

a herald of Christ's presence

THE DAWN

"BLESSED IS THE
PEOPLE THAT KNOW
THE JOYFUL SOUND."

Psalm 89:15

September 1958



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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Destruction of Enemies

"For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."—I Corinthians 15:25, 26

MORE than six thousand years ago man disobeyed the law of God, was sentenced to death and driven out of his perfect garden home into the unfinished earth to die. God permitted this tragedy to occur, for in his wisdom he knew that an actual experience with evil would serve best to teach his human creation the unwisdom of ignoring and disobeying his law, and that the course contributing to fullness of and lasting joy was that of obedience to his will.

But man did not at once learn this lesson. Each generation of the human race has, in turn, continued in the course of disobedience, and only during the reign of Christ, when awakened from the sleep of death and, through the kingdom agencies, enlightened with a true knowledge of God, will they have a full opportunity to benefit from the experimental knowledge gained through contact with sin.

During that time the forces of evil will not be permitted to flourish unopposed; and everything

contrary to the will of God will ultimately be put "under His feet," and, as our text declares, the "last enemy" to be destroyed will be "death." While it will be during the time when the kingdom of Christ is ruling with power and great glory that this great objective of the divine plan will be accomplished, certain preparatory features of the plan are even now in progress. Indeed, this has been true throughout all the ages, and is more particularly so during the present transition period when Satan's world is disintegrating and the kingdom of Christ is being established.

From one standpoint, a great change occurred at the time of the death and resurrection of Jesus. Just prior to his death Jesus said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (John 12:31-33) This does not mean that

the power of Satan was then actually broken, but the death and resurrection of Jesus was a challenge to the unhindered operation of all the forces of evil. It was the turning point in the divine plan, which ultimately was to result in the complete overthrow of Satan's power, and the drawing of "all men" to the Lord that they might have an opportunity to obey him and live forever.

The Prophet David wrote, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed. ['saying' not in original] Let us break their bands asunder, and cast away their cords from us." (Ps. 2: 1-3) In a prayer Peter and John quoted this prophecy, saying, "Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou has anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts 4:25-28

We are not to understand from this that the opposition raised against Jesus, leading to his crucifixion, is the only fulfilment of David's prophecy. But the apostles'

application of it to what occurred at that time pin-points the beginning of its fulfilment. They explained that the Lord used this opposition to him and to his Anointed One to accomplish his own purpose, a part of which was that Jesus should die as the Redeemer and Savior of the world.

David wrote that he who sits in the heavens would "laugh." How true this must have been when the mighty power of God raised Jesus from the dead! His enemies put him to death supposing that they had ended all possibility that he would ever challenge their right to rule. But their imaginations were vain and foolish, for they did not take into account the unlimited power of the great Creator which was able to raise the King from the dead.

God could have prevented evil from the very beginning of human experience, and in the resurrection of Jesus from the dead he demonstrated his ability to put down rebellion against his will and, during a thousand-year judgment day, to give the human race an opportunity to return to him and live. Paul said to the Athenians that God had given assurance of this to all men in that "he hath raised Jesus from the dead."—Acts 17:31

The preparation of the spiritual phase of the kingdom began at the first advent of Jesus, and while those called to live and reign with Christ have experienced much per-

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secution, it has been by divine permission, and utilized by the Lord to accomplish his purpose in the development of those whom he has promised to exalt with Jesus as the spiritual rulers in his kingdom. No weapon that has been formed against these has been permitted to prosper, in the sense of hindering their spiritual growth.—Isa. 54: 17; I Pet. 3:13, 14

When God's typical kingdom was overthrown in 606 B. C., a lease of power was given to a certain succession of Gentile kings, beginning with Nebuchadnezzar, king of Babylon. These have not been the kingdom of the Lord, but have been used by him to maintain a sufficient degree of order in the world to make possible the dissemination of the Gospel, the medium by which the call of God to joint-heirship with Christ has gone forth. In keeping with this divine purpose, Paul admonished Timothy to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."—I Tim. 2:2

This prayer has been answered to the extent that divine wisdom has deemed best for the accomplishment of the work of this age. Where persecution could work for the best, it has been permitted; and a "peaceable life" has been assured when this would best accomplish the divine purpose. Through the medium of the Holy Spirit, Jesus himself has been present with his people throughout the age, and

they have been comforted and blessed, assured that all things were working together for their good.—Rom. 8:28

And then, in the end of the age, the divine plan moved forward into another phase. He who was present through the Spirit during the age, guiding his people, is now actually present. The governments and institutions of the earth which had been prevented from taking a course that would hinder the outworking of the divine plan for the development of those who were to live and reign with Christ, are now, in keeping with the divine timetable, being destroyed to make room for the kingdom of Christ.

This end of the age period in the divine plan is described in the prophecies as the day of God's wrath. Various symbols are used to help us understand what the "wrath" of God will accomplish in preparing the way for the full rulership of Christ. In plain phrase this period is described as a "time of trouble," or of "tribulation," such as never was since there was a nation. The various aspects of this tribulation are illustrated as being like "fire," "storm," "floods," a "whirlwind," and in other ways.

We see the breaking up of the old social order through the processes of war, revolutions, chaos, and anarchy. And although the day by day developments at times seem slow, when we look back through the years it is startling to note what has occurred. The lease of power

that was granted to Nebuchadnezzar and his successors in 606 B. C. was prophetically due to expire in A. D. 1914. The particular application here was to the old Roman world, with its hereditary ruling houses. While governments are still functioning in the various countries which made up the Roman World, the hereditary kings which once ruled are either now set aside entirely, or else reduced to mere figure heads in the countries where they are still permitted to exercise a nominal rulership.

The former ruling houses of Russia, Germany, Austria, Italy, and France are completely destroyed. In Sweden, where there is still a king, one of his most important duties is to preside at ceremonies for the opening of new bridges and roads. He is the official tape clipper, while sightseeing tours are conducted through his palace to help keep up with the expenses. To go on one of these guided tours through the palace is to be strikingly reminded that "the kings have had their day."

Other forms of government have taken the place of the hereditary ruling houses, and these revolutionary changes are continuing. The nations of the East and the West are aligned in two opposing blocks, with conflicting ideologies. The remaining small nations, as in the Middle East, are endeavoring to throw off their chains of bondage, but in doing so, encounter the danger of being brought under the

control of a more ruthless dictatorship.

Whether it be the East or the West, none of the raging and disintegrating nations are ready to accept the rulership of Christ's kingdom. All are "imagining" that they can find a solution for the distressing problems which confront the world. But their plans, one after another, are frustrated, and their efforts "vain." Actually their efforts are all against "the Lord and his anointed," even as has been true throughout the age.

But God, in his wisdom, has made the wrath of man to praise him, and now he is overruling in such a way as to cause this wrath to bring about, ultimately, the complete collapse of the social order over which Satan has been the prince. We do not understand the exact prophetic meaning of the day by day developments, but the general pattern of events is clearly pointed out in the Word of God.

This is particularly true with respect to the position of Israel in the prophecies. The Word of God points out that in the final end of the great time of trouble there would be a concerted attack against Israel, spearheaded by a powerful aggressor nation from the north, with others as allies. Recent developments in the Middle East might well have a bearing on this ultimate assault in which the Lord will fight for his people.

We think it is unwise to speculate as to the exact details of com-

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ing prophetic events. It is better to wait and allow the events themselves, as they take a more definite form, to reveal the meaning of the prophecies. Suffice it now to realize that we have reached the end of the age, and the beginning of that new age of Christ's kingdom during which all the enemies of God and man will be put down and destroyed.

Throughout the age the Lord has overruled in the affairs of men to the extent necessary to provide suitable conditions for the development of the body members of Christ. To many it has seemed that he has not been interested. The Lord himself explained this, saying, "I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."—Isa. 42:14

Many, lacking faith and understanding, have wondered where God has been, and what he has been doing about all the sin and suffering in the world. Not understanding the plan of God for this age, they have not discerned the work of grace that has been going on in the hearts and lives of those who have been suffering and dying with Jesus in order that they might live and reign with him. So far as the unbelieving world has been concerned, God has been "silent," which to many has meant that "there is no God."

And even now the world does not realize the significance of what is

occurring. They recognize the revolutionary changes which are taking place throughout the earth. They know that the pre-1914 world has been almost completely destroyed, yet they do not know as yet that this has come about because the Lord has "cried" like a "travailing woman," and thus has brought about a work of devouring and destruction.

Paul identified the time when this would take place, and the circumstances involved. He placed the fulfilment in the "last days," and at a time when the people of the world would be saying, "Peace and safety." It would be then, he explained, that "sudden [Greek, 'unexpected'] destruction" would come upon them, "as travail upon a woman with child." (I Thess. 5: 1-4) Just as Isaiah and Paul foretold, the destruction of the old world is being brought about in spasms, as "travail" upon a woman with child.

It has come upon the world unexpectedly, and even now the nations have the vain notion that ultimately they will be able to stabilize national and international affairs and bring about an era of "peace and safety." They do not realize that the Lord is no longer refraining from interfering in their selfish rulership. They do not know that the time has come for the kingdom of Christ to exercise its authority in world affairs, and that divine authority and power will brook no interference, that earth's

new King is "marching on" to certain and glorious victory.

Our text declares that Christ must reign until all enemies are put under his feet, and that the "last enemy" to be destroyed is death. It was disobedience to God's law that led to death. Selfishness with all its attendant evils has continued to hasten mankind over the broad road which leads to destruction. While remnants of the original godlikeness with which man was originally endowed have manifested themselves in many noble endeavors and deeds on the part of rulers and the ruled, sin and selfishness have predominated.

This has been true of the various governments of the earth, and is no less so today. Thus they are out of harmony with God and with his principles of righteousness, and must be destroyed. And while death is the last enemy to be destroyed, all things else which are contrary to the will of God because they lead to suffering, sorrow, and death, must also be destroyed.

It will be then that the willing and obedient of the human race will have the original dominion over earth restored to them. A few days before Jesus died as the Redeemer of the world, his disciples asked him what would be the signs of his second presence. (Matt. 24:3) In reply, he foretold the great time of "tribulation" through which the world is now passing, and identified other events now taking place. And

he continued presenting "signs," the last one being in the form of a parable, "The Parable of the Sheep and the Goats."—Matt. 25:31-46

Introducing the parable, Jesus said, "When the Son of man shall come in his glory, and all the holy angels [messengers, his church] with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." This is an aspect of Christ's presence which is still future. When it becomes a reality, all the joint-heirs of Jesus will be with him, sharing his glory. The nations which will then be gathered before him will not be governments but the people of all nations, their selfish governmental arrangements having been destroyed in the time of "great tribulation."

They will be divided into two classes, represented by sheep and goats, the sheep representing the meek, docile, obedient ones of that time, and the goats the disobedient. To the "sheep" on his right hand Jesus will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The "goats" will be destroyed, as also shown in Acts 3:23.

Then all unrighteousness will have been destroyed. Restored mankind will be in harmony with God. Sickness and death will be no more. Thus the kingdom of Christ will have accomplished its full purpose, and God will be "all in all."—I Cor. 15:27, 28

Justice in Daily Work

GOLDEN TEXT: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men."
—Colossians 3:23

EXODUS 20:9, 10
ECCLESIASTES 9:10

WE READ in Genesis 2:15 that "the Lord God took man, and put him into the garden of Eden to dress it and to keep it." This suggests that the Creator designed that man, in his perfection, was to do a certain amount of work. His life was not to be one of idleness. Right thinking men and women today recognize that honest, healthful work contributes to happiness, and that too much idleness can lead to sin and debauchery.

When Adam transgressed the divine law and was sentenced to death, he was also sentenced to hard labor while in the dying process. Instead of merely dressing and keeping the garden, the Lord said to Adam, "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of

it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:17-19

The expression cursed "is" the ground "for thy sake" should be noticed. "The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." (Gen. 2:8) This implies that the earth's surface outside of this specially planted garden was "in the rough," as it were, unprepared as yet for human habitation. It was not that God placed a special curse upon the land after Adam sinned. He merely left the earth in this unfinished state, thus providing the necessity for man to eke out a living by the sweat of his face.

But this situation called for regulatory action on God's part insofar as his own people were concerned. It is this that we find in the commandment, "Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." (Exod.

20: 9, 10) The word "sabbath simply means rest; and the spirit of the commandment is that every seventh day should be one of rest.

The admonition of Ecclesiastes 9: 10 is appropriate for every servant of God in view of the brevity of the present life span. We should faithfully and zealously use every opportunity we have to serve the Lord. There is no opportunity to work, and there is complete unconsciousness in the grave "whither thou goest," writes the prophet. It is the Hebrew word *sheol*—the Old Testament hell—which is here translated "grave."

EPHESIANS 4:28; COLOSSIANS 3:22—4:1

PAUL wrote, "Let him that stole steal no more." In the days of the Early Church, and throughout the age, all sorts of people have been drawn to the Lord, even thieves. In I Corinthians 6:9-11 Paul lists various types of sinners, including thieves, then adds, "And such were some of you." It is not important what a Christian has been, but how well he has turned from his past and is now devoting himself to the service of the Lord, being made acceptable through the atoning blood of Christ. Paul implies that thieves lived without working. To turn from this life of sin meant to go to work and earn a living justly, and thus to be able, if possible, to help those in need.

Probably most of the "servants" referred to in our lesson (Colos-

QUESTIONS

Was man created to be a creature of idleness?

What is meant by the statement, "Cursed is the ground for thy sake"?

Explain the practical benefits of the Fourth Commandment.

To whom does Ecclesiastes 9:10 apply?

What is the proper relationship between "servants" and "masters"?

sians 3:22) were in reality slaves. At that time slavery was a recognized element of human society. Paul knew that the Lord had set aside an entire thousand years in his plan during which all the injustices of human society would be rectified, and he knew that he was not called by God to be a crusader against the wrongs of this "present evil world."

Paul's admonition to Christians was to make the best of the conditions in which they lived. "Servants" he encouraged to obey their masters, in recognition of the fact that their service would be accepted by God as though it were rendered directly to him. Thus, as our Golden Text states, all was to be done "heartily as to the Lord, and not unto men."

"Masters," or Christians who were slave owners, were admonished by Paul to give to their servants that which was "just and equal." Masters were to be ever mindful that they were bond slaves to Jesus Christ from whom they were assured bountiful treatment if faithful.

Justice in Economic Life

GOLDEN TEXT: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."—Luke 16:10

EXODUS 20:15; AMOS 8:4-7
JAMES 5:1-5

THE commandment, "Thou shalt not steal," has a wide application in human behavior. To take money, or jewelry, from another's person or home is stealing. One who robs a bank is stealing money which does not belong to him. This is injustice, and it is difficult to imagine that a follower of Jesus, who is setting his affections on things above, would ever have the slightest temptation thus to be unjust.

