

a herald of Christ's presence

THE DAWN

"NOW IS
CHRIST RISEN
FROM THE DEAD."

I Corinthians 15:20

April 1958

this month in
 the **DAWN**

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THE MEMORIAL SUPPER

The Memorial Supper date this year will be Thursday evening, April 3. According to the Jewish calendar this is the beginning of Nisan 14.

THE GENERAL CONVENTION

The Bible Students General Convention will again be held in Bloomington, Indiana. The opening session will be on Saturday afternoon, August 2, and the convention will close the following Friday at noon. It is not too early to start planning for this week of spiritual feasting. Information concerning cost of rooms and meals will appear in the June edition of The Dawn.

ITALIAN LANGUAGE BOOKLETS

In addition to the Italian language booklets listed on the inside back cover of The Dawn, two more booklets are now available—"The Church," and "Father, Son, and Holy Spirit." These are priced at five cents each.

TELEVISION PRESENTATIONS

Following is a schedule of television presentations of the truth:

Chicago, Station WBKB, 9:30 A. M. Sundays until April 6

Madison, Wisconsin, Station WKOW 11:45 A. M. Tuesdays until May 8

Meridian, Mississippi, Station WTOK, Saturday mornings until June 1.

New York, N. Y., Station WABC, 12:00 noon, Sunday, April 6 only.

Studies in the Scriptures

Volume I—The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each, paper, 30 cents, ten or more 23 cents each.

Volume II—The Time Is at Hand, cloth, 50 cents each.

Volume III—Thy Kingdom Come, cloth, 50 cents each.

Volume IV—The Battle of Armageddon, cloth, 85 cents each.

Volume V—The Atonement Between God and Man, cloth, 85 cents each.

Volume VI—The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each; Volumes 4-6, 15 cents each.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

Peace Through Christ's Kingdom

"Of the increase of His government and peace there shall be no end."

—Isaiah 9:7

WARS have long plagued the human race. The history of the world has been written in human blood. Wars increase, both in the number of people involved, and in their power to destroy. In this space age there is real cause to fear the destruction through another World War. Will there ever be peace?

Universal and lasting peace ultimately will be established in the earth, but it will not come by human efforts, nor will it be induced by mutual fear of destruction, nor, by armament races. It will be established by the kingdom of Christ, and the kingdom of Christ will be a world-wide government which will exercise actual control in the affairs of men. Those who believe the promises of the Bible pertaining to the coming of Christ's kingdom can look into the future with a great deal of optimism.

The Bible says that "the desire of all nations shall come," and we know that fundamentally all nations of the earth desire peace. (Haggai 2:7) However, even in connection with the prophecies of the Bible there is a difference of opinion. Some quote Jesus' statement that there shall be "wars and rumors of wars," and add to it his words, "then shall the end come," as proof that wars will continue on this earth until the world comes to an end, which to these students means the destruction of the earth and the end of all human experience.—Matt. 24:6,14

When Jesus spoke of "wars and rumors of wars" it was in answer to questions asked him by his disciples pertaining to the time of his return and the end of the age. "What shall be the sign of thy coming," they asked, "and of the end of the world?" (Matt. 24:3)

The Common Version translation of the disciples' questions is misleading, for it mistranslated the Greek words **parousia** and **aion** used in the text. With these words properly translated the questions are, "What shall be the sign of thy **presence**, and of the end of the **age**?"

When Jesus said that there would be "wars and rumors of wars," after which the end would come, he simply meant that the interim between his first and second advents would be characterized by intermittent wars, and that this would continue right down to the end of the age. But he did not mean that the end of the age would mean the destruction of the earth, nor the end of all human experience on the earth; for, as the prophecies of the Bible point out, the end of the age of "wars and rumors of wars" marks the beginning of a new age, the age during which Christ's kingdom will be the controlling factor in the affairs of men. And, as our text declares, "Of the increase of his government and peace there shall be no end."

Human Efforts Fail

While the whole world longs for peace, most people, even Christians, think that the only peace which will ever be realized will come as the result of human efforts. And, many efforts are being made to bring peace to the world. There are various peace "fronts," we might call them, and the hope of those

promoting each of these is that the "uneasy peace" of today will tomorrow be transformed into a permanent peace.

Sir Winston Churchill has used the expression, "peace by mutual fear." His idea is that we should build up a great stockpile of munitions, and that the other great nations should do the same. Thus with all the nations realizing the terrible destruction that would be wrought by war, there would be a stalemate of fear resulting in peace. This is Sir Winston's theory of "peace by mutual fear."

Actually, of course, "peace by mutual fear" is not a new idea. This idea is a "front" that has been utilized throughout the centuries. It is merely that Sir Winston has dressed it in different phraseology. Peace through mutual fear is merely another way of saying peace through a "balance of power." Many will remember the "Munich crisis" of 1938, when the Four Power Pact was formed, and Neville Chamberlain, then Prime Minister of Great Britain, flew back to England from Munich and, waving a peace document in the air as he alighted from his plane, announced that peace had been saved for our time. This new pact was but a new balancing of power with the age-old belief that one would be afraid to attack the other.

But this "fear pact" did not save the peace for our time, as Mr. Chamberlain so enthusiastically

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announced. Within a year the much feared second World War broke out in all its fury, which led to the destruction of cities and a terrible blood-letting throughout Europe and much of Asia and the Orient. The fear of war did not prevent the outbreak of war. It never has and it never will!

Another vague hope for peace is in the delaying action brought about by the great armament race. Thus far this is causing a stalemate due to the fact that neither of the great powers on the opposite sides of the Iron Curtain can be quite sure that it has a superiority in arms—whether hydrogen bombs, ballistic missiles or sputniks. But in this also the people of the world are being lulled into a false sense of security. Armament races have always led to war.

Then there is the hope that the United Nations will in some manner find a way to peace. Indeed, the United Nations was formed for the very purpose of maintaining peace. Posted at the UN headquarters, for all to see, is the Scripture text, "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Micah 4:1-4

The United Nations is, of course, a powerful organization, and it is hoped that through its influence for good the nations of earth will actually see the advantages of not

going to war. The purpose is good, and the motive doubtless sincere, but will this particular "peace front" really result in peace? Certainly the United Nations is, in certain areas of human relationship, accomplishing a great deal of good. It is helping to build up some of the backward nations of earth, especially in the fields of medicine and hygiene, and in other respects which contribute to human well-being and happiness. But can the UN keep the peace?

Already, in the matter of the political maneuvering of the great nations of earth, the UN has proved itself to be almost without power. The veto in the Security Council means that atheistic Russia can prevent what other nations may wish to accomplish toward peace through the United Nations. This means that the real moves on the international diplomatic check-board are being made outside of the UN. And outside of this world organization there is also NATO—the North Atlantic Treaty Organization—and the Bagdad Pact. These are simply manifestations of the "peace through fear" policy, and cannot and will not, in the long run, prevent war.

The lesson of history is that armament races and balances of power do not prevent war. With fallen human selfishness dictating the policies of nations, the only hope for peace is in the establishment of an authority in the earth power-

ful enough to impose laws of justice and righteousness which transcend the petty jealousies and selfish ambitions of individual nations. Such an authority cannot stem from any existing nation or government of earth. Only the kingdom of God is capable of exercising such an authority and of executing justice and righteousness in all the earth.—Zech. 14:9

But in this many earnest students of the Bible have failed to realize that in the outworking of the divine plan there is to be an actual government of righteousness established in the earth, a government that will effectively rule the nations and assure peace and happiness to all mankind. Despite all the marvelous references in both the Old and New Testaments to this "kingdom" which is to rule from "sea to sea, and from the river unto the ends of the earth," many insist that God's kingdom is merely a righteous spirit, or disposition, in the hearts of individuals.—Ps. 72:8

This false concept of the kingdom is based on the expression, "The kingdom of God is within you." (Luke 17:21) These are purported to be the words of Jesus, but they are a faulty translation of what he actually said. The Pharisees had asked Jesus "when the kingdom of God should come." Replying, he said, "The kingdom of God cometh not with observation [marginal translation reads, 'with outward

show']": neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you [marginal translation reads, 'among you']".—Luke 17:20, 21

A more exact translation of this statement would be, "The King is among you." This brings it into harmony with the conversation between Jesus and the Pharisees.

The Pharisees did not believe that Jesus was the promised Messiah, the great King of the Old Testament prophecies. From their standpoint, how could he set up a kingdom in opposition to Rome, liberate Israel, and extend peace and joy to all nations? He had no army. His friends were not people of importance. What could embarrass him more than to be asked just when he expected to set up his kingdom?

Jesus knew what was in their hearts and answered accordingly. The kingdom of God, he explained, was not to come into power in the manner of other kingdoms or governments. There would be no outward show—no armies, no wars of conquest, and no display of armament. As a matter of fact, as he pointed out, the King to be in this kingdom was even then **in their midst**, although they refused to believe it. Jesus' work at his first advent was related to his future kingdom, but no soldiers were needed to accomplish it.

On the face of it, the expression,

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"The kingdom of God is within you" could not be true, for Jesus was talking to the Pharisees whom he had styled hypocrites, whited sepulchres, children of the Devil. (Matt. 23:27; John 8:13, 44) How could the kingdom of God be within them? It was not, and later Jesus cast them off from ever having any share in the rulership of his kingdom.

Not of This Order

Another statement of Jesus which also has been greatly misunderstood is the one he made to Pilate, when he said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36) This has been taken by many to mean that all the promises of God pertaining to a kingdom are to be fulfilled in the experiences of Jesus' followers when they die and go to heaven. After all, say these, the kingdom promised in the Bible has nothing to do with this world of sin, because Jesus said so.

