of Israel's national subjugation would be a period during which Gentile nations would be permitted to exercise an unhindered rulership, and by God's ordering. The Apostle Paul said, "The powers that be are ordained [margin, ordered] of God."—Rom. 13:1

Began with Babylon

Paul evidently based his assertion on a statement which the Prophet Daniel, speaking for the Lord, made to King Nebuchadnezzar of Babylon. It was during the reign of Nebuchadnezzar that Judah's last king, "that wicked prince of Israel," was overthrown and the nation taken captive into Babylon. This Gentile king had a dream in which he saw a human-like image having a head of gold, breast and arms of silver, thighs of brass, legs of iron, and feet and toes of iron and clay mixed. In the dream the king saw a stone cut out

of the mountain "without hands." This stone smote the image on its feet, causing it to fall and grinding it to power. Then the stone grew until it became a great mountain which filled the whole earth.—Dan. 2:31-45

The Prophet Daniel interpreted the dream for the king. Speaking to Nebuchadnezzar he said, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

Here, then, at the very time that the Jewish nation lost its independence, and to the Gentile king who subjugated the Israelites, God gave dominion to the first of a long line of Gentile rulers, reaching through successive empires until the "times of the Gentiles" should end. Daniel explained to the king of Babylon that others would arise, as represented by the silver, brass, and iron of the image which he saw in his dream.

Historically, these were Medo-Persia, Greece, and Rome. Then came the divisions of the Roman Empire, as depicted in the toes of the image. Thus the image prophecy reached right down to our own day, to the time of the divided Roman Empire represented in the various states of Europe as governed by hereditary ruling houses prior to the first World War.

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Concerning the "stone" smiting the image on its feet, Daniel said, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, . . . and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2:35) Babylon as an empire fell when conquered by the Medes and Persians. The Medo-Persian Empire crumbled when overthrown by Greece. Likewise, the Grecian Empire fell when conquered by Rome. Finally, the Roman Empire was broken up into the many states of Europe.

But Daniel declares that the gold, silver, brass, and iron, of the image was broken to pieces "together," or at the same time. This denoted that the image was not so much a picture of Gentile kingdoms or governments, as such, but of something which was common to a certain succession of Gentile powers beginning with Babylon in the days of Nebuchadnezzar, and ending in the days of divided Rome. It seems clearly to be that which was stated to Nebuchadnezzar by Daniel—"The God of heaven hath given thee a kingdom, . . . Thou art this head of gold."

This indicates that Babylon became the "head of gold" only when the God of heaven gave permission to rule. Babylon existed before this, but not as the "head of gold." This same "ordering" as Paul describes it, carried through to Babylon's successors. Its true meaning was understood by Jesus and the apostles, but later it be-

came distorted in meaning, and latterly described as "the divine right of kings." This "divine right of kings" philosophy was the ruling authority in Europe until it was destroyed as a result of the first World War. What really happened beginning in 1914 was aptly described some years ago by Mr. C. A. Lyons, in the *London (England) Sunday Express*. He said:

"Who, in 1910, would have believed any of the things that have come to pass among the ruling houses of Europe in a few short years? Consider them as they were—the Romanoffs, the Bourbons, the Hapsburgs, the Hohenzollerns. Before the war [the first World War] they seemed entrenched in power and wealth forever. Think of how for centuries they had owned Europe and ruled it—how they had told the world that God had appointed them to rule it. . . . And yet a series of little puffs of wind that blew soon after they assembled in strength for almost the last time at Edward VII's funeral in 1910 sent them flying. None of them, it is safe to say, had the slightest inkling of the disasters and adventures that were to befall them and their relatives."

There are still governments in Europe, but they are no longer upheld by the "divine right of kings" philosophy. That which was common to all the Gentile governments involved in the symbolic image seen by Nebuchadnezzar in his dream has perished. The rulers of the last remaining ones, as shown in the toes of the image, are either dead or in exile, with the exception of four or five petty ones who exercise no authority in world affairs, and very little in their own small countries. Nominally, Britain's queen is such by heredity, but aside from certain statements

HIGHLIGHTS OF DAWN

made in the coronation service, the claim is no longer made that she rules by divine right; moreover, the scope of her authority is extremely limited.

It is no coincidence that the same circumstances, and beginning at the same time which brought the downfall of the divine right of kings, should also lead to the national independence of Israel. Could we have a more definite fulfilment of the "sign" given by Jesus—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"? True, all the promises pertaining to the restoration of Israel are not yet wholly fulfilled, and the Gentile nations are still trying to prevent a complete collapse of their social order; but time prophecies point out merely the beginning of the events to which they apply, not their completion, and what marvelous events have already occurred since the end of the 2,520 years of the "times of the Gentiles"!

And these events are signs that the consummation of the messianic purpose is at hand, that the King "whose right it is" to rule Israel and all nations is present. On the one hand, through him are being fulfilled such prophecies as Psalm 2:9, which, referring to Gentile kingdoms, says, "Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel." On the other hand, as the One whose right it is to rule for Jehovah, he is fulfilling Ezekiel 20:33, 34, in which, in a prophecy

concerning dispersed Israel, the Lord says, "Surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out."

What "fury," in the way of persecution, has been necessary to uproot this people from the countries in which they lived, and to cause them to long for and return to the Promised Land! And even now there is but a token number of them who have returned, and these are as yet for the most part indifferent to the Lord and know not what he is doing for them. Thus far, as verses 35-37 of this prophecy state, while they have been brought into their own land, they are still in the "wilderness of the people."

Yes, the people of Israel, although no longer a subject nation, are in the same confusion politically and economically as the rest of the world. The fear that fills the hearts of the Gentiles is plaguing them also. But this will not always be so, for the ultimate purpose, the Lord declares, is to bring them "into the bond of the covenant."

This is the New Covenant which the Lord has promised to make "with the house of Israel and with the house of Judah," a covenant in which he will write his law in their hearts, and in their inward parts. (Jer. 31:31-34) In Romans 11:26,

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27 the Apostle Paul explains that this covenant will be made when the "Deliverer" comes out of "Sion," and turns "away ungodliness from Jacob."

"Sion," or "Zion," is used in the Scriptures to symbolize the spiritual phase of the messianic kingdom in which Jesus is the chief Ruler. "I have set my King [the One whose right it is] on my holy hill of Zion," declares Jehovah. (Ps. 2:6) In Revelation 14:1, a hundred and forty-four thousand are shown with Jesus on Mount Sion, Greek for Zion. These are his faithful followers of this age. This spiritual ruling company is again pictured in Obadiah 21, where the prophet says that he saw "Saviors come up on Mount Zion," and adds, "The kingdom shall be the Lord's."

Already the "King of kings" is on symbolic Mount Zion. The other rulers and saviors are being assembled there with him. The first to receive the blessings of life through these will be the reassembled Israelites in the Promised

Land. From "Zion" deliverance will come to them, and their ungodliness will be turned away as the "New Covenant" is made with them.

Then the blessings of life will continue to flow out and expand until all mankind are brought to rest and peace in the Lord, and to an opportunity of everlasting life. As we have seen, this glorious consummation of the messianic purpose is near. Already the preliminary work is in process. The old and selfish works of man are being destroyed. Israel is being assembled and made ready, even though it is in unbelief and amidst great trouble. To use Paul's language, they are being "received," and he says, "What shall the receiving of them be, but life from the dead," for the Hebrew people, and eventually, for all mankind. Let us then rejoice that he has come "whose right it is" to rule, and that "of the increase of his government and peace there shall be no end."

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"THE RESURRECTION OF THE DEAD"

KCMO SUNDAY, MAY 15, 1955
810 kc.—10:15 A. M.

Do you know that both sinners and saints will be raised from the dead? Send for a free copy of

"The Church and Its Mission"

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
NEW YORK, N. Y.

For Your Newspaper

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

JUNE TOPIC: The "Frank and Ernest" topic to be especially advertised in June is, "Is Man Immortal?" This topic will be used on June 19. Circulars will be available in any quantity you can use. Place your order as early as possible, through your class secretary, or direct, as you prefer.

“Frank and Ernest” Time Change

WE BELIEVE that friends in the Pacific Time Zone will be glad to learn that the Don Lee leg of the Mutual Network, which, since the beginning of the year has been broadcasting the “Frank and Ernest” programs at 6:15 Sunday evenings, has agreed to put them on at 10:30 Sunday mornings, beginning Sunday, May 1. We are confident that a much larger audience will be reached at this new time.

While 10:30 a. m. Sundays will be the network time, it is possible that some individual stations will carry the broadcasts at a later hour. We had hoped to have this detailed information before going to press, but it has not yet been received. We suggest that the friends check the radio schedules in their local newspapers to obtain this information. The Saturday, April 30, papers should show the “Frank and Ernest” time for Sunday, May 1.



The Message in Germany

JUST as we go to press we received the following encouraging news concerning the radio witness in Germany:

“This work is being richly blessed by the dear Lord, particularly in the hearts of the brethren, who are revealing a continually increasing active interest and co-operation. They are distributing tracts and cards announcing the broadcasts, and in many places are inserting advertisements in their local papers. New interest is developing, and ‘oldtimers’ are being ‘found.’ Several new groups have been formed, and one of these—nine brethren—participated with us in the Memorial Supper for the first time.”

LESSON FOR MAY 1

Jehoshaphat's Righteous Leadership

GOLDEN TEXT: "Deal courageously, and the Lord shall be with the good."
—II Chronicles 19:11

II CHRONICLES 17:1-7, 9; 19:4-7

JEHOSHAPHAT was Asa's successor to the throne of Judah, and he continued in the righteous course of his father. He was one of the best kings of Judah, and the most prosperous of any after Solomon. The record is that the Lord was with Jehoshaphat, "because he walked in the first ways of his father David, and sought not unto Baalim: but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel [the ten-tribe kingdom]."

Because of this the Lord established the kingdom in his hands, and he became very popular among the people, who brought presents to him, "and he had riches and honor in abundance." This did not turn him away from the Lord, but instead, as we read, "His heart was lifted up [or encouraged] in the ways of the Lord," and he became resolute in destroying the worship of false gods.

In the third year of his reign he sent instructors throughout Judah to teach the people the law of the Lord. This was a wise plan. Few

in those days possessed copies of God's law, and not many could read. To send instructors from city to city and from village to village would help greatly in acquainting the people with God's law. This in itself would strengthen the nation against evil.

After providing the people with this assistance, Jehoshaphat appointed judges to serve throughout the land. He said to these judges, "Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

To the extent these judges appointed by Jehoshaphat heeded his instructions, the decisions they rendered were sure to be just and righteous, and, of course, in keeping with the law of the Lord which was being taught. Under such circumstances the nation was certain to prosper and happiness prevail.

Notice the details of Jehoshaphat's instructions. First the judges were to remember that they were

doing their work before the Lord, based upon his law, not upon laws of their own. They were to seek to please the Lord, not man. Often there is a miscarriage of justice simply because there is a desire to please man.

God's standard of justice and judgment was to be their guide; and, as the king pointed out to these judges, "There is no iniquity with the Lord"—no injustice, that is. Nor is God a respecter of persons, therefore they could not show partiality in their judgments.

Nor can God be bribed, the king told the judges; therefore, they were not to yield to temptation along this line. How many times throughout the ages justice has been turned aside by "gifts." The king knew that the judges he was appointing to serve the people would be tempted to accept "gifts," or bribes, but he warned against this.

In verse 11, from which our Golden Text is taken, we learn that Amariah, the chief priest, was to be a chief judge in religious matters; while all "the king's matters"—that is, the civil affairs governed by God's law, were to be in the hands of Zebadiah. Thus both the religious and civil affairs of the nation were brought directly under the king, being put in control by his appointment. The messianic kingdom will function somewhat after this manner, with Christ being the King supreme.

"Deal courageously," Jehoshaphat said to his appointees, "and the Lord shall be with the good."

QUESTIONS

Who was Jehoshaphat, and for what reason did God establish the kingdom of Judah in his hands?

What measures did Jehoshaphat take to acquaint the people with the law of God?

What arrangement did he make to give assurance that the law of God would be properly interpreted and applied by the people in their dealings with one another?

To whom were the judges appointed by Jehoshaphat to consider themselves responsible, and how was this to influence their work?

What is implied by God's promise that in the kingdom of Christ he will raise up judges "as at the first"?

Thus again he reminded them that their service was unto the Lord, that in administering his law they were serving him and were responsible to him.

Between the death of Joshua and their first king, Saul, the people of Israel had no definite governmental arrangements. Everyone did what seemed good in his own sight. However, when conditions became too chaotic, permitting Israel's enemies easily to invade and conquer, the Lord raised up "judges," and under their leadership the people were delivered.

God has promised that during the reign of Christ he will raise up "judges as at the first." (Isa. 1:26) These judges will be Christ and the church, and have as their human representatives, the ancient worthies. Under that righteous arrangement the whole world will be delivered from the greatest of all enemies, which is Death.

Joash Repairs the Temple

GOLDEN TEXT: "Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings; . . . and as many as were of a free heart burnt offerings."

—II Chronicles 29:31

II CHRONICLES 24:4, 8-14

JOASH was only seven years old when he began to reign. He came to the throne under very unusual circumstances. The former rightful ruler of Judah was Ahaziah. He was unfaithful to the Lord, and by divine providence was slain. Then his mother, a wicked, conspiring woman, instigated the slaughter "of all the seed royal of the house of Judah"; at least she attempted to destroy all the royal seed. However, a sister of the slain king, Ahaziah, kidnapped his infant son, then a year old, and secreted him and his nurse in the house of God, thus saving his life. He remained in seclusion for six years.

Meanwhile Athaliah, the mother of the slain king, usurped the throne, and reigned with a high and wicked hand for six years. Then Jehoiada, the high priest, with the assistance of the Levites, succeeded in bringing forth the youth Joash, and having him acclaimed king by the people. Athaliah raised a cry of "Treason, treason," but it was too late. She was deposed as queen and slain, and Joash was king.

At such a tender age he naturally took the advice of Jehoiada, the priest, and when he was old enough to assume authority for himself he displayed a commendable zeal for the Lord and for righteousness. The record is that he "did that which was right in the sight of the Lord all the days of Jehoiada the priest." (II Chron. 24:2) Perhaps at the priest's suggestion he set about to "repair the house of the Lord."—vs. 4

The king gathered together the priests and the Levites, and instructed them to go out among the people to collect funds for repairing the house of the Lord. But they hesitated to obey his orders. Then he called for Jehoiada, and asked why he had not seen to it that the other priests and the Levites had not carried out the orders given to them.

While the account does not so indicate, evidently Jehoiada told the king that he was not proceeding correctly, for the king then gave instructions that a chest be provided and placed "at the gate of the house of the Lord." (vs. 8) Then a proclamation was made throughout the land inviting the

people to bring their donations and put them in this chest.

In other words, the work of repairing the house of the Lord was to be entirely on a voluntary basis. The people were not to be visited and personally asked to donate, but given an opportunity to respond to a general invitation. This was the arrangement followed when material was needed for the construction of the tabernacle in the wilderness.