But this is not the only form of stealing. The Prophet Amos outlined a method of stealing practiced by some in ancient Israel who were perhaps looked up to as ideal citizens of the community. He addressed them, saying, "O ye that swallow up the needy, even to make the poor of the land to fail."—ch. 8:4

Then Amos itemized some of their unjust practices. He said that they made "the ephah small, and the shekel great," and falsified "the balances by deceit." Besides, they took advantage of the poor

"for silver, and the needy for a pair of shoes." They even sold the "refuse of the wheat"; wheat, that is, which was of no value and should have been thrown away.

These were all unjust practices. Those who indulged in them were as guilty of stealing as the man who picks another's pocket. It is strange, though, that in the world there are those who, while looking aghast at the petty thief, do not hesitate to rob others by their unjust and dishonest methods and practices. The Lord condemned this sort of thing in ancient Israel, and he condemns it today, especially on the part of those who profess to be his people.

The prophecy of James (ch. 5: 1-5) has a special application at the present time, described by him as the "last days." Verse 7 identifies the "last days" with the time of our Lord's return. We should expect, therefore, to find in the prophecies a description of conditions which are now existing; and this we do.

The prophecy speaks of the "rich" who have heaped together treasures "for the last days." James is not here condemning the rich for

being rich. His condemnation of the class he describes is because, as he says to them, "the hire of the laborers who reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."—vs. 4

He condemns this class further, saying, "Ye have lived in pleasure on the earth, and been wanton; . . . ye have condemned and killed the just; and he doth not resist you." (vss. 5, 6) From this it is obvious that today the Lord is as much displeased with those who practice injustices against their fellow-men, thereby growing rich and powerful at the expense of others, as he was in the days of ancient Israel.

It was the unjust practices, particularly of the rulers of Israel, together with other sins, which led to the destruction of the nation. So again today, the injustices and other sins now practiced in human society, will result in the destruction of the social order of "this present evil world [Greek, *anion*, meaning age]."—Gal. 1:4

I PETER 4:10, 11

WE GET a better conception of the meaning of this scripture when we consider it in conjunction with verses 8 and 9, in which Peter exhorts us to have fervent love one for another, and to "use hospitality one to another without grudging."

The "manifold grace of God"

QUESTIONS

Mention various ways in which one may be guilty of stealing.

Why did James, in his prophecy, condemn certain of the rich of the last days?"

How will God show his disapproval against the injustices of "this present evil world"?

What are some of the "gifts" provided by the "grace of God," and how should we use these gifts?

provides many gifts to his people, all of which should be used faithfully. Peter continues, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever."

Our Golden Text fits into this part of our lesson very well. Many of us, as followers of Jesus, feel that the Lord has not provided us with important "gifts" so that we can serve him and his people. But regardless of what our "gifts" may be, if we are faithful in their use, it will prove that we would be faithful in the use of greater opportunities and talents, "for he that is faithful in that which is least is faithful also in much."

The same principle holds true with respect to the practice of injustice. If we are unjust in little things, we will be "unjust also in much." May we be aware of the "little foxes" which "spoil the vines."—Canticles 2:15

Justice for People in Need

GOLDEN TEXT: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"
—1 John 3:17

ISAIAH 56:6-8; HEBREWS 13:1-3

SOCIAL and economic conditions in most countries have changed greatly since the days when the Bible was written. Sights of the hungry and the naked are surely not as common today as they were when the Lord, through Isaiah, called Israel's attention to the bad situation which existed within the nation, and to the responsibility the more fortunate among them had of caring for those of their "own flesh."

Today, the more or less socialized forms of government in many countries, which provide old-age pensions, unemployment insurance, social security, and other forms of social service, have to some extent done away with the abject poverty of the past, although not completely. Nor have these reforms as yet reached and benefited the masses to any great extent in the so-called backward nations of the earth. However, even in the most advanced nations of earth, which have the highest standards of living, the problem of poverty has not been entirely solved.

But the ratio of the needy does not change the principle involved in our lesson, that principle being that the Lord's people, who have been partakers of his abundant grace should feel sympathetic responsibility toward those in need, particularly the needy ones in their own fellowship. No true Christian will turn a deaf ear toward the needs of his brother in Christ. As our Golden Text states, to do so would raise the question as to whether or not one really possessed the love of Christ in his heart.

LUKE 4:16-22

IN THE synagogue at Nazareth, Jesus read the prophecy of Isaiah 61:1, 2, which foretold the anointing of the Holy Spirit that would come upon him, and explained, "This day is this scripture fulfilled in your ears." (vs. 21) By this anointing Jesus was authorized by his Heavenly Father to proclaim the glad tidings, the Gospel of peace and salvation. By this anointing he was also designated to be the One through whom the provisions of the plan of God for human salvation would be accomplished.

This "anointing" of the Holy Spirit is passed on from Jesus to all those who are baptized into him, to be members of his mystical body. This makes Jesus' true followers partners with him, not only in proclaiming the good news of the kingdom during the present age, but also, when they are raised from the dead and exalted with him in glory, to share in the work of giving health and everlasting life to all the willing and obedient of mankind.

In this divine commission it is expressly stated that the Gospel is to be preached to the "poor." We doubt if the Lord wants us to interpret this too literally in the sense of specially seeking out the poor and witnessing to them exclusively. Jesus did not do this, although in proclaiming the good tidings he did not discriminate against the poverty-stricken. He preached to the people as he found them, to the rich and poor alike; and so should we.

In his Sermon on the Mount, Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5:3) This, it would seem, suggests a more realistic understanding of the commission to preach the Gospel to the "poor," for whether one is wealthy or poverty-stricken from a material standpoint, unless he is "poor in spirit" he would have no ear for the Gospel.

In Isaiah's prophecy from which

QUESTIONS

What are some of the differences in human society today, from the time the Bible was written?

Do the Lord's people still have a responsibility toward those who are literally poor?

Who are the "poor" to whom Jesus and his followers were commissioned to proclaim the Gospel?

Jesus quoted, the word "meek" is used instead of "poor." This bears out the thought we have presented. The Hebrew word here translated "meek," according to Prof. Strong, literally means "depressed." This comes close to describing the attitude of those who are "poor in spirit." It is only as they look to the Lord and he supplies their need through the truth that they are lifted out of their "depression."

Among the essentials of life usually available to those who are not too poor to acquire them, are food and clothing. The "poor in spirit" whom the Lord draws to Jesus are provided with satisfying spiritual food, and with the robe of Christ's righteousness. They have to be "poor in spirit" else they would not accept, and could not appreciate, these provisions. Only such recognize their need of spiritual food, and realize their sinful, undone condition, hence the need of the "robe" to cover their imperfections. May we all continue to be "poor in spirit" that our appreciation of divine grace through Jesus may never become dim!

Justice and Judgment

GOLDEN TEXT: "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."
—Psalm 1:6

MATTHEW 25:31-46

THE Parable of the Sheep and the Goats will have its fulfillment during the thousand-year reign of Christ, the Millennium. This is indicated by the first verse of the parable, which reads, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." At his first advent the Son of Man did not come in his glory, in the sense of being seated on the throne of his glory. He came in humiliation, as a servant, and suffered the ignominious death of the cross.

The "holy angels" who share Christ's glory, and are seated on the throne with him, are his footstep followers of this age, those who suffer and die with him in order that they might live and reign with him. (II Tim. 2:11, 12) The Greek word translated "angels" simply means "messengers," and the Scriptures reveal that the messengers who will share Christ's glory will be his faithful followers. —Rom. 8:17, 18

Since the Gospel-age followers of

the Master are shown with him in this parable, the "nations" which are gathered before him do not include them. Indeed, Jesus promised that believers would not come into judgment with the world. (John 5:24 Revised Version) This means that the future judgment is exclusively for the unbelieving world of mankind—all those, that is, who did not become followers of Jesus during the present age.

The separation of these during the judgment day into two groups, as symbolized by the "sheep" and the "goats" of the parable, is not based on their past belief or works, but to their reaction to the righteous laws and arrangements of the judgment day period. And the judgment "day" is a thousand years long not twenty-four hours. During that thousand years all mankind will be given ample opportunity to conform to the laws of God, accept Jesus as their Redeemer, and upon this basis become qualified to live forever.

This is a parable. The sheep and goats are symbolic, so are the "works accredited to the sheep class. Their having clothed the des-

titute, and having fed the hungry, and having visited the sick and those in prison, reveals their spirit of unselfishness and desire to serve others. This shows them to be in harmony with the spirit of that new world, a world in which love will take the place of selfishness in human motivation and activity.

Thus symbolically, the parable reveals that the sheep class are those who, when enlightened and given full opportunity, open their hearts to the Lord, and become filled and controlled by his Spirit, the Spirit of love, reflected in acts of service for others.

The sheep class are revealed as not being aware of any virtuous works which they had performed. This indicates that the principle of love becomes, as it were, a part of them. They do not serve for reward, but because it becomes their nature to serve. It will be thus with all in whose "inward parts" the law of God is written.—Jer. 31:31-34

The reward received by the sheep class is twofold—the "kingdom prepared for them from the foundation of the world," and "life eternal." (vss. 34, 46) The "kingdom," or dominion, was the one given to Adam when he was created, and which he forfeited through disobedience. (Gen. 1:27, 28) Because of his sin, Adam was driven from Eden to prevent him from partaking of the trees of life and living forever. But Jesus, through his redeeming blood,

QUESTIONS

To which age in the plan of God does the Parable of the Sheep and the Goats apply?

Who are the "angels" who are with Jesus in the throne of his glory?

Who are represented by the sheep and the goats?

What is the reward of the sheep class and the punishment of the goat class?

opened the way for the restoration of the lost dominion and, symbolically speaking, a return to Eden, where there will be "life eternal."

The goat class fails to enter into the spirit of the new world under Christ. In that "land of uprightness" they will continue to flout the laws of God and of righteousness.

Concerning these wilful sinners Peter said, "It shall come to pass, that every soul which will not hear [obey] that Prophet shall be destroyed from among the people." (Acts 3:23) This destruction of those who prove themselves to be incorrigible is symbolized in our lesson by "everlasting fire." In the Bible, fire always symbolizes destruction.—vs. 41

This destruction in symbolic fire is described in verse 46 as "everlasting punishment." According to Prof. Strong, the Greek word here translated "punishment" literally means "penal infliction." The penal infliction administered by God is death. (Rom. 6:23) In this case it will be eternal death, with no hope of a resurrection.

Luke must have kept well informed concerning the whereabouts of Paul during the time he was being taken from one ruler to another in an effort to make some disposition of his case. When the decision was made not to longer delay his trip to Rome and he was turned over to Julius, who was to

It was evidently a regular passenger and cargo ship, the prisoners being only part of the passengers. Altogether, counting the soldier-guards and the prisoners, there were 276 people on the ship. (vs. 37) Luke's loyalty to Paul in this time of great need is touching. How the great apostle must have rejoiced over the realization that there was to be at least one brother in Christ who would make this long, difficult, and even dangerous voyage with him.

had respect for his noted prisoner and granted him considerable liberty. The ship "touched" at a city called Sidon, where evidently there were brethren in Christ, and Paul was given liberty to leave the ship and visit them. No details of this visit are recorded, but we can imagine it afforded a sweet season of fellowship of kindred minds which is "like to that above."

The Rome bound prisoners continued in this ship to Myra, a city in Lycia. "There," Luke writes, "the centurion found a ship of Alexandria sailing unto Italy; and he put us therein." (vs. 6) The first port of call by this ship was at a place called "The fair havens, nigh whereunto was the city of Lasea." "Much time was spent" here, the report adds, so that when they continued the journey the "fast" was over. This is a reference to the yearly Jewish fast on the 10th day of the seventh month, corresponding with our month of October.—vs. 9, margin

This meant that winter was approaching, hence the likelihood of bad weather for navigation, and Paul advised Julius that it would be better not to proceed on the journey until spring. But Julius decided otherwise, having confidence in the opinion of the ship's master. "The fair havens" was not "commodious to winter in," and seemingly the opinion of the majority of those on the ship was that they should continue the journey.

The ship's master hoped that they might be able to reach Phenice, on the Island of Crete, and there put up for the winter. But this plan did not carry through. Unfavorable weather set in, and the ship, together with its crew and passengers, were in grave danger. Apparently Paul had little to say for a while after his advice had been ignored, but finally he spoke, saying, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss."—vs. 21

Here a very human aspect is revealed. Seemingly even the great Apostle Paul could not refrain from saying, "I told you so." But he held no malice, and at once added, "I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."—vss. 22-25

Here again we find Paul utilizing circumstances to assist him in witnessing for his God. It might have been sufficient that Paul himself had been assured that none on the ship would lose their lives. He could have kept this information to himself, and rejoiced in it. He could have reasoned that no good purpose

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would be served in telling his fellow passengers about the assurance he had received from his God. After all, the majority of them had gone against his advice. Why should they not suffer anxiety for a while?

Paul could have been content to take Luke, his brother in Christ, into his confidence and tell him of the visit by the "angel of God." Luke would understand and appreciate this, while the others might only scoff. But this was not Paul's way of reasoning. He wanted to comfort even these worldly unbelievers; and besides, he knew that if he told them in advance of the deliverance the "angel of God" had assured, when they were all safe he would be in a favorable position to tell them more about God and about Jesus the great Messiah whom God had sent.

After being tossed by the winds and the waves for fourteen nights, the ship's seamen sensed that they were approaching land. By taking occasional soundings of the water's depth they proved that this was so. But this presented a danger of the ship running onto possible rocky shores and being destroyed. The story of this is told in considerable detail in verses 27 to 44.

In this crisis, when it became apparent that each individual on the ship would need to be "on his own" in order to make it safely to land, the soldiers in charge of the prisoners suggested that they should all be killed, lest they es-

cape. But Julius ruled against this, chiefly on account of Paul. The record states that he was "willing to save Paul."—vs. 43

At Melita

With all safely ashore, they discovered that the place of their landing was the island of Melita, or Malta. (ch. 27:26) Luke writes, "The barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold." (ch. 28:2) This sort of reception does not seem like one that would come from "barbarous people," but the word "barbarous" in the Bible does not carry the same connotation as it does today.

Actually, a barbarian in Paul's day was simply a non-Jew or non-Greek. To the Greeks the Romans were barbarians, this distinction calling particular attention to the custom of the Romans of keeping their beards shaved off. It is from this that we now have the word barber. From the standpoint of the ancient Greeks, every man who kept his face smoothly shaved was a barbarian, or "barbarous person."

The kindness shown by the "barbarous people" of Melita must have been greatly appreciated by the 276 people forced ashore in the cold and rain. Paul, always alert to serve, set himself to work gathering sticks of wood—probably driftwood on the beach—to help keep

the fire burning. As he placed an armload of sticks on the fire "there came a viper out of the heat, and fastened on his hand."—vs. 3

One of the marvelous things about the Bible is the simple and straightforward manner in which it relates facts, and here we have an example. Picture the situation. The weather was cold, and this "viper," as is common with insects, had been made inactive by it. But the fire had brought it back to life, and it suddenly seized upon Paul's hand. If this entire account were fiction, who would have thought of a story so simple, and so true to facts?