The difficulty here lies in the translator's use of the word "world" to translate the Greek word *kosmos*, which means order or arrangement of things. What Jesus said was that his kingdom was not of this present order of society. The Bible reveals that there are three "worlds" or social arrangements in the plan of God. The

kingdom social order is the one which follows the present one. The new social order is ushered in by the return of Christ, at his second advent. It is then that his kingdom is established. It is then that the "government shall be upon his shoulder." It is then that the promise will be fulfilled, "of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

The disciples at first did not understand this, so Jesus related a parable to illustrate it, a parable concerning a certain nobleman, which was himself, who went into a far country to receive a kingdom, and to return. (Luke 19:12) In his introduction to this parable Luke explains that Jesus related it because his disciples thought that his kingdom "should immediately appear."—vs. 11

All of Jesus' teachings were related directly or indirectly to God's promised kingdom. They do not all pertain to the blessings which will reach mankind through the agencies of that kingdom. Many of them relate to various aspects of preparation for it. Jesus' death as man's Redeemer is in this category, for the divine plan is that the Messiah of promise was not to rule over a dying race, but a race redeemed from death, and to each individual of which there could thus be offered the opportunity, upon conditions of obedience, to live forever.

HIGHLIGHTS OF DAWN

The disciples of Christ are offered the opportunity of reigning with him if they are willing to suffer and die with him. (II Tim. 2: 11, 12) The Gospel call to those willing to accept these terms of discipleship has been going out during the entire age since the first advent, and this has been in preparation for the kingdom. Many of Jesus' parables relate to this Gospel-age work, being illustrative from one standpoint or another of the joys, blessings, difficulties, and trials of these "children of the kingdom."—Matt. 13:38

Not understanding the plan of God, it was easy to conclude that all the kingdom promises of the Bible related thereto simply referred to the enjoyment of a home in heaven for all eternity; for there are many heavenly, or spiritual, promises associated with the theme

of the kingdom. However, these promises are to those called to be rulers in that kingdom, and not to its subjects. When Jesus the "King of kings" was raised from the dead, he was highly exalted to the divine nature, having given his flesh for the life of the world; and the promise is that those who will live and reign with him in his kingdom will be made like him, and share his heavenly home and nature.—John 6:51; I John 3:2, 3

These spiritual rulers in the kingdom of God will have human representatives. The religious rulers of Israel thought they were to represent God in his kingdom, and they could have, had they qualified through humility and obedience. These were in line to be the "children of the kingdom," but when the kingdom is established they will discover that through unfaithfulness they for-

HEAR

"FRANK AND ERNEST"

ON THE TOPIC

"THE WAGES OF SIN"

KHJ

SUNDAY, APRIL 20
930 kc., 10:30 A. M.

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feited the right to any official position therein. Jesus explained this, saying, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke 13:28,29

The expression "weeping and gnashing of teeth" is descriptive of the chagrin and disappointment to be experienced by those who, while once in line to be used in the kingdom, find, when they are raised from the dead, that this desired position is occupied by "Abraham, and Isaac, and Jacob, and all the prophets," who also then will be raised from the dead in what the Apostle Paul speaks of as a "better resurrection."—Heb. 11:35, 40

These restored worthies of the ancient past are prophetically re-

ferred to in Psalm 45:16 as those who will be made "princes in all the earth." We might speak of them as the earthly phase of Christ's kingdom, which will represent and operate in conjunction with its spiritual phase, made up of the glorified Jesus and his faithful followers who, in the "first resurrection," are exalted to live and reign with him.

These two phases of the kingdom of Christ are symbolically described in Micah 4:1-4 as "Zion"—the spiritual—and "Jerusalem," the human, or earthly. This prophecy also refers to Jesus and his followers, the "sons of God," as the ruling "house of the Lord," symbolized in this prophecy as the "mountain" [kingdom] of the Lord. The prophecy reads:

"In the last days [of the Gospel age] it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills [controlling

WEEKLY PRAYER MEETING TEXTS

APRIL 3—"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."—Romans 13:12 (Z. '03-122 Hymn 164)

APRIL 10—"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Peter 5:6 (Z. '93-7 Hymn Appen. K)

APRIL 17—"The anointing which ye have received of Him abideth in you."—I John 2:27 (Z. '03-223 Hymn 281)

APRIL 24—"Let everyone of us please his neighbor for his good to edification."—Romans 15:2 (Z. '03-406, 407 Hymn 267)

all nations, large and small]; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the Law shall go forth of Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

Thus will peace come to mankind through Christ's world government. It will not be a peace through mutual fear, but a peace so complete and enduring that there will be freedom from fear—for none "shall make them afraid." But peace alone, even peace with economic security as symbolized in this prophecy by the idea of dwelling under vine and fig tree, would not be wholly satisfactory. Even with these much desired and sought-after blessings attained, there would still be sickness and death. However, another Old Testament prophecy in which a "mountain" is used to symbolize Christ's kingdom, assures us that

even death is to be destroyed. We quote:

"In this mountain [kingdom] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering [symbolic of superstition and ignorance of the true God] cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9

What more could we ask? And how apparent it is that these inspiring kingdom promises mean more—so much more—than merely a righteous sentiment in the hearts of individuals, that they describe a literal and genuine government which will rule the world in righteousness, bringing peace and health and life to all mankind. (Isa. 26:9) It will be the rulership of this government that will bring the answer to the Christian's prayer, "Thy kingdom come. Thy will be done, in earth as it is in heaven."—Matt. 6:10

The Church's Assurance of Victory

GOLDEN TEXT: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the church by Christ Jesus throughout all ages, world without end."
—Ephesians 3:20,21

JOHN 20:26-29

IN THE resurrection of Jesus Christ from the dead, his consecrated followers have a wonderful assurance of ultimate victory through him. It is, indeed, an assurance not only for the church, but for mankind in general. Paul said on Mars' Hill that God has given assurance unto all men in that he hath raised Jesus from the dead. (Acts 17:31) Paul wrote that if Christ be not risen, then our preaching is vain, our faith is vain, we are yet in our sins, and that those who have died as Christians have perished.—I Cor. 15:14-18

The historian Luke wrote that after his resurrection Jesus showed himself to his disciples by many infallible proofs. (Acts 1:3) One of these "infallible proofs," called a "sign" by John, was the demonstration to doubting Thomas, who had demanded to see the crucifixion wounds in the body of Jesus. (John 20:29, 30) Jesus had

explained to his disciples that he would give his flesh for the life of the world. (John 6:51) He was not raised from the dead as a human being, but as a glorious divine being; so the body shown to Thomas was not Jesus' resurrection body.

Among the many infallible "signs" were the various appearances of Jesus to Mary and to his disciples—as a gardener, and as a stranger. These saw no nail prints, no wounded side. It was by Jesus' words and actions that they were convinced of his identity, and that their Lord and Master had been raised from the dead. But the faith of Thomas was not sufficient to lay hold upon these "signs" at the words of the disciples, so Jesus gave him the sort of demonstration he demanded.

EPHESIANS 1:15-23

At the time of Paul's conversion he also was given an "infallible proof" of Jesus' resurrection. He tells us that he saw him as one

"born out of due time." (I Cor. 15:8) The reference here is to the birth of the Spirit in the resurrection. Those who experience this birth in the "first resurrection" will be able to see Jesus "as he is," for they will be like him. (I John 3:2) But just a brief glimpse of the glorified Jesus by Paul, while he himself was in the flesh, affected his eyesight.

Paul's understanding of Jesus' high exaltation when he was raised from the dead is beautifully set forth in our lesson. He explains that such exaltation, from death to a position at his own right hand in the heavenlies, called for the exercise of God's almighty power. And Jesus truly was raised to a high position, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

Our Golden Text speaks of the "power that worketh in us." This is the "power" which God "wrought in Christ, when he raised him from the dead." In Philippians 3:10 Paul refers to this as the "power of his [Christ's] resurrection." Paul gladly suffered the loss of all earthly things in order that he might experience the working of this mighty power in his life, and also in the resurrection.

In order to partake of Christ's resurrection, and be made like him and share his glory, it is essential that we suffer and die with him.

QUESTIONS

- How is the resurrection of Jesus an assurance of victory for his followers?
 Was Jesus raised from the dead in the flesh?
 What was Paul's understanding of Jesus' resurrection?
 What is the "power of his resurrection"?
 Does the Bible hold out a heavenly hope for all mankind?
-

Paul speaks of this as being "planted together in the likeness of his death," with the assurance that if we are faithful in this "we shall be also in the likeness of his resurrection."—Rom. 6:3-5

There are many promises in the Bible pertaining to this glorious reward in the resurrection. Jesus said, "I go and prepare a place for you." He promised to come again and receive his disciples unto himself, "that where I am, there ye may be also." (John 14:3) The hope of such a high exaltation is described by Paul as the "hope of the glory of God." (Rom. 5:2) Jesus described it as a "crown of life," which he promised to all who would be "faithful unto death."—Rev. 2:10

However, this heavenly hope in which the faithful followers of Jesus rejoice is not God's provision for mankind in general. The church class is exalted in the resurrection to live and reign with Christ as the instrumentality through which "all the families of the earth" will be blessed with restored human life on the earth; as many, that is, as accept Christ, and obey the laws of his kingdom.

God's People in Bondage

GOLDEN TEXT: "The Lord is on my side; I will not fear: what can man do unto me?"
—Psalm 118:6

EXODUS 1:7-22

HOW true it is that "God moves in a mysterious way his wonders to perform"! Through his overruling providences in the life of Joseph, God's typical people had been brought into the land of Egypt and thereby saved from the famine conditions which threatened their existence. While Joseph lived, and the Pharaoh who had so highly exalted him was still on the throne, the Israelites prospered in Egypt, in that fertile "land of Goshen" which had been assigned to them.

But Canaan, not Egypt, was their Promised land, and therefore it was not God's plan for his people to become established in this emergency haven, regardless of how suitable it may have seemed to be for them. So, just as the providence of God brought a Pharaoh to the throne who would appreciate and use the abilities of Joseph, and through him make provision for his people, now a Pharaoh of a different temperament was raised up, one who, through his cruel attitude, would make God's people want to leave the land of Egypt.

The record states, "There arose up a new king over Egypt, which knew not Joseph." (vs. 8) Had this new king known Joseph, and been acquainted with the great good his services had brought to the Egyptians, his attitude might have been different. As it was, he looked upon the prosperous and rapidly increasing Hebrew people as a threat to the best interests of his own people. "Behold," he said, "the people of the children of Israel are more and mightier than we."—vs. 9

The age-old "balance of power" philosophy ruled the thinking and planning of this ancient king of Egypt. He was fearful lest, in case of war with one or more of the surrounding nations, the Israelites might side with Egypt's enemies; so he decided that steps must be taken to bring them under control. The Israelites were a vigorous and intelligent people, and could be useful to Egypt. The king did not want to expel them from the country. His design was to control and exploit them.