And the results were the same as those experienced by Moses in connection with the tabernacle. Every day for some time, apparently, the chest was filled with money. It was used to hire workmen to do the repair work, and when it was finished there were sufficient funds to supply needed "spoons, and vessels of gold and silver."—vs. 14

With the house of the Lord repaired, and necessary vessels provided for use therein, services were restored, and "they offered burnt offerings in the house of the Lord continually all the days of Jehoiada." (vs. 14) Thus, at the advice of Jehoiada, and with his support, Joash accomplished a good work.

One commentator on this lesson writes, "It is so easy to let God's 'house' become shabby and its furniture worn. The church, which should be the neatest, most attractive building in the community is sometimes the most unattractive." This is true, but we think the lesson has a far deeper significance

QUESTIONS

Explain the circumstances under which Joash came to the throne of Judah.

Who was Jehoiada, and in what way did he influence Joash?

Explain how funds were collected to repair the temple.

What is the lesson in this narrative for Christians of the Gospel age?

than that church buildings should be kept in repair.

Peter wrote, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ." (I Pet. 2:5) Paul wrote, "Ye are the temple of the living God." (II Cor. 6:16) In other words, Solomon's temple was intended to be a type of Christ and his church, which, during the thousand years of the messianic kingdom, will be the meeting place between God and man.

Each individual member of the church, during the present age when the spiritual "temple" is being prepared, is a "living stone" being shaped and polished for a place in the finished structure. So in a more intimate sense each follower of the Master may be considered a "temple." Paul indicates this when he says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are."—I Cor. 3:16, 17

Uzziah's Strength and Failure

GOLDEN TEXT: "The Lord is in his holy temple: let all the earth keep silence before him."
—Habakkuk 2:20

II CHRONICLES 26:3-5, 16-21

UZZIAH was the grandson of Joash. He came to the throne of Judah upon the death of his father, Amaziah, and at the tender age of sixteen. He reigned fifty-two years. The greater part of this time he showed himself to be a wise, pious, and active ruler. He did not desert the worship of the true God, being much influenced, apparently, by a prophet, Zechariah.

The record is that as long as Uzziah "sought the Lord, God made him to prosper." (vs. 5) This help from God enabled Uzziah to war successfully against the enemies of Judah, such as the Philistines, the Arabians, and the Mehunims. He forced the Ammonites to pay tribute to him; "and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly."—vs. 6-8

Uzziah "built towers in the desert, and digged many wells: for he had much cattle." (vs. 10) His cattle ranches were spread out over "both the low country, and in the plains." He "loved husbandry," the account states—the marginal translation says "ground." (vs. 10) In addition to being a king he evi-

dently was a prosperous cattle farmer.

Besides this, Uzziah "had a host of fighting men." (vs. 11) In this army there were "three hundred thousand and seven thousand and five hundred." Over this army there were "two thousand and six hundred" officers, or as the record states, "chief of the fathers of the mighty men of valor."—vs. 12, 13

For Uzziah's time his men were well armed. He equipped them with "shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones." (vs. 14) In addition to this he had "cunning men" invent and build mechanized equipment to be mounted on the towers and walls of Jerusalem, machines to "shoot arrows and great stones withal."

All of this indicates that Uzziah was a brilliant man, with determination to safeguard the welfare of Judah and make the nation prosperous. And he succeeded. It is believed that under his leadership Judah rose to a position of glory and prestige among the nations second only to that attained under King Solomon. But Uzziah overlooked the fact that much of his success was because the Lord was with him, and because he worked along the lines suggested

by Zechariah, the prophet of the Lord.

When Uzziah had risen to a high pinnacle of fame, he was not satisfied to be confined to his own sphere as king, or civil ruler of the people, but attempted to take over the religious rites which belonged to the priesthood. Verse 16 of the lesson says concerning him, "When he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense." Exodus 30:7, 8, and Numbers 16:40 and 18:7 show that this was a service which was to be rendered only by the priests.

It was because the king's heart was "lifted up" that he attempted to offer incense. Possibly if he had heeded the instructions of the priest that it was wrong for him to "burn incense unto the Lord," he would not have been severely punished. Instead he was wilful in his wrongdoing, and tried to proceed despite the opposition of the "four score priests of the Lord" who stood in his way.

According to the strict rules which the Lord had made concerning the offering of incense by others than the Aaronic family, Uzziah should have been put to death. Instead he was stricken with leprosy, from which he never recovered. Probably the Lord considered this to be an infliction of the death penalty, slowly imposed. The king had to give up residence in the royal palace and live in a leper's hut for the rest of his life.

Some might wonder why the

QUESTIONS

Under what circumstances did Uzziah come to the throne, and how long did he reign? Was he a good king?

In what ways did the Lord make Uzziah "to prosper"?

What was Uzziah's great sin, and why was it so displeasing to the Lord?

Why did God forbid all except priests to offer incense?

What prayer did David offer as a safeguard against presumptuous sins?

Lord made such strict regulations concerning the services performed, first in the tabernacle, and then in the temple. It was because they were designed to illustrate "better things to come," and had they been changed these illustrations would have been destroyed. During the Gospel age, for example, Jesus is the "High Priest" over his sacrificing followers, who are the under-priests.

We are not instructed to offer animals on literal altars, but are invited to offer ourselves "a living sacrifice." We do not offer incense on an altar, but instead "offer the sacrifice of praise to God continually," just as the typical priests kept the incense continually burning before the Lord.—Rom. 12:1; Heb. 3:1; 13:15; I Pet. 2:5

Uzziah's sin was one of presumption. David gives us a prayer as a safeguard against such sins—"Cleanse Thou me from secret faults; keep back thy servant also from presumptuous sins; let them not have dominion over me." (Ps. 19:12, 13) Presumptuous sins grow out of small beginnings of pride in the heart.

Hezekiah Attempts Reconciliation

GOLDEN TEXT: "If ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."
—II Chronicles 30:9

II CHRONICLES 30:1, 6-13

HEZEKIAH began his reign in Judah at the age of twenty-five, succeeding the wicked king Ahaz. He was the best and most righteous of Judah's kings. We read concerning him, "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him; for he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses."—II Kings 18:5, 6

Hezekiah's first act was to repair the temple and reopen it for use. It had been desecrated and closed by Ahaz. He also destroyed a "brazen" serpent, said to have been the one used by Moses in the miraculous healing of the Israelites in the wilderness. (II Kings 18:4) It had become an object of worship.—Numbers 21:9

The experience related in today's lesson followed the taking of the ten-tribe segment of the nation into captivity in Assyria. Apparently there was a considerable remnant of the ten tribes who escaped the clutches of their captors, and Hezekiah made a noble effort

to reunite these with the two tribes upon the basis of their returning to the worship of the true God, and with considerable success.

Letters were sent to "all Israel," from Dan in the north to Beersheba in the south, urging the people to come to Jerusalem to renew their allegiance to Israel's God. When Jeroboam led the rebellion of the ten tribes against Judah and set up a separate kingdom, he instituted the worship of false gods, and the successive kings over the ten tribes followed in his steps. King Ahaz of Judah, who immediately preceded Hezekiah, also established idol worship throughout Judah, so when Hezekiah came to the throne the whole nation was given over to serving false gods.

The Assyrians had already overthrown the ten-tribe kingdom, and taken many of the people into captivity; and now they were threatening Judah. But Hezekiah had great faith in the Lord, and, as in our Golden Text, admonished the people of all twelve tribes to "turn again unto the Lord," assuring them that if there was this whole-hearted reform even those already taken captive would be restored

to their own land; for, he said, "The Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him."

Hezekiah's efforts were only partially successful. When receiving his letters of invitation, the people "laughed them [the messengers] to scorn, and mocked them." (vs. 10) But this was not true of all. Many from the ten-tribe portion of the nation responded as well as from the two tribes, in all "a very great congregation."—vs. 13

First they took away the altars of the false gods. Then they killed the passover lambs on the fourteenth day of the second month. The priests and the Levites were "ashamed," and sanctified themselves. Then, realizing that many of the people would not have had an opportunity to make themselves ceremonially clean, the Levites were assigned the task of slaying the passover lambs for them, instead of each family slaying its own.—vss. 14-17

Verses 18 to 20 reveal the graciousness and understanding of Israel's God—our Heavenly Father. Many from the ten tribes who came to Jerusalem to partake of the passover had not been properly cleansed, therefore were not worthy, ceremonially, to partake, yet they were joining in with the others. "But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary."—vss. 18, 19

QUESTIONS

What were the conditions in Israel when Hezekiah came to the throne of Judah?

Name some of the things Hezekiah did in his effort to restore the worship of the true God.

How successful were Hezekiah's efforts to reunite the ten tribes of Israel with the two tribes?

Upon what basis does God appraise those who manifest a desire to be in harmony with him?

"And the Lord God hearkened to Hezekiah, and healed the people." (vs. 20) "Man looketh on the outward appearance, but the Lord looketh on the heart," God said to Samuel. (I Sam. 16:7) We see this exemplified in the publican who prayed, "Be merciful to me a sinner." (Luke 18:13) This man "went down to his house justified." So the repentant Israelites, while ceremonially unclean, and, from the standpoint of the Law, barred from any friendly relationship with God, were, nevertheless, seeking after him in their hearts, and he "healed" them.

Paul wrote that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." (II Cor. 5:19) Repentance is the first step in being fully reconciled to God. When the heart repents and turns to God, he no longer imputes trespasses. In this age, when heart repentance is followed by the denials of self in full consecration to do God's will, the merit of Christ is imputed resulting in "justification of life."—Rom. 5:18

Hezekiah Meets a Crisis

GOLDEN TEXT: "Our help is in the name of the Lord, who made heaven and earth."
—Psalm 124: 8

II CHRONICLES 32:1-8, 32, 33

HEZEKIAH was zealous in his service of God. The record is that "in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." (II Chron. 31:21) He "prospered" because, as our Golden Text states, his help came from the Lord. The Lord is always near, and ready to help those who trust him and serve him faithfully.

Today's lesson concerns the manner in which Hezekiah met an Assyrian invasion of Judah under the leadership of Sennacherib. The Assyrians had entered the land and were encamped against the fortified cities, and Sennacherib was particularly determined to capture Jerusalem. Seeing this, Hezekiah consulted with his princes and decided on a course of action. First they cut off the water supplies that would in anyway be a help to the enemy. Then they strengthened the walls of the city, and reorganized their army as best they could.

But Hezekiah did not rely too much on his army, or on the strength of Jerusalem's walls. His real trust was in the Lord. This is brought beautifully to our attention in his message of comfort

to the people. He said to them, "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles."

What wonderful words of encouragement! The record is that the people "leaned themselves upon the words of Hezekiah." (Margin) So may all the Lord's people lean upon his promises of grace to help in their every time of need, for there has never failed one word of all his good promises. On the other hand, those who lean on the arm of flesh have no assurance of victory.

Chapters 36 to 39 of Isaiah present in some detail the efforts made by Sennacherib to instill fear into the heart of Hezekiah and his defenders of the city. The argument was that Israel's God would not be able to protect them, that the gods of other nations had failed to stop the Assyrian army, and therefore Hezekiah could not hope that his God could successfully fight against such a powerful force. Thus it was a challenge of the ability of Jehovah to defend his people.

Because "they spake against the

God of Jerusalem," placing him in the same category as the gods of the heathen, which were no gods at all, Hezekiah and the Prophet Isaiah "prayed and cried to heaven." (II Chron. 32:19, 20) We are told that "the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword."—vs. 21

In this experience of Judah being attacked by their enemies, the Assyrians, and the defeat of the Assyrians, we have an illustration of the "warfare" in which the followers of Jesus, the spiritual Israelites of this age, are engaged. It is a "good fight of faith." Our enemies are the world, the flesh, and the Devil. The Lord has provided us with an "armor of righteousness on the right hand and on the left."—II Cor. 6:7

The Lord wants us to make faithful use of the armor of truth which he has provided, and always to be on the alert to meet the attacks of our enemies. But like the people of Judah, without the Lord's direct help we would fall before our adversaries. So we have the assurance that "the angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) These ministering spirits therefore, in the providence of God, as in the deliverance of Judah, stand by to give us that extra help which we need to be victorious.

QUESTIONS

- What was the principal reason that Hezekiah "prospered" in the things he did? Why was Hezekiah so confident that Judah would not be defeated and enslaved by the Assyrians? Quote his words of assurance to the people.
- What prompted Hezekiah and Isaiah to pray and cry "unto heaven," and what was the result of their prayer?
- What lesson may we, as spiritual Israelites, take from the miraculous manner in which God delivered Judah from the Assyrians?
- What is signified by the expression concerning Hezekiah that he "slept with his fathers"?
-

The last two verses of our lesson tell us that "the rest of the acts of Hezekiah, and his goodness" are recorded in the prophecy of Isaiah, and in the Book of Kings; and that he "slept with his fathers." The "rest of the acts" of this faithful king are instructive and inspiring. The record is found in II Kings, chapters 18-20; and Isaiah, chapters 36-39. We recommend a study of these chapters.

Hezekiah "slept with his fathers." This expression is used regarding many personalities of the Old Testament. It is very revealing. Hezekiah's own father, for example, was the wicked king, Ahaz. Many of the "fathers" who had previously died were also wicked. Abraham "was gathered to his people," yet they were not the servants of God. (Gen. 25:8) The point is that in death they all "slept" together—not in heaven, not in a hell of torment, but in death, in oblivion, until their awakening in the resurrection.

THE PEOPLE OF THE BIBLE—
Part V, Genesis 37-50

Joseph and His Brethren

THE patriarch Jacob had twelve sons—Reuben, was the oldest, and Benjamin the youngest. The others were Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, and Joseph. When, toward the close of his life, Jacob pronounced his parental blessing upon these twelve, God's promise of a coming "seed," the One who would be the Messiah and channel of blessing to all the families of the earth, was narrowed down to the descendants of Judah.—Gen. 49:9, 10

Of all these sons of Jacob (whose name was changed to Israel) the Bible deals more particularly with Joseph, the firstborn of Rachel, the wife for whom Jacob served his father-in-law fourteen years. (Gen. 29:20, 30) This ancient human interest story begins with the explanation that "Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him."—Gen. 37:3, 4

"Jealousy is cruel as the grave," the Scriptures declare. (Song of Solomon 8:6) This became clearly demonstrated in the attitude of Joseph's brothers toward him.

Their jealousy and hate were increased when Joseph related a dream. "Behold," he said, "we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." Joseph's brethren saw in this dream a suggestion that Joseph expected one day to be ruler over them.—Gen. 37:5-8

Joseph "dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me." His brothers envied him even more after hearing this dream, and his father "rebuked" him for relating it, asking, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"—ch. 37:9-11

Although Jacob "rebuked" Joseph for relating these dreams, the record is that "he observed the saying"; as did Mary, who pondered in her heart the marvelous things which occurred when Jesus was born. (Luke 2:19, 51) Jacob seemed to sense that God was dealing with Joseph in some special manner, and that he was to be a man of destiny, even as he later proved to be.