But the incident is not related without a purpose. The "barbarous people" of Melita were superstitious. They knew that the bite of this sort of "viper" meant almost certain death. They had learned that Paul was being taken to Rome as a prisoner, and when they realized what had happened they were certain that the "gods" were seeing to it that he could not escape his just punishment. They concluded that he must be a murderer, and therefore was worthy of the death which they were certain had been inflicted upon him by the "viper."

Paul shook the viper from his hand, and we can imagine the surprise of the "barbarous people" when he did not collapse and die. They were sincere people, and when they realized that Paul would not die as a result of the viper's

sting, they "changed their minds, and said he was a god." (vs. 6) There is a saying that "a wise man changes his mind, but a fool never." These "barbarous people" of Melita were wise. They recognized that their original appraisal of Paul was wrong, that he was not a murderer whom the gods would destroy, so they "changed their minds."

But, as so often happens, when these sincere people realized they were wrong, they changed their minds too much. Now, instead of seeing Paul as a murderer, they believed him to be a god. Paul had had this experience before and denied that he was a god. This was at Lystra. (Acts 14:11-15) Luke does not indicate that Paul undertook at once to explain to the "barbarous people" of Melita that he was not a god, although he doubtless disabused their minds of this idea as time went on. In the precarious situation of the moment he may have used the advantage this viewpoint gave him for the general good of all his shipwrecked traveling companions.

The place of landing on Melita was near where Publius, the "chief man of the island," had "possessions," meaning, perhaps, one of his residences. Luke writes that Publius "received us, and lodged us three days courteously." (vs. 7) We need not suppose that Publius entertained all who had been on the ship. The "us" of the narrative probably refers only to Paul and

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Luke, and possibly the ship's officers.

On the other hand, there is little doubt that the entire company received better treatment on Melita because of Paul than otherwise would have been the case, and the great apostle was glad to have it so. The "father of Publius" was ill, and Paul healed him. The news of this spread, and others who were ill came to Paul to be healed. And these, Luke writes, "also honored us with many honors; and when we departed, they laded us with such things as were necessary."—vss. 8-10

There is a common expression, "under the circumstances," but Paul had the happy faculty of being able to keep "above" the circumstances in which he found himself, and of utilizing them to further the witness of the Gospel. This he did at Melita. Together with his traveling companions on the ship he had shared the "perils of the sea." But when cast upon the shores of a strange island, instead of taking time to lament his hardship, he set himself to work to gather wood for the fire, and this led to a chain of circumstances which bettered the lot of all concerned, and brought glory to his God.

They were marooned on Melita for three months. Their ship had been destroyed, so they boarded another one, "a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux."

(vs. 11) The vessel called at Syracuse and at Rhegium and then sailed to Puteoli. Here the prisoners were put ashore. There were brethren in Christ at Puteoli, so Paul and Luke took the opportunity to visit them and enjoy their fellowship for seven days.

While it is true that in that ancient time travel was slow and difficult, and the world did not enjoy any of our modern methods of travel and communication, yet the people seemed to have had ways and means of keeping in touch with one another. For example, Paul and Luke knew that here at Puteoli, in the northeastern area of the Bay of Naples, there were brethren in Christ. They knew their addresses and were able to make contact with them when they arrived. This incidental sidelight in connection with Paul's journey to Rome helps to reveal the extent to which the brethren in the Early Church maintained contact and communication with one another.

The town of Puteoli still stands, although now a fourth-rate Italian community. Its present name is Pozzuoli. It contains many ancient remains, which Paul and Luke doubtless saw when they visited the brethren there on the way to Rome. There are the reservoirs, the aqueduct, portions (probably) of the baths, the great amphitheatre, and the building called the temple of Serapis. To see these, or to know that they are still there, makes the

experiences of the great apostle and his companion, Luke, seem a little less remote from the standpoint of time.

Paul and Luke remained in this place of landing in Italy for seven days, fellowshiping with the brethren. "And so," writes Luke, "we went toward Rome." (vs. 14) And here again we have revealed the close contact the brethren of the then known world maintained with one another, for those in Rome knew that Paul had landed on Italian shores, and a number of them traveled to "Appii forum" and "The three taverns" to meet him.—vs. 15

Did the brethren at Puteoli dispatch a messenger to Rome to inform the brethren that Paul had landed? Evidently so. But did the brethren of all Italy know in advance that he was on his way as a prisoner? We do not know. But we do know that the brethren in Rome displayed much love for the apostle by their zeal in traveling such a distance to meet him.

For a long time Paul had been wanting to visit the brethren in Rome. Years before, while on his third missionary journey, he wrote to the ecclesia at Rome from Corinth. In the opening chapter of this epistle he said, "God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at

length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established."—vss. 9-11

Yes, Paul "longed to see" the brethren at Rome, so much so that he was willing to make the trip "by any means." He prayed that he might have a "prosperous journey" to Rome. The Greek text does not indicate that Paul prayed for a prosperous journey in the sense that it would be pleasant and comfortable; but rather that he would be successful in reaching Rome, "by any means."

Probably when he wrote this epistle to the brethren at Rome he did not know that it would be the will of the Lord for him to journey to Rome as a prisoner of Caesar. He did not foresee the rioting against him in Jerusalem, and his arrest by the Roman soldiers in order to save his life. Nor did he know in advance of various appearances before kings and governors, the long hazardous journey by sea, the shipwreck, and the three months' layover at Melita.

Paul had made the most of all these experiences, and while Luke does not directly suggest that the beloved apostle was ever discouraged, we can be sure that his longing to see the brethren at Rome continued and increased. Now they were in Italy, and some of the brethren of Rome had traveled

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many miles to meet him, so Luke writes that when Paul saw these dear ones whom he had longed to see, "he thanked God, and took courage."—vs. 15

From the standpoint of the flesh there was little to be thankful for, even now that they had reached Italy and would shortly be in Rome. After all, Paul was going to Rome as a prisoner. Perhaps this was one reason some of the brethren in the ecclesia journeyed to "The three taverns" to meet the apostle. How could they be sure they would have the privilege of seeing him after he arrived in Rome and was shut up behind prison walls?

Nor did Paul know just what awaited him. Caesar's government could take any action it chose. Later Paul was executed in Rome; so now he did not know just what awaited him. The Lord revealed the way before him one step at a time. That was all Paul needed to see, and he was always ready and willing to take that one step. Paul had learned that with each step of the way there were both trials and joys, and that in all these the Lord was with him, standing by to give him strength for his every need.

The Lord had sent the brethren from Rome to meet the apostle. This gave him the needed courage to complete those last miles of the journey and to face whatever experiences awaited him upon arrival in Rome. Reaching Rome, the prisoners were delivered to the captain

of the guard, "but Paul was suffered to dwell by himself with a soldier that kept him." (vs. 16) This was a concession, which, while Paul may have hoped for it, he had no assurance of receiving.

The apostle was permitted to dwell for two years in his own hired house. (vs. 30) While this was much better than being herded with the other prisoners, he was not a free man. He was continuously chained to a soldier. However, he was given freedom of speech, and could have his friends visit him; and Paul made full use of these privileges for the further spread of the Gospel and the glory of God.

Paul waited only three days before beginning his activities. (vs. 17) This time would be needed to get adjusted to his new surroundings and to rest from the tiring circumstances of his long journey. But then he was again ready to plunge into the service of his God. First he sent for the "chief of the Jews." Here Paul could not follow his usual custom of first visiting the synagogue when arriving in new territory, so he sent for the "chief of the Jews" to visit him. To find one of their own people chained to a Roman soldier, and at the same time enjoying the privilege of living in his own hired house, called for an explanation, for they would realize that here was no ordinary Jew, and certainly an unusual prisoner.

So Paul presented the necessary

explanation of the circumstances which brought him to Rome as a prisoner. (vss. 17-20) In this explanation Paul stressed that it was for "the hope of Israel" that he was bound with "this chain." The "chief of the Jews" assured Paul that they had not been warned against him, that, in fact, no information had been sent to them at all concerning him. Paul's brethren and friends in Rome had been notified concerning his experiences, and informed that he was on the way to Rome as a prisoner; but his enemies had not followed through. Perhaps they were satisfied in that they had driven him from Palestine.

Not having heard anything either for or against Paul, "the chief of the Jews" expressed a desire to hear him, "for," said they, "as concerning this sect, we know that everywhere it is spoken against." (vs. 22) They had not heard of Paul, but they did know that there were followers of one Jesus, who it was claimed was the Messiah; and they knew that this "sect" was not at all popular.

They "appointed" a day when they would visit Paul and hear his testimony, and "there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." (vs. 23) What a day of witnessing this was for the apostle! The re-

sults were as always—"some believed the things which were spoken, and some believed not."—vs. 24

After Paul had finished, these chief Jews disputed among themselves. Then, as a final word to them, Paul quoted one of Isaiah's prophecies which foretold the failure of the Israelites to accept the Gospel. He explained that because of this the Gospel was going to the Gentiles, to give believers from among them an opportunity to be fellow-heirs of the promises.—vss. 25-29

Here Luke brings his record to a close, adding simply that Paul dwelt two years in his own hired house, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (vss. 30, 31) We know from this that Paul had an active two years, but no details are available except those which we are able to glean from epistles which he wrote during this period.

From Paul's Epistles

Paul's Epistle to the Ephesians was written while he was a prisoner in Rome. In the last chapter, where, after referring to himself as an "ambassador in bonds," and asking for the prayers of the brethren in Ephesus, he writes, "That ye also may know my affairs, and how I do, Tychius, a beloved brother and faithful minister in the Lord, shall make known to you all things:

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whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts." (vss. 19-22) It would be interesting to know what Tychicus reported to the brethren in Ephesus.

The Epistle to the Philippians was also written at Rome. In this we are given a glimpse into Paul's experiences in his "hired house." He wrote, "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places." (Phil. 1:12, 13) From this it is apparent that Paul's faithful witness work was very effective, even though he was chained to a Roman soldier night and day.

This epistle to the Philippian brethren was written partly in acknowledgment of a "gift" sent to him by the hand of Epaphroditus. The journey to Rome from Philippi must have been a difficult one for Epaphroditus, for he became ill "nigh unto death." So it was at great personal cost that this "gift" was delivered to Paul, and he appreciated it, and says so in this epistle.—ch. 2:25-30

Paul's Epistle to the brethren at Colosse was also written while he was a prisoner in Rome. But in this, as in his letter to the Ephesians, he gives little or no information concerning his experiences,

saying, "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord."—ch. 4:7

Paul's Epistle to Philemon was likewise written while a prisoner at Rome. Philemon was a resident of Colosse, and evidently a man of means and influence. As was the custom of the well-to-do of his day, he was an owner of slaves. One of these, Onesimus, had run away to Rome and, through the ministry of Paul, had accepted Christ and become a faithful disciple. The letter was written as an effort on Paul's part to effect a reconciliation between Philemon and Onesimus.

This epistle, therefore, reveals an inspiring incident in the experiences of the great apostle while living as a prisoner in his own house in Rome. He was evidently known by Onesimus through his visits at the home of Philemon. Possibly Onesimus remembered some of the Gospel of Christ as he had heard it preached in the home of his master. Through this, or because of his confidence in Paul as a man, he evidently sought out and visited him. Paul proclaimed the Gospel to him further and he believed and surrendered himself to the Lord. What a wonderful encouragement this must have been to Paul, to have this happen while he was a prisoner in Rome.

Paul's second letter to Timothy

was also written from Rome, but there is a question as to whether it was during his first imprisonment. Tradition has it that Paul was released from his first imprisonment and for some time served the brethren in freedom. The Bible makes no mention of this. Either Paul was released from his first imprisonment, or else, after a second appearance before the Roman Emperor his situation worsened, for it is evident that when he wrote this letter to Timothy he realized that he did not have long to live.

In view of this, it is inspiring to hear him say, "I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (ch. 1: 12) Also, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—ch. 4:6-8

"Only Luke is with me," Paul wrote to Timothy. (ch. 4:11) Since Luke accompanied Paul to Rome at the time of his first imprisonment, this statement might indicate that he had not been released, and that from his hired house he had been transferred to the prison. If

this was a second imprisonment, and Luke was still with him, it seems strange that this faithful historian has recorded nothing of Paul's experiences while at liberty to revisit the ecclesias and carry on further with his missionary work.

Paul also wrote, "Tychicus have I sent to Ephesus." (vs. 12) We know that Paul sent Tychicus to Ephesus during his original imprisonment in Rome, the purpose being to deliver his epistle to the Ephesian brethren, and to report his experiences. (Eph. 6:21, 22) It would seem rather unusual if Paul was released after two years in his own hired house, was free to travel for some time, and then have both Luke and Tychicus again close to him after his reimprisonment.

It will be remembered that on his first missionary tour Barnabas accompanied Paul, and Mark went with them as a helper, but deserted and returned home long before the end of the tour. Barnabas desired to take Mark when they started out the second time, but Paul would not agree. The dispute was so heated that Paul and Barnabas parted company, and Silas went with the apostle instead.

It is a fitting close to our look into the life of this faithful servant of the Lord to see that he had forgiven Mark, and again wanted him as a fellow-servant. In this last letter which he wrote, Paul said to

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Timothy, "Take Mark, and bring him with thee: for he is profitable to me for the ministry." II Tim. 4: 11

Paul doubtless had good reasons for not wanting Mark as a fellow-servant when, years before, he disputed with Barnabas concerning him. Meanwhile, he had discerned the spiritual growth in Mark, and asked for his help. He held no

prejudice against Mark on account of the experiences of the past. In this also we see how wonderfully the love of God triumphed in the heart and life of the great apostle. Truly, Paul was now "ready to be offered," and we know that his entire lifetime offering, as well as its consummation in Rome, was a sweet smelling savor unto the Lord. —II Cor. 2:15, 16; Eph. 5:2



THE OLDEST CHRISTIAN HYMN EXTANT

Shepherd of tender youth, guiding in love and truth,
Through devious ways;
Christ our triumphant King, we come thy name to sing,
And here our children bring to sound thy praise!

Thou art our Holy Lord, the all-subduing Word,
Healer of strife!
Thou didst thyself abase, that from sin's deep disgrace
Thou mightest save our race and give us life.

Thou art the great High Priest, thou hast prepared the
feast
Of heavenly love;
While in our mortal pain, none calls on thee in vain,
Help thou dost not disdain, help from above.

Ever be thou our Guide, our Shepherd, and our pride,
Our staff and song!
Jesus, thou Christ of God, by thy perennial Word,
Lead us where thou hast trod, make our faith strong.