First the king took away the liberty of the Israelites—"They did set over them taskmasters to afflict

them with their burdens." (vs.11) Under this system of slavery "treasure cities" were built for the king. But, as the record states, "the more they afflicted them, the more they multiplied and grew." And this despite the fact that the "Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field."—vss. 13, 14

Next, the king decided on a plan to slow down the rapid increase of the Israelites. That plan was to dispose of all the male babies at birth. This plan was to be carried out by the midwives. It failed because the midwives refused to cooperate.

This story of the oppression of a people in the ancient past is of vital concern to the Lord's people today, because it was the Lord's people who were involved at that time. God could have prevented the hardship which came upon his people then, even as he could shield us from all trials now. But there was an objective to be accomplished in the lives of God's people then; and similarly today our "light afflictions" are working out for us "a far more exceeding and eternal weight of glory."—II Cor. 4:17

In a larger picture we might think of the Israelites in bondage to the Egyptians as representing the whole world of mankind throughout the ages, who have been in bondage to sin and death, and

QUESTIONS

Why did God permit his people Israel to be brought into slavery?

What helpful lesson may we draw from this for spiritual Israel?

What larger aspect of the divine plan is suggested by Israel's bondage in Egypt?

suffering under the great taskmaster Satan. These are described by the Apostle Paul as the "whole creation" which "groaneth and travaileth in pain together until now," waiting "for the manifestation of the sons of God."—Rom. 8:22, 19

The people of the world, many of whom are in their hearts worshipping God, are for the most part quite unaware of the deliverance which the Lord has designed for them. They are not understandingly waiting for the blessings of the kingdom which are to be dispensed through God's royal house of sons, —Jesus and his church—but their sufferings, nevertheless, will cause them the more to appreciate the blessings of deliverance.

So it was with the Israelites. They did not realize what the Lord had in store for them. They suffered under the cruel hand of Pharaoh, and in their hearts cried to the Lord for help; but it is doubtful that at the time many of them visualized that through the fulfillment of God's promises they were to be led to a land "flowing with milk and honey." (Exod. 3:8, 17) God enlightens his people step by step, as they need to know.

God Prepares a Leader

GOLDEN TEXT: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."
—Hebrews 11: 24, 26

EXODUS 3:1-7, 10-15

JUST as the midwives of Israel did not co-operate with the king in his command to destroy the male children, so the mothers in Israel saved their male children from drowning in the Nile whenever they could. It was but natural that their mother love should lead them to do this. It was thus that the baby Moses was not only saved, but came to the attention of the king's daughter, and was taken into the household of the king to be reared and educated. Thus again the providences of the Lord overruled for the accomplishment of his purpose.

Moses was forty years old when, observing the oppressions of his people, he slew one of their Egyptian taskmasters. Doubtless Moses knew through his mother, who was engaged to nurse him, that he was a Hebrew, not an Egyptian, and his heart must have gone out in sympathy for his people as he realized the sufferings which were being inflicted upon them. When confronted with an actual case in point,

he slew the Egyptian oppressor, thinking it, no doubt, to be his duty on behalf of his people.

By this act Moses espoused the cause of his people, and in order to be loyal to the God of Israel and to his own people, there could be no turning back. As our Golden Text reveals, he refused to be called the son of Pharaoh's daughter, a protection which, if he had claimed it, would doubtless have saved him from the attempt of the king to destroy him. Instead, he esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

The expression, "the reproach of Christ," is the language of Paul. The word "Christ" is the New Testament equivalent of the Hebrew word Messiah. God's promise to Abraham concerning a "Seed" through which all the families of the earth would be blessed was a promise of the Messiah. Through his mother, Moses must have known about this promise, and while he could not understand all the details of the divine plan as

sociated with the Abrahamic promise, he knew that the inheritance of it required loyalty to Jehovah and to his people, so he had "respect unto the recompense of the reward." He was glad to suffer any reproaches that might be associated with the messianic cause.

Since God's time had not come to deliver his people, it was essential for Moses to flee from Egypt in order to save his life. He fled to Midian, and there for forty years the Lord cared for him. But so far as active service for God was concerned these were years of quietly waiting. From the human standpoint this was a long time, as long as the average working life of today. And, so far as the record states, during all those years Moses received no indication that the God of Israel remembered him.

Then suddenly, in connection with the burning bush, Jehovah did speak to Moses and commissioned him to be the deliverer of his people from bondage. Moses, who is designated the "meekest man of all the earth," hesitated to accept an assignment which involved so much. (Num. 12:3) One of the questions he asked was what he should say to the Israelites when they asked him the name of the God who had sent him to deliver them.

Jehovah had identified himself to Moses as the "God of Abraham, the God of Isaac, and the God of Jacob." This was a very revealing identification, for it would assure

QUESTIONS

In what sense did Moses suffer the reproach of Christ?

Under what circumstances did God appear to Moses in Midian, and how did he identify himself?

What is the meaning of the name, "I AM THAT I AM," and Jehovah?

As a servant of God, what needed characteristic did Moses' forty years in Midian help to develop in him?

Moses that Jehovah still intended to fulfil the promises he had made to the fathers. But Moses anticipated that the Israelites would want to know more than this, that they would inquire concerning the actual name of the God who had sent him to deliver them,

The Lord told Moses that his name was "I AM THAT I AM," that he was to say to the Israelites, "I AM hath sent me unto you." (vs. 14) The Hebrew word here translated "I AM" simply means to exist, and as a name would mean the Existing One. It is from this Hebrew word that the name Jehovah is derived, which means "self-Existent" One, "or Eternal."—Dr. Strong

God said to Moses, "Certainly I will be with thee," and the subsequent miraculous circumstances on behalf of the Israelites proved that he was with him. Moses' experiences up to this time had prepared him to lean upon the Lord, and to realize how inadequate he was in his own strength. Happy are all the Lord's people who learn well this lesson.

God Delivers His People

GOLDEN TEXT: "Nevertheless He saved them for His name's sake, that He might make His mighty power to be known."
—Psalm 106:8

EXODUS 11:1; 12:23-28; 14:27-31

THE reigning king of Egypt from whom Moses previously had fled was now dead, and his son reigned in his stead. But the lot of the Israelites had not improved. Apparently the younger Pharaoh was just as cruel with his oppressive measures as his father was. And with such a disposition, and in view of the vast amount of slave labor he was forcing from the Israelites, it was not to be expected that he would willingly let them leave Egypt, for it would be giving up a very valuable asset to the country.

The method employed by Jehovah to induce Pharaoh to liberate the Israelites was to bring plagues upon the people. Nine of these had already fallen upon them, as a result of each of which the king agreed to let God's people go, but each time he changed his mind. The Bible says that God hardened Pharaoh's heart. This resulted from the lifting of the plagues each time the king showed signs of relenting. He apparently concluded that the issue would never really be forced, so he became increasingly obstinate.

Finally there came the tenth plague, which was the death of Egypt's firstborn. This was more than the king could bear, and he commanded that the Israelites leave Egypt at once, which they did. The Israelites were saved from the tenth plague through the blood of the passover lamb, which they were commanded to sprinkle upon the door posts and lintels of their homes. Where this blood appeared the firstborn in the home was passed over.

In Hebrews 12:23 reference is made to "the general assembly and church of the firstborn." From this we gather that the firstborn of Israel were typical of a class later to be called out from the world to become associated with Jesus as the "household of faith." As in the type these were the first to be delivered, so in the antitype the "church of the firstborn" are delivered prior to the deliverance of the world in general, as prefigured by the deliverance of all Israel from their bondage in Egypt.

In I Corinthians 5:7 we read that "Christ our passover is sacrificed for us." Thus we see that

Israel's passover lamb pointed forward to Christ whose blood was shed to accomplish the deliverance of both the church and the world. But, thank God, in the antitype the deliverance is much more than from slavery to an oppressive Pharaoh. It is the deliverance from bondage to sin and death.

And this antitypical deliverance will include restoration from actual death. The basic provision for this glorious deliverance is, of course, the shed blood of the antitypical passover lamb. But the imposing of plagues upon Egypt to bring about the deliverance of Israel is also used as an illustration in one of God's promises to deliver mankind from death. This is found in Hosea 13:14, which reads, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

As Egypt was plagued to bring about the deliverance of Israel from bondage, so Death will be plagued in order to secure the deliverance of its captives. This, of course, is not to be taken literally. By the use of this language the Lord is reminding us of his miracle-working power in Egypt, and that it will again be employed to bring about deliverance from death.

Our Golden Text is significant. The preceding verse of the psalm reads, "Our fathers understood not thy wonders in Egypt; they re-

QUESTIONS

- How many plagues were visited upon Egypt, and what was the final one?
 Explain the antitypical significance of the passover lamb and Israel's firstborn.
 What was represented by the deliverance of all Israel from slavery in Egypt?
 Explain the meaning of the Golden Text.
-

membered not the multitude of thy mercies; but provoked him at the sea, even at the Red Sea." Here we are told that despite the miraculous deliverance through the Red Sea, the Israelites as a whole "provoked" the Lord.

But our Golden Text explains why God continued to work in their behalf. It was for his own name's sake. Israel's record as a nation was much the same in every generation. However, there doubtless were faithful individuals at all times. Elijah concluded that he was the only one in his day who was faithful to the God of Israel, but was informed by the Lord that there were then more than seven thousand who had not bowed the knee to Baal. I Kings 19:14,18; Rom. 11:2-4

These truly faithful souls will experience a "better resurrection," and be made "princes in all the earth." (Heb. 11:35; Ps. 45:16) But God's dealing with this wayward people as a nation was for his own name's sake. The prophecies reveal that this would again be so at the end of the present age. See Ezekiel 36:21-38

THE PEOPLE OF THE BIBLE

ARTICLE XXXII: Acts, chapters 17—18:22



Paul's Second Missionary Tour-Part 2

AFTER bidding farewell to the newly established ecclesia in Philippi, Paul and his traveling companions, Silas and Timothy, "passed through Amphipolis and Apollonia," and went to "Thessalonica, where was a synagogue of the Jews." (Acts 17:1) The pronouns "we" and "us" no longer appear in the record, so we assume that Luke, the historian, did not accompany the missionaries when they left Philippi.