Some time after Joseph related his dreams, his brothers departed from home, going to Shechem to seek pasture for their flocks. Joseph, being quite young, remained at home with his father. They had given no outward evidence of desire to injure Joseph because of their hatred for him, so Jacob, wishing to know how his sons were getting along asked his beloved Joseph to go to Shechem and bring back a report. Joseph was quite willing to render this service to his father, saying, "Here am I."—vss. 12-14

Arriving in Shechem, Joseph learned that his brothers had moved on to Dothan, so he continued his journey and finally found them there. This afforded them the opportunity for which they had apparently been waiting to manifest their hatred toward Joseph. The account says that "when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh."—vss. 15-19

Their first plan was to murder Joseph and cast him into a pit, and then report to their father that his beloved boy had been slain by a wild beast. They said, "We shall see what will become of his dreams." But Reuben, the oldest brother, while hating Joseph, could not bring himself to participate in the plot to murder him, so suggested that instead they cast the lad into a pit, and there let him die. Reuben planned that unknown to

his brethren he would return to the pit and rescue Joseph, and secretly return him to his father.

The brothers agreed, and Joseph was cast into a pit. But instead of abandoning him there, Judah suggested that they sell him to a band of Ishmaelites who were passing nearby on their way to Egypt. They reasoned that thus the object of their hate would be out of sight, and out of their way, and yet they would not be guilty of murder. All agreed to this plan except Reuben, who was not with the others when they sold Joseph. When he returned to the pit to rescue Joseph and discovered that he was not there, he "rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?"—vss. 23-30

Jacob's Deep Sorrow

One crime leads to another. Having disposed of their brother Joseph, it was necessary to offer some plausible explanation of his disappearance to their father, Jacob. So they killed "a kid of the goats" and dipped Joseph's coat in its blood to make it appear that he had been killed by a wild beast; and, returning home, they presented this "evidence" to Jacob, who at once reached the conclusion that his beloved boy was dead. He said, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces."—vss. 31-33

Jacob's entire family endeavored to comfort him, "but he refused to be comforted; and he said, "For I will go down unto the grave unto

THE DAWN

my son mourning." (vs. 35) It is interesting to note that the Hebrew word here translated "grave" is **sheol**. It is the first time it appears in the Bible, and is the only Hebrew word which, throughout the Old Testament, is translated "hell." It appears sixty-five times, and is translated "hell" thirty-one times, "grave" thirty-one times, and "pit" three times. It is simply the condition of death into which both the righteous and the unrighteous go when they die, there to await the resurrection. It is not a place of eternal torture.

Joseph in Egypt

Ishmaelites and Midianites are both mentioned in connection with the selling of Joseph by his brethren, and his being taken into Egypt. The Ishmaelites were descendants of Abraham, through his bondmaid, Hagar, and the Midianites his descendants through his wife, Keturah, whom he married after the death of Sarah. Evidently the group to which Joseph was sold was mixed, hence the reference to them sometimes as Ishmaelites, and sometimes as Midianites.

Arriving in Egypt the Ishmaelites sold Joseph to Potiphar, "an officer of Pharaoh, captain of the guard, an Egyptian." "And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian." (ch. 39:1, 2) "The Lord was with Joseph." This is the explanation of the marvelous series of events which took place in his life, and the manner in which they

finally led up to his being reunited with his father and brothers.

Joseph knew that the Lord was with him, and his faith in this fact helped him to endure trial, and to remain humble in prosperity. No matter how severely he was tested, his faith in the overruling providences of God remained firm; and regardless of how much honor was bestowed upon him, he gave all the credit to the Lord. Doubtless he often thought about the dreams which, when he related them to his brothers, caused them to hate him and to sell him as a slave. He probably wondered just how they were to be fulfilled, yet the fact that God had given them to him was an assurance that all his experiences were being overruled by divine providence. So, regardless of surrounding circumstances he made the best of them, ever looking to God for guidance and help.

The hand of God in Joseph's experiences was so apparent that even Potiphar, his Egyptian master, noticed it—"His master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand." (vs. 3) This, together with Joseph's integrity and wisdom, gave his master confidence in him, "and he made him overseer over his house, and all that he had he put into his hand." (vs. 4) Not only did the Lord bless Joseph personally, but for his sake he blessed the Egyptian household over which he had been made overseer—"The blessing of the Lord was upon all that he had in the house, and in the

field; . . . and he knew not ought he had, save the bread which he did eat."—vss. 5, 6

Joseph Betrayed

But Joseph's favorable position did not continue. Being a "goodly person, and well favored," Potiphar's wife became enamored of him, and when he refused her advances, reported to her husband that his trusted servant had mocked her, and that when she had lifted up her voice in a cry of alarm he had fled, leaving his garment with her. Potiphar accepted this story, and without investigation ordered that Joseph be put into prison.—vss. 7-20

"But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison." The Lord had permitted Joseph to be imprisoned, yet the statement is that "the Lord was with Joseph." (vs. 21) The Lord's people in that ancient time, even as now, found it necessary to walk by faith. It is not so difficult to believe that the Lord is with us when all the circumstances of life are to our liking; but when things go wrong, when calamity strikes, when friends forsake us, when we are persecuted for righteousness' sake, it requires a living faith in the wisdom and love of God to believe that he is still with us.

So it was with Joseph. The fact that he was misrepresented and put into prison did not mean that the Lord was not still with him. Joseph, though enduring hardness as a prisoner, did not despair, but maintained his faith in the God of his

fathers. Yes, the Lord was with Joseph. Few of the personalities of the Bible have this assurance recorded concerning them as frequently as we find it said of Joseph. Because the Lord was with him, even in prison "the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand, and that which he did, the Lord made it to prosper."—vss. 22, 23

Thus the Lord was preparing for greater events in Joseph's life. Shortly after he had been given this trustworthy position in the prison, Pharaoh, the king of Egypt, became offended by his chief butler and chief baker, and they were put into prison and came under the jurisdiction of Joseph. In due course both these men had dreams which disturbed them, and when visited afterward by Joseph he noticed that "they were sad."—Gen. 40:1-6

He inquired concerning the cause of their sadness, and they told him of their dreams. Joseph, by God's help, correctly interpreted these dreams to mean that within three days the butler would be restored to his former position of honor in Pharaoh's house; and that at the close of three days the baker would be taken from prison and hanged.—Gen. 40:7-23

When interpreting the butler's dream, Joseph asked that when he was reinstated as Pharaoh's chief butler, he speak a kind word for

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him, suggesting that he be released from prison. The butler's release from prison occurred on Pharaoh's birthday, and in the excitement of the occasion he forgot about Joseph, and failed to mention him to the king. So Joseph languished in prison for two more years, which was a further test of his faith in and devotion to God.

But at the end of two years God's providences again began to operate on behalf of Joseph. Pharaoh had two dreams. In these dreams "he stood by the river, and, behold there came up out of the river seven well-favored kine and fat-fleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favored and leanfleshed; and stood by the other kine upon the brink of the river. And the ill-favored and leanfleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke."—ch. 41:1-4

Then Pharaoh fell asleep and dreamed "the second time: and, behold, seven ears of corn came up upon one stock, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream."—vss. 5-7

These dreams greatly disturbed Pharaoh, especially since none of the wise men of Egypt could interpret them for him. The chief butler, because of his close personal association with Pharaoh, would know of these circumstances, and

by them he was reminded of Joseph. He was chagrined to realize that he had forgotten to speak to Pharaoh concerning Joseph, but even this the Lord had overruled; for now had come a most favorable opportunity to do so.

The chief butler remembered Joseph's ability to interpret dreams, and told Pharaoh about him. The king of Egypt sent for Joseph at once—"they brought him hastily out of the dungeon," the record states, "and he shaved himself, and changed his raiment, and came in unto Pharaoh." Asked by Pharaoh to interpret his dreams, Joseph, with humility said, "It is not in me: God shall give Pharaoh an answer of peace."—vss. 9-16

Pharaoh then related his dreams to Joseph, to whom God gave the interpretation. Joseph explained that both dreams in reality represented the same thing—"The seven good kine are seven years, and the seven good ears are seven years." He also explained that the seven ill-favored and lean kine were seven years, and "the seven empty ears blasted with the east wind shall be seven years of famine."—vss. 25-27

Joseph then explained further that what God had revealed through Pharaoh's dreams was that there were to be seven years of plenty in Egypt, followed by seven years of drought and famine. That the Lord gave two dreams meaning the same thing, Joseph explained, was "because the thing is established by God, and God will shortly bring it to pass." Joseph

then advised Pharaoh to select a wise administrator over the affairs of Egypt, that the best advantage might be taken of the seven years of plenty in preparation for the seven years of famine to follow.—vss. 28-36

Joseph Exalted

Pharaoh was greatly impressed, and realized also the wisdom of Joseph's recommendation, and he said to Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou."—vss. 39, 40

Surely the Lord was again with Joseph, not altogether for his own sake, but as it later developed, for the salvation of his people, the natural descendants of Abraham, Isaac, and his father, Jacob. He proved to be a wise food administrator, and although given extra dictatorial powers, he did not abuse them, nor did he use his high position to undermine the confidence of the Egyptians in their Pharaoh. A dictatorship can be a great blessing if the dictator is wise, unselfish, and humble, and Joseph possessed all these qualities.

Under his leadership, which began when he was thirty years of age, the Egyptians stored enormous quantities of food during the foretold seven years of plenty. Then began the seven years of famine, which not only was felt throughout Egypt, but in neighboring countries as well, reaching even to Canaan,

where Joseph's father, brothers, and their families resided. It is this that presents the climax, and indicates the reason for such a strange and dramatic series of circumstances in the life of the boy who had been sold into slavery in Egypt.

Joseph's Brethren Go to Egypt

While years had passed since Joseph had been sold into Egypt by his brothers, his father Jacob was still living. The whole family however, was feeling the effect of the famine, and Jacob, having heard that there was corn in Egypt, said to his sons, "Get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt."—ch. 42:1-3

Jacob's youngest son, Benjamin, was not allowed to go with the others, "lest," as the father explained, "peradventure mischief befall him." Benjamin was very dear to his father, not only as his youngest son, but also because of the fact that his beloved Rachel, the mother, died in giving birth to him. With Joseph, his other son by Rachel, supposed dead, Benjamin would be the last living tie the father had to link him with the beloved mother.

So the ten brothers proceeded to Egypt. Arriving there and making known their mission, it was necessary that they appear before Joseph, since only upon his word could corn be sold to anyone. He recognized his brethren, but they did not recognize him. He accused them of being spies, which they

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hotly denied, explaining that they were all the sons of one man, and that they had two other brothers, one of whom "was not," and that the other remained at home with their father.—ch. 42:3-13

Joseph, of course, knew that his brethren were not spies, but he decided on a course to discover whether or not they had had a change of heart since the time, because of their jealousy, they first thought to kill him, and then sold him as a slave into Egypt. So he insisted that they were spies. He proposed that in order for them to prove otherwise he would hold nine of them prisoners while the other returned to Canaan and brought their brother Benjamin down to Egypt for him to see, to prove the truthfulness of their story.

Then he locked them up for three days, after which he changed his ruling, deciding to keep only one of his brothers, while the nine returned to Canaan with food. Simeon was the one chosen to remain a prisoner in Egypt until Benjamin was brought from Canaan. Confronted with these hardships, the brothers were reminded of the wrong they had done to Joseph, and their consciences pricked them. They discussed the matter among themselves, not realizing that the great ruler before whom they were appearing could understand their language, which undoubtedly was Hebrew. It was perhaps this evidence of their repentance which caused Joseph to relent and allow all but Simeon to

return to Canaan.—vss. 15-24

He not only allowed the nine to return to Canaan, but commanded that their sacks be filled with corn. They paid for it, but later, as one of them opened his sack to get provender for his ass, he discovered that his money was there also. They were all afraid, supposing that they would be accused of theft.

Upon their arrival home they explained to their father, Jacob, what had occurred, and why Simeon was not with them, but he refused to allow them to take Benjamin into Egypt. He said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave."—vs. 38

Here again the word "grave" is a translation of the Hebrew word "sheol," the only word in the Old Testament which is translated hell. It is evident that Jacob expected to go to sheol when he died, which indicates clearly that sheol, the Old Testament hell, is not a place of torment, but as the Scriptures everywhere teach, the condition of death from which there is to be a resurrection.

Famine Continues

While Jacob was positive that Benjamin must not be taken to Egypt, as the famine continued and the family's food supply dwindled, something had to be done, so he directed that his other sons make another trip to Egypt for food. Then Judah reaffirmed the situa-

tion, insisting that Egypt's ruler really meant what he said about their brother Benjamin, and that it would be useless to return to Egypt for food unless they complied with his conditions.

Finally, after Judah promised faithfully to be personally responsible for Benjamin, Jacob relented. He instructed his sons to go to Egypt, with the thought of presenting as favorable an impression upon the ruler as possible. He said to them, "Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man."—ch. 43:11-13

While suggesting that his sons take every precaution, and do all they could to win favor with Egypt's ruler, he knew that only the Lord could really protect them and Benjamin, so he said, "God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin." (vs. 14) The brethren did as directed by their father, and in due time they arrived in Egypt and were presented to Joseph, whom still they did not know.

Joseph instructed the ruler of his house to make ready, for he would have these Hebrews dine with him that day. Naturally they at once

became suspicious. Having themselves practiced treachery upon their brother Joseph, they feared what might befall them. While Joseph was out, they approached the steward of his house and offered as full an explanation as possible concerning the money they had found in their sacks, and that they had brought this money back with them, and more besides. Then the steward said, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them."—vss. 15-23

What more could he say to assure the men that the ruler had no evil intentions toward them! To use a modern expression, he had talked to them in their own language, speaking of their God, and the God of their father. We might gather from this that Joseph did not fail to witness to his servants concerning Jehovah the true God. Certainly he had never hesitated to credit God for his ability to interpret dreams, and all who knew of Joseph's past realized that he was a Hebrew, and that the God he worshiped was the God of the Hebrews, therefore the God of Jacob, and of his sons who had come to Egypt the second time to buy corn.

Finally Joseph returned home, and it was time for dinner. Seeing Benjamin again, he could not refrain from weeping for joy, but concealed himself in his "chamber" while doing so, for it was not yet time to reveal himself to his brethren. He inquired after their

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father—if he was alive, and well. They assured him that he was, for which Joseph was glad.—vss. 24-31

Finally they sat down to eat. Joseph sat alone, for it was an abomination for Egyptians to eat with the Hebrews, and he wanted his brothers to believe, as yet, that he was an Egyptian. They marveled, though, that in being seated according to the directions of Joseph, it should be in accordance with their ages. How did these Egyptians know their ages? And why was Benjamin given five times as much as the others? They no doubt pondered these things in their hearts; nevertheless “they drank, and were merry with” Joseph.—vss. 32-34

When the time came for the brothers to start on their homeward journey, Joseph commanded his steward to fill their sacks with corn, and again to put the money they had paid for the corn, “every man’s . . . in his sack’s mouth.” Besides, the steward was directed to put Joseph’s special silver cup in the mouth of Benjamin’s sack. The next morning they started for Canaan, and for home, happy in the thought, no doubt, of the joy they would soon bring to their aged father.

But a new trial was in store for them. Joseph directed his steward to overtake them, and accuse them of the theft of the silver cup. They were certain, of course, that they had not stolen the cup, and readily consented that if it should be found in any of their sacks, the one to whom the sack belonged should

become the servant of the ruler and not return to Canaan.