So now, and till we die, sound we thy praises high,
And joyful sing!
Let all the holy throng who to thy church belong,
Unite and swell the song to Christ our King.

Clement of Alexandria, died 217 A. D.

The Blessed People of God

**"Blessed is the people who know the joyful sound: they shall walk,
O Lord, in the light of thy countenance."
—Psalm 89:15**

THE people who know the "joyful sound" are blessed because they walk in the light of God's countenance. It is also true that those who walk in the light of God's countenance know the "joyful sound." The "joyful sound" is the great theme song of divine love which is centered in Jesus Christ the Redeemer and Savior of the world. This is why the angel, when announcing the birth of Jesus, declared that he was bringing "glad tidings of great joy," which eventually would be heard by all people.

While this "joyful sound" of God's plan of salvation for a lost and dying world is ultimately to reach all people, the "due time" for it to be "testified" to all has not yet come. (1 Tim. 2:3-6) Up to the present time only a select few have enjoyed the great blessing of hearing and understanding the "joyful sound" of truth pertaining to the divine plan of the ages.

Jesus said to his disciples that the prophets and just men of the past desired to understand, but were denied this joy. He said, "It is given to you to know the mysteries of the kingdom of heaven," and added, "Blessed are your eyes, for the see: and your ears, for they hear."—Matt. 13:11-17

It is clear that in Jesus' day his immediate disciples were the "blessed" people of God. Divine favor was shown to them in that they were "given to know the mysteries of the kingdom," the "joyful sound," the "glad tidings" of the kingdom. The light of God's countenance was upon them, the evidence being the fact that they heard and appreciated the message then due to be understood by the "blessed people of God."

The expression, "mysteries of the kingdom," suggests what constitutes the "joyful sound." Aside from the fundamental truth that

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Jesus gave himself a ransom for all, the kingdom is one of the most prominent themes of the Bible. And there are "mysteries" associated with this theme. The promises of the Old Testament assure us of the glorious majesty of Christ's kingdom. They tell us of its power and glory; its universality. They assure us of the peace it will bring to the nations, and the health and life which it will give to all the willing and obedient.

While the "mysteries" of this coming world government are set forth in the Old Testament, their meaning was not revealed until the coming of Jesus and the Holy Spirit. Every faithful Israelite knew that God had promised to send a great King to set up a kingdom, but they did not know that the Lord would select from the world—both from Jews and Gentiles—a little company of people who would reign with the promised Messiah.

Nor did the righteous men of old understand that the promised kingdom would have two phases. They did not know that there would be a heavenly phase in which Jesus and his followers would be the spiritual kings and priests. Nor did they fully understand that there would be an earthly phase in which the ancient worthies would be the "princes and representatives of the divine Christ.—Ps. 45:16

Millions since Jesus' day have professed to believe in the kingdom

promised in the Bible, but they have not understood the "mysteries" of this kingdom. Many of these have believed and taught that the kingdom is merely a holy influence in the hearts and lives of individuals. They have not known that the kingdom of Christ was to be a powerful government that would rule all nations inflexibly as with a "rod of iron." Nor have they known that in this kingdom there would be both rulers and the ruled, both kings and subjects of the kings.

Nor have any except those to whom the "mysteries of the kingdom" have been revealed understood that during the rulership of Christ's kingdom the sick would be given health and the dead restored to life. The vast majority, even of those who have professed to accept the Bible as the inspired Word of God, have refused to believe the testimony of this oracle of God that the "wages of sin is death." They have insisted that "there is no death."

Those not believing in the reality of death have not been able to understand the glorious feature of the divine plan concerning the resurrection of the dead. This dominant melody of divine love in the "joyful sound" of the Gospel has been lost to their ears. The God whom they have worshiped has been the god of torment, and not of love.

But David wrote concerning

those who know the "joyful sound," saying that unto their God "belong the issues from death." (Ps. 68:20) Yes, only the true God of the Bible has promised to restore the dead to life. The "issues from death" belong to him exclusively. And although he caused all his prophets to testify concerning this glorious restitution purpose, few have understood and believed, and these only because the light of God's countenance has shined upon them and they have been given to know the mysteries of the kingdom.

Exalted

In revealing the "joyful sound" to those whom he calls to be his "blessed" people, the Lord usually first makes known the hope of restitution for the world. For a time those who hear this wonderful message of love for the dying world visualize themselves enjoying the blessings of restitution. But in the Lord's providence, as the "mysteries of the kingdom" continue to open up to them, they realize that the Lord is calling them to something higher and even more wonderful than restitution.

They learn of the "high calling," the "heavenly calling." (Phil. 3:14; Heb. 3:1) At the same time they learn about the "narrow way" of sacrifice, and that the "prize of the high calling" can be won only by faithfulness in laying down one's life in sacrifice. They hear Jesus, through one of his parables, ad-

monishing them to "count the cost."
—Luke 14:28

With many the first reaction to this realization of the "high calling" is that they are not good enough. They think of their weaknesses and their imperfections, and conclude that they could never qualify for such a high position in God's arrangements. They are right in this conclusion. No member of the sin-cursed and dying race is good enough to be worthy of exaltation to "glory and honor and immortality." (Rom. 2:7) To think of one's self as worthy of the high calling would indicate a condition of pride which itself would make one unworthy. But the Lord's love has made provision to cover our imperfections.

Speaking further of the "blessed...people who know the joyful sound," the psalmist writes, "In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted." (Ps. 89:16) Here is the answer to all who, in hearing the "call," say they are "not good enough." The Lord has offered exaltation from the human to the divine nature, and he has made this possible through the righteousness provided in Christ. No one will be "exalted" to the right hand of God to live and reign with Christ except through his righteousness.

Qualifications

While the merit of Christ is graciously provided by our Heavenly

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Father to cover inherited imperfections, there are certain characteristics which those called to be God's blessed people must possess in order to continue walking in the light of his countenance. A number of these were mentioned by Jesus in his Sermon on the Mount, and are commonly referred to as The Beatitudes. These are presented in Matthew 5:3-12.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven," said Jesus. To be "poor in spirit" means to realize one's need of God and the riches he alone can provide. It is this quality which causes the called ones to say they are not good enough. From the standpoint of worldly values a person may be wealthy, yet realize his need of that which money cannot buy, which is the favor and blessing of God. On the other hand, one may be poverty-stricken from a material standpoint, yet be proud, haughty, and self-sufficient. No one in this attitude can receive and appreciate the blessings of the Lord.

"Blessed are they that mourn; for they shall be comforted," Jesus continued. Literally speaking, this has not been true. Throughout the age millions have mourned who have not been comforted. This does not refer to mourning in the ordinary sense. We find a clue to the meaning of this Beatitude by noting the life and example of Jesus. Jesus was a genuine mourn-

er within the meaning of this Beatitude. In Isaiah 53:3 we read concerning Jesus that he was a "man of sorrows and acquainted with grief."

The grief and sorrow of Jesus were not due to his own hardships, but because of his sympathy for others. In verse 4 of this chapter Isaiah wrote further concerning Jesus, "He hath borne our griefs, and carried our sorrows." Jesus not only died for the sins of both the church and the world, but he suffered and died compassionately. His heart of sympathy went out to the suffering people around him. He was genuinely touched with a feeling of their infirmities. (Heb. 4:15) Thus Jesus was one who "mourned."

And Jesus was comforted in his mourning because he used every opportunity which came to him to pour out blessings upon the needy. How Jesus' loving heart must have rejoiced to see the blind receive their sight; the lame walk; the lepers cleansed; and the evil spirits flee from those whom they had possessed! What joy it must have given Jesus to proclaim the good news of the kingdom. Jesus' sorrow was deep when Lazarus died. How he must have been comforted by saying to Martha, "Thy brother shall rise again."—John 11:23

It is in this sense that all the blessed people of God must also be genuine "mourners." We are called to joint-heirship in the messianic

kingdom which is to bless all the families of the earth. It is essential, therefore, to have the desire to participate in this work of blessing. And this desire must be more than a profession of words. We must be, even now, genuinely sympathetic toward the suffering world of mankind. This sympathy, this "mourning," must be so sincere and deep-rooted that we will gladly lay down our lives doing what we can even now to bring joy into the hearts of the people.

And there is no better way of doing this than by proclaiming the glad tidings of the kingdom. We cannot, as Jesus did, heal the sick and raise the dead. But we can assure all who will listen that the time is near when all the sick will be healed and all the dead restored to life. If our "mourning" leads us to do this, we will experience more joy from our own knowledge of the truth than could otherwise be possible. We will indeed be comforted.

The third Beatitude reads, "Blessed are the meek: for they shall inherit the earth." To be "meek" is to be teachable. We cannot be among the blessed people of God unless we are teachable. We cannot hear and appreciate the "joyful sound" of the truth unless we are willing to lay aside our own notions and theories and allow ourselves to be taught of God through his Word.

Those who are thus meek, or teachable, will inherit the earth.

This does not mean that the earth will be their everlasting home. God has promised that the knowledge of his glory shall fill the whole earth. This promise will be fulfilled during the thousand years of Christ's kingdom. The called of God during the present age who are meek, and because they are teachable and learn to know God, will share with Jesus in the work of teaching all mankind concerning the true God. This will be part of their blessed inheritance.

Jesus continued, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." To be hungry and thirsty is to have a genuine desire for food and drink. These expressions, therefore, describe a sincere and genuine longing to know and to do God's will. To "hunger and thirst after righteousness" means more than to read the Bible in the spirit of curiosity, or to find proof for some fanciful theory of our own. It means that in our individual study and in our fellowship with the brethren, our whole desire will be to know God's will and plan and to make the proper application of the truth in our own lives.

If we do thus "hunger and thirst after righteousness" we will be "filled." The study of God's Word will be a wonderfully rewarding experience. We will find ourselves rejoicing more and more as we receive evidence that the light of the Lord's countenance is shining upon

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us. The "joyful sound" of the truth will day by day become increasingly joyful. Yes, "blessed" indeed will be the infilling of divine grace in our hearts and lives.

Jesus continued: "Blessed are the merciful: for they shall obtain mercy." The quality of mercy is essential for all the people of God. It is so important that the forgiveness of our own trespasses by the Heavenly Father is made dependent upon it. In teaching his disciples to pray, Jesus included this principle of mercy—"Forgive us our trespasses as we forgive those who trespass against us."

The sixth Beatitude reads, "Blessed are the pure in heart: for they shall see God." Heart purity may be thought of in contrast with mere outward professions of purity. Jesus illustrated this when he said, "Woe unto you, scribes and Pharisee, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess."—Matt. 23:25

Those who are pure in heart, Jesus said, shall "see God." This has both a present and a future fulfillment. The pure in heart are blessed even now with a "vision" of God. Isaiah saw the Lord "high and lifted up." (Isa. 6:1) Through the "joyful sound" of the truth we also see the Lord in this exalted manner. We see his wisdom, justice, love, and power. These glorious attributes of Jehovah's character

combine to reveal his glory, and through the truth we thus behold the glory of the Lord. Truly this is a wonderful blessing.

And then, if we are faithful to the terms of our consecration, in the first resurrection we will be exalted to the divine nature and "see God" face to face. This is a blessing so rich and so wonderful that our finite minds cannot comprehend it. It is one of the invisible aspects of our future inheritance which can be seen now only by the eye of faith.

"Blessed are the peacemakers," said Jesus, "for they shall be called the children of God." The "blessed people of God" are called to be "ministers of reconciliation." (II Cor. 5:18) Through their ministry of the truth, those to whom the Lord gives a hearing ear are led to repentance and consecration. Through their faith they attain "peace with God through our Lord Jesus Christ." (Rom. 5:1) But in order to be "peacemakers" from this standpoint it is essential that we be faithful witnesses of the truth. It means that we cannot selfishly keep the truth to ourselves. It means that, like Jesus we will be able to say, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth

from the great congregation."—
Psalm 40:9, 10

"O Lord, thou knowest," said Jesus in the words of David to his Heavenly Father. Our Heavenly Father also knows how faithful we are as "ministers of reconciliation." Looking deep into our hearts, does he see there a genuine yearning to make known his loving-kindness? Does our Heavenly Father see that we are doing all we can to "preach righteousness," to proclaim his truth? Is the "peace with God" and the peace "of" God, which the "joyful sound" of the truth has brought into our own lives, impelling us to lay down our lives as "peacemakers"? If so, we will have this blessed witness that we are the "children of God."

The final Beatitude reads, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." It is through "much tribulation that we enter into the kingdom of God." (Acts 14:22) Just as Jesus was persecuted because of his faithfulness in proclaiming the Gospel of the kingdom, so will all his footstep followers. To be persecuted for righteousness' sake does not imply God's disfavor, but the reverse.

Those who let their light shine will incur the disfavor of the world, but they will be blessed by God. They will be blessed in this life through the realization that they are walking in the light of God's coun-

tenance, and in the first resurrection they will be exalted to live and reign with Christ in the "kingdom of heaven."

All for All

The Beatitudes are not descriptive of blessings to be enjoyed by eight different groups of those who hear the "joyful sound." The thought is that all the people of God are entitled to all these blessings. But in order to be so, it is essential to meet all the qualifications attached to the Beatitudes. Only those who attain and maintain all these righteous qualities of heart and mind can expect to be among the "blessed people of God."

All the "blessed people of God" must be "poor in spirit." All of them must be sympathetic mourners as they witness the suffering and sorrow with which they are surrounded. All must be "meek," teachable—like "little children." All must genuinely "hunger and thirst after righteousness." None can be of the blessed people of God without possessing the quality of mercy. They must all be "pure in heart." All are called to be "ministers of reconciliation," "peacemakers," and in this ministry they will radiate peace and good will. While there will be degrees of "persecution," all who are faithful light-bearers will experience the ill will and scorn of the world.

Just so all of God's "blessed people" in this age will inherit the

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kingdom of heaven. All will be comforted as they endeavor to comfort others. All shall "inherit the earth" and be "filled" with righteousness. Likewise all will "obtain mercy" and "see God." And how wonderful to have the assurance that the "blessed people of God." are in reality the "children of God." What greater blessing could we enjoy than to have received the Spirit of sonship and be able to look up to the great Creator of the universe and say, "Abba Father."

"Benefits"

In Psalm 68:19 we read, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." The "benefits," or blessings of the Lord, are indeed heaped upon his people. It would be impossible to enumerate all of them, for they are more than can be numbered. Among these blessings are forgiveness; guidance; strength; the privilege of prayer; fellowship with the Lord and with his people; and the daily shedding abroad of the love of God in our hearts by the Holy Spirit which is given unto us.

Think of the "benefit" of being able, through prayer, to enter into the presence of our loving Heavenly Father and to commune with him. We confess our sins and ask his forgiveness. We tell him our sorrows and our joys. We acknowledge our weakness and ask for strength to help. We lack wisdom,

and we ask him to supply our lack, knowing that he will give it to us liberally. We ask for a larger infilling of the Holy Spirit, assured by Jesus that he will not receive a "stone."