Reaching Thessalonica, Paul went directly to the synagogue, "as his manner was," and "for three sabbath days reasoned with them out of the Scriptures." (vs. 2) His message was the same as that which he presented to the Jews in the other places he visited—that Jesus was the Messiah, and that the

Scriptures had foretold his suffering, death, and resurrection. It was a full Gospel, for the death of Jesus provided redemption for the sin-cursed world; and in his resurrection he became the "firstfruits" of them that slept, implying that eventually all in Christ would be made alive.—I Cor. 15:20-22

Some of the Jews in Thessalonica believed, and "consorted with Paul and Silas." (vs. 4) The Greek word here translated "consorted" means to "make common lot," or to "associate." These few Jews who accepted the Gospel were evidently wholehearted in it, and associated with the brethren.

"Of the devout Greeks a great multitude believed," and "of the chief women not a few." (vs. 4) These "devout Greeks" and "chief

women" may have previously accepted the Jewish faith, although the account does not so state. It is interesting to note, however, that they were "devout." They were not of the lower elements of the city, but serious-minded people who were seeking to know the way of the Lord more perfectly, and the Lord responded to their desire, for they found Him whom to know aright is life eternal.

But the same thing happened in Thessalonica that occurred in most other places visited by Paul. The unbelieving Jews, moved with jealousy, stirred up opposition. They "took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason [who it was thought was entertaining the missionaries], and sought to bring them out to the people." (vs. 5) "And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come thither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying there is another king, one Jesus."—vss. 6, 7

Here was a charge of treason similar to one that was brought against Jesus. The people of the city were "troubled," but apparently they accepted the "security" provided by Jason and the other brethren, and set Paul and Silas

free. Then the brethren sent them away. Here they followed the instructions of Jesus in sending his apostles into the ministry, that when they were not received in one city to move on to another place.

The Noble Bereans

Paul's next stop was Berea, and here also he first "went into the synagogue of the Jews." The record indicates that he received more consideration than he did among the Jews of Thessalonica. We read, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so."—vss. 10, 11

There could be only one result of this searching the Scriptures with "readiness of mind," which was that "many of them believed." (vs. 12) We may assume that after they were convinced that Paul was telling them the truth they continued to search the Scriptures. This is an obligation which devolves upon every one who is sincerely seeking to know the Lord. It is a responsibility also which cannot be shirked without loss of spiritual stability by those who have found the Lord and have dedicated their lives to the doing of his will. In Berea also there were "honorable women which were Greeks, and of men, not a few" who believed.

Word soon reached Thessalonica

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that Paul and Silas were preaching Christ in Berea, and the envious Jews "came thither also, and stirred up the people." (vs. 13) The brethren in Berea had apparently heard of the mob that was raised against Paul in Thessalonica, and not wishing to see him subjected to a similar ordeal in Berea, hastened to send him away. This did not mean that they were fearful, or in any way unfaithful to the Lord and to the truth. It was simply a case of dealing with a difficult situation as wisely as they could under the circumstances.

In Athens

Reasonable precaution was taken to help Paul elude his persecutors. When they sent him away, it was in the direction of the sea, but actually, the brethren who were conducting the apostle turned south and went overland to Athens. Arriving safely at Athens, and for a time safe from his enemies, Paul instructed his guides, when they returned to Berea, to inform Silas and Timothy to join him in Athens as quickly as possible.

So Paul now waited in Athens until his companions joined him. But the great apostle to the Gentiles could not be idle. "His spirit was stirred within him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him."—vss. 16, 17

Then "certain philosophers," for which the Greeks were noted, "encountered" Paul, and they took him to Mars' Hill, a sort of outdoor courtroom, reputed to be the court of highest authority in Athens. He was not put under arrest, but taken to Mars' Hill and invited to set forth his "new doctrine." "Thou bringest certain strange things to our ears," they said, and "we would know therefore what these things mean."—vss. 19, 20

Some of the philosophers who had heard Paul in the market place charged that he was a "setter forth of strange gods, because he preached unto them Jesus, and the resurrection." (vs. 18) These philosophers—even as most of the "wise" men throughout the ages—did not believe in the reality of death. To them, therefore, the doctrine of the resurrection of the dead would seem strange indeed, for how could there be a resurrection of the dead if no one were dead?

On Mars' Hill

Without question Paul welcomed this opportunity to present the truth to the intelligensia of Athens. In doing so, he was at times diplomatic, but in some instances very forthright. The King James translation of his opening remark is not good. Paul did not say to the Athenians, "Ye are too superstitious," but rather, "I perceive that ye are very religious."—vs. 22, **American Revised Version**

This was a compliment. Paul

himself was very religious. He was so wholeheartedly devoted to the furthering of the Christian religion that he had given up every other interest in life. In his religious fervor he worshiped but the one God, and one Lord Jesus Christ, who had given his life for the sins of the world. In Paul's mind there was nothing wrong with being very religious. His mission in life was to preach the true religion—the truth concerning the true and living God.

The error of the Athenians was in worshiping a multiplicity of gods, none of them real. Paul was vividly reminded of this as he stood on Mars' Hill. Facing the area where the audience sat, just below Paul to his left was the great array of idols, each one ascribed to a different god. He probably passed even nearer to these idols as he walked along the road leading to the hill.

Towering above the apostle to his right was a large and beautiful temple—remains of which are still there. Here the false gods of the Greeks were worshiped. Yes, the Athenians were "very religious." Although they knew the names of many gods, and had set up idols to represent them, they thought it possible that there might be one which they did not know—the "unknown god"—so they had built and dedicated an altar to him.

Paul took advantage of this situation, explaining that he was there to acquaint them with the "un-

known god" whom they ignorantly worshiped. This was a wise approach, well calculated to gain the attention of his audience, at least temporarily. Then Paul began to tell them some of the truths concerning the God who was unknown to them. He was the great Creator, the apostle explained, the God who "made the world and all things therein." Having created the whole universe, it belongs to him, and is his domain, therefore he "dwelleth not in temples made with hands."—vss. 24, 25

In making this statement we can imagine Paul glancing up toward the Acropolis, the great heathen temple above him, perhaps even pointing to it, with the implication that the true and living God of the universe could not be expected to dwell in such a place. Perhaps this was not too diplomatic, but it would certainly help the sincere among the Athenians to realize that their conception of deity was very limited.

Paul continued, "Neither is [God] worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things: and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find

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him, though he be not far from every one of us."

To a large extent the gods of the heathen are visualized as being quite demanding. They have to be continually appeased by gifts, or otherwise. But Paul told these "men of Athens" that the true and living God, who by their own confession was unknown to them, was quite the opposite. He did not need anything, since he "giveth to all life, and breath, and all things."

Paul encouraged his audience to "seek the Lord," assuring them that he was not far away, for, after all, in him "we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." vs: 28) Agreeing with this quotation from one of the Greek poets, Paul continued, reasoning that since we are the offspring of the true God "we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (vs. 29) Even if they were not convinced by Paul's eloquence, the "men of Athens" could not refute this logic.

Ignorance Overlooked

Continuing his sermon, Paul referred to the past ignorance of humanity concerning the true God, and said, "The times of this ignorance God winked at." The Greek words here translated "winked at" means to overlook, and is so rendered in the Revised Version. Yes, God overlooks the ignorance of the

people concerning him, holding them responsible only when they refuse, wilfully, to be enlightened and to obey the light of truth.

Human reasoning has often reached the conclusion that those who die in ignorance of God, and of Christ, will not be held accountable. It has been suggested that people will be saved in their ignorance. But this is poor logic. If it were true, then it would be a mistake to preach the Gospel at all. Instead, it would be best to allow everyone to remain ignorant of God, and thus all would be saved.

But Paul did not reach any such conclusion. He knew the plan of God. He knew that in the divine plan a future time of enlightenment had been provided. He refers to it as the judgment day. While God overlooked the past ignorance of the people, now he commandeth all men everywhere to repent, "because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—vss. 30, 31

The "because" in this argument is related to two things, (1) God overlooks ignorance "because" there is a future judgment day, and (2) the command to repent is also "because" that future day of judgment has been appointed in the divine plan.

The Scriptures bear out this

reasoning. The judgment day is to be a time of enlightenment. The Prophet Isaiah wrote that when the Lord's judgments are in the earth the people will "learn righteousness." (Isa. 26:9) This enlightenment of the people during the judgment day is symbolized in Revelation 20:12 as the opening of "books." The judgment day is a thousand years in length, and during that thousand years all who have died without enjoying a knowledge of the true God will be awakened from death and enlightened. Upon the basis of their obedience or disobedience to the enlightenment, they will be judged worthy or unworthy of everlasting life.

With the exception of the Jewish nation, which enjoyed God's special blessing, practically all mankind prior to Jesus' first advent were in ignorance of God. But beginning with the Gospel age in God's plan, a change took place. Paul said that "now [God] commandeth all men everywhere to repent." Jesus had explained to his disciples that "repentance and remission of sins should be preached in his name among all nations." (Luke 24:47) In other words, the "command" to repentance was not to be limited to the Jewish nation, as it had been in the ministry of John the Baptist, but was to be proclaimed among all nations.

However, this by no means implies that every individual in all nations has intelligently heard the

command to repent. It simply implies that it had been God's will for the Gospel to be preached everywhere throughout the earth, regardless of nationality or race. The matter of how many, as individuals, have actually heard the message, and their degree of understanding and responsibility, are questions which can be determined only by the Lord.

The Scriptures do set forth certain principles which will help us to reach fairly accurate conclusions. For example, the Scriptures inform us that it is only through the enlightening influence of the Holy Spirit that one can really know the mind and will of the Lord to a degree that makes him wholly responsible. Hebrews 6:4-6 sets forth this thought very clearly. We conclude that only those described in this passage of Scripture are wholly responsible before the Lord, and will have no future opportunity to attain salvation.

But all others, even those who have heard the Gospel preached, are not now on trial for life; although any partial degree of understanding they have obtained makes them proportionately responsible before the Lord. John the Baptist preached repentance to the Jewish nation. So did Jesus and the apostles; but very few repented. Yet, Paul wrote that "all Israel shall be saved," referring to the future time of resurrection and judgment.