The cup, of course, was found in Benjamin’s sack. Then they “rent their clothes, and laded every man his ass, and returned to the city.” (ch. 44:13) It was a dark time for them, for now it seemed certain that Benjamin would be retained in Egypt, and they would have to return to Canaan and break the sad news to their father.

But Judah did not give up. Having promised his father that he would be personally responsible for the safe return of Benjamin, he pleaded with Joseph for his release. He explained all the circumstances to Joseph, and appealed to his sense of kindness and mercy by emphasizing that if Benjamin were retained in Egypt it would probably break the father’s heart. He said, “When I come to thy servant my father, and the lad be not with us; seeing his life is bound up in the lad’s life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave [sheol, the Bible hell].”—vss. 30, 31

Then, explaining to Joseph that he had personally made himself responsible for Benjamin’s safety, Judah offered to remain in Egypt as a prisoner in his place—“Let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren; for how shall I go up to my father, and the lad be not with me? lest

peradventure I see the evil that shall come on my father."—vss. 33, 34

Joseph could stand no more. He was convinced now that his brethren had experienced a change of heart since they had sold him as a slave. He ordered all except his brothers to leave his presence. Then he said to them, "I am Joseph; doth my father yet live?"—ch. 45: 1-3

The record says that Joseph's brethren were troubled in his presence. The marginal translation says "terrified," and well they might be—from their standpoint, that is, for here the one whom they so grievously injured and supposed dead was before them as a powerful ruler in Egypt, and they were at his mercy.

From Joseph's standpoint, however, there was no need to fear, because he had already forgiven them. He asked them to come near to him, and he repeated, "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." (vss. 4, 5) In the 7th and 8th verses, Joseph again states that it was God who had sent him into Egypt, the purpose being to "preserve you a posterity in the earth, and to save your lives by a great deliverance."

Here is the reason the story of Joseph and his brethren is recorded in the sacred Word of God. It is to show the marvelous manner in

which the Lord preserved the natural seed of Abraham. It is an outstanding example of how the Lord is able to cause the wrath of men to praise him, and to protect his people against any and all vicious attacks which might be made against them by their enemies.

Nothing in the New Testament indicates that the experiences of Joseph were intended to be typical, such as, for example, Paul states concerning Isaac—"Now we, brethren, as Isaac, was, are the children of promise." (Gal. 4:28) Some interesting comparisons, however, may be made. Fired into hatred by their religious leaders, the Jewish nation put Jesus to death, even as Joseph's brethren endeavored to dispose of him.

From prison, Joseph was exalted to rulership, occupying the position of life-giver to his brethren, to the Egyptians and surrounding nations. So Jesus, cast off by his brethren, and cast into the great prisonhouse of death, was called forth and exalted to the right hand of God, and will be life-giver to the whole world of mankind during the thousand years of his kingdom.

Perhaps the most important lesson to be learned from the experiences of Joseph is the manner in which he received them. His faith in God never wavered. He never complained. And while he had every reason to be resentful of his brothers, and when the opportunity came to punish them severely, he did not permit his heart to become

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Always Rejoicing

“Rejoice in the Lord alway: and again I say, Rejoice.” —Phil. 4:4

THIS text represents the very essence of Christian living. Under present conditions it is not supposable that outward circumstances will always be favorable to rejoicing, from the natural standpoint. He, therefore, who would rejoice always in the Lord must have faith in the Lord—trust, hope, love. Without these he could not so appropriate to himself the gracious promises of the Word as to be able to rejoice in tribulation and suffering and under trials and difficulties, and when falsely accused and misrepresented, and when slandered and evilly treated for the truth's sake. The only ones who can rejoice “always” are those who are living very near to the Lord, and who can feel always their oneness with him, and that his protection and care are over them, and that his promise is sure, that all things shall work together for their highest welfare as new creatures. Others may rejoice today and be cast down tomorrow; only the faithful in Christ Jesus are privileged to rejoice always. The thought of the Lord's favors, past, present and to come, makes all the trials and difficulties of such to appear very light afflictions, as but

for a moment, not worthy to be compared with the glory, honor, and immortality promised, and the blessed privileges of divine service, both here and hereafter.

Disciples of Christ

“If ye continue in My Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.”—John 8:31, 32

A DISCIPLE is a pupil, a learner, and when one ceases to be a student and pupil of Christ, the great Teacher, he is no longer a disciple of Christ. It is a blessed thing to take the first step in the Christian life—that of belief in and acceptance of Christ as our Redeemer and Lord, but the reward of this step depends entirely upon our continuance in his Word, in the attitude of true disciples. It is not difficult to do this, yet the disposition of human pride is to wander away from the simplicity of divine truth and to seek out new theories and philosophies of our own. There is no promise, to those who seek for truth among these, that they shall ever find it. And they never do. Divine truth is never found except in the divinely appointed channels, and those channels are the Lord and the apostles and prophets. To continue in the doctrines set forth in their inspired

writings, to study and meditate upon them, to trust implicitly in them, and faithfully to conform our characters to them, is what is implied in continuing in the Word of the Lord. But the idea is entirely compatible with that of heeding all the helps which the Lord from time to time raises up from among our brethren in the body of Christ, as enumerated by the Apostle Paul. But it is the duty of every member to prove carefully their teaching by the infallible Word. If we thus continue in the Word of the Lord, as earnest and sincere disciples, we shall indeed "know the truth." And those who have received the truth know by blessed experience something of its liberating power. It throws its health-restoring beams into the darkest recesses of our hearts and minds, invigorating the whole being. And we are made free from the fear that we now see coming upon the whole world. Let us prove our appreciation of it by our loyalty and faithfulness to it.

"Thy Kingdom Come"

"Thy will be done in earth, as it is in heaven." —Matthew 6:10

AS GOD and his glory and honor are to be first in the minds of his children, so their next thought should be for the glorious kingdom which he has promised shall bless the world. However much our own personal interests and affairs may be pressing upon us, and how-

ever much we may desire to have the Lord's blessing and guidance in them, they are not to outrank our appreciation of his beneficent arrangements which he has so clearly promised in his Word. We are to remember that the kingdom, when it shall come, will be a panacea for every ill and every trouble, not only for us, but for the whole world of mankind. We are not, therefore, to permit our own personal needs to be too prominent, but are to remember that the whole creation is groaning and travailing in pain together, waiting for this glorious kingdom and the blessing of all the families of the earth, which our Heavenly Father has promised shall yet come through the seed of Abraham. This thought respecting the kingdom, its necessity, and the blessings that it will bring will keep prominently before our minds our own high calling to joint-heirship with our Lord in this kingdom. And in proportion as that hope is clearly before our minds it will be, as the apostle explains, as "an anchor to our souls, sure and stedfast, entering into that which is within the veil." This anchorage of hope in the future, in the kingdom, will enable us to pass safely, and with comparatively quiet, through the trials and storms and difficulties of this present evil world. More than this, it will remind us that if we are to be heirs of the kingdom it will be necessary that we have the appropriate discipline and training.

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bitter toward them, but was ready to forgive and to bless.

His was a noble character, with a nobility based upon his faith in God. He knew that God's hand was overruling in his experiences, so he had no reason to resent whatever God permitted, nor to be bitter against those who mistreated him. It is important for all the Lord's people thus to accept what they cannot change, and to realize that if the Lord wanted it otherwise he is abundantly able to accomplish his purposes.

Jacob Moves to Egypt

After revealing himself to his brethren, Joseph's next step was to send for his father and the remainder of the family. He explained to his brothers that there were to be five more years of famine, and that this move into Egypt was a necessity if their lives were to be saved. Pharaoh concurred in this, and the land of Goshen was set aside for the newcomers.—ch. 45:6-15

Lavish arrangements were made for the return to Canaan for their father and their families. Changes of raiment were provided for the ten, and for Benjamin, five changes of raiment. He also was given three hundred pieces of silver. Twenty asses were sent to the father, "laden with corn and bread and meat." Joseph said to his brothers, "See that ye fall not out by the way." Benjamin had been favored above the others, and Joseph did not want them to be-

come jealous over him. He knew their weakness.

Jacob was overjoyed when he was finally convinced that his beloved son Joseph was still alive, and was a ruler in Egypt. He accepted Joseph's invitation, and in due course the entire family arrived in Goshen. The list of those who went to Egypt is given in chapter 46 of Genesis, the total, including the two sons born to Joseph in Egypt, was seventy. They were given a royal welcome, both by Joseph and by Pharaoh. There they "grew and multiplied exceedingly."—ch. 47:27

By now Jacob was very old. He called Joseph and obtained a promise from him that when he died his body would be taken back to Canaan for burial. Before his death he pronounced a blessing upon Joseph's two sons, Ephraim and Manasseh; and upon his deathbed he blessed all twelve of his own sons. It was here that the messianic promise of a coming ruler was limited to the tribe of Judah.—Gen. 49:9, 10

"When Jacob had made an end of commanding [blessing] his sons, he gathered up his feet into his bed, and yielded up the ghost [his breath], and was gathered unto his people." (Gen. 49:33) In harmony with his request he was taken to Canaan for burial. There he was laid away in the cave of Machpelah, in the field which Abraham bought as a burial place for his wife Sarah. Jacob's funeral procession was probably one of the greatest of all time, consisting of "all the serv-

ants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. And all the house of Joseph, and his brethren, and his father's house. . . . And there went up with him both chariots and horsemen: and it was a very great company."—ch. 50:7, 8, 9

After Jacob died, Joseph's brethren became apprehensive of what his attitude toward them might now be, so they interviewed him to find out. He assured them that they had no cause for fear, explaining again that God had overruled all the circumstances of his life for his own good and for theirs. "Now therefore fear ye not," he said, "I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."—vs. 21

Joseph assured his brothers also that God would surely visit them and restore them to the land which he had promised to Abraham. Be-

ing assured of this, he gave instructions that when he died his body should be embalmed, and when the exodus did occur, it should be taken with them. Commenting on this Paul wrote, "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones."—Heb. 11:22

Joseph was one hundred and ten years old when he died, having served as a ruler in Egypt for eighty years. His dreams in which he saw, in symbol, his father and his brothers bowing down to him had been marvelously fulfilled. But he did not take advantage of the circumstances to punish them. He did not even remind them of his dreams. In exaltation, he remained humble and kind, and was a blessing of his brethren and of the Egyptians. What a noble example for the Lord's people now to follow!

Deliverance

Still o'er Earth's sky the clouds of anger roll,
 And God's revenge hangs heavy on her soul;
 Yet shall she rise—though first by God chastised—
 In glory and in beauty then baptized.

Yes, Earth shall rise; the Father's aid
 Shall heal the wound his chastening hand hath made;
 Shall judge the proud oppressor's ruthless sway,
 And burst his bonds, and cast his cords away.

"An Habitation of God"

**"In Whom ye also are builded together for an habitation of God through the Spirit."
—Ephesians 2:22**

THE idea of the Creator's interest in a house to be provided by his human creatures may have been first suggested in the instructions to Moses for the building of the tabernacle in the wilderness. (Exod. 29:43-46) Still earlier, Jacob, fleeing from Esau and in a dream seeing Jehovah looking down from heaven and assuring him of the blessing for which he had risked so much, declared, "Surely the Lord is in this place . . . this is none other but the house of God, and this is the gate of heaven."—Gen. 28:16, 17

Later this idea of the house of God was embodied in the temple built by Solomon in accord with divine instructions. Both of these buildings, the tabernacle in the wilderness and the magnificent temple in the Promised Land, were recognized as inadequate to furnish a real home or abiding place for Jehovah; and of the temple Solomon declares: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (I Kings 8:27) We see, then that God did not dwell there as his

home, but it was, as he declares, a place where he would place his "name," a miraculous representation of himself, and which he designates an acceptable "house of sacrifice" wherein prayers might be offered and, if in accord with his instructions and in proper spirit, forgiveness for sins and God's blessings be obtained.—II Chron. 7:12-16

In the New Testament we have a clearer idea of God's thoughts with respect to his house. Certain statements of the Old Testament had given an intimation that the tabernacle and temple arrangements were merely typical, and their true significance quite unrelated to a material building. Illustrations are found in Isaiah 57 and Psalm 132. We could know nothing of the "physical" requirements, if any, of a spirit or divine being's home. But remarkable and inspiring it is to know where our Creator places the emphasis for his comfort, joy, happiness—what it is that he will call his home—and that we can understand his specifications. This would be quite natural with respect to human habitations, for we can appraise

and appreciate the utility, convenience, and beauty of a fellow-man's home because we are of the same race, needs, grade of intelligence, etc. But if the wisdom and power represented in the universe were necessary for our understanding of the home God has designed for himself, it would be impossible for us to comprehend or even to reason about it.

Here, however, and by God's design, we have a great advantage over other, and even perfect beings. Our only possible avenue of approach to the subject we find is the one God emphasizes above all else, and that is character qualities as the essential element in the beings who will be members of his family and provide a congenial atmosphere for his dwelling place. Just as with man, harmonious, sympathetic, understanding companionship is the essential for a home, we find it is even so with our Creator. And so in that "high and holy place" (Isa. 57:15) God has designed to make his family of those who have learned by experience the value—above all other values—and have devoted their lives to acquiring, developing, practicing, all the elements of his own character. Hear the message which comes to us through the Prophet Jeremiah, "I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD." (Jer. 9:23, 24) And so it must and will be with all who are being "builded together for an habitation of God": in "these

[same] things" will be their delight also; not only to know about them as the character of God, and to proclaim them to others as illustrated in the divine plan of the ages, but also to delight in the application of them in all their relations, thus gaining a counterpart of the divine character for their very own, for eternity.

Quite evidently this superlative degree of development in God's likeness is possible only under sin and death conditions, where the most extreme tests are possible. Thus even of Jesus we read that "it became him [God] . . . in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings," and that he was "the Lamb slain from the foundation of the world." (Heb. 2:10; Rev. 13:8) And his body members too, "chosen in him before the foundation of the world," (Eph. 1:4) must share his experience of suffering for righteousness' sake—even unto death, presenting their "bodies," including their human hopes and restitution prospects, a "living sacrifice"; and thereafter setting their minds and affections upon "things above"—appropriate to their new spirit-begotten condition.—Rom. 12:1; Col. 3:1-3

Thus by infinite wisdom, through experience we have been learning the elements of God's character; right, by experience with wrong; justice, by suffering injustice and inequity; humility, by experience with pride and vanity; pity and tenderness, by contact with hard-

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ness and cruelty; sympathy for others' infirmities, because conscious of our own; and generous, self-sacrificing love, in contrast to prevalent selfishness, ambition, greed.