Dispensational Blessings

In Luke 12:37 and 42 we read Jesus' promise that at the time of his return and second presence a special "blessing" would come to the Lord's people. "Blessed are those servants, whom the Lord when he cometh shall find watching," Jesus said. Then he added, "Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

The particular "blessing" promised here is that when Jesus returned he would personally serve the "watchers" with "meat in due season." Jesus used "meat" to symbolize the spiritual nourishing qualities of the truth. This was to be "meat" or truth suitable for the special time in which it would be served—"meat in due season." Since Jesus' promise pertains to the time of his return and the establishment of his kingdom, the special truth then due and needful for the Lord's people would be the plan of God pertaining to the closing work of the Gospel age, and the kingdom work of the new age, the Millennium.

Through the Prophet Daniel, the Lord gives us a similar promise to

the one made by Jesus. In Daniel 12:12 we read, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." This is a prophecy pertaining to the time when our Lord would return. As Jesus did, this prophecy also emphasizes that a great "blessing" would reach the Lord's people at that time. This is a blessing which belongs particularly to the "blessed people of God" at the end of the age.

We believe that we are now living in the end of the age and the time of our Lord's second presence. One of the strong evidences of this is the rich feast of truth, the "meat in due season," which has been served to the "watchers," the "blessed people of God." It is not a different message. To change the figure of speech, it is simply that the "joyful sound" has become more melodious, and has been given increased overtones of assurance and joy that have made it seem like a "new song."

Jesus foretold in considerable detail just how this "meat in due season" would reach the Lord's people. When he made the promise Peter said to him, "Speakest thou this parable unto us, or to all?" Jesus replied, "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" (Luke 12:41, 42) The thought here seems clear that while Jesus would be the

One to serve the special "meat in due season" when he returned, there would be one particular "steward" appointed who would dispense this truth. Jesus described this faithful steward simply as "that servant" in verse 43.

This promise has now been fulfilled in the experiences of the "blessed people of God." "That servant" has brought to the "household" the glorious and harmonious truths of the divine plan, particularly those dispensational truths pertaining to the end of the age. Our returned Lord has supplied us with truths pertaining to the "harvest." We now understand clearly the messianic kingdom hope set forth in the prophecies of the Bible.

We have learned that while there is a "high calling" for the church, the vast majority are to be blessed with "restitution." And we rejoice to realize that this glorious doctrine of "restitution" was spoken "by the mouth of all God's holy prophets since the world began." (Acts 3:21) Yes, rich has been the feast of truth that has come to the Lord's people in this end of the age. Without doubt, this "blessing" has come in fulfillment of Jesus' promise, and of the prophecy of Daniel. And we today rejoice in this additional "benefit" that is now so richly enjoyed by the "blessed people of God."

The Crowning Blessing

The greatest of all the blessings enjoyed by the "blessed people of

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God" is their glorification in the "first resurrection." Then they will be ushered into the presence of their loving Heavenly Father, and will sit on the throne as joint-heirs with Jesus in his kingdom. This blessing of exaltation to the divine nature, and all that is made possible thereby, comes to each one of the faithful during the "harvest" as they finish their course in death.

Concerning this we read in Revelation 14:13, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The expression, "dead which die," refers to those who are "dead" symbolically, and whose lives are hid with Christ in God. These are being planted together in the likeness of Jesus' death. These are now reckoned dead, but in order to live and reign with Christ they must prove faithful even unto actual death. They must "die in the Lord."

But how blessed it is to realize that the end of the way of sacrifice will mean the end of wearisome labor; however, not the end of joyful service for the Lord. If faithful unto death, we shall rest from our labors, but our work will continue. How blessed it is to realize that we

are now living in the time of the divine plan when this is true!

Concerning the resurrection of the saints in general, we read, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) Thus the blessings which began when the Lord opened the ears of our understanding to hear the "joyful sound" will reach their glorious fruition, their superlative degree, when we are exalted to be with Christ in the ruling heavenly phase of his kingdom.

Even this unspeakable joy will be enhanced by the privilege of sharing with Jesus in dispensing blessings to all the families of the earth. It is for this blessed joy to come that the Lord is now preparing his people. Walking in the light of his countenance now, they are being prepared to reveal that light to the whole world during the thousand years of their reign with Christ. By their future ministry the knowledge of the Lord will be caused to fill the whole earth as the waters cover the sea. Then all who believe and obey will become the "blessed people of God" also.

"Nobler aims involve severer toil; fiercer conflicts, costlier sacrifices. If we seek a nobler goal, let us not envy others their smoother path. If we would win a richer prize, we must fight a sterner battle."

The Divine Plan

THE Apostle Paul speaks of the reign of sin and death. (Rom. 5:17, 21) This "reign"—this condition of universal control of the human family under these two great twin evils—began, as Bible believers know, when our first parents were driven from their Eden home. The account tells us that after the close of the sixth creative day, instead of continuing the earthly creation until the whole earth had reached a paradise condition, the Lord prepared only a little corner "eastward in Eden" as an earthly paradise, where he placed the perfect pair. (Gen. 2:8) The evidences of man's failure after a brief trial are seen all around us in the reign of sin and death. But the Apostle Paul, in his beautiful, forceful, and logical way, tells us of God's plan for human salvation and recovery, secured through the ransom.

Paul explains that, "If by the trespass of the one [Adam] the many [all mankind] died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many." (Rom. 5:15, R. V.) Paul here, of course, speaks of things that are not as though they were.

The gift of life provided by God's grace has not yet abounded unto the many. But as soon as the church is complete, "the many [who] died" through Adam will be offered—under the favorable conditions of Messiah's kingdom—God's gift of life. It will indeed abound unto many. "And not, as through one that sinned, so is the gift." (vs. 16, R. V.) In other words, the condemnation which came through Adam does not operate in exactly the same way as the blessings which come through the Redeemer:

"For the judgment came of one offense unto condemnation, but the free gift [is offered in spite] of many trespasses unto justification."—Verse 16, R. V.

"For if by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the One, Jesus Christ."—Verse 17, R. V.

Conybeare and Howson's translation renders this verse: "For if the reign of death was established by one man [Adam], through the sin of him alone; far more shall the reign of life be established in those who receive the overflowing fullness of the free gift of righteousness by the one man Jesus Christ."

Continuing with verses 18 and 19, R. V., we read: "So then as through

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one trespass the judgment came unto all men to condemnation [to a judgment of condemnation]; even so through one act of righteousness [the faithful giving, on the part of the Redeemer, of a perfect sacrifice], the free gift came [will, in due time] unto all men unto justification of life."

"For as through the one man's disobedience the many were made sinners [through the law of heredity this has been unavoidable], even so through the obedience of the One shall the many be made righteous." The influence of Messiah's kingdom will be as strong toward righteousness and truth as were the influences of the god of this world [Satan] toward error and unrighteousness.

The grandly logical reasoning of these verses—and nothing more forcible and convincing is necessary—shows us how the all-important and fundamental doctrine of the divine plan must be understood, and how the great atonement for sin operates. All men were involved in the fall and condemnation to death; and all men are equally involved in the redemption and its consequent blessing through an awakening from death—"every man in his own order."—I Cor. 15: 21-23

In John 5:28, 29 the Master states the "order" of the resurrection. Those who have done "good," he says, will come forth from the sleep of death to a "resurrection of life." This refers particularly to the

church class selected from the world during the present Gospel age. These, in the resurrection, are exalted to "glory and honor and immortality"—the highest form of life.—Rom. 2:7

Theirs will be a position on the "right hand" of our Lord. (Matt. 25:33, 34) It is concerning these that the Revelator wrote, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

But those who have done "good" are not the only ones to be awakened from death. The others, Jesus said, would come forth to a resurrection "of judgment," unfortunately translated "damnation" in the King James Version. (John 5: 29) In the Greek it is the word *krisis*, which has a similar meaning to our English word "crisis." For instance, we speak of a fever reaching a crisis on the seventh or fourteenth day. We know that at a certain point a crisis will be reached, and the patient will take a turn for the better or for the worse.

This is exactly the thought contained in John 5:29. The vast majority of the children of Adam, condemned in him and redeemed by Christ, have thus far failed of divine approval. But the Master tells us they are to have an awakening from death. They are to

come forth to an experience wherein there will be a crisis.

During the millennial kingdom they will be privileged to come to an "accurate knowledge of the truth." (I Tim. 2:4, **Diaglott**) Being possessed of that intellectual understanding, theirs is to be a resurrection, a "raising up" as human beings to full perfection of the human nature from which the whole race fell, representatively in the person of Adam, involving a trial or test.

In that thousand-year day or trial, a turning point will be reached in the case of each one. By the end of the thousand years they will have taken their places either on the right hand, in a position of favor with earth's great King as his "sheep," or on the left hand of disfavor as "goats"—stubborn, self-willed, still in some ways not submitted to the laws of Messiah's kingdom.—Matt. 25:31-46

In the case of the latter, the wages of sin, death, will fully operate again. But this time it will be the second death, symbolized as the Revelator tells us, by the "lake of fire." (Rev. 20:14, 15; 21:8) Just as no living creature could possibly exist in a literal lake of fire, so this symbol is appropriately used to picture the complete destruction of the wilfully wicked.

Surely it will be but the very foolish who determine to be so incorrigibly wicked. Concerning that highway of holiness in the millennial reign, the prophet has said, "The unclean shall not pass over it; but it shall be for those [as they reform and are willing to make progress]: the wayfaring men, though fools, shall not err therein." (Isa. 35:8) By obedience to the kingdom requirements everyone will then have a fair and full opportunity to attain life everlasting on the human plane.

PRAYER

What various hindrances we meet
In coming to the mercy seat!
Yet who, that knows the worth of prayer,
But wishes to be often there!

Prayer makes the darkest cloud withdraw
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above.

Restraining prayer, we cease to fight;
Prayer keeps the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees.

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Part 3

"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."
—II THESSALONIANS 2: 8

IN ORDER to understand clearly, prophetically, and historically, what is involved in the rise and fall of the Antichrist, it is essential to recognize that this "mystery of iniquity" is not an individual, not a "man," literally. Nor is it merely an apostate church. It is, rather, an unholy government, a counterfeit of the kingdom of Christ, made up of the union of an apostate church with civil governments. Actually it is the unholy union of church and state which was established in the old Roman world, resulting in the transformation of pagan Rome into papal Rome.

The growth and acceptance of this unholy system was not sudden, but gradual, covering a period of centuries. Were we left with only the records of the historians from which to decide upon an exact date for the establishment of the Antichrist system, we would find it difficult. But in this the prophecies come to our aid. As we learned in our previous study, the length of time prophetically assigned to this system is 1,260 years. We have also learned that it was Napoleon who, in 1799, dealt the shattering blow to the once undisputed power and authority of church-state unionism as it had been represented in papal Rome.

So by using the measuring rod of 1,260 years and counting backward from 1799, we come to the year A. D. 539, as the date when, prophetically, the Antichrist began to reign. It is important that we recognize this as a prophetic date, for in the examination of other

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prophecies we will find that this is a starting point for still other time measurements in the plan of God. Otherwise the exact date when the "mystery of iniquity" began to reign would be of less consequence.

However, since the Bible points to the year A. D. 539, a glance at history reveals that an important development in the rise of the papacy did occur there. In the disputes between the Eastern and Western Empires, the church occupied more and more of a commanding position. Concerning the conquering of Italy in A. D. 539 by Justinian I, a Roman Catholic writes:

"Under these circumstances it happened that the emperors...lost all actual power, and remained only in name masters of the government, while the popes, in virtue of the needs of the moment, came practically in possession of that supremacy over the Roman domain...In this legitimate way, the temporal power and sovereignty of the pope was, by divine providence, gradually established."—The History of the Catholic Church, Vol. 1, pp. 250, 251

While it was thus in A. D. 539 that the church-state rule had its small beginning, it was not until A. D. 800 that this "mystery of iniquity" was exalted to undisputed power and officially designated the "Holy Roman Empire." The pope, who crowned Charlemagne, was then recognized as himself "king of kings, emperor of emperors," "another god on earth." The 1,000 years from then until Napoleon defied the pope and shattered his civil power, is claimed to this day the papal millennium, the thousand years of messianic kingdom glory foretold in the Bible. This false claim helps to establish the identity of the Antichrist.

Gradual Fall of Antichrist

In II Thessalonians 2:7 the Apostle Paul, writing concerning his own day, said, "The mystery of iniquity doth already work." He did not mean by this that the Antichrist, the "man of sin," was already in existence and exercising control in the affairs of men. But Paul, with the discernment given him through the Holy Spirit, could recognize the selfish ambitions of many of the professed believers in the Early Church which would, when favorable circumstances arose, lead to the development of the "son of perdition."—II Thess. 2:3, 4

Even Paul, by human wisdom alone, could not have looked into the

future and discerned that unholy Antichrist system with all its hideous ramifications which actually developed in fulfilment of this and other prophecies of the Bible. Certainly it would have been difficult to realize that the selfish ambitions of certain obscure believers in the Early Church could ever lead to the overthrow of pagan Rome, and the establishment of the Bishop of Rome as the Pontifex Maximus over the Roman Empire.

Just as the inception and development of this "Wicked" thing was obscure and gradual, so is its deterioration and fall. However, and as we have seen, there were certain definite advance steps of progress in its rise; and this is true also in its fall. The Protestant movement, beginning particularly with Luther, had its weakening effect upon papacy; although the early Reformers did little to destroy in the minds of the people the error of church-state unionism. In fact, the denominations started by these Reformers usually joined hands with the governments in the countries of their origin.

The most significant turning point toward the downfall of the Antichrist was the taking away of its temporal power by Napoleon in A. D. 1799. It is this that is referred to in Daniel 7:26, which reads, "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Notice that in this prophecy three developments are foretold. First the "dominion" is taken away; secondly it is "consumed"; and thirdly it is "destroyed" "unto the end." Here is a sequence of events which blend into one another in their work of destruction "unto the end," until "that Wicked" is completely and forever destroyed.

It is probable that the Apostle Paul had this very prophecy in mind when, in our text, he describes Antichrist's destruction. He wrote, "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." Paul enlarges upon Daniel's prophecy, explaining the manner in which the consuming and destruction will be accomplished. It will be "consumed," he says, by "the spirit of his mouth," and "destroyed" by the "brightness of his coming."

There is a slight variation in the meaning of the Hebrew and Greek words translated "consume" and "destroy" in these prophecies of Daniel and Paul, but basically they describe the same sequence in the fall and ultimate final destruction of Antichrist. The

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Hebrew word translated "consume" in Daniel's prophecy literally means to "desolate." The Greek word rendered "consume" in Paul's prophecy literally means to "use up." The word "destroy" in Daniel's prophecy is the translation of a Hebrew word which means to "perish," while Paul used a Greek word to describe this complete destruction of papacy which means "to render utterly idle, or useless." Thus we are presented with the thought of a gradual process of destruction, culminating, of course, in the ultimate and complete downfall of "that Wicked" one which has been such an "abomination of desolation." This period of consuming and final destruction is presented in the prophecies as beginning at the time "dominion" is taken away from the Antichrist; that is, A. D. 1799. It is from then onward, in particular, that we are to look for the "consuming" phase of papacy's destruction.