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Addressing a church conference at Jerusalem, the Apostle James, speaking also of the future, when the work of this Gospel age will be complete, asserted that "all the Gentiles" upon whom the Lord's name has been called—those to whom the witness has been given, many of whom having made some profession of belief—will then be given an opportunity to "seek after the Lord."—Acts 15:14-18

How thankful we should be that all the people, of every age, who have been ignorant of God, as well as those who have been only partially enlightened, are to be wholly enlightened in the judgment day by that "true light" that in God's due time will enlighten every person who has, or will, come into the world! No one will be saved because of ignorance, but all will receive a knowledge of the truth, and upon the basis of that knowledge, be given an opportunity to accept Christ, obey the laws of his kingdom, and live forever.—John 1:9; I Tim. 2:3-6

Paul said to the "men of Athens" that God has given assurance of this future day of enlightenment and judgment by raising Jesus Christ from the dead. This proves that divine power can raise the dead. This affords hope, because the ignorant will have to be awakened from the sleep of death before they can be enlightened concerning God. Yes, Christ became

the "firstfruits of them that slept" in death.—ICor. 15:20

"Some Mocked"

Apparently Paul held the attention of his audience fairly well as he told the Athenians about the "unknown" God, but it was different when he mentioned the resurrection of the dead. This was too much for them. We read, "When they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter."—vs. 32

The resurrection is a difficult doctrine for people to believe. Satan's lie to mother Eve, "Ye shall not surely die," has led to the assumption by many that there is no death. (Gen. 3:4) And apparently it is easier to believe that the dead are more alive than the living, than it is to accept the fact of death, and believe that the Creator will restore life to those who have died.

We may not know why this is, except that it is a further delusion which has been foisted upon mankind by the Devil. But this unwillingness to believe in the reality of the resurrection is just as prevalent in the world now as it was when Paul preached to the Athenians. Try to tell anyone today about the "times of restitution of all things" and the usual response is, spoken directly or implied, one of doubt.

However, not all who heard

Paul's sermon on Mars' Hill were doubters, for we read that "certain men clave unto him, and believed." (vs. 34) Among the believers was "Dionysius the Areopagite, and a woman named Damaris, and others with them." An "Areopagite" was a member of the court which held its sessions on Mars' Hill. It was known as the "court of the Areopagites." "Areopagus" was another name for Mars' Hill. It is interesting to realize that one of the members of this court became a believer. This must have encouraged Paul, despite the fact that others in the audience mocked him. The Lord always gives his people the encouragement they need when they continue faithful in his service.

On to Corinth

Seemingly Paul did not remain in Athens until Silas and Timothy joined him. Instead, after preaching his sermon on Mars' Hill, he went on to Corinth. Arriving in Corinth, he "found a certain Jew named Aquila," and "his wife Priscilla." This couple had been forced to leave Rome because of a command by Claudius that all Jews should leave the city. Aquila and Priscilla were tentmakers by trade. Since Paul also had learned this trade, and at times worked at it to supply his material needs, he found it to his advantage to work together with them.

It is not certain just when this couple became Christians. It could well have been during Paul's stay

with them. In any case, they became very active in the service of the truth and the brethren. Later the way must have opened for them to return to Rome, for in his letter to the church at Rome he sent his special greetings to these, referring to them as "helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." "Likewise," Paul also wrote, "greet the church that is in their house." (Rom. 16:3-5) From this it is evident that Aquila and Priscilla had made their home in Rome available as a meeting place for the brethren. Surely Paul's first contact with this faithful brother and sister when he met them in Corinth bore much fruit to the glory of God.

Silas and Timothy rejoined Paul in Corinth, and this gave him needed courage, and he "testified to the Jews that Jesus was Christ." Even before this he had "reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." (Acts 18: 4, 5) Most of those to whom he testified rejected the message, even as in other places, so Paul "shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."—vs. 6

But Paul remained for the time in Corinth. In fact, he took lodgings in the house of one named

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Justus, who lived next door to the synagogue. We read that Justus "worshipped God." and it is generally assumed that he was, or became, a Christian. The Revised Version translation gives his name as Titus Justus, and some scholars believe that he was the Titus to whom Paul later addressed one of his pastoral epistles.

It was probably ordained of the Lord for Paul to be lodged next door to the synagogue, for "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Apparently Paul had not planned to remain in Corinth for an extended visit, for the Lord appeared to him in a vision, revealing to the apostle that he should remain, and giving the explanation, "I have much people in this city." In obedience to this revelation, Paul continued in Corinth for a year and six months, "teaching the Word of God among them.—vss. 8-11

Meanwhile, the unbelieving Jews of the territory endeavored to make trouble for Paul. They appealed to Gallio, who was "the deputy of Achaia," and had Paul brought before his judgment seat. Discovering that the Jews had nothing against Paul except that which pertained to their different religious viewpoints, Gallio refused to hear the charges further, and dismissed Paul. Then the Greek citizens re-

taliated by seizing the chief ruler of the synagogue, Sosthenes, who evidently had replaced Crispus, who had become a Christian, "and beat him before the judgment seat."—vss. 12-17

Paul remained in Corinth for a "good while" after this, but finally sailed to Syria. He was now on his way back to Antioch, from whence he started on this missionary journey. Little information is given concerning his further activities on this journey except that he stopped in Ephesus.

From Ephesus Paul went to Caesarea. He was requested to remain longer in Ephesus, but he declined, explaining that he would return again, "if God will." (vs. 21) Verse 22 reads, "When he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch." The expression, "gone up," seems to refer to his "going up" into the city proper, for it was there he "saluted the church."

While the record does not so state, we may assume that he reported to the Antioch church the many blessings the Lord had showered upon him on the journey. The record does state that Paul spent some time in Antioch before embarking on his next and third missionary journey, a journey which did not bring him back to Antioch. The next article will deal with Paul's third missionary journey.

The Rest of Faith

THE rest of faith is of particular interest to the Christian of this Gospel age. The subject, as we wish to approach it, is developed by the Apostle Paul in the third and fourth chapters of Hebrews. First of all he asks us to consider the "Apostle and High Priest of our profession, Christ Jesus." (vs. 1) Then he contrasts Jesus and his house with Moses and his house.—vss. 2-6

Moses' faithfulness as a servant is vouched for in verse 5. We think of the great care which he took to see that every feature in the building of the tabernacle was carried out to the letter. We remember, too, that Moses testified that a greater prophet than he would arise to teach the people. (Deut. 18:15) This testimony, augmented by pictures and types, was for our benefit.—Rom. 15:4

Moses was a servant in the house of his God. How much more honor to be a son and share in the possession of the house as an heir! Christ is a Son over his own house, and Paul hastens to assure us that

we are of his house—"if we hold fast the confidence and the rejoicing of the hope firm unto the end."—vs. 6

Most of verse 7 and on through verse 11 is a parenthesis dealing with Israel's rebellion against the Lord which barred them from Canaan. Without this parenthesis our text reads like this: "Wherefore, take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

Paul here reiterates the very pointed admonition that being partakers of Christ is conditional upon our stedfastness "unto the end." He tells us plainly that it is possible to lose our confidence and hope of being included in the house of Christ. This can come about through lack of faith. Lack of faith leads to a coldness and a

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hardening of the heart which resists the providences and disciplines of God that are shaping us into the character-likeness of Christ.

Paul bases his admonition on the example of unbelief on the part of the children of Israel in the wilderness. In verses 15-19 he rehearses briefly their provocation of the Lord during those forty years, and its disastrous effect on those who sinned and thus failed to enter into the Promised Land. Did not Israel provoke the Lord? Let us consider briefly some of the many incidents during that momentous forty years in the wilderness when the children of Israel provoked the Lord and that continuously.

With the miraculous crossing of the Red Sea still vividly imprinted upon their minds, we find a murmuring arising from this great throng of people. After journeying three days into the wilderness they came to water, but it was unfit to drink. It was only natural that they should be very thirsty and desirous of water to quench their thirst. It was natural also that their disappointment should be keen when finding the water to be bitter. However, it was not the natural thing to commence complaining to Moses against the Lord. Had not the Lord just delivered them from the armed might and vengeance of the despotic army of Egypt? Could he not easily supply

their temporal needs, having brought them thus far? They had no faith!

But God supplied their needs by instructing Moses to cast the branches of a certain tree into the bitter waters to make them sweet. Later they came to Elim where they were refreshed from twelve wells of water, and rested under the shade of seventy palms.—Exod. 15:23-27

Following this we find Israel longing for the flesh pots of Egypt, and manifesting a lack of faith in the ability of God to supply them with food. In Exodus 16:4, 5 the Lord instructs Moses in the use of the manna which he planned to send to feed the Israelites. But they complained about the manna and wanted something more substantial to eat. The Lord provided them with an abundance of meat, even to Moses' surprise, by sending droves of quail which fell in the camp. (Exod. 16:13) God's displeasure is manifested by the plague which came upon Israel while they were eating the flesh, and many of them died.—Num. 11:31-33

Undoubtedly it was a difficult situation, one which required the exercise of faith in God to look beyond their immediate difficulties and be assured that God would bring them safely through this wilderness to the land he had promised. But their lack of faith again caused them to doubt, and to complain bitterly to Moses that they

had no water. (Exod. 17:3-7) This time their needs were supplied when water gushed forth from a rock smitten by Moses. Copious supplies of life-giving water flowed from the rock, provided by their God.

Three months after their deliverance from Egypt we find the Israelites encamped round about Mount Sinai. Moses was absent, being in the mount receiving instructions from God. After many days they began to wonder what had become of their leader. They desired something tangible to worship. So they induced Aaron to make them a golden calf, which they acclaimed as the gods which had brought them out of Egypt.

The narrative in Exodus 32 tells us that God would have blotted out the entire nation, but Moses interceded. Nevertheless, they were punished by God and many of those idolators were slain.

In the 12th chapter of Numbers we read of the rebellion of Miriam and Aaron against the leadership of Moses. God's displeasure at their presumption was evidenced in Miriam's turning leprous. Moses' greatness is evidenced in his petition for mercy which was granted, although Miriam was forced to remain outside the camp for seven days before she was clean.