In contrast to the "holy places" of natural Israel where our Creator "placed his name," we find in the New Testament the detailed description of a "home" in which he can "walk" and "dwell"—in spirit, a living home. In II Corinthians 6:16 we read "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." The full significance of this and similar statements of Jesus and the apostles would be not only difficult, but impossible for us to comprehend without divine assistance, and with this realization the Apostle Paul prays for the brethren at Ephesus that (1:18, **Diaglott**) "the eyes of your heart having been enlightened, that you may know what is the hope of his invitation, what the glorious wealth of his inheritance among the saints." We, too, who entertain the same hope, long for a clear view of our calling, and the inspiration it will furnish to "forget the things that are behind," and concentrate thought and effort in reaching "forward to the things that are before." While setting our minds upon these things above, as have all our brethren down through the age, many of us today share the conviction that now the completed members of this special class, "God's inheritance in the

saints," are gathering "in the air" with our Lord, and when joined by the last members yet in the flesh will be introduced to the Father and become members of his household for eternity.

To the woman of Samaria Jesus said, "The hour . . . now is when . . . they that worship God must worship in spirit and in truth; for such the Father seeketh to worship him." (John 4:23, 24) The thought is that God seeks intelligent worship, not based upon misconceptions of his character, but upon an accurate knowledge of it. Later Jesus said to his disciples, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him . . . and we will come unto him, and make our abode with him." (John 14:21, 23) This figurative language implies that even here in our trial state, if we meet the conditions, we can enjoy a definite oneness with our Lord and the Father. And as their life is richer, fuller, capable of higher emotions, joys, etc., so will ours be; and our joy in this intimate relationship will be "full of glory"—"unspeakable" as Peter says, that is, beyond our ability to fully express in human terms.—I Peter 1:8

In our study thus far we have seen that "God's habitation" is a being in whose heart-character there is room for full fellowship; in whom God can manifest his principles, disposition, and power. Grateful indeed should we be that he has arranged matters so that we

can share this course of study and development, and that he "seeketh such" earnest disciples. In I Peter 2:4-6 Jesus is compared to a "living stone," with ability and willingness to shape and prepare other living stones, his disciples, to be the material or units of which the temple of God is to be built. The typical temple built by Solomon illustrated in its construction the development of the members of the spiritual temple during the Gospel age, and their assembly in glory. We recall that the stones of which Solomon's temple was constructed were all shaped and prepared for their respective positions while in the quarry, and were all ready when placed in the temple walls.

Considering the preparation of the stones for that temple, we can imagine that some stones taken from the quarry were found not of the right type or consistency, and defects came to light which resulted in their being set aside. Some of these stones may have proved too hard and brittle to take the shaping required. And so we find it in our consideration of the development of the "living stones" for the true temple. No doubt many living stones have been rejected because, unresponsive to the Lord's instructions and discipline, the rough parts of their character could not be trimmed off in time. Pride, the great hardener, is warned against as a dangerous snare in many portions of the Word: "Despise not thou the chastening of the Lord"; "Let him that thinketh he standeth, take heed lest he fall";

"If a man thinketh himself to be something, when he is nothing, he deceiveth himself," etc.—Heb. 12:5; I Cor. 10:12; Gal. 6:3

In contrast, Jesus gave us the perfect illustration both in his words and his life, and could say, "Learn of me, for I am meek and lowly of heart"; and his apostle having learned wisdom from personal contact involving reproof as well as instruction from the Master, exhorts, "All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."—I Pet. 5:5

In this and other expressions of the Apostle Peter we have the blessed assurance that he was of the right "texture" as a living stone, and had taken to heart the humbling experiences that God had sent into his life. May it be so with us, too, dear brethren. Let us not fail to throttle pride in ourselves; and if we have taken a wrong course, confess it; if we have been too hard or stern or opinionated in our relations with members of our family, in the church, or elsewhere, let us hasten to repent and reform and undo the damage our human mind and conduct have caused. Paul, too, deeply impressed with the importance of meekness and gentleness, was following the example of his Master in his humble course among the brethren at Corinth, and besought them to recall and consider attentively the "meekness and gentleness of Christ." (II Cor. 10:1) No qualities are more unnatural to fallen

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human nature, and hence need the most careful and persistent cultivation.

Stones for a permanent structure may also be too soft; and so, too, "living stones" may be too soft, and rejected on that account. Softness of will or character may be manifested in the fear of loss or suffering, restraining from faithful obedience to the Lord's instructions. Softness may result in being "conformed to this world" instead of the reverse; it may be revealed in our judging self too tenderly or carelessly; or in not taking a firm stand in opposition to wrong conduct in the affairs of the church. Many exhortations are given us along this line. We are urged to be "strong in the Lord, and in the power of his might"; to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"; to "be no more children"; to "grow up into him in all things"; to not "faint when we are rebuked of him"; to "fight the good fight of faith"; and Paul gives us an inspiring illustration of determination to be faithful to God at all costs, saying, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." (Acts 20:24) In considering this subject, we are again impressed with the apostle's observation to his son Timothy, "Great is the mystery of godliness" (I Timothy 3:16—not impossible for us to comprehend, but requiring "all diligence" both in our study of the perfect pattern,

and in our efforts to "follow his steps."

In the selection of building materials still other defects may be discovered. Some one has used as an illustration destructive ants, "termites," which attack timbers in a building, eat out the center and weaken them so that the structure becomes unusable or collapses. These termites, secretly working, unobserved, well illustrate the damage to character resulting from "secret faults" permitted, or condoned, not dealt with sincerely, honestly, and which in time may eat the heart out of our consecrated relationship to God. The danger would be in practicing a little injustice, and saying to ourselves, "No one knows about it"; a little self-indulgence—and "No one knows about it"; a little compromising with the world and its methods—and again, "No one knows about it." And these little deflections would doubtless be accompanied by neglect of the Word of God, and of that, too, perhaps no one but ourselves would know. But the effect of these unrestrained and unrepented secret faults would be to leave us unprepared for tests and opportunities. It would make us the reverse of what is said of the Lord in Isaiah 11:1-3, that he would be "of quick understanding in the fear of the LORD."

How we admire one who is prepared! Jesus was prepared for every test and every opportunity, whether it called for him to be gentle, tender, meek; or bold, strong, uncompromising. So may

it be with us, his followers and disciples; it is indeed possible for us to reach that degree of development, "conformed to the image of God's dear Son"; but only possible if we are "saturated" with the Word of God, the "words of Christ dwelling in us richly" and "teaching and admonishing us."

The "living stones" of which the "holy temple in the Lord" is to be constructed have still further tests. Even as some materials for earthly structures, these must be tested as to their "tensile" and also their "breaking" strength. Tensile strength would correspond to long-suffering and patience. In that wonderful description of the divine character, we are told by the Apostle Paul (I Cor. 13) that "love suffereth long and is kind"; again, in writing to the church at Rome, he assures them that "tribulation worketh patience"; and with the same thought, James exhorts us to "let patience have her perfect [ing] work." How reasonable—that the God of Nature which takes six months to produce an apple fully developed and mellowed by sun and rain, cold and warmth and wind—would also require time for the development and ripening of the "fruit of the Spirit" in every one of his children! And thus the apostle again urges, "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

"Breaking strength"—or, rather, "unbreakable strength," is also a

requisite in these "living stones." This does not mean that any of them could bear all the extreme tests which might be applied, for we are assured by the apostle that "God will not permit us to be tempted [or tried] above that we are able to bear, but will with the trial provide the means of escape, that we may bear it." The **Diaglott** says that God will "direct the issue that ye may be able to bear it" (I Cor. 10:13); and that this was his own experience Paul assures us, saying that in his experiences in Asia he was "pressed out of measure, above strength," but that God delivered him though he had "despaired even of life." (II Cor. 1:8) But he also says that he and his companions in service and affliction "had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead"! What an inspiring testimony to the "unbreakable" determination of Paul and his associates to trust fully in God and his providences for them, inasmuch as they had made a consecration even unto death; and hence having the "sentence of death" in themselves, were looking beyond this human life and trusting in him that "raiseth the dead." In Hebrews, chapter 12, we are told that God's purpose is to "shake all things" in order that the things which can be shaken may be removed. And the clear intimation there is that not only is the kingdom we seek one which "cannot be shaken," but also that

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it is to be composed of those "living stones" which cannot be shaken, because they have sought and received the strength sufficient for their every need and every test which, in his wisdom, the Lord has subjected them to in order to bring them to completion.

"That thou mayest know how to conduct thyself in God's house, which is a congregation of the living God," writes Paul to Timothy. (I Tim. 3:15, **Diaglott**) Individual Christians are God's habitation "through the Spirit," but he is to have, even in the present time, a more comprehensive representation and means of expression in and through the ecclesia. How important, therefore, is our association with the brethren in the church, and each member we contact: each one another "building" another "stone"; or, to use Paul's illustration in I Corinthians, chapter 12, an "eye," an "ear," a "foot," and furnishing another and different opportunity to provide collectively an atmosphere in which the Father and our Lord will be "at home." And how much profit we may gain from this association! God is "walking" in those other brethren too; we may see demonstrations of his Spirit, in some respects better than our own, in many or all of them. Let us note their courage, meekness, patience, zeal, humiilty, love, and remember that it is "by that which every joint supplieth" that the body is being built up in our Master's

likeness. And let us take a "builder's interest" in the brethren, "exhorting one another," "provoking one another to love and good works." Undoubtedly the value of the ecclesia to each of us will depend upon our study of it, both for service in it, and helpful lessons from others in it.

But not all the value of the ecclesia will be found in the happy, congenial association it affords. In every gathering of the Lord's people we find occasion for the exercise of godly character, sharing in the joint endeavors of the brethren to maintain "the liberty wherewith Christ hath made us free"; and, at the same time, "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Gal. 5:1; Eph. 4:1-3) Without doubt in obeying the exhortation to "forget not the assembling of ourselves together" we shall find many of our greatest helps and blessings in the narrow way; and at the same time in that blessed fellowship with others of like precious faith, shall experience some of our most searching tests as to our knowledge of, and obedience to the instructions of the Lord's Word.

Finally, and we believe very soon, God's habitation will be complete; and we could well exhaust language in our efforts to describe the grandeur and usefulness of that dwelling place of the Almighty.

CHRISTIAN LIFE AND DOCTRINE

In Psalm 45, the Head of the divine family of sons is pictured, and with him his bride, the church. The bride is said to be "all glorious within"; "her raiment of needlework," and "her clothing of wrought gold." In Ephesians (1:23; 4:13; 5:25-27) the church is described as the bride, and also as the body, of the Lord Jesus—the "fulness" or completion of The Christ—that grand company who are to be God's family and enjoy the most intimate communion with him. We are told in the Book of Revelation that their activity for the first thousand years will be as kings, priests, judges over this world; and that the result will be the reuniting in loyal obedience to God of all his intelligent creation alienated through sin, except those who, with full light, reject the opportunity. But one thousand years

are only the beginning of their eternal association in the plans of the Creator; and his perfect wisdom, love, and power will have formulated a program which will be sublime in every respect. The opportunity to become of the immediate family of God is, of course, far beyond our ability to fully appreciate or understand. But as the apostle says, "we wait for it"; and, thank God, "the Spirit also helpeth our infirmities. . . . And he that searcheth the hearts knoweth what is the mind of the Spirit [the Holy Spirit within our hearts], because [or, that, margin] he maketh intercession for the saints according to the will of God. . . . For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. 8:25-29

WEEKLY PRAYER MEETING TEXTS

MAY 5—"If ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. 8:13 (Z. '03-172. Hymn 256)

MAY 12—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the

fear of God."—II Cor. 7:1 (Z. '03-408. Hymn 194)

MAY 19—"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1 (Z. '97-75. Hymn 294)

MAY 26—"Knowledge puffeth up, but love buildeth up."—I Cor. 8:1 (Z. '97-277. Hymn 159)

The "Household of Faith"

In Matthew 12:49 we read these words: "And he [The Master] stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!" In what sense are Christ's disciples his "mother" and his "brethren"?

IT EVIDENTLY is our Lord's desire to have those who follow him drawn together as a family, as the "household of faith." (Gal. 6:10) In celebrating the last pass-over, our Lord and his disciples met together, as a separate family—apart from their earthly families, even though Moses had instructed otherwise. (Exodus 12:21) The setting of our text illustrates that this is the proper thought, therefore we quote Matthew 12:46-50 as follows, "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

This did not mean that our Lord's love for his mother and his half-brothers or other members of his earthly household was any less than it had been before he had started his ministry; but rather, he had now found a new relationship in those who followed him in seeking to do the will of the Heavenly Father. Those who are members of the family of God, through a consecration and begetting of the Holy Spirit, will not find it difficult to understand the truth which our Lord is here illustrating; for our most precious relationships are no longer of earthly origin. Our interests, hopes, and endeavors are for heavenly things, and as we grow in our appreciation, our affections reach out to the other members of the family of God everywhere. We find that our communion and fellowship with our brethren of "like precious faith" is deeper and more satisfying than any earthly associations, no matter how dear.—II Peter 1:1

Our Master again emphasized this truth when he said, as recorded in Matthew 10:37-39, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Mercy and Forgiveness

Your statement that God's love for the human race will not permit him to torment any member of it is belied by Jesus' own words in Matthew 18:34, 35, which reads, "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

TO LEARN the lesson of this text is to receive a blessing; but to use this text to teach the cruel, dark-age doctrine of eternal torment is to miss entirely the correct instruction of the Master, and would be a serious error. In Matthew 18:21-35 the Master propounded a parable: he told of a servant whom the king had forgiven a very large debt, but who, in turn, would not show mercy to one of his fellow-servants who owed him a small amount. The king learned of his lack of mercy to his fellow and called him a "wicked servant" and delivered him to the jailors—here termed tormentors—"till he should pay all that was due" unto the king. After propounding the parable he set before the minds of his disciples the lesson that failure to forgive, from our hearts, the trespasses of our brethren toward us will mean the loss of divine favor, even to the turning of such persons over to

Satan, the "jailor," for the "destruction of the flesh," and all selfish propensities in the bitter experiences of life, "that the spirit may be saved in the day of the Lord Jesus." (I Cor. 5:5) See **Emphatic Diaglott** translation of this text.

The parable does not relate to dealings between God and the world of sinners. Adamic condemnation is not forgiven because we call for mercy, but only through Jesus' sacrifice and showing our faith in accepting him as our personal Savior by consecration, and obedience. The parable does relate, however, to the principles upon which our Heavenly Father deals with those who became his children during this Gospel age. If we acknowledge our shortcomings and request forgiveness, we will be forgiven, for it is written in I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But, according to the parable, such forgiveness is dependent upon our having the same spirit of forgiveness toward our brethren, for as the Master said, "If ye do not, from the heart, forgive everyone his brother their trespasses, neither will your Heavenly Father forgive you."—Matt. 18:35; Mark 11:26

The trespasses of others against us are trifling indeed in comparison with what the Lord has done for us. He has exercised great mercy toward us; we, then, should be glad to be merciful toward others; and, as we give expression to

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this grace, it has an ennobling effect on our hearts and lives. Paul's admonition in Ephesians 4:32 reads: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

To "Fear" God

In Deuteronomy 10:12 we read, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." This text tells us to both fear and love God. Is it possible to truly love one whom we fear?

YES, it is possible to fear God, and love him too, within the meaning of the text of scripture you have quoted. We cannot love one whom we know to be cruel, and of whom we are terrified: but God is not cruel: he is loving and kind. The fear of God, in the sense of apprehending evil from him, springs from ignorance. One of the meanings of "fear" as defined in English dictionaries is: "Holy reverence for God." It is in this sense that our text exhorts Israel to fear God: to have a deep reverence for him.