Paul wrote that this "Wicked" one would be consumed by the Spirit of the Lord's mouth. This seems clearly to be a symbolic reference to the Word of God, the Bible, and the result its truths would have upon the "man of sin." One of the desolating works of papacy during the height of its power was to prevent the general use of the Word of God. To possess and read the Bible was, by papacy's standards, a crime calling for torture and death as a punishment. But with its dominion taken away it could no longer prevent, except in limited areas, the free circulation of the Bible, and it was soon after the turn of the nineteenth century that Bible publishing societies began to be formed. During the years since, the world has been almost literally flooded with Bibles, and in all the principal languages. Today one of the large Bible societies has an office and supply depot right in the center of Rome.

The printing and circulation of Bibles has not, of course, converted, or even enlightened to any extent, many of the ardent supporters of Antichrist. The Bible has been styled the "torch of civilization," and the light from this "torch" has sufficiently illuminated the nonpapal world as to greatly strengthen its determination to prevent the "dominion" of the "mystery of iniquity" being re-established.

While Napoleon wrested temporal power from the pope in 1799, and the title "Emperor of the Holy Roman Empire" was shortly thereafter, cast aside by Francis II, the pope continued to be a nominal ruler over Rome until 1870, when even this was taken away from him. We repeat, that in order to realize the full significance

of these events it is essential to bear in mind that the Antichrist is not just a false church, nor a corrupt government, but the union of the two—the system in which civil governments accepted the headship and dictation of a religious overlord. Thus it was the counterfeit of Christ's kingdom.

We know from the prophecies that eventually every man-made government of "this present evil world," and every apostate church system, will be destroyed. We know, too, that the religious falsehoods with which the church systems have impregnated the minds and hearts of the people will be dispelled, and that the knowledge of the glory of God will fill the earth. We know that the Lord will turn to the people a pure message of truth, and that this will enlighten all mankind enabling them to call upon the name of the Lord and serve him with "one consent."—Zeph. 3:9

But these are developments which will follow the consuming and destruction of Antichrist. Indeed, the prophetic picture of enlightenment and blessing through the true kingdom of Christ will not become a complete reality until the end of the Millennium. What we are to look for now, and what we see, is the steady consuming and destroying of the Antichrist system, the shattering of the church-state concept of government as a factor in world affairs. True, the pope and other religious leaders are doing all they can to influence the course of governments. So does big business; so do the liquor interests; the cigarette manufacturers; the racketeers. Nearly every segment of society, in all countries, brings what "pressure" it can to bear on government; and the churches, Protestant and Catholic, are no exception.

But the fact that religion is on the outside, so far as official recognition is concerned, and limited to whatever methods it may have to influence civil rulers, rather than being in a position to dictate to them, highlights the tremendous change that has taken place since 1799. Then the pope was humiliated when Napoleon refused to go to Rome to be crowned by him, because up to that time he had been the overlord of kings.

From 1870 to the rule of Mussolini in Italy, the pope was a prisoner in the Vatican. Through a concordat with the fascist dictator, the pope was given Vatican City as a domain of his own, and he is now ruler of this little bit of territory. He has sent his ambassadors to whatever countries would accept them; and in turn

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many nations have sent their ambassadors to the Vatican. But this does not mean that he has been re-established as the religious overlord of the "Holy Roman Empire," for that empire no longer exists in any form, "holy" or otherwise.

The Catholic Church, through its cardinals, bishops, and priests, is still a potent influence in many countries of the world. There is, perhaps, no better information-gathering organization in the world, and many nations find it to their advantage to have ambassadors at the Vatican. It will be recalled that President Franklin D. Roosevelt sent a personal representative to Rome just to gather whatever vital information might be available through Vatican sources. President Truman continued this arrangement. President Eisenhower hinted at the idea of the State Department sending an ambassador, but the Protestant leaders in this country raised such a storm of opposition that he gave up the idea.

No, the pope has not regained his temporal power, except in a very nominal sense, and in a territory so small as to be without vital significance in the world of today. The Catholic Church no doubt cherishes the hope of one day regaining at least a semblance of the civil power she formerly exercised. In fact, she still holds tenaciously to all her gross and God-dishonoring doctrines, and is zealously promoting them far and wide.

This is true also of the Protestant churches, her "daughters," particularly the "Fundamentalist" group. (Rev. 17:5) The clergy of the "Modernist" Protestant denominations for the most part no longer, in their hearts, believe in eternal torture; although only occasionally does one come out openly and say so. This doctrine is still a part of their creeds, as are all the other falsehoods that clung to the Reformers when leaving the "mother" church.

The desolating doctrines of papacy are indeed lasting. Take, for example, the very core of the Antichrist ideology; namely, church-state unionism. The Protestant clergy, at least in the United States, profess to abhor the church-state concept of government, and they are doubtless sincere. What they do not realize is that in setting up this system the Antichrist destroyed the true concept of Christ's kingdom, and that the Reformers never restored it.

The Protestant churches today do not, as a whole, look for nor do they expect Christ to establish a literal kingdom, or government, to rule in the affairs of men. To them the kingdom of Christ is

merely a righteous, wholesome influence in individual hearts and lives. Their hope, vain though it may be, is that eventually there will be enough hearts in the world thus filled with righteousness and love to control the affairs of the world. It is this that they have in mind when they offer the Lord's prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven."—Matt. 6:10

In their efforts to bring about "Christ's kingdom" in this manner, they do not hesitate to meddle in a mild way in politics. They endeavor to get good laws passed, and by other means improve world society. While they deplore the union of church and state, they are quite willing to use civil governments in any way they can to accomplish what they have decided are good ends. They do not realize that in this they are practicing a mild form of papacy's church-state doctrine. How far-reaching indeed has been the influence of the "abomination of desolation!"

The Increase of Knowledge

In our text Paul says, not only that the "Wicked" one would be consumed by the Spirit of the Lord's mouth, but also that it would be destroyed "by the brightness of his coming." The Greek word here translated "brightness" is *epiphania*, meaning to make manifest by bright shining. "Coming" is a translation of the Greek word *parousia*, meaning "presence." The "man of sin," then, is to be finally destroyed by the bright shining of the Lord's presence.

This bright shining is not a glare of light, as from fire, but is symbolic of knowledge, understanding, and truth. Daniel prophesied that in the "time of the end" there would be a great "increase of knowledge," and much running to and fro. (Dan. 12:4) In this prophecy mention is also made of a "time of trouble, such as never was since there was a nation." (vs. 1) Actually, the increase of knowledge which has suddenly come to the world in the "time of the end" has been a potent contributing factor in bringing about the foretold "time of trouble."

Jesus quoted Daniel's prophecy pertaining to the "time of trouble" and placed its fulfilment at the time of his second presence. (Matt. 24:3, 21) In Luke's report of Jesus' prophecy he describes the "time of trouble," or of "tribulation," as "distress of nations, with perplexity." One aspect of this tribulation would be, Luke reports, that "the powers of the heaven shall be shaken."—Luke 21:25, 26

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The "heaven" here is figurative. It symbolizes spiritual control. Just as the "new heavens and the new earth" are symbolic of the spiritual and earthly phases of Christ's kingdom, so the "heavens" and the "earth," "which are now," as Peter wrote, symbolize the spiritual and earthly aspects of the present world, or social order. (II Pet. 3:7, 13) The "shaking" of the powers of the present symbolic heavens suggests the weakening of the power of spiritual control in the affairs of men.—Heb. 12:26-28

Starting at the top in identifying the present symbolic "heavens" we are obliged to name Satan, the "prince of this world" and the "god of this world." (John 12:31; II Cor. 4:4) Paul also speaks of Satan as the "prince of the power of the air," the present spiritual domain. (Eph. 2:2) Paul says further that Satan is the "spirit that now worketh in the children of disobedience." Associated with Satan are the fallen angels, so we have the expression, "the Devil and his angels."—Matt. 25:41

The "Devil and his angels" do all they can to mislead individual servants of the Lord. They work also through institutions, both religious and civil. It is, of course, a startling thing to say that this or that institution is under the influence of the Devil. However, the Scriptures give us a safe guide by which to determine this matter, which is, "By their fruits ye shall know them." (Matt. 16, 20) Let us then, go simply by the "fruits," as evidenced by the teachings and practices of religious institutions.

When we think of all the various brands of heathen religions, with their superstitions, their idol worship, their multiplicity of gods, we cannot say that these are the "fruit" of our loving Heavenly Father's influence. If we honestly face the facts we have to acknowledge that all heathen religions and the institutions through which they function, are the handiwork of the "god of this world," Satan, the Devil.

Going back into the Dark Ages, when the "abomination of desolation" was set up, what do we find? The doctrines of this system were eternal torture; purgatory; the mass; the trinity; church-state unionism; and salvation through masses, indulgences, and purgatorial sufferings. Were any of these of the Lord? Was it possible for a human mind to invent anything so fiendish as the doctrine of eternal torture? Who inspired this diabolical thing? Surely none but the Devil. And it was through the fear inspired by these dev-

lish doctrines that the people were held in restraint. These were the "powers of heaven" that held undisputed control over the Roman world for 1,260 years.

Individuals, of course, are not involved in this matter. It is institutions we are examining. And what about the major Protestant organizations? Are their doctrines of the Lord? Their beliefs are in many ways the same as those of the Catholic Church—eternal torture; the trinity, and so forth. While they speak of Jesus and the Redeemer, they insist that Jesus was God, and therefore could not die. Could these God-dishonoring doctrines be inspired by our loving Heavenly Father? We think not, and yet it has been largely through the fear engendered by these doctrines that the Protestant religion has held the people under a measure of restraint.

But Jesus said that in the time of great "tribulation," brought about through the increase of knowledge in the hands of selfish and fallen man, the "powers of heaven" would be shaken. Has this in any manner begun to take place? We think so, and to a degree that helps us the more clearly to see that "that Wicked" is indeed being destroyed by the bright-shining of the Lord's presence.

The first destructive outbreak of the great "tribulation" of the prophecies occurred in 1914. At that time, while papacy had lost its temporal power, most of the old Roman world was governed by hereditary ruling houses; united in certain instances with one or another State Church. In Russia it was the Greek Catholic Church; in Germany the Lutheran. These were vital remnants of the original church-state "mystery of iniquity." But with one crushing blow, continuing over a period of only four years, these were destroyed.

The revolution in Russia brought an end to the powers of spiritual control in that country. The Emperor of Germany lost his crown, and, in that country also, the church-state system died. All Europe was in turmoil during the intervening years until the beginning of the second global war. Fascist dictatorships thrived in Italy and Germany. Austria was taken over by Hitler. Other revolutionary changes occurred. Then came the second war, and in its wake the downfall of the House of Savoy in Italy, and the further spread of atheistic communism in Eastern Europe. By this time, religious influence in world affairs was at such a low ebb that the newly

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formed United Nations could not, and to this day, does not have its sessions opened with prayer; nor is the name of God in its constitution.

Meanwhile, the "increase of knowledge" continues to expose the old superstitions which restrained the thinking and actions of the people. This has been particularly noticeable in connection with the youth of the world. Even the proper and scriptural moral standards of conduct are now widely flouted, and in almost all segments of society there is a deterioration of morality which is causing millions to fear the ultimate outcome.

Yes, the "powers of heaven" are being shaken. This is the evil "heaven" patterned largely after the example of the Antichrist system of spiritual control. It means further progress in the destruction of the "mystery of iniquity." Actually, of course, the church-state combine, so far as vital control in world affairs is concerned, is destroyed. There are still remnants of the civil powers remaining which committed "fornication" with the "woman," the apostate church. (Rev. 18:3) And the woman herself, as well as her "daughters," still remain. But with knowledge increasing on every hand, these, in the general average, will continue to lose their power over the minds of the people, although there will doubtless be impressive exceptions.

The first result of this will be, even as we are now witnessing, the breakdown of all law and order. But this will be merely a stage in transition into a new and righteous social order, which will be the kingdom of Christ. Then the power of the "new heavens" will be in control. The exalted Jesus will be the Head of this new spiritual rulership, and with him will be his faithful followers. Their human representatives will be the ancient worthies—Abraham, Isaac, and Jacob, and all the prophets and other faithful ones of past ages.

From these new spiritual rulers, through their human representatives, will emanate the truth concerning our loving Heavenly Father and his gracious plan of salvation; the plan which will offer to every son and daughter of Adam a full opportunity to repent, accept Christ as the Savior, obey the laws of his kingdom, and live forever. Then the people will learn the true source of the eternal torture blasphemy. They will learn that purgatory was merely a figment of the imagination. They will learn that there is but one

God— not three—and one Lord Jesus Christ, who gave himself a ransom for all, to be testified in due time.—I Tim. 2: 3-6

The laws of that new kingdom will be just and righteous. Those who continue wilfully to disobey will die in the "second death." No one will be burned at the stake, nor will any be tortured on a rack. Even when the death penalty is decreed because of continued wilful disobedience on the part of the incorrigible, it will be administered in love.

Then the people will know that God is love. The "new heavens" will declare the Lord's righteousness, and "all the people" will "see his glory." (Ps. 97:6) The nightmarish doctrines of the past will then be dispelled from the minds of the people, and they will learn, instead, the true principles of righteousness and love. In obeying those principles, they will live rejoicingly forever. This because "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 27

THE POWER OF GOD

In this twentieth century men have learned the partial harnessing of tremendous power—power such as is released by the smashing of the atom or by nuclear fission. Some think that here is possibly an expression of God's power, and of course to a degree it is. Yet we know that the power of God is also expressed in various other ways, many of them not nearly as spectacular as the atomic bomb.

There is the falling of the dew at night; the rising of the sun silently in the morning; the germination of a little seed in the warm heart of Mother Earth. And those who have come to realize that the Bible is the Word of God, and endeavor to obey its precepts, experience the power of God in their lives—in big things and in little things. They realize God's providential care, and rejoice in the revelation of his truth through which they have come to appreciate the length and breadth and height and depth of divine love. They know by personal experience that greater is God, who is for them, than all that can be against them. In the experimental knowledge of this power they rejoice.

Wilful Sin

Is there a difference between unforgivable sin and the "sin unto death"?

WE UNDERSTAND that the difference between these two sins is one of degree. An unforgivable sin is a sin for which punishment is administered. The punishment for the "sin unto death" is death—the "second death." But we understand that from the Lord's standpoint there are wilful sins for which "stripes" will be administered, and if the sinner is properly exercised by these and reforms, he will not go into the "second death." The "sin unto death," is a continued persistence in wilful wrongdoing. See Ezek. 18:21-24.