Then, in the thirteenth chapter of Numbers are recounted the details of the Lord's plan to send out spies,

one from each tribe, preparatory to entering the land. The Lord was letting them do all they could by themselves, but he was also seeking to prove their faith.

This proved too great a test for the faith of ten of the spies. They all reported that it was indeed a land flowing with milk and honey and a wonderful inheritance. However, the ten reported that it would be impossible for them to conquer the people of this land. In fact, they went so far as to report that the people were "giants." (vs. 33) The meaning of this word, Nephyl, translated giants [Revised Version, Nephilim] suggests great warriors, tyrants, bullies. It comes from a root meaning "to fall." (Dr. Strong) Professor Young gives the meaning as fallen ones, fellers from "Nephilim." This undoubtedly caused great fear in the camp, for they would have been quite familiar with the account of the fallen angels and the tyranny of their monstrous offspring who were drowned in the flood.

In Numbers 14:11 God asks the question: "How long will this people provoke me? and how long will it be ere they believe me for all the signs which I have showed among them?" This episode not only showed a lack of faith in God's ability to give them the land, but an utter lack of appreciation of God's motives and purposes in bringing them out of Egypt. For this breach they were to be pun-

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ished by remaining in the wilderness for forty years—a year for each day that they spied out the land. And the males of twenty years and over were to die in the wilderness and not be allowed to enter Canaan. (vs. 23) “Surely,” the Lord said, “they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it.”

Strangely enough, the very next day this rebellious people had overcome their objections sufficiently to decide that they would go into the land, but it was too late. Their effort to conquer the people proved how foolish it was to attempt such a thing in their own strength; for the Lord was not with them, and they were routed with heavy loss of life.

Canaan was to have been their place of rest, but they were not then permitted to enter into that rest. “For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about.”—Deut. 12:9, 10

Some 500 years after Israel had actually entered their Promised Land we hear David saying in Psalm 95:7-11, “Today if you will hear his voice, harden not your heart, as in the provocation.... when your fathers tempted me...

unto whom I swear in my wrath that they should not enter into my rest.”

We might well wonder why David should write this so long a time after Canaan had been entered. But we are not left in doubt, for the Apostle Paul's reasoning in Hebrews 4:7, 8 brings the subject into focus. “He limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts, for if Joshua [margin] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God.” Thus Paul explains that David had been speaking prophetically. Yes, God has promised a “rest” of which the land of Canaan was a symbol, or type.

Adam was created just at the close of the sixth creative day, and God declared that the work thus concluded was “very good.” With the dawning of the great seventh creative day “God rested from all his works.” God promised Israel a rest. Let us see how they failed to enter that rest. In Hebrews 4:2 we read that “the Gospel was preached unto them”—that is, the good news. This, briefly stated, was the good news that under the leadership of Moses they would inherit the land and, as chosen people, they would bless all the families of the earth.

When told to go in and possess the land, through lack of faith they

refused. Canaan was designed to be their rest. Was this God's rest? No, it was only a picture. If Israel had exercised faith, they could have entered Canaan and probably would have been able eventually to enter into the true rest.

The Gospel, or good news, in substance is the same as that preached unto Abraham—"In thee [and in thy seed] shall all nations be blessed." (Gal. 3:8) Abraham's natural seed, Isaac, came through faith. He pictured the greater "seed" which was to bless all nations, which seed was to be developed by faith. Abraham thought to make his servant Eliezer his seed and heir. (Gen. 15:2) Next he sought to help God with Ishmael.

Israel fully expected to become that promised seed by keeping God's law. That this was impossible for imperfect beings was manifest in Israel's failure to keep the Law. The Apostle Paul confirms this, saying that no man is justified by the Law, and that the Law is not of faith. (Gal. 3:11-14) He continues, saying that Christ redeemed the Jews from the curse of the law, that the blessing of Abraham might come to the Gentiles, and that the promise of the Spirit might be received through faith. He also states that the "just shall live by faith." We might put it another way by saying that it is only through faith in Christ's sacrificial death that we may be justified, or made right.

Therefore, we conclude that it is impossible to enter God's rest through one's own works. So it was that Israel could not enter by works. But a rest was promised. And we see that a remnant from Israel **did** enter into God's rest. Paul wrote, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. 11:5-7

We ask ourselves how was it that God rested from his works? It was not because of weariness, for we find in Isaiah 40:28 that the "Lord, the Creator of the ends of the earth, fainteth not, neither is weary." And it was surely not the lack of something to do. He rested in the sense that he anticipated the finished work of Christ, and left the outworking of the seventh creative day to him. Therefore, we conclude that the only way to enter into God's rest is to cease from one's own works and accept the finished work of Christ. The Apostle Paul expresses it thus, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. 4:10

We ask, then, on what are the works of Christ based? They are based on his perfection, the keeping of God's law, and the fact that he willingly gave up his own life, which was a perfect human life, as a ransom for all. This constitutes a corresponding price for Adam. Because all in Adam die, therefore

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Christ has tasted death for every man. (Heb, 2:9) Further than this, the works of Christ are based upon his resurrection from the dead in order that the benefits of his ransom could be made available to mankind.

We have seen that through unbelief Israel could not enter God's rest. Failure to keep the Law also hindered them, although a remnant at the end of the age did "enter into rest." Then the opportunity was presented to the Gentiles, to take out of them a people for his name. So this Gospel has been preached since the first advent unto the present day.

All down through this Gospel age there has been a mixture of "wheat" and "tares." Many for a time sought rest in the "creed" beds. These were uncomfortable and chilly. Concerning these resting places Isaiah wrote, "The bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." (Isa. 28:20) The true wheat class has found that their only genuine rest is in Christ. This has been true of all—during the age and in this harvest time.

In Romans 4:19-25 Abraham's faith is brought to our attention. Undoubtedly Abraham's faith was great. But it is not just the fact that he believed that commends him, but additionally, the fact that he acted upon his faith in God's promises. Thus he attested his assur-

ance that God's promises would come true.

When Abraham sought to make his servant Eliezer his heir, God told him that his own offspring would be his heir and that his seed should be as the stars of heaven. Abraham believed God and it was accounted to him for righteousness. (Gen. 15:6) Paul quotes this in Romans 4:22-25, and explains that these words were not merely for Abraham's benefit, but were spoken for ours also.

Verses 24 and 25 enlarge on the subject and show how it is that this righteousness is imputed to us. "If we believe on him [God] that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." We read in Hebrews 9:24 that he appeared "in the presence of God for us," to apply the merit of his sacrifice on our behalf.

So if we believe in Jesus' sacrifice and if we make a full consecration and if we are accepted by God, we then have been justified and begotten of the Holy Spirit. The apostle continues his reasoning in Romans 5:1, 2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Standing now in this grace, covered by the robe of Christ's

righteousness, we are no longer at enmity with God, and no longer depending on our own works. Then, and only then, have we entered into God's rest. "He that is entered into his rest, he also hath ceased from his own works, as God did from his." This constitutes for the Christian, a present and continuous rest in Christ. However, we realize that this is only a hand payment, a foretaste of the final rest beyond the veil.

In Hebrews 4:11 we read "Let us labor therefore to enter into that rest." This brings to mind those who contend in the games. They must strive lawfully. (I Cor. 9:24-27; II Tim. 2:5) Having gained access to the race course we must press along the line, earnestly and zealously running for the prize of the high calling. (Phil. 2:14) We must be determined that nothing will hinder or divert us as we steadily progress toward the goal.

This "labor" will cost us something in time and talent. Our weak flesh may cry "enough," but the sacrifice must be consumed if it is to be accepted:

"Ne'er think the victory won,
Nor once at ease sit down,
Thine arduous work will not be
done
Till thou hast gained thy crown."

Paul gives his reason for urging us to labor—"Lest any man fall after the same example of unbelief." These words are full of

meaning to us. Think of Israel, the example of unbelief. Nor does he let the matter rest here. In Hebrews 3:12 he says: "Take heed, brethren," and in 4:1, "Let us therefore fear." These are warnings, danger signals, that we who have entered into God's rest now, may fall short of entering the ultimate and complete rest in glory.

How Paul magnifies the importance of faith! Faith is the basis upon which we must build a character adorned with the fruits and graces of the Spirit. Some of these are "fortitude, knowledge, temperance, patience, godliness, brotherly-kindness, love." And again, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (II Pet. 1:5-11; Gal. 5:22) We realize that of our own selves we would be unable to accomplish this transformation of character, but we are thankful to realize that having begun a good work in us, God is able also to finish it. We have been promised all the help we need.

Coming now to verse 12 and on to the end of Hebrews, 4th chapter, Paul concludes his thoughts with the encouraging assurance that those who have entered into God's rest, have every provision made for them to receive help through their "great High Priest" and, by availing themselves of these privileges, will be able to be "more than conquerors."—Rom.8:37

"The Word of God is quick, and

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powerful, and sharper than any twoedged sword." (vs. 12) The truth of God's Word is the source from which we gain eternal life. It reveals God's purposes both for the church and for all mankind. It reveals our faults and failings, and shows us how to overcome them. It is given "for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16, 17

"All things are naked and opened unto the eyes of him with whom we have to do." (vs.13) We may hide things from others and even from ourselves, but we cannot hide them from God, for he knows the very thoughts and intents of our hearts. It should be our constant prayer to be cleansed from secret faults and thus be kept back from presumptuous sins. David expresses this thought beautifully: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart."—Ps. 24:3

But how can we maintain this purity of heart? How can we overcome the wiles of the Adversary, the lust of the world, and the many weaknesses of our own flesh? Are we sometimes overwhelmed and discouraged at our failures? Do we sometimes allow our eyes to leave our Savior momentarily and look upon the roaring waves, or, per-

haps, think that the fiery trials are more than we can endure?

What consolation is brought to us in the following verses: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—vss. 14, 15

What comfort it brings to consider Jesus! We have been beheaded and have accepted Christ instead as our Head. He knows each member of his body and is looking after the needs of each one, no matter how small or insignificant those needs may be. He is our heavenly Bridegroom and is very solicitous for the welfare of his "bride." He is anxiously awaiting as, one by one, they complete the adornment of their wedding gowns. Finally the marriage will take place. This will be "a marriage such as earth hath never known, when bride and Bridegroom are made one before the great white throne."