In Psalms 112:1 we find the same word in a setting which makes it more easily understood. It reads, "Praise ye the Lord. Blessed is the man that feareth [Hebrew, "yare" reverences] the Lord, that delighteth greatly in his commandments." With this proper under-

standing of the word "fear," we comprehend how we may both reverence and love God. Surely he has manifested great love for us.—John 3:16

Gentile "Dogs"

How do you explain the cruel words used by Jesus in speaking to the woman of Canaan, when he replied to one who worshiped him and pleaded to him for help: "It is not meet to take the children's bread, and to cast it to dogs." (Matt. 15:25, 26) How could Jesus refer to anyone as a dog?

FROM the giving of the Law at Sinai until three and a half years after Jesus' death, God's favors were exclusively confined to the Jewish nation, under the terms of the Law Covenant. Jesus' ministry and, with few exceptions, his miracles, were confined to those of the Jewish race. The woman from Canaan was a Gentile, and possibly no custom of segregation was stronger than that which separated Jew and Gentile in those days. It was not yet time for the blessing of God to be extended to other people. It was not until the conversion of Cornelius, the Gentile centurion in A. D. 36 that God's favor was extended to the Gentiles. Since that time no separation exists, for both Jew and Gentile are "one in Christ Jesus."—Gal. 3:28

When the Gentile woman came to Jesus for help for her daughter, he at first ignored her. The record of verse 23 is, "But he answered

her not a word." But as she persisted he then said, evidently within her ability to hear, "I am not sent but unto the lost sheep of the house of Israel." (verse 24) Neither being ignored, nor being told the reason why she was ignored, dampened this woman's faith. She knew that her child needed help and she knew that Jesus could give that help.

Because of her importunity, Jesus at last spoke directly to her. His words were a rebuff, but they were not cruel, as you suppose. He spoke with neither disdain nor contempt, nor was he indifferent to her need. Let us not misunderstand the highly pictorial speech which was customary in Jesus' day. He had already stated that he had been sent only to the "lost sheep"; he now explained, in language which she could understand, that just as the children of a household are served before the dogs are fed, so the Lord's covenant people, the Jews, should be ministered unto and healed before these blessings were to be extended to the Gentiles, who, by comparison, were as the dogs of the household. That this is the comparison meant is confirmed by the fact that the word used is that of a house dog or pet, rather than to dogs of a vicious sort.

This Gentile woman's faith triumphed. Had her heart been filled with pride, her response would have been different; but with humility she acknowledged she was not one of those who by birth had

become a member of the Master's household. With keenness of perception she classed herself as one of the dogs, under the table, waiting for a morsel of divine favor. Our Lord was touched, as he always was, by great faith and humility. He granted the blessing she sought—her child was healed.

Leaven

Matthew 16:6 reads: "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." Please explain, for the benefit of our Sunday School class, what "leaven" in this text means.

IN THE text of our question, leaven refers to the false teachings of the religious leaders of Jesus' day. We know this because verse 12 gives the answer as follows: "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." In Luke 12:1 we read Jesus' words in further explanation. He said, "Beware ye of the leaven of the Pharisees, which is hypocrisy."

So, today, many of our religious leaders teach error. We should beware of any teaching that is not clearly taught in God's Word, just as we should avoid hypocrisy in any form. Let us "prove all things" and "hold fast to that which is good."—I Thess. 5:21

The Great Commission

"Ye shall be witnesses unto Me . . . unto the uttermost part of the earth."
—Acts 1:8

THE words of our text were spoken by Jesus to his disciples just before he left them to return to his Father in heaven. It was forty days after his resurrection, and ten days before Pentecost. The corresponding time this year would be toward the end of May. In European countries, Jesus' ascension is commemorated on what is known as Whitsuntide, or Whitsunday. There is, indeed, much in connection with the experiences of the disciples then, and the manner in which the Lord dealt with them, that is encouraging to us at this end of the age, and we think especially so at this particular time.

Verse 6 says that when the disciples "were come together" they asked Jesus, "Wilt thou at this time restore again the kingdom to Israel?" The longings of the disciples that their nation be restored to its independence, and that the messianic kingdom begin to function, is understandable. They were disappointed when their Master was crucified, but now they knew by "many infallible proofs" that he had been raised from the dead, so they hoped that the time had come for their kingdom desires to be realized.

True, they doubtless recalled Jesus' parable of a "certain nobleman" who went into a "far country" to receive a kingdom and then to return. (Luke 19:11, 12) But to them, Jesus had been away. At least they had seen very little of him since his crucifixion. Perhaps many days had elapsed from the time of his last appearance until he met with them on mount Olivet for this final short interview. Perhaps they may have thought he had already been to that "far country" and now had returned and would establish his kingdom.

Whatever their reasoning may have been, they soon learned that the time had not come for the kingdom to be set up, and for Israel to be freed from the Roman yoke. "It is not for you to know

the times or the seasons, which the Father hath put in his own power," Jesus said to them. This has been a lesson which all the Lord's people have had to learn. There are times and seasons in the divine plan, very definite ones, but in most instances their significance has not been understood prior to the time of their application.

The time features of the divine plan relating to this end of the age were not understood in advance, or until the period to which they applied had been reached. Now many of those important milestones are in the past, and many of the Lord's people, like the disciples of old, feel like asking, "Wilt thou at this time" establish the kingdom? And again the Lord's answer comes back, "It is not for you to know the times or the seasons which the Father hath put in his own power."

This is a difficult lesson to learn. Over and over again time "stakes" have been placed, only to see them recede into the distant past with nothing apparently significant occurring in connection with them. Yet new dates are set which will doubtless also prove to be meaningless. There is great sincerity associated with this endeavor. But is it not still true that the times and the seasons are in the Father's hands? The hope is that the dates, if not too far in the future, will stimulate zeal and courage to press on in the narrow way. Perhaps so, but what about the discouragement which results when the dates prove to be wrong? It is much better, we think, to keep ourselves reminded that our consecration is unto death, and to gird on the armor of truth with the determination that we will keep fighting the good fight of faith until we have finished our course in death.

Jesus had more than a negative reply for the disciples when they asked him about the time. He not only told them that it was not for them to know "the times or the seasons," but also that there was work for them to do. They were to tarry briefly at Jerusalem until the Holy Spirit was poured out upon them, and then they were to be his witnesses, beginning at Jerusalem, and carrying the message unto the uttermost parts of the earth.

The circumstances are somewhat different today, but in principle the situation is very much the same. The last genuine time measurement thus far revealed in the divine plan was the ending of the Gentile Times in 1914. World developments since then have turned what was a disappointment to many at that time into a glorious assurance. Like the "infallible proofs" given to the dis-

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ciples that Jesus had been raised from the dead, we now stand in awe at the indisputable evidences that the "times of the Gentiles" did end in 1914, and that consequently the kingdoms of this world are being broken to pieces like a "potter's vessel."

But the last members of the "feet" class are still this side of the veil. Doubtless the Lord is sympathetic with our efforts to find out how much longer it will be ere the kingdom is fully established. However, we are left here because there is still a work to be done. The Lord's consecrated people are still witnesses for Jesus and for the Word of God. Through our witnessing the Lord continues to carry on the harvest work, that harvest which marks the "end of the age."

So we think if the Lord should speak directly to us today as he did to the disciples on Olivet his admonition would be very similar. He would remind us that the important thing is not to discover when the last members of the church will pass beyond the veil and the kingdom be fully established, but to be faithful as his witnesses, seeing to it that the truth we proclaim to others, working in conjunction with the experiences of life as they are overruled by divine providence, is shaping us as new creatures more and more into the divine image.

Golden Opportunities

In many places in the world conditions were never more favorable for proclaiming the truth—not favorable in the sense that large numbers are ready to accept the message, for they are not; but favorable in that there is little outward opposition. This is due largely to the indifference of the people as to what their neighbors believe along religious lines.

By the same token this means that those sincerely looking for a better understanding of the Bible and of the plan of God are only to be found—one here and one there. We are speaking now of those ready to embrace the truth fully, and consecrate themselves to the Lord. Millions would like to know the meaning of present world distress. When they hear the truth they listen briefly, and perhaps say in their hearts, I hope it is true, but are not willing to pay the price of espousing an unpopular cause. However, even these receive a measure of comfort.

But whether they hear, or whether they forbear to hear, it is our privilege to "tell the whole world these blessed tidings." Our "world" of activity may be a restricted one, or the Lord may grant

us wide opportunities of service. In any case our responsibility is to be faithful. Those first disciples were given an expanded opportunity to witness for Jesus through the gift of tongues. By this means Jewish representatives of many parts of the then known world heard the message while they were in Jerusalem for the feast of Pentecost.

But the disciples did not stop with this. As arrangements could be made, they traveled from place to place themselves, and thus a knowledge of Jesus and the kingdom was spread abroad. Today we also have our individual opportunities of bearing witness to the truth, by word of mouth and by the printed page; and co-operatively we can project the message by radio throughout the far reaches of many continents.

Truly it is a wonderful time in which to be living! We know that the full fruition of our hopes must be near. The fact that we do not know exactly when, gives faith the opportunity to rise above our own uncertainty and lay firm hold upon the promises of God, while we continue to lay down our lives in his service. Those first disciples did not have to wait long for the Holy Spirit to come, but when it did come they "were all of one accord in one place." We today are not waiting for a new Pentecost, but we are waiting for deliverance and for the kingdom.

It is as important to us as it was to those in the "upper room" that we all be "with one accord in one place." We should be in "one accord" with respect to the great foundation doctrines of the truth, and we are. And, symbolically speaking, we also should be in "one place," the "place" of full devotion to the Lord, to the truth, and to one another, standing together for the defense and proclamation of the Gospel of the kingdom. By this spirit of true Christian oneness we can all be in one "place," whether we live in America, Europe, Africa, Asia, or Australia.

In all of these countries, consecrated hearts and voices are being lifted up in praise to God for his goodness in blessing them with "ears" that could hear, and hearts that could appreciate the "joyful sound" of present truth. In some parts of the world there is little or no liberty to publicly proclaim the truth, or even to meet together for mutual fellowship and encouragement. The brethren in these countries need our special prayers.

The general public today has been made conscious of the fact that the world in which they live is much larger than their own little

THE DAWN

local community. The Lord's people have become aware of this also, and particularly through the promises of God that if they are faithful unto death he will use them as channels of blessing for all the families of the earth. So it is natural, and a source of rich blessing, to realize that our fellowship in the truth is world-wide.

When we allow the realization of this fact to possess us, and consider the difficulties with which some of our brethren are confronted, our own trivial cares and problems do not seem nearly so important. When we consider that God is giving strength to his people in every land, regardless of how severe their trials may be, it gives us courage to press on faithfully in the use of the opportunities which are ours for continuing to lay down our lives as ambassadors of Christ.

Jesus said, "Ye are my witnesses." This is still true.

The Convention Season

WE ARE now well into the 1955 convention season, and again the brethren everywhere are heeding the admonition of the Apostle Paul not to forsake "the assembling" of themselves "together"—and "so much the more," added the apostle, "as ye see the day approaching." (Heb. 10: 25) Already many yearly gatherings are now a matter of history, and the friends in many places are giving thought and making plans for local, district, and general conventions for the summer and autumn seasons.

In Europe there will be "Whitsuntide" conventions. In America on the last weekend of May, there will be conventions in Allentown, Pennsylvania; Chicago, Illinois; San Francisco, California; Vancouver, British Columbia; Wichita, Kansas; Cincinnati, Ohio; and Pittsburgh, Pennsylvania. Over the Fourth of July weekend there will be conventions in Detroit, Michigan, and Los Angeles, California—doubtless in other places also, of which we have not yet learned. Then there will be the usual Labor Day gatherings over the first weekend of September.

In addition to these more general gatherings, there are one or more local conventions practically every Sunday. All the conventions will be found listed from month to month, usually on page 64. Keep track of this listing and try to attend one or more of these

gatherings if you can. A blessing is waiting for you when you meet with those of like precious faith.

Plans are now well under way for the General Convention for 1955. As previously announced, this will be held at the Indiana State University, in Bloomington, Indiana, beginning on Saturday, July 30, and ending Friday noon, August 5—six whole days of spiritual fellowship and of feasting on the precious truths of God's Word.

We expect that the Convention Committee will release many details of the program in time for publication in our next issue. We can say now, however, that the prospects are good for a better-than-ever General Convention this year. The committee has been assured that at least one speaker from overseas will be available to serve on the program. Besides, there will be first-hand reports from our brethren in a number of overseas countries.

It is not too early to begin making plans to go to Bloomington. There is no better place to spend a week of your 1955 vacation than at the General Convention. There will be an ample supply of rooms. Details concerning rooms and food will be published in our June issue.

The Radio Work

THE radio witness continues to be richly blessed by the Lord. Despite the fact that the programs have been on the air for years, each week thousands of listeners hear the message for the first time. Thousands who continue to listen are being built up in the truth, by the programs themselves and by the literature they receive. Old-time Bible Students, separated from their brethren for years, continue to be "found" by the programs.

We who are privileged to meet with those of like precious faith cannot appreciate fully what the weekly radio message means to the isolated to whom it is the only contact—aside from the printed word—that they have with their brethren. Many of these write, urging that the programs not be allowed to lapse. A pilgrim brother recently reported meeting with a group of friends—thirty-two in all—of whom twenty-five had been reached by the radio witness. We believe the brethren everywhere are determined that the radio witness shall continue; and it will continue if it is what the Lord wants.

A Good Soldier

UNDER the shadow of the Roman power, the Apostle Paul writes (R. V.): "Take thy part in suffering hardship, as a good soldier of Christ Jesus." And the next verse: "No soldier on service entangleth himself in the affairs of life, that he may please him who enrolled him as a soldier." (II Tim. 2:3, 4) The apostle was fully aware, of course, that the Roman soldier concerned only in the military affairs of that great empire was absolutely engrossed in his service. He had no thought or case which had priority over that soldierly profession of which he was so proud. For him it meant the entire suppression of every interest of self, for the advancement of the supreme cause he contracted to serve faithfully, and for which cause, if need be, he must die. Absolute, loyal obedience to his emperor, or king, was imperative.

"Of Christ Jesus"

Concerning the true Christian, he is indeed "a good soldier of Christ Jesus," the Captain (or chief Leader) of our salvation. We, are to render loyal obedience under his captaincy in the very service to which he devoted his life and all his energies, even unto death, on behalf of the whole world of mankind, along the exact lines of the divine plan of campaign.

The good soldier of Jesus Christ is to excel in his faithfulness and true allegiance to his Lord, ever ready to obey, ever willing to undergo discipline. But, is it not true that some may claim to be Christians, and yet positively refuse to give true allegiance to Jesus Christ? We, as good soldiers of Jesus, instructed by God's Holy Word, must be loyal to him. So obedient that we willingly, gladly, and courageously endure hardness under his captaincy rather than let our love, loyalty, and zealous obedience diminish in the slightest degree.