Life Only Through Christ

Will becoming a member of an organization, and working with it, insure me of life beyond Armageddon?

NO! THERE is only one way to be assured of everlasting life, and that is to accept Christ as one's personal Savior and become fully dedicated to the doing of God's will. Paul explained that there is "no condemnation" to those who are "in Christ Jesus." He said nothing

about being in an organization. —Rom. 8:1

Not long after the apostles fell asleep in death, and could no longer personally guard the Lord's "sheep," professed believers began to substitute man-made arrangements for those laid down in the Word of God. During the age the "Lord's organization" has taken many forms, and has been called by various names, but the claim that salvation is obtainable through membership in any of these is false.

Lack of proper faith in the promises of God, and the desire to lean on the "arm of flesh"—especially someone else's flesh—have helped to make this false claim seem valid to many. (II Chron. 32:8) Even among sincere Christians there are those who find it difficult to trust their own judgments in spiritual matters. They know the promises of God, but seemingly they just must have someone outside of the Bible to tell them what is proper to believe and do.

The Lord's people do need each other! The Lord has provided pastors and teachers to help us in our study of his Word. But if these have been raised up by him, they will continually point to the inspired Word for the final proof of every point of belief and practice, rather than to hold out the offer of safety in any "organization." The hope of

salvation through "human channelism" is a delusion and a snare. Avoid this snare, and put your trust in the promises of God and in the shed blood of our Lord Jesus Christ.

Peace Within, Strife Without

Jesus said to his disciples, "Peace I leave with you, my peace I give unto you." Jesus also said, "Think not that I come to send peace on earth: I came not to send peace, but a sword." (John 14:27; Matt. 10:34-36) How can these two statements be harmonized?

WHEN Jesus said to his disciples, "My peace I give unto you," he was referring to the peace of heart and mind he enjoyed because of his absolute faith in his Heavenly Father's promises pertaining to himself, and on behalf of all mankind. He knew that nothing could happen to him without the Father's permission. Outwardly there were turmoil and difficulties. He was persecuted and finally crucified. But these experiences did not destroy his confidence in the Heavenly Father. Jesus' peace was the peace of God, the same peace that is enjoyed by the great Creator of the universe. Jesus bequeathed this peace to his faithful followers, those who, through faith, can lay firm hold upon the promises of God which so fully sustained him in his time of need.

But when Jesus said that he had come to send a "sword" rather than

peace, his reference was to the manner in which his Gospel of the kingdom would affect those who heard it. The "darkness" hates the "light." Because this is true, many become active opponents of the truth. In further explanation of the point, Jesus said that members of the same family would be set in opposition to each other. This has often been true. The Lord's people often find themselves the objects of attack by those who are blinded by the Adversary, the prince of darkness. However, while they thus may be surrounded by strife, their inward peace is not disturbed, for they know that it is only through much tribulation that they will qualify for joint-heirship with Jesus in his kingdom.—Acts 14:22

Wants to Serve

I have been forced to retire, but I am in reasonably good health and would like to use my time in serving the Lord. Could I distribute literature? What would you suggest?

THE distribution of truth literature is one of the most effective ways of bearing witness to the Gospel of the kingdom. We are sure that the Lord's name would be glorified by your participation in this work. We would like to co-operate by furnishing cards and tracts free—as many as you can use. This appeals to us as a way in which many retired brethren could serve the Lord.

Radio and Television Prospects

THE contract with the Mutual Broadcasting System for broadcasting the "Frank and Ernest" discussions of biblical truths over its nation-wide network of radio stations expires the first of October. It was recommended to the brethren assembled at the General Convention in Bloomington, Indiana, that this contract be renewed for another year. After hearing a report which clearly indicated that the Lord is continuing to bless the proclamation of the truth by means of radio, the brethren at the convention concurred in the recommendation to renew the contract with "Mutual," and to continue, if possible, to expand the radio work in foreign countries.

According to the report presented to the General Convention, the Mutual System has lost its stations in a number of places, but the network facilities still afford a better coverage of the country than could be obtained by any other means. There are still close to three hundred radio stations on the network which broadcast the truth every Sunday, and this at a total cost of considerably less than \$2,000.00 per broadcast, or a general average of approximately \$6.00 a station including a number of "bonus" stations for which there is no charge.

While the weekly mail response is less than it was before the advent of television, considering the loss of a number of stations in the large cities, and the consequent reduction of the cost of each broadcast, the mail response in relation to costs has maintained about the same general average for the past several years.

This year the distribution of the monthly radio circulars has brought a good mail response, and we wish to assure all those who have participated in this work that their labors have not been in

vain. Not only have many thousands written for literature as a direct result of this effort, but we are confident that many new listeners have been added to the radio audience which from week to week listens to the kingdom message.

The results of the broadcasts over Radio Luxembourg and Radio Monte Carlo have been especially encouraging. Brother Woodworth reported that in his visit to the British Isles and Continental Europe he found many brethren in the truth whose first contact with the message was by means of the radio. While in France he learned of five new ecclesias being formed by those who had heard the French-language broadcasts over Radio Monte Carlo. This, of course, is another very good reason for continuing the radio work.

In two ways the radio work overseas is directly dependent upon the American brethren. (1) The foreign stations are willing to accept our programs because they are broadcast over a national network in this country. (2) Overseas radio stations will accept only American dollars in payment for the broadcasts. Thus the foreign broadcasts are very definitely a part of the entire radio effort, which the American brethren consider a privilege and joy to continue, and which, by the Lord's grace, will be continued to the extent that he indicates it to be his will.

Television Prospects

Television is another means of proclaiming the truth, and while the use of television and its costs are more of a challenge to the Lord's people than the radio, we believe that we should accept this challenge and do the best we can. For some time there was the question of how best to present the message over television; and indeed this is still a matter for careful consideration and prayer. However, considerable experimenting has been done along this line, and it seems reasonably clear at the moment that an interview, or discussion type presentation, tends best to hold the viewer and stimulate the desire to write for literature.

In keeping with this, we now have 13 fifteen-minute programs on film ready for use on television stations anywhere. Since the radio programs have been on a national network for many years, it was natural first to think of television in terms of possible network use. But we found that the costs were staggering even for televising a very limited number of programs. But, looking back, we recalled

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that the radio programs were at first broadcast over individual stations, sponsored in whole or in part by local ecclesias, with The Dawn helping with the costs where necessary, and sponsoring a few stations in centers where there were then no ecclesias.

So the general plan is to proceed along these lines with the use of television. If, later, in the Lord's providence, it is possible to expand the effort to a network basis we will, of course, be happy; but for the time being we will start out in a more limited way, and watch the leadings of the Lord. There are various mediums through which individual television stations can be contacted with the view of securing time. We are investigating these, and where we find that a better rate can probably be secured by making contact locally with a station, we will take the matter up with the brethren in that district.

We have checked the costs of televising our thirteen programs in thirty of the larger centers of the country, and we find that this probably can be done for something less than \$60,000.00, or an average of approximately \$2,000.00 for each district. In some of the districts it will cost more than this, and in others less. Any ecclesias desiring to co-operate in putting on a series of programs locally may write to us, and complete information will be made available.

The months beginning with October, and ending with March or April, are the most favorable, for during these months the television audience is much larger than during the summer months. In considering the use of approximately thirty stations during these months it is not our thought that the series need begin on all of them at the same time. The starting date in each instance can and will depend upon circumstances which doubtless will vary from place to place.

Meeting the cost of the television witness will not be the only privilege of service involved in this effort. As with radio, so with television, the size of the audience is increased by advertising. Circulars will, therefore, be available for general distribution. In cases where the radio and television programs are both available, the distribution of the television circulars can be combined with the radio circulars. It is our hope that many thousands of circulars will be distributed in conjunction with the television witness, even as with the radio.

Other Stations

While we have mentioned the possibility of using television in thirty of the larger centers of population throughout the country, it is not with the thought of limiting the effort to these larger centers. We have also mentioned approximate costs; but in doing so we are not ruling out the possibility that some managers of television stations may decide to use our films without charge. Indeed, right now, a large television station in one of our major cities is doing this, the arrangements having been made by the local brethren. Further possibilities along this line will be investigated. With this in view, we intend ultimately to communicate with essentially all the television stations in the country.

But here again the brethren in the field may be able to accomplish more than we can. Wherever you live, if there is a television station in your area over which you would like to see the programs, you may wish to contact the station manager, tell him of the non-profit nature of our work, and see what sort of an arrangement you can make with him. If he is not disposed to put on the programs free of charge, he might consider doing it at a very nominal price. Whatever information you receive, let us know about it. If the station manager would like to have one of the films for auditioning, we shall be glad to send it. Based on the information received from you, we will advise just how, and the extent to which we can co-operate in making possible a television witness in your territory.

For the past two years and more, much prayer and consideration has been given to this proposed general use of television as a medium for promulgating the truth. And now that we are entering this field more widely, let us continue to pray, and to look to the Lord for his guidance and blessing in keeping with his wisdom and grace. Surely, all of us want, above everything else, that the Lord's will be done.

Radio First

In giving careful and prayerful consideration to the use of television, it has been with the thought that the radio work should continue to have first consideration. It is our hope and prayer that the brethren everywhere will continue to realize the importance of the radio as a means for a continued widespread witness for the truth, and that the support of the radio work will in no way be

THE DAWN

curtailed. Our hope is that television will be an additional means of promoting the truth. And even though it will, of necessity, be less general, and not continuous the year around, we believe that it will be effective.

Since the extent of the television witness will depend largely upon the funds available for this particular purpose, it will help us in planning the work to have an approximate idea of the amount of money that will be available. If the ecclesia with which you are associated considers the possibility of sponsoring a series of programs, you will, of course, want to co-operate with the ecclesia. If you are not associated with an ecclesia that is large enough to consider sponsoring a series of programs, but find that you are able to help, and would like to do so, then we will appreciate it if you will write to us indicating the extent to which you think you can help in the general television effort. This information may be sent to The Dawn, Television Department, East Rutherford, New Jersey. All inquiries concerning the television effort should be sent to this address.

A European Pilgrimage Available in Detail on Tape

AT THE General Convention Brother Woodworth gave a detailed report of his visit among the brethren of the British Isles and Continental Europe. Space does not permit the publishing of this report in full. However, he has recorded his report on tape, and this recording is available free to all who would like a copy. All we ask is that the tape be returned when you are through using it.

This recorded report is, we think, more interesting than the one given at the General Convention, because short recorded inserts are added to give the listener a sense of being a little nearer to the brethren overseas, and to understand a little more vividly, what is involved in the way of language difficulties in making a pilgrimage of this kind. Among the inserts added to the recorded report is one of the brethren at the Portrush, Ireland Convention singing hymn number 95 from Hymns of Dawn; a brother in Finland interpreting Brother Woodworth's discourse; a Swedish brother giving an address of welcome in English at the Stockholm Convention; the brethren in Munich, Germany singing in German, "God Be with You Till We Meet Again"; and a brief sample of what was heard at

a conference table in France. And there are a number of other inserts.

While the Dawn Recorded Lecture Service is designed particularly to serve the isolated brethren, and the smaller ecclesias where in-person speakers are seldom available, others may wish to hear this particular recording, and copies will be available for all who request them. Whether or not you are on our regular list for receiving recordings, this report of Brother Woodworth's pilgrimage will be sent to you only if you request it. With a proper tape recorder to play it, this recording should be heard well by audiences up to two hundred, or even more. The recording is made at a tape speed of 3 3/4 inches per second. It is fifty-seven minutes in length.

We are happy over the fact that the number receiving the blessings of the regular Dawn Recorded Lecture Service is constantly increasing. Through this service the voices of many speakers are heard whose service might otherwise be limited to a much smaller area of the vineyard. Full information concerning our regular service will be furnished upon request.

"Truth with a diamond point shall be written on the hearts of a redeemed race."

Hear

"FRANK AND ERNEST"

ON THE TOPIC

"OUR DAY IN PROPHECY"

WLS SUNDAY, SEPTEMBER 21
890 kc. 12:05 noon

Do you know that the Bible foretold present world conditions? Hear this important subject discussed and send for a free copy of the booklet, "Armageddon, Then World Peace."

"FRANK AND ERNEST"

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

For Your Newspaper

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

OCTOBER TOPIC: On October 19 the "Frank and Ernest" topic will be, "What Is Death?" There is no subject of greater interest than this one to most thinking people. Usually the response for literature to this type of a discussion is good. We would suggest that you order any quantity of tracts advertising this special broadcast.

LETTERS OF APPRECIATION

Receives Hope

Dear Brothers: For many years now my mother has been listening to your radio program, and at long last has me listening with her. You will never know how much influence you have over such people as mother and me. You give us so much hope and courage to carry on this mad work-a-day world. Yours in Christ.—Michigan

Now Understands

Dear "Frank and Ernest": I want to thank you for the book I just received, "Hope Beyond the Grave." It has already been a great blessing to me. It makes things so easy to understand. Now I want a year's subscription to The Dawn Magazine, and I can hardly wait to get it. God bless you.—Texas

Passing It On

Dear "Frank and Ernest": I wrote you for the booklet, "Hope Beyond the Grave." I have read it and enjoyed it very much. I gave it to my husband to read, and he thought it was the best he had ever read on the subject. He is deacon of a church, and would like to have other members of the church read it. Would you kindly send a copy to him, as I want to keep the one you sent to me.—New York

"Real Truth"

Dear "Frank and Ernest": I feel that at least I have been led to the fountain of real truth, the truth which Jesus Christ said would make us free. I have searched for many years. I am now making a careful study of "Studies in the Scriptures," and receive a thrill every time I read. I have placed many booklets and have talked to quite a few people, including my family, who are very responsive. They also are earnest in studying this new but old "plan of the ages." I know that God blesses you in this great work. Very sincerely.—Montana

Enjoys Dawn

Dear Sirs: I enclose \$1.00 for another year's subscription to The Dawn Magazine. I have enjoyed every word of it. I am deeply interested. I have never received such pleasure out of anything I ever read before. I can only say thanks, and God bless you all.—Georgia

Full of Truth

Dear Sirs: I have heard your discussions on the radio for a long time. They are always so interesting and so full of truth. I thank you very much for all the wonderful answers to questions which are in our minds.—Canada

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

***MINNEAPOLIS, MINNESOTA, August 30-September 1**—2922 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E. Speakers: Brothers K. Barrett; J. Copeland; B. Cooper; I. C. Foss; D. Kaziak; L. P. Loomis; J. A. Meggison; Leo Post; and T. A. Smith.

***NEW YORK, NEW YORK, August 30-September 1**—Henry Hudson Hotel, 353 West 57th Street. Mr. Russell Dean, 166-05 89th Avenue, Jamaica 32, New York. Speakers: Brothers O. R. Barrall; J. Burton Brown; Charles M. Chupa; O. D. Deifer; Levi Jacobs; C. S. Livermore; Everett Murray; Adolph Obenland; W. E. Pampling; E. K. Penrose; A. L. Smith; C. R. Weida; George M. Wilson; and E. G. Wylam.