We think of the anointing which we have received in coming into the body of Christ, and of all the privileges that we enjoy as we endeavor to follow faithfully in the steps of our Beloved. And how blessed the invitation, "Let us therefore come boldly unto the throne of grace, that we may obtain

mercy, and find grace to help in time of need."—vs. 16

Having received all the admonition and encouragement of the preceding verses it is only logical that we should avail ourselves of the opportunity of coming to God in prayer. Indeed, we should feel the warmth of his relationship as a Father to his children, and should joyfully and eagerly go to him in prayer.

The word "boldly" contains the thought of "frankly" and "with assurance." We can bring our failures and our shortcomings to our Father, for we have an Advocate, Jesus Christ the righteous, who pleads our cause, who intercedes

on our behalf that our robes may be cleansed from every spot, stain, and wrinkle.—I John 2:1; Eph. 5:27

"Let no earthborn cloud arise
To hide thee from thy servant's
eyes."

So then it is by faith that we enter into God's rest in Christ. It is the proving of our faith that will determine our worthiness to enter into that rest beyond the river of death.

"Let the saints be joyful in glory:
let them sing aloud upon their
beds." It has been well said, he who believes fully, rests fully.—Ps. 149:5

—Contributed

*A Persian fable says: One day
A wanderer found a lump of clay;
So redolent of sweet perfume,
Its odors scented all the room.*

*"What art thou?" was his quick demand,
"Art thou some gem from Samarcand,
Or spikenard, in this rude disguise,
Or other costly merchandise?"*

*"Nay, I am but a lump of clay."
"Then, whence this wondrous perfume—say!"
"Friend, if the secret I disclose,
I have been dwelling with the rose."*

*Sweet parable! And will not those
Who love to dwell with Sharon's Rose,
Distil sweet odors all around,
Though low and mean themselves be found?*

*Dear Lord, abide with us, that we
May draw our perfume fresh from thee!*

The Treading Down of Jerusalem

“Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”
—Luke 21:24

JESUS' prophecy concerning the treading down of Jerusalem was part of his answer to the disciples' question, "What shall be the sign of thy coming [Greek, presence], and of the end of the world [age]?" (Matt. 24:3) It implies that when the time came that Jerusalem would no longer be trodden down by the Gentiles the end of the age would be here, and the second presence of the Messiah would be a reality. This, then, is a "sign" of vital importance to every student of prophecy. It is reasonable to conclude, we think, that in this prophecy the city of Jerusalem is used by Jesus as a symbol of the national polity of Israel. Jerusalem was the capital city of Israel, and would, therefore, properly stand for the nation, even as national capitals do today.

Toward the close of Jesus' ministry he said to the religious rulers of Israel, and through them to the nation, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." (Matt. 23:37, 38) Certainly the literal city of Jerusalem had never killed the prophets; but the people did who represented the nation of Jerusalem. We believe that Jesus spoke in this same representative sense in his prophecy concerning Jerusalem being trodden down by the Gentiles until the times of the Gentiles be fulfilled.

Jesus' expression, "trodden down," is evidently a reference to the fact that Israel at the time of his first advent was not a free, but a subject nation, and had been for hundreds of years. The nation lost its national independence in 606 B. C. when its last king, Zedekiah, was overthrown by Nebuchadnezzar and the people taken captive to Babylon. Seventy years after this, under a decree issued by King Cyrus of the Medo-Persian Empire, the people were permitted to return to Palestine, although still subject to Gentile authority.

The Medo-Persian Empire fell before the rising power of the Greeks, and the Grecian Empire, in turn, later came under the domination of the Romans; while Israel continued to be subject to each of these Gentile powers, and at the time of Jesus was being "trodden down" by Rome. In his prophecy Jesus took note of this, and foretold that it would continue until "the times of the Gentiles be fulfilled."

A Fixed Time

The Greek text indicates that the "times of the Gentiles" were to be a fixed time, not an indefinite period, and the Scriptures reveal clearly just how long this fixed time was to be. This information comes to light in a prophecy pertaining to God's dealings with Israel, for in reality while it is spoken of as the "times of the Gentiles" it is actually a period of punishment upon Israel—punishment in the loss of national independence.

Through Moses, God entered into a covenant with Israel in which he promised to protect and bless the nation commensurate with their fidelity to him. The people were warned by God of the disciplinary punishments which would come upon them if disobedient; and, in the event that they did not learn their lesson from these, and continued in their wayward course, a more drastic and long-lasting punishment was prophesied. This is recorded in Leviticus 26:18, 21, 24, 28. We quote from verses 12, 14, 16-18:

"And I will walk among you, and will be your God, and ye shall be my people; . . . but if ye will not hearken unto me, and will not do all these commandments, . . . I will set my face against you and ye shall be slain before your enemies: they that hate you shall reign over you." "And ye shall sow your seed in vain for your enemies shall eat it." "And if ye will not yet for all this hearken

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unto me, then will I punish you seven times more [further] for your sins."

This prophecy was stated with a degree of finality which makes it apparent that the "seven times more" was to be a lasting and final punishment upon Israel that would come upon the nation because their sins had come to the full. It was to this situation that the Prophet Ezekiel evidently referred when he said to Israel's last king, Zedekiah, "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21: 25-27

In order to understand the significance of this prophecy we must realize that Israel's kings reigned as the representatives of God. Referring to the divine rulership of the nation through him, and his successors, David said in prayer to his God, "Thine is the kingdom, O Lord, and thou art exalted as head above all." (I Chron. 29:11) This arrangement was typical of the real messianic kingdom which is later to be established in the hands of Christ.

It was this typical kingdom which came to an end with the overthrow of Zedekiah. It there ceased to function. It was overthrown until the antitypical kingdom should take its place, or until, as the Prophet Ezekiel stated it, "he come whose right it is." This, unquestionably, is a reference to Christ. And, since it was with Zedekiah's overthrow that Israel's long and final period of punishment began, it must be from this point that the prophetic "seven times" began to count, that long period during which "Jerusalem" would be trodden down by the Gentiles.

Further Confirmation

It was Nebuchadnezzar and his armies that overthrew Israel's last king, Zedekiah, and took the people captive to Babylon. Among these captives was Daniel who, while serving in the Babylonish government, became one of the outstanding of God's holy prophets, and was used by the Lord to focus attention on the great development which occurred in the divine plan when King Zedekiah of Israel was overthrown. In the Lord's providence, this development is brought to light in connection with a dream given to Nebuchadnezzar, and recorded in Daniel 2:28-45. When the king awoke

from his sleep he could not remember his dream, but he had been frightened by it, and sought the help of "the magicians, and the astrologers, and the sorcerers, and the Chaldeans" to recall his dream for him and to give the interpretation. (Dan. 2:2) These could give him no help. It was then arranged that Daniel should be given an opportunity to try.

With the Lord's help Daniel was able to relate the king's dream to him, together with its interpretation. This was the dream in which Nebuchadnezzar saw a human-like image having a head of gold, breast and arms of silver, trunk and thighs of brass, and legs of iron. The feet and toes of this image were made of iron and clay. In his dream the king saw a stone cut out of the mountain without hands, which smote the image on its feet. Then the image fell, was ground to powder and blown away. The stone which smote the image grew until it became a great mountain that filled the whole earth.

In his interpretation of the dream Daniel said to Nebuchadnezzar, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—vss. 37, 38

Here is a remarkable statement. It indicates that now, beginning with Nebuchadnezzar, whatever authority God chose to exercise in the affairs of men, it would be through Gentile rulers rather than the typical kingdom of Israel, which Nebuchadnezzar himself had overthrown. Daniel explained further that Babylon would have successors, three in number, as represented by the silver, brass, and iron of the image. These are easily identified historically as Medo-Persia, Greece, and Rome. It was in the days of the Roman Empire that Paul wrote, "The powers that be are ordained of God."—Rom. 13:1

Let us not conclude from this, however, that God blessed the rulerships of these successive empires, or that he sanctioned everything they did. It is simply that throughout the centuries God permitted them to maintain a semblance of law and order in that part of the world in which he was dealing with the chosen ones whom he was preparing to be associated with Christ when the time came for him to establish the kingdom.—I Tim. 2:1, 2

The Interpretation

Gentile nations had existed in the earth from the dawn of history. Powerful among these were Egypt, Assyria, Syria, and Babylon. Under Nebuchadnezzar Babylon had become supreme, conquering that last island of resistance, which was Israel. Even so, the Medes and Persians were threatening, and finally overthrew Babylon. It is clear, then, that the image Nebuchadnezzar saw in his dream did not represent the mere fact that Gentile nations were now to exist, for this would have been no special change in the status of the world's governments.

Much more than this was involved in the symbology of Nebuchadnezzar's image, as Daniel reveals in his interpretation. "The God of heaven hath given thee a kingdom," Daniel said to the king, and added, "Thou art this head of gold." (vss. 37, 38) In other words, the head of gold pictured the fact that the God of heaven had given Nebuchadnezzar a kingdom. This was a new development. God's typical kingdom of Israel was overthrown, and now he had given dominion to a Gentile king. Here, obviously, must be the beginning of the "times of the Gentiles."

Surely this was a strange situation. Beginning with Israel's exodus from Egypt, no Gentile ruler had for long been permitted to oppress this chosen people of God. Pharaoh and his hosts were destroyed in the Red Sea; and many other signal victories had been scored over various Gentile rulers and armies. True, for brief periods God had permitted Gentile nations to oppress his people as chastisement; but when they repented, and called to their God for help, they were delivered.

Doubtless the Gentile nations generally knew of the dangers involved in attacking Israel. But now the king of Babylon had overthrown Israel's ruler, and taken the people captive. Instead of himself being severely punished for this, or even destroyed, the God of Israel had said through one of his prophets, "The God of heaven hath given thee a kingdom. . . . Thou art this head of gold."

Not long after this Nebuchadnezzar said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (Dan. 4:30) For this show of pride the Lord removed the kingdom temporarily from Nebuchadnezzar. The record reads, "While the word was in the

king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."—Dan. 4: 31, 32

When the king had been properly humbled his reason returned, and he extolled the God of heaven, and, as he said, "I was established in my kingdom, and excellent majesty was added unto me." (vss. 33-37) This experience served to further impress Nebuchadnezzar with the fact that Israel's God, the "God of heaven" was taking notice of his behavior, and interfering with his conduct when it pleased him to do so. This, in turn, would more firmly convince him that Jehovah had indeed given him a kingdom.