Throughout history we find that many have joined an earthly king's army, yet have never fought in a battle. They have never experienced warfare. With the soldiers of Christ it is necessary for each one to "fight the good fight of faith," to endure afflictions and hardness as his soldiers, and prove faithful unto death.

Plan of Campaign

Our Captain's plan of campaign is, of course, his Father's plan, because he lived, and ever lives, to do the will of his Father. What then is God's will in this connection? It is his good pleasure "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth."—Eph. 1:10

Jesus is actually appointed by

God to be King over the earth, and the Scriptures show this office to be that of a priestly king, to undertake the blessing of all mankind. The Revelator speaks of him as "Lords of lords, and King of kings." And I Corinthians 15:25 reads: "For he must reign, till he hath put all enemies under his feet."

The Heavenly Father sent Jesus to be the Saviour of the world. Mankind cannot solve this problem of the world's salvation. The world in general fails to realize that "salvation," that is, to make and keep safe and sound from all harm whatsoever, including the death process, costs infinitely more than they are able to pay or provide. The salvation of a sinful dying world, the lifting up out of sin, darkness, and death, into loyalty, obedience, light, and life is a gigantic, superhuman work, and will be, when done, a stupendous miracle of eternity.

Jesus, who had a prehuman existence as the mighty "Logos," a glorious spirit being next to his Father, made himself of no reputation (in harmony with God's will); was made flesh; and as a perfect man died for the sin of the world. He who was rich, for our sakes became poor, that we through his poverty might be rich.—II Cor. 8:9

This sacrifice of our Lord's perfect humanity was as a substitute for the forfeited life of father Adam, who sinned and brought condemnation and death to himself and which continues upon all his descendants. As the Apostle

Paul explains: "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) Jesus gave himself a "ransom,"—a corresponding price" to Adam on behalf of all mankind—to be testified in due time.

Because of our Lord's faithfulness under supreme tests, even unto death upon a cross, he was raised from the dead by the mighty power of God, and was highly exalted, a glorious Spirit being of the divine, immortal nature. All authority has been given to him in heaven and on the earth. Satan is to be destroyed. There will also be the complete destruction of all sin, all evil, and the last enemy that shall be destroyed is death.

But before taking this power and exercising it in the overthrow of Satan, sin, and death, and fully establishing God's glorious kingdom in the earth, Jesus, according to his Father's will, was to deal specially, during the Gospel age, with the selection and development of a church, variously described in the Scriptures as members of his body, his bride, and a royal priesthood under himself as the great royal High Priest and King.

The Revelator pictures Jesus as highly exalted and standing on Mount Sion. (Rev. 14:1) In this "Mount Sion" picture there are others with him—"an hundred forty and four thousand." "These are they which follow the Lamb whithersoever he goeth." They are the true church, partakers of the divine nature, members of his

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mystical body, good soldiers of his who have faithfully endured hardness and have victoriously finished their course this side of the veil, and are now, in this picture, highly exalted.

Our King's Regulations

Concerning the ordinary earthly military army of today there are, for the guidance and management of soldiers, carefully prepared instructions, which have been known to some as the "King's Regulations." The "Holy Scriptures" are our heavenly King's regulations, and the full, whole testimony of God's Word is to be our guide. These divine regulations reveal to us that the "good soldier of Jesus Christ" has been begotten anew; as a spiritually-minded new creature. He has renounced his own carnal will to embrace the divine will. It is for the doing of this will that he lives, and it is his life to study and obey it. "That he no longer should live the rest of his time in the flesh to the lust of men, but to the will of God."—I Pet. 4:2

Faithfulness Required

Jesus has said: "He who has my commandments, and observes them, that is he who loves me; and he who loves me shall be loved by my Father, and I will love him, and will manifest myself to him." (John 14:21, **Diaglott**) We indeed have a wonderful Captain, and how simply are his instructions stated for us! For example: have you any enemies? Love them! Are there any who curse you? Bless them! Do you know of any who hate you?

Do good to them? And what about those who despitefully use you and persecute you? Pray for them!—Matt. 5:44

Jesus, "the Light of the world" (John 8:12), has said concerning his true followers: "Ye are the light of the world"; "Let your light shine before men." (Matt. 5:14, 16, **Diaglott**) Concerning truth, the world is still a dark place; but not so dark that no man can work, and in harmony with Philippians 2:14-16 we are to do "all things without murmurings and disputings," that we may be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation [generation, **Diaglott**], among whom we [are to] shine as lights in the world; holding forth the Word of life."

These instructions to us are beautifully clear—"Shine as lights in the world, holding forth the Word of life." The Lord has given us this precious Word of truth, not man, and we should see to it that on every suitable occasion, by our words and deeds, we give light before men.

Ambassadors

To use another figure of speech, as "good soldiers" we are to be faithful ambassadors of Jesus Christ in a most wonderful ministry of reconciliation. II Corinthians 5:18-20 (**Diaglott**) reads: "But all things are from that God who has reconciled us to himself through Jesus Christ, and has given to us the ministry of the reconciliation; namely, that God was in Christ reconciling the world to himself,

not counting to them their offenses; and has deposited with us the Word of the reconciliation. On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat, on behalf of Christ—be you reconciled to God.”

Yes, we are ambassadors of Christ, and our ambassadorship is to continue throughout our earthly pilgrimage. Then, passing over into the glorious heavenly phase of the kingdom, and being actually partakers of the divine nature with our glorified Lord and Head, we may rest from our labours (previously made difficult because of the frailty of human nature), yet our works will follow with us.—Rev. 14:13

“Whoever will faithfully exercise his ambassadorship, and not shun to declare the whole counsel of God, will speedily know something of the sufferings of Christ and can say truly, “The reproaches of them that reproached thee are fallen upon me. (Matt. 5:10-12; 10:22; Ps. 69:9; Rom. 15:3) See Volume V of “Studies in the Scriptures,” page 490.

The Apostle Paul exhorts: “Watch thou in all things, endure afflictions, do the work of an evangelist [be a proclaimer of the glad tidings], make full proof of thy ministry [fully accomplish thy service].” (II Tim. 4:5) In other words, demonstrate what you have professed, and what you know to be truth. Be not ashamed that you are a good soldier of Jesus Christ, and are proclaiming the true Gos-

pel. Concerning the abuse, ridicule, and persecution which comes to us for doing this, rejoice and be quite happy about it. “If ye be reproached for the name of Christ, happy are ye.”—I Pet. 4:14

Endure Afflictions

We are to endure, or bear up under, hardness, afflictions, as good soldiers of Jesus Christ. “If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.” (I Pet. 4:16) The world, the flesh, and the Adversary desperately oppose us, and we are to beware of enemy action and propaganda.

In this conflict we must overcome evil not with evil, but with good. The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds. Casting down, or demolishing imaginations, or reasonings, and every height rearing itself up against the knowledge of God. The sword of the Spirit, which is the Word of God, is to be used against these imaginations and human reasonings which are contrary to the knowledge of God.

Details of our armour are described in Ephesians 6:13-18, and the good soldiers of Jesus Christ are well practiced in the use of the whole armour which God supplies. They also watch and pray.

Each of these faithful good soldiers cheerfully endures hardness in the narrow way, and with joy can testify: In the world I shall have tribulation. I am to drink of the cup that my Captain drank of, and be baptised with the baptism

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that he was baptised with. I have to immerse my will completely, as Jesus did, into the will of God. To me it is graciously given, on behalf of my Captain, not only to believe into him, but also to suffer for his sake, and to suffer with him. And if I endure patiently, I shall also reign with him.

The Apostle Paul certainly did endure hardness as a good soldier of Jesus Christ. To this end he shunned no dangers, shrank from no labour or reproach, or privation. He bravely, cheerfully, and joyfully endured, suffering the loss of all things (temporal), that he might be approved by him into whose service he had been enlisted. When Paul wrote his second epistle to Timothy, he was a lonely prisoner in Rome awaiting a criminal's end. Yet he does not complain of his hardship, nor express his regret concerning the position and condition in which he finds himself because of his loyalty to the Lord.

In this epistle Timothy and all the Lord's true people are urged on to faithfulness—bear affliction, endure hardness—do not run away from it. "Be strong in the grace that is in Christ Jesus." (II Tim. 2:1) Fan the flame of zeal and courage. Be a good soldier of Jesus Christ, ever ready to obey, ever willing to undergo discipline.

And the apostle would continue to say to Timothy and to us, "Do you think of my chains and of my hardship in this cold prison? They are nothing—not worth a word or a thought. But you, be brave. Be

not ashamed of the Gospel of Christ. Hold high the banner of truth. We, of ourselves (the apostle would add), are weak, and may be made to suffer, and in the eyes of the world, defeated. Nevertheless, God's promises are sure. His purposes never fail. Be thou strong in the Lord, and be thou faithful unto death.



Dear

"Frank and Ernest"

From Pakistan

"Dear 'Frank and Ernest': Will you kindly send me a copy of your booklet, 'God and Reason.' We listen to you regularly and really enjoy your discussions. There is no place of worship here. We received your last booklet, 'Armageddon, Then World Peace,' and have found it very helpful. I have passed it on to our friends in this area, and it has proved to be a great help to all of us. Yours sincerely, B. T., Pakistan."

Thankful

"I am writing to you for the booklet 'When a Man Dies,' and to thank you for such a good programme last night. I did enjoy listening to you. You did bring the truth home to me. May God bless you all for the good work you are doing in bringing the Gospel into our homes. I thank you again. Yours sincerely. W. T., England."

Interesting, Consoling

"I enjoy listening to you on the radio, it is most interesting and consoling. Our ministers do not ever explain the Bible to us. Would you please send me your "Hope" book; I will appreciate it, and I pray God's richest blessing on you both. Do please keep on telling us more about the Bible. Yours sincerely, C. P., Eire."

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE	
Anerley	May 15
Guildford	June 12
C. A. CORNELL	
Oxford	May 22
Lincoln	June 19
C. E. DICKINSON	
Belfast	May 1
G. A. FORD	
Letchworth	May 8
J. LESLIE McKEOWN	
Clonelly	May 1
Clonelly	June 5
J. H. MURRAY	
Eastleigh	May 8
Coventry	22

Letchworth	June 5
Leigh (Afternoon)	19
Latchford (Evening)	19

W. E. PAMPLING

Leigh (Afternoon)	May 8
Latchford (Evening)	8
Lincoln	22
Anerley	June 19

W. F. READER

Ipswich	May 22
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G. R. POLLOCK

Ilford (Labour Hall)	June 26
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98 Seel Street

Liverpool 1

LETTERS OF APPRECIATION

Wants Fellowship

Dear Sirs: I thank you so much for your announcement of a meeting. It would be a blessing to meet with other people who believe as I do. Being confined to the home as I am, and knowing no one who believes in the truth, I long to meet other people of the faith. Until my early teens I attended the Baptist Church regularly with my parents. The hell-fire doctrine bothered me a great deal, and it worried me to think so many people were suffering in eternal torment. One Sunday morning I heard the "Frank and Ernest" radio broadcast, and it was so different from anything that I had ever heard pertaining to the Bible. I listened to the programs for some time before I wrote in for a free booklet. It is unexplainable, but through the grace of God I knew that I was reading the truth.—G. P., Okla.

At Last

Dear "Frank and Ernest" and Brothers: We thank you ever so much for your literature. We have received a great deal of comfort from it. At last we have found what we have been searching for.—C. M. J., Mich.

An Ardent Believer

Dear "Frank and Ernest": I would like very much to have the "Prophecy" booklet. I have all the other booklets, and find them very interesting. I am an ardent believer in the truth as my mother

taught it to me as a child, and I still love to read it and hear it. Keep up the good work and may God bless you. Yours in the truth.—A. R., Ore.

Appreciation

Dear Friends in Christ: I haven't the words to tell what all your "Bible Helps" have done for me. I have been aware of God since I was four years old, and have always felt hungry for more knowledge, but was never satisfied; that is, until I sent for the booklet, "God and Reason." It opened my eyes and heart, and since then I can't study and read enough. It is all so very wonderful, and "just like Jesus." I want to learn all I can so I can tell others. May God bless you. N. P., Ohio

Enjoys Peace

Dear Friends: You certainly have helped me to find the real way of truth. Our Bible is no longer a puzzle, and what a great peace fills my heart! Please send "Our Day in Prophecy." May the Lord bless the great work you are doing. Thank you so much. W. P., Texas

Being Enlightened

Dear "Frank and Ernest": You have brought God and Christ closer and more real to me. I am now on my way to enlightenment, and hope to keep on listening and obtain more of your literature which so lucidly explains the Bible.—M. C. A., Calif.

LETTERS OF APPRECIATION

Nearer to God

Dear "Frank and Ernest": I am sending for a copy of The Dawn Magazine, hoping that many more will also be asking for a copy, and will be listening to your broadcasts every Monday, even as I am determined to do. I would not miss your programme for anything, because every broadcast I hear brings me a step nearer to knowing my Heavenly Father. God bless you! Yours faithfully, T. W., England

Very Interested

Dear "Frank and Ernest": Will you please send me a copy of your book, "When a Man Dies." I have listened with much interest to your programmes from Luxembourg. My little daughter, aged seven years, died recently and I am very interested in what happens after death. Yours faithfully, M. N., Scotland

Growing Spiritually

Dear "Frank and Ernest": I do find your programmes a great help and blessing. You have already sent me two very helpful booklets and I feel I am growing spiritually every day. Could you please send me your further booklet, "Man's Creation and Final Destiny." I am praying for you. Thank you very much. Yours sincerely, V. G., England

Great Blessing

Dear "Frank and Ernest": Thank you very much for The Dawn Magazine. I look forward very much to receiving each copy, and I must tell you that they are always a great blessing to me. I am quite young in the glorious truths

you proclaim, but I must let you know that already my Bible has become a new book to me, since I came out of darkness into the glorious light of divine truth. I thank you, and may God continue to bless you. Yours truly, A. H., England

Great Service

Dear "Frank and Ernest": I listen to your broadcasts from Luxembourg and enjoy them very much. Your questions and answers are something we never hear in church; you are doing a great service for the Master. Kindly forward me your booklet "The Judgment Day," also please pray for me, as I need your prayers. Thanking you, Yours truly, R. G., Northern Ireland.

Clear; Concise

Dear "Frank and Ernest": I listened to your programme last night, and would be grateful if you would send me your booklet "God and Reason." Congratulations on the clear, concise way, you present the programme. It is understandable even to me—one who is not really religious and cannot concentrate too long on the subject. Keep up the good work. Yours sincerely, J. L., England.