SAGINAW, MICHIGAN, August 30-September 1—YWCA Building, 215 South Jefferson Avenue. Mrs. C. A. Sundbom, 207 Alice Street. Speakers: Brothers W. M. Ellis; J. Y. MacAulay; D. J. Morehouse; Roy E. Poland; Kenneth Rawson; and Albert Sheppelbaum.

SAN DIEGO, CALIFORNIA, August 30-September 1—Temple Beth Israel, 2512 Third Avenue. Mrs. Gilbert Rice, 4202 60th Street, San Diego 15. Speakers: Brothers Samuel Baker; L. Paul Davis; Emile Herrscher; Harry Herrscher; John Hull, Jr.; Edward G. Lorenz; Adam Miskawitz; N. Molenaar; Kenneth Nail; G. R. Pollock; Fred W. Rice; George P. Ripper; V. E. Samuels; and August Swanson.

***SEATTLE, WASHINGTON, August 30-September 1**—Norway Center, 300 Third Avenue West. Miss Mary Stevens, 2317½ North 45th Street, Apt. 12, Seattle 3. Speakers: Brothers W. A. Baker; T. Barton; M. Chandler; C. Chambers; Edw. E. Fay; Tom Fay; Earl L. Fowler; Hugh Hanham; H. W. Ostrander; W. Price; Leland Parsons; Norman Rice; and C. W. Zahnow.

GUSTINE, TEXAS, September 5-7—Mrs. C. R. Westmoreland, R. F. D. 1, Gustine.

BALTIMORE MARYLAND, September 7—Sear's Community Center, North and Harford Avenues. Mr. J. H. L. Trautfelter, 505 W. University Parkway, Baltimore 10. Speakers: Brothers W. E. Pampling and W. N. Woodworth.

COLUMBUS, OHIO, September 14—Women's Benefit Association, 53 East Gay Street. Mrs. Josephine Ewing, 273 South Algonquin Avenue.

CLEVELAND, OHIO, September 21—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, South Euclid, Cleveland 21, Ohio.

FLATWOOD, PENNSYLVANIA, September 21—Grange Hall. On Route 711. Mrs. Raymond Siesky, R. F. D. 2, Box 497, Connellsville, Pennsylvania.

(Conventions continued on page 64)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON		
Albany, N. Y.	September	14
SAMUEL BAKER		
San Diego, Calif.	Aug. 30-Sept. 1	
Los Angeles, Calif.	2-10	
San Luis Obispo, Calif.	11	
San Jose, Calif.	12	
San Francisco, Calif.	14, 15	
Stockton, Calif.	17	
Sonora, Calif.	18	
Sacramento, Calif.	19, 21	
Chico, Calif.	22, 23	
Medford, Ore.	25-28	
Portland, Ore.	Sept. 29-Oct. 1	
GEORGE BALKO		
Monessen, Pa.	September	7
MIKE BALKO		
Steubenville, Ohio (Morning)	September	7
Connellsville, Po. (Evening)	.....	7
Akron, Ohio	.....	21
JOHN BARACOS		
East Liverpool-Steubenville, Ohio	Sept.	14
KING BARRETT		
Minneapolis, Minn.	Aug. 30-Sept. 1	
Havre, Mont. ....	.....	3
Spokane, Wash. ....	.....	5
Seattle, Wash. ....	.....	7
JULIUS BEDNARZ		
Gary, Ind.	September	21
WALTER BLICHARZ, JR.		
Flint, Mich.	September	7
FRED A. BRIGHT		
Reading, Pa.	September	7
DAVID A. BRUCE		
Bakersfield, Calif. YWCA	September	7
Tehachapi, Calif. ....	.....	7
Santa Ana, Calif. ....	.....	28
BERTRAM COOPER		
San Diego, Calif.	September	14
Whittier, Calif. ....	.....	21
ORLANDO D. DEIFER		
Catawissa-Quakake, Pa. .	September	7
EDWARD E. FAY		
San Luis Obispo, Calif. .	September	21
THOMAS C. FAY		
Whittier, Calif.	September	14
Bakersfield, Calif. YWCA		21
Tehachapi, Calif.		21
IRVING C. FOSS		
Minneapolis, Minn.	Aug. 30-Sept. 1	
Chicago, Ill. ....	.....	9-14
Detroit, Mich. ....	.....	17
Boston, Mass. ....	.....	21
New York, N. Y. ....	.....	28
Rutherford, N. J. 8 p.m.	.....	28
EARL L. FOWLER		
Chico, Calif.	September	11
Sacramento, Calif. ....	.....	12
Stockton, Calif. ....	.....	13
Whittier, Calif. ....	.....	28
STANLEY W. JEUCK		
Lakeland, Fla.	September	14
DANIEL KAZIAK		
London, Ont. Can.	September	14
ARTHUR H. KRUMPOLT		
Wilmington-Seaford, Del.	September	7
RAYMOND J. KRUPA		
Nanticoke-Hazleton, Pa. .	September	14
C. STUART LIVERMORE		
Allentown, Pa.	September	14
LUDLOW P. LOOMIS		
Minneapolis, Minn.	Aug. 30-Sept. 1	
Cedar Rapids, Iowa	.....	2
Hannibal, Mo. ....	.....	3
Champaign, Ill. ....	.....	4
West Frankfort, Ill. ....	.....	7
Zeigler, Ill. ....	.....	8
Evansville, Ind. ....	.....	9
Madisonville, Ky. ....	.....	10
Indianapolis, Ind. ....	.....	11
Muncie, Ind. ....	.....	12
Cleveland, Ohio. ....	.....	14
Buffalo, N. Y. ....	.....	15
Rochester, N. Y. ....	.....	16
Syracuse, N. Y. ....	.....	17
Pulaski, N. Y. ....	.....	18, 19
JOHN Y. MAC AULAY		
Saginaw, Mich.	Aug. 30-Sept. 1	
Grand Rapids, Mich. ....	.....	3
Elkhart, Ind. ....	.....	4

SPEAKERS' APPOINTMENTS

Jackson, Mich.	5
Detroit, Mich.	7, 8
Adrian, Mich.	9
Toledo, Ohio	10
Elyria, Ohio	11
Cleveland, Ohio	12
Akron, Ohio	14
Urichsville, Ohio	15
Coshocton, Ohio	16
Newark, Ohio	17
Columbus, Ohio	18
Piqua, Ohio	19
Dayton, Ohio	21
Cincinnati, Ohio	22, 23
New Albany, Ind.	24, 25
Columbus, Ind.	26
Muncie, Ind.	28
Indianapolis, Ind.	30

MARTIN C. MITCHELL

Wollingford-Hartford, Conn. September	14
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ROY E. MITCHELL

New Brunswick, N. J. September	14
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N. MOLENAAR

Riverside, Calif. (Morn.) .. September	21
Ontario, Calif. (Aft.) ..	21

DANIEL J. MOREHOUSE

La Salle, Ill. September	7
Milwaukee, Wis.	14

KENNETH M. NAIL

Ventura, Calif. September	14
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W. E. PAMPLING

New Brunswick, N. J. September	5
Baltimore, Md.	7
Lynchburg, Va.	11
Greensboro, N. C.	12
Hendersonville, N. C.	14
Charlotte, N. C.	15
Roanoke, Va.	16
Richmond, Va.	17
Wilmington, Del.	18
Pottstown, Pa.	19
Philadelphia, Pa.	21
Reading, Pa.	22
Allentown, Pa.	23
Wilkes Barre, Pa.	24
Hazleton, Pa.	25
Paterson, N. J.	28

HARRY PASSIOS

Washington, Pa. September	21
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E. K. PENROSE

Pittsburgh, Pa. September	28
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LEO B. POST

Minneapolis, Minn. September	14
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GEORGE P. RIPPER

Whittier, Calif. September	7
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BERT E. ROSE

Toledo, Ohio September	21
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WILLIAM W. RYBA

Adrian, Mich. September	14
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ALBERT SHEPPELBAUM

Aurora, Ill. September	14
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W. STROMBERG

Covert, Mich. September	21
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C. A. SUNDBOM

La Salle, Ill. September	22
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Barnes City, Iowa	23
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Lincoln, Neb.	24
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Grand Island, Neb.	25
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Denver, Colo.	27, 28
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AUGUST SWANSON

Whittier, Calif. September	21
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GEORGE M. WILSON

New York, N. Y. Aug. 30-Sept. 1	1
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Duquesne, Pa.	7
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Columbus, Ohio	14
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Connellsville, Pa.	21
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Pittsburgh, Pa.	28
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W. N. WOODWORTH

Baltimore, Md. September	7
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Muncie, Ind.	28
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Dayton, Ohio	29
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Cincinnati, Ohio	30
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ERNEST G. WYLAM

Pittsburgh, Pa. September	3
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Connellsville, Pa.	4
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Steubenville, Ohio	5
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Piqua, Ohio	7
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CHRISTIAN W. ZAHNOW

Seattle, Wash. Aug. 30-Sept. 1	1
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Burlington, Wash.	3
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Bellingham-Lynden, Wash.	4
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Vancouver, B. C. Can.	5-7, 12
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New Westminster, B. C. Can.	8, 9
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Langley Prairie, B. C. Can.	10, 11
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Victoria, B. C. Can.	14-17
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Nanaimo, B. C. Can.	18
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Duncan, B. C. Can.	19-23
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Seattle, Wash.	25, 26
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Bremerton, Wash.	28
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Shelton, Wash.	29
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Tacoma, Wash.	30
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THE DAWN

(Conventions cont. from page 61)

DENVER, COLORADO, September 27, 28—Auditorium in the Farmers' Union Building, East 16th Avenue and Sherman Street. Mrs. Earl C. Fowler, 3655 Eliot Street, Denver 11. Speakers: Brothers Emile Herrscher; G. R. Pollock; C. A. Sundbom; and Bertram Cooper.

WICHITA FALLS, TEXAS, September 27, 28—Zodiac Room of the Kemp Hotel, 8th and Scott Streets. Mr. George Wilmott, 4405 Tallman Street, Fort Worth, Texas. Speakers: Brothers Narman Coats; John A. Meggison; Henry E. Tiemeyer; and George Wilmott.

PITTSBURGH, PENNSYLVANIA, September 28—Morning sessions held in 610 Arch Street and all afternoon sessions in the North Side Carnegie Library, Federal and East Ohio Streets. Mr. J. I. Van Horne, Box 145, R. F. D. 2, Mars, Pennsylvania. Speakers: Brothers E. K. Penrose and G. M. Wilson.

CHICAGO, ILLINOIS, September 28—912 North La Salle Street. Mr. Albert Sheppelbaum, 5739 South Normandy Avenue.

DETROIT, MICHIGAN, September 28—Macca-bees Building, Woodward Avenue at Putnam. Mr. Daniel Kaziak, 20171 Binder Avenue.

MUNCIE, INDIANA, September 28—YWCA Building, 310 East Charles Street. Mrs. J. H. Atkinson, 403 Riverside Avenue. Speakers: Brothers John Y. MacAulay; and W. N. Woodworth.

***BUFFALO, NEW YORK, October 4, 5—**Buffalo Lodge Temple, 212 Cazenovia Street. Mrs. Helen Szuba, 362 South Union Road, Williamsville 21, N. Y. Speakers: Brothers A. H. Krumpolt; R. J. Krupa; D. J. Morehouse; W. E. Pampling; E. K. Penrose.

GRAND RAPIDS, MICHIGAN, October 4, 5.

ST. LOUIS, MISSOURI, October 4, 5—North-side YMCA, 3100 North Grand Boulevard. Mr. E. L. Wagner, 7308 Wellington Avenue, St Louis 14.

BOSTON, MASSACHUSETTS, October 11, 12—Arlington Street Chapel, 355 Boylston Street. On Sunday, services to be held in Sheraton Plaza Hotel, Copley Square. Miss Helena Buravich, 130 Circuit Road, Medford 55, Massachusetts.

SAN LUIS OBISPO, CALIFORNIA, October 11, 12 Grange Hall, South Broad Street. Mrs. Russell H. Blair, 351 Ramona Drive, San Luis Obispo.

VICTORIA, B. C. CANADA, October 11, 12—

LONDON, ONTARIO, CANADA, October 19—

NEW LONDON, CONNECTICUT, October 19

POTTSTOWN, PENNSYLVANIA, November 2—I. O. O. F. Building (Basement Room) 260 King Street. Mrs. W. S. Geisinger, 835 N. Hanover Street.

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 4—"There is no fear in love; but perfect love casteth out fear: because fear hath torment."—I John 4: 18 (Z. '03-329 Hymn 110)

SEPTEMBER 11—"Whosoever doth not bear his cross, and come after Me, cannot be My disciple."—Luke 14:27 (Z. '03-345 Hymn 279)

SEPTEMBER 18—"My presence shall go with thee, and I will give thee rest."—Exodus 33:14 (Z. '03-376 Hymn 12)

SEPTEMBER 25—"Who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]."—I Corinthians 1:30 (Z. '03-440 Hymn 255)

BIBLE PROPHECY BOOKLETS

Israel in History and Prophecy—64 pages, 10 cents.
 Christ's Thousand-Year Kingdom—64 pages 10 cents.
 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—10 cents.
 God and Reason—96 pages, 10 cents.

DOCTRINAL BOOKLETS

Reincarnation vs. Resurrection—32 pages, 5 cents.
 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 cts.
 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.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

Tabernacle Shadows—50 cents.
 Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.
 Book of Books—cloth, \$1.00.
 "Behold Your King"—cloth, 50 cents.
 God's Promises Come True—For children. Cloth, \$2.00.

IN FOREIGN LANGUAGES

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

ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, cloth, \$1.00, flexible. 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢

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

LITHUANIAN: "Behold Your King"—25¢. Daily Heavenly Manna—50¢. Spiritualism—5¢.

GREEK: The Divine Plan of the Ages; The Time Is at Hand—50 cents. "Behold Your King"—25 cents. Hymns of Dawn, without music—25 cents. God and Reason; Hope Beyond the Grave; Creation—10 cents

DANISH: God and Reason—10¢. Hope—5¢. Manna—50¢. It Shall Come to Pass—10 cts.

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

ROUMANIAN: Where Are the Dead?—10¢.

HUNGARIAN: Chosen People—10¢. Armageddon; What Can a Man Believe?—5¢.

HEBREW: God's Plan in Brief—75¢.

SLOVAK: God's Kingdom; The Day of Jehovah—5¢.

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

SWEDISH: God and Reason—10¢ Armageddon, Then World Peace—5¢

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

DAWN PUBLICATIONS, East Rutherford, N. J. Orders not acknowledged unless requested.

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, though which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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