Recognizes the Truth

Dear "Frank and Ernest": The more we read The Dawn Magazine, and all the books I sent for, the more convinced we are that we have been wrong. By reading and listening to your interpretations of the Bible, we are convinced that you are right. Thank you so much. C. H., Louisiana

SPEAKERS' APPOINTMENTS

HENRY E. ANDERSON				
New Brunswick, N. J.	May	22	Portland, Ore.	25
SAMUEL BAKER			Vancouver, B. C. Can.	28-30
Paterson, N. J.	May	1	IRVING C. FOSS	
New Haven, Conn. (Morning)		8	Sacramento, Calif.	May 1
Waterbury, Conn. (Afternoon)		8	San Francisco, Calif.	28-30
Wallingford, Conn.		9	FRANK FRENCH	
Hartford, Conn.		10	Vancouver, B. C. Can.	May 28-30
North Brookfield, Mass.		11	HUGH HANHAM	
Worcester, Mass.		12	Vancouver, B. C. Can.	May 28-30
Lynn, Mass.	13, 16		E. HARRY HERRSCHER	
Boston, Mass.		15	San Francisco, Calif.	May 28-30
New Bedford, Mass.		17	WILLIAM J. HOLLISTER	
Groton, Conn.		18	Piqua, Ohio	May 1
Baltimore, Md. (Morning)		22	New York, N. Y.	15
Philadelphia, Pa. (Afternoon)		22	Boston, Mass.	22
Allentown, Pa.	28-30		GEORGE M. JEUCK	
WILLIAM A. BAKER			Wilmington, Del.	May 8
Vancouver, B. C. Can.	May	28-30	GEORGE O. JEUCK	
NICK BARACOS			St. Petersburg, Fla.	May 8
Duquesne, Pa.	May	1	PETER KOLLIMAN	
East Liverpool, Ohio		8	Lancaster, Pa.	May 1
K. BARRETT			Cumberland, Md.	8
Salem, Ore.	May	25	Allentown, Pa.	28-30
Klamath Falls, Ore.		26	ARTHUR H. KRUMPOLT	
Sacramento, Calif.		27	New Bedford, Mass.	May 8
San Francisco, Calif.	28-30		Allentown, Pa.	28-30
JULIUS BEDNARZ			RAYMOND J. KRUPA	
La Salle, Ill.	May	15	Lancaster, Pa.	May 1
WALTER Blicharz			Wallingford, Conn.	15
Adrian, Mich.	May	15	EDWARD G. LAMEL	
FRED A. BRIGHT			San Francisco, Calif.	May 28-30
Allentown, Pa.	May	28-30	LUDLOW P. LOOMIS	
DAVID BRUCE			Groton-New London, Conn.	May 14, 15
Riverside, Calif. (Morning)		15	Allentown, Pa.	28-30
Pomona, Calif. (Afternoon)		15	EDWARD G. LORENZ	
EUGENE BURNS			Chico, Calif.	May 15
Wilkes-Barre, Pa.	May	15	Rouge River, Ore. (Afternoon)	16
Chicago, Ill.	28-30		Selma, Ore. (Evening)	16
MARSTON CHANDLER			Lebanon, Ore.	17
Vancouver, B. C. Can.	May	28-30	Salem, Ore.	18
CHARLES CHUPA			Portland, Ore.	19, 22
Flint, Mich.	May	1	The Dalles, Ore.	20
BERTRAM COOPER			Seattle, Wash.	23
Son Francisco, Calif.	May	28-30	Bellingham, Wash.	24
RUSSELL DEAN			Victoria, B. C. Con.	25
Pottstown, Pa.	May	8	Duncan, B. C. Can.	26
Allentown, Pa.	28-30		Vancouver, B. C. Con.	28-30
ORLANDO D. DEIFER			JOHN Y. MAC AULAY	
Lancaster, Pa.	May	1	Vancouver, B. C. Can.	May 28-30
Mahanoy City, Pa.		8	JOHN A. MEGGISON	
EDWARD E. FAY			Wichita, Kans.	May 28-30
San Diego, Calif.	May	8	ADAM MISKAWITZ	
			Gary, Ind.	May 15

SPEAKERS' APPOINTMENTS

MARTIN C. MITCHELL	
Allentown, Pa.	May 28-30
LEON H. NORBY	
Wallingford, Conn.	May 15
Washington, D. C.	22
Chicago, Ill.	28-30
ADOLPH OBENLAND	
Orlando, Fla.	May 29
GUSTIN P. OSTRANDER	
Cape Girardeau, Mo.	May 1
West Frankfort, Ill.	2, 3
Mattoon, Ill.	4
Champaign, Ill.	5, 6
St. Louis, Mo.	8
Carthage, Mo.	9, 10
Fayetteville, Ark.	11, 12
Muskogee, Okla.	13
Stigler, Okla.	15
Durant, Okla.	16
Dallas, Tex.	17
Ft. Worth, Tex.	18
Gustine, Tex.	18
Weatherford, Tex.	20
Nocona, Tex.	22
Ada, Okla.	23
Oklahoma City, Okla.	24, 25
Enid, Okla.	26
Wichita, Kans.	28-30
Topeka, Kans.	31
HOWARD W. OSTRANDER	
San Francisco, Calif.	May 28-30
E. K. PENROSE	
Cincinnati, Ohio	May 29, 30
ROY E. POLAND	
Cincinnati, Ohio	May 29, 30
G. RUSSELL POLLOCK	
Athens, Greece	May 15
Naples, Italy	21, 22
Zurich, Switzerland	29
WILFRED PRICE	
Vancouver, B. C. Can.	May 28-30
KENNETH W. RAWSON	
Albany, N. Y.	May 8
Allentown, Pa.	28-30
RAYMOND RAWSON	
London, Ont., Can.	May 8
GILBERT L. RICE	
San Francisco, Calif.	May 28-30
GEORGE P. RIPPER	
Santa Ana, Calif.	May 22
BERT E. ROSE	
Cincinnati, Ohio	May 29, 30
ALBERT SHEPPELBAUM	
Aurora, Ill.	May 8
Covert, Mich.	15

ALFRED L. SMITH	
Cincinnati, Ohio	May 29, 30
THEODORE A. SMITH	
Vancouver, B. C. Can.	May 28-30
MICHAEL A. STAMULAS	
Lancaster, Pa.	May 1
WALFRED STROMBERG	
Milwaukee, Wis.	May 8
CHESTER A. SUNDBOM	
Toledo, Ohio	April 29
Piqua, Ohio	April 30, May 1
Columbus, Ohio	2
Baltimore, Md.	4
Wilmington, Del.	5
Philadelphia, Pa.	6
New York, N. Y. (3 p. m.)	May 8
Rutherford, N. J.	9
(37 Wilson Avenue, 8 p. m.)	
Springfield, Mass.	10
Boston, Mass.	11
Albany, N. Y.	12
Buffalo, N. Y.	13
Cleveland, Ohio	15
Chicago, Ill.	28-30
AUGUST SWANSON	
Whittier, Calif.	May 15
J. I. VAN HORNE	
Monessen, Pa.	May 22
FELIX S. WASSMANN	
Chicago, Ill.	May 28-30
CLAUDE R. WEIDA	
Lancaster, Pa.	May 1
Hazleton, Pa.	22
E. R. WILCOX	
Vancouver, B. C. Can.	May 28-30
GEORGE M. WILSON	
Piqua, Ohio	May 1
Pittsburgh, Pa.	29
W. NORMAN WOODWORTH	
Asbury Park, N. J.	May 1
(Y. M. C. A. Building, 7:30 p. m.)	
New Centerville, Pa. (Morn., Aftn.)	15
Pittsburgh, Pa. (Evening)	15
Columbus, Ohio	16
Cincinnati, Ohio	17
Dayton, Ohio	18
Piqua, Ohio	19
Tiffin, Ohio	20
Toledo, Ohio	21
Detroit, Mich.	22
Saginaw, Mich.	23
Grand Rapids, Mich.	24
Ft. Wayne, Ind.	25
Evansville, Ind.	26
Chicago, Ill.	28-30

(Continued on page 64)

CONVENTIONS

ALBANY, ORE., May 1—Home gathering to be held at 3596 Bernard Street.

LANCASTER, PA., May 1—Opens 9:30 a. m. in the West Lancaster Fire Hall, Corner Yale and Temple Avenues. Follow Route 30 west to Yale Avenue, turn south one block.

PIQUA, OHIO, May 1—For details write the secretary, Mrs. Eva Peddemors, 222 Walker Street, Piqua, Ohio.

ALBANY, N. Y., May 8—Y. W. C. A., 5 Lodge Street.

COLUMBUS, OHIO, May 8—Opens at 10:00 a. m., in the Women's Benefit Association, 53 E. Gay Street.

SAGINAW, MICH., May 8—Opens 10:00 a. m. in the Women's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, May 15—Opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

NEW CENTERVILLE, PA., May 15—Firemen's Hall. Secretary, Mrs. Raymond Siesky, R. F. D. 3, Box 105, Conneville, Pa.

SALEM, ORE., May 15—Starts at 11:00 a. m. at 2339 State Street.

WALLINGFORD, CONN., May 15—Opens 9:30 a. m. in the Masonic Temple, 50 N. Main.

DETROIT, MICH., May 22—Maccabees Building, Woodward Avenue at Putnam.

ALLENTOWN, PA., May 28-30—Opens Saturday afternoon at one o'clock, in the Odd Fellows Hall, 118 N. 9th Street. For room reservations, write the secretary, Mrs. O. D. Deifer, 747 E. Wyoming St., Allentown.

CHICAGO, ILL., May 28-30—Opens Saturday at 10:00 a. m. in the Central Masonic Temple, 912 N. La Salle Street. The Chicago Ecclesia will serve meals during the convention. Those desiring to symbolize their consecration, may notify the secretary, Mr. Edmund Jezuit, 4327 S. Christiana Avenue, Chicago 32. Requests for room reservations should also be addressed to the secretary.

SAN FRANCISCO, CALIF., May 28-30—California Hall, 601 Polk Street at Turk. Any desiring to symbolize their consecration should notify the secretary, Mr. William G. Blong, 1690 Washington Street, San Francisco 9. Meals will be provided during the convention. Room reservations may be obtained through the secretary.

VANCOUVER, B. C. CAN., May 28-30—Hastings Auditorium, 828 East Hastings Street. For room reservations write the secretary, Mrs. W. A. McNee, 6569 Argyle Street, Vancouver 15, B. C.

WICHITA, KANS., May 28-30—Opens 2:00 p. m., Saturday, in the Twentieth Century Club Auditorium, Broadway and Elm. For room reservations, write the secretary, Mrs. E. J. Borowiec, 908 N. Ridgewood Dr., Wichita 6.

CINCINNATI, OHIO, May 29, 30—Opens Sunday at 9:45 a. m., in the Finance Building, (4th Floor) 616 Walnut Street. For room reservations write the secretary, Mrs. W. N. Poe, 1 West Ridge Pl., Newport, Ky.

ORLANDO, FLA., May 29—Opens 10:00 a. m., in the home of Mr. and Mrs. George O. Jeuck, Oak Ridge Road, Pine Castle, Florida.

PITTSBURGH, PA., May 29—O. of I. A. Temple, 610 Arch Street, N. S.

JACKSON, MICH., June 5—Y. W. C. A. Building (Gymnasium), 298 W. Michigan Ave.

BALTIMORE, MD., June 12.

YORK, PA., June 19—Y. W. C. A. Building, 320 East Market Street. (Route 30)

DETROIT, MICH., July 1-4.

LOS ANGELES, CALIF., July 1-4.

SPEAKERS' APPOINTMENTS

(Continued from page 63)

ERNEST G. WYLAM

Milwaukee, Wis.	May	15
La Salle, Ill.		22

CHRISTIAN W. ZAHNOW

Jackson, Mich.	May	11
Adrian, Mich.		12
Toledo, Ohio		13
Ft. Wayne, Ind.		15
South Bend, Ind.		16
Rockford, Ill.		17
Clinton, Iowa		18, 19
Kansas City, Mo.		20-23
St. Joseph, Mo.		24, 25
Topeka, Kans.		26, 27
Wichita, Kans.		28-30
Carthage, Mo.		31

BIBLE PROPHECY GROUP

Armageddon—32 pages, 5 cents.
Hope for a Fear-filled World—32 pages, 5 cts.
Our Lord's Return—48 pages, 10 cents.
A Royal Nation—32 pages, 10 cents.
God and Reason—96 pages, 10 cents.
"Behold Your King"—144 pages, maroon cloth, 50 cents, twelve for \$5.00.
Chosen People—64 pages, 10 cents.

DOCTRINAL SUBJECTS

Your Adversary the Devil—32 pages, 5 cents.
The Light of the World—32 pages, 5 cents.
The Church—32 pages, 5 cents.
Born of the Spirit—32 pages, 5 cents.
What Can a Man Believe?—32 pages, 5 cents.
The Blood of Atonement—32 pages, 5 cents.
The Day of Judgment—32 pages, 5 cents.
Divine Healing—32 pages, 5 cents.
Spiritualism—32 pages, 5 cents.
Jesus, the World's Savior—32 pages, 5 cents.
Father, Son, Holy Spirit—32 pages, 5 cents.
Does God Answer Prayer?—32 pages, 5 cents.
The Truth About Hell—64 pages, 10 cents.
The Grace of Jehovah—64 pages, 10 cents.
Creation—112 pages, 10 cents.
Hope Beyond the Grave—96 pages, 10 cents.
God's Plan—48 pages, 10 cents.
When a Man Dies—48 pages, 10 cents.
Tabernacle Shadows, with questions—164 pages, cloth, 50 cents.
The Everlasting Gospel—64 pages, 15 cents; twenty-five or more, 10 cents each.
Hope—16 pages, 25 cents a dozen. Price includes envelopes to match.

ON THE CHRISTIAN LIFE

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
"Songs in the Night"—Daily texts and comments; cloth, 50 cents.
Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
Daily Heavenly Manna—cloth, \$1.00.

IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages, 50 cents; The Time Is at Hand, 50 cents; Tabernacle Shadows, 50 cents; Daily Heavenly Manna, 50 cents; "Behold Your King," 50 cents; God and Reason, 10 cents; Spiritualism, 10 cents; When a Man Dies, 10 cents; Chosen People, 10 cents; Our Lord's Return, 10 cents; What Can a Man Believe?, 5 cents; Armageddon, 5 cents; Hymns of Dawn, without music, 25 cents.

ITALIAN: The Divine Plan of the Ages, 50 cents; Daily Heavenly Manna, 50 cents; Hymn Book, cloth \$1.00, flexible 50 cents; God and Reason, 10 cents; God's Remedy for a World Gone Mad, 5 cents.

FRENCH: "Behold Your King," 50 cents; Daily Heavenly Manna, 50 cents; God and Reason, 10 cents; God's Plan, 10 cents; God's Remedy, 10 cents; Our Lord's Return, 10 cents; Jesus, the World's Savior, 10 cents; Father, Son, Holy Spirit, 10 cents; When a Man Dies, 10 cents.

LITHUANIAN: "Behold Your King," 25 cents; Spiritualism, 10 cents.

GREEK: "Behold Your King," 25 cents; Hymns of Dawn, without music, 25 cents; God and Reason, 10 cents.

DANISH: God and Reason, 10 cents; Hope booklet, 5 cents.

POLISH: The Divine Plan of the Ages, cloth, \$1.00, paper 50 cents; Daily Heavenly Manna, \$1.00; "Behold Your King," 50 cents; God's Kingdom, 10 cents.

ROUMANIAN: Where Are the Dead?, 10 cents.

HUNGARIAN: What Can a Man Believe?, 5 cts.

HEBREW: God's Plan in Brief, 75 cents.

SLOVAK: God's Kingdom; The Day of Jehovah, 5 cents each.

All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00

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.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 Pet. 1:4

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

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