The Prophet Daniel became highly placed in the government of Babylon, and when it was overthrown he maintained his exalted position under the Medo-Persian rulers. Under these circumstances it would seem highly probable that Cyrus, for example, and his successors, would be impressed with the fact that Israel's God was in some manner overruling in their affairs. Cyrus, in fact, announced, "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah."—Ezra 1: 2

How true, then, was Daniel's prophecy to Nebuchadnezzar, "After thee shall arise another," to whom the statement would apply, "The God of heaven hath given thee a kingdom." (Dan. 2: 39, 37) The Bible does not fill in the record of more than four centuries just prior to the first advent of Jesus. However, during that time the Greeks gained power and overthrew the Medo-Persian Empire, and then came the powerful Roman Empire, to which Israel was subject when Jesus came.

Thus we have the succession pictured by the gold (Babylon); the silver (Medo-Persia); the brass (Greece); and the iron (Rome). The intent of Daniel's prophecy is that the same fact would apply to all these; namely, that the God of heaven would give them a kingdom. Indeed, as we have seen, Paul wrote that Rome had been "ordained," or, as the marginal translation states, "ordered" by God.

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Actually, the symbology of Nebuchadnezzar's image did not end with the legs of iron. There were also the feet and toes of iron and clay. This pictures a weakening and dividing of the Roman Empire, which we also know to be historically exactly what happened. The idea of divine rulership through the Roman Empire would continue on down to the various divisions of Rome. We should expect, of course, that this conception of government would, with the passing of centuries, become grossly distorted, and it did. It was this ideology that was once so much hailed in Europe as the "divine right of kings."

Thus, briefly, we have traced the "times of the Gentiles" down through the centuries to our day. Now it is but proper to ask if the Scriptures give us the exact length of this period. They do; for since, as we have seen, the "times of the Gentiles" was designed by God as a period of punishment upon his typical people, Israel, the prophetic measurement of their period of punishment would be the measuring rod for which we are looking. Already we have discovered that this was to be a period of "seven times."—Lev. 26: 18, 21, 24, 28

The "time" here referred to is the Jewish year of 360 days, and seven such "times" would therefore be 2,520 days. But these are symbolic, not literal "times." Israel had periods of punishment exceeding seven literal years. Through the Prophet Ezekiel the Lord gives us the key to a proper understanding of prophetic time. He said to Ezekiel, "I have appointed thee each day for a year."—Ezek. 4: 6

Considering a day as symbolic of a year, the prophetic "seven times," or 2,520 days, would therefore be this number of years. Reliable secular history reveals that Zedekiah was overthrown, and Israel destroyed as a nation, in 606 B. C. Counting 2,520 years from 606 B. C. brings us to A. D. 1914. We all know that the year 1914 was one of the outstanding turning points of history, but let us examine what occurred then, and since, in the light of the prophecies pertaining to and associated with the "times of the Gentiles."

Nation Reborn

First let us recall the words of our text, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." If the "times of the Gentiles" were fulfilled in 1914 we should see evidence of a changed status of the Jewish people since then;

and we do. As a rule the time measurements of the Bible point out merely the beginning of events to which they apply, not the completion of those events, so we should not expect too much to occur in the one year of 1914.

The first World War started in 1914. It was a destructive war, as all wars are, but out of that struggle came a change of attitude on the part of some of the great powers toward the Jewish people. There was the Balfour Declaration, later implemented by the League of Nations, declaring the right of the Jewish people to build a national home for themselves in Palestine, the land that was promised to their fathers by God.

So far as human wisdom can determine, it would appear that had it not been for the World War and the conditions it brought about, this official declaration of the right of the Jewish people to a home in the Promised Land would never have been made. The Jewish people were quick to follow up this advantage, although many difficulties arose, some of which have not yet been overcome.

It seems that the British had made commitments to the Arabs which were in conflict with promises made to the Jewish people. This eventually led to the issuance of the ill-famed British White Paper denying all further right of Jews to seek a homeland in Palestine. There came also the bitter persecution of the Jewish people by the Nazi German Government under Hitler. This in turn made it imperative for them to seek refuge in another land and, of course, their hearts turned toward the Holy Land.

The situation became more and more tense as underground warfare increased against the Arabs. Finally the British withdrew their army of protection from Palestine, and soon the Arabs were defeated by the Israelites, and the State of Israel was formed. In quick succession one after another of the great powers recognized this new state or nation, and in due course it became a member of the United Nations.

While there were many years of controversy and conflict involved, it was the first World War beginning in 1914 which set up the circumstances, put the wheels in motion, and finally led to the establishment of Israel once more as an independent nation, no longer a vassal to other nations. True, conditions are much different in Palestine now from what they were in ancient times. All nations are differently constituted than they were when Nebuchadnezzar

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was given dominion under the whole heaven by the God of heaven.

The point is that in the world of nations today Israel has a part—a free part. She has her ambassadors in the world's capitals; and most of the other nations have their ambassadors in Israel. Instead of being trodden down as a vassal nation, she is recognized as a free nation among nations. To be sure, Israel is a small nation and does not yet possess all the Promised Land. It is also true that Israel could easily be crushed as a nation. But these details do not mitigate against the fact that officially she is no longer trodden down by the Gentiles. She is struggling to improve her position, even as other nations are doing, but Israel is not subject to other nations.

Thus, when we recognize that Jesus, in his prophecy pertaining to Jerusalem and the "times of the Gentiles," was not referring to the buildings and walls of the ancient city, but to the nation symbolized by that ancient capital, it becomes evident that the "times of the Gentiles" are now fulfilled. Since Jesus made this prophecy in answer to the disciples' questions concerning the signs of his second presence and the end of the age, it means that in this marvelous development we have positive proof that he has returned, and is even now setting up his kingdom.

Divine Right of Kings

And there is another and equally revealing aspect of Jesus' prophecy concerning the "times of the Gentiles." We have noted in considerable detail that the human-like image which Nebuchadnezzar saw in his dream did not represent simply the existence of Gentile nations, but more particularly the fact that God had granted a lease of power, or authority, to a certain line of Gentile kingdoms, beginning with Babylon. This was to be true of the empires pictured in turn by the gold, the silver, the brass, and the iron of the image. It was also to be true as foreshadowed by the feet and toes of the image, consisting of iron mixed with clay.

We have already noted that the divisions of the old Roman Empire were pictured by the toes of the image, and these were still in existence at the outbreak of the first World War. The various European countries involved in this picture still exist, but with few and unimportant exceptions their governments have changed. Among the powerful of these were Russia, Germany,

Italy, and Austria. Prior to the first World War these were ruled by hereditary ruling houses, the offshoots of the old Roman Empire. They claimed that God had authorized them to rule, and he had.

But this authorization was to continue only until the end of the "times of the Gentiles." If, then, the "times of the Gentiles" ended in 1914, we should expect to see changes in this old Roman Empire setup. And certainly we do. No one today thinks of any country in Europe as a segment of the Roman Empire. Italy, the very seat of the ancient Roman Empire, is now a republic.

Nor does the "divine right of kings" concept of government any longer exist, except, perhaps, in the wishful thinking of a few petty dethroned kings. Nor is anyone recommending a return to this form of government as a solution of the world's problems. That which was established by divine decree and expressed by Daniel to Nebuchadnezzar when he said, "The God of heaven hath given thee a kingdom," has been destroyed.

The prophecy states that when the stone smote the image the gold, the silver, the brass, and the iron were broken to pieces "together." (Dan. 2:35) The empires involved in this prophecy each fell separately, not "together." That they would fall "together" suggests that there would be something common to all of them, which would continue throughout the entire "times of the Gentiles," and not be destroyed until the "stone" smote the image on its feet. We believe that this was the mandate, "The God of heaven hath given thee a kingdom." And now this has ended.

This in turn would mean, Daniel explains, that "in the days of these kings [represented by the toes of the image] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44) This indicates that regardless of the ebb and flow of world conditions today, in which peace is promised today and war threatened tomorrow, the meaning of all the chaotic years since 1914 is that the God of heaven is setting aside human rulership in preparation for the full manifestation of the Kingdom of the Messiah—that kingdom which eventually will establish God's will in the earth, even as it is now in heaven. For that kingdom may we continue to pray!

Sowing and Reaping

“Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine.”—II Timothy 4:2

IT WILL have been noticed by careful readers of the New Testament that various illustrations are used to help us understand the work God has been doing during the Gospel age. For instance, the Apostle Paul indicates that fleshly Israel can be likened to the original cultivated olive tree. Further, the root of the tree pictures the promise of God—the Abrahamic promise, that the seed of Abraham eventually should bless all the families of the earth. (Rom. 11:17, 24; Jer. 11:16, 17) This promise that God would raise up from Abraham’s seed a great Deliverer who would bless all nations of the earth was without doubt a most powerful factor in holding Israel together as a nation.—Acts 26:6, 7

Faithful Israelites referred to this Deliverer as the Messiah, the Anointed, the one whom God would anoint and empower to do this great work. And, in spite of many centuries of chequered experiences, they were a nation constantly

looking forward to the coming of this great Deliverer.

But when Jesus presented himself as their Messiah, they, as a nation, were unable to receive him. They not only rejected his message but even crucified him. In view of this—to use Paul’s illustration—many of the natural branches of the olive tree were broken off “because of unbelief.” Only a remnant were allowed to remain; that is, those who received Jesus, and these were given the opportunity to become sons of God.—John 1:12

However, in view of the fact that God had arranged to have a fore-known, predestinated number to constitute the church, and as only a remnant of the natural seed were ready for this great favor, the Scriptures tell us that God purposed to find a sufficient number from the Gentiles—“wild olive branches”—to take the places of those which had been broken off.

Therefore, during the past nineteen centuries God has visited “the Gentiles, to take out of them a people for his name.” (Acts 15:14) Those who have recognized Jesus as their Messiah and Redeemer, and have consecrated themselves to follow him, have been, on this account, grafted into the Israelitish olive tree. In other words, through the anointing of the Holy Spirit, these have been made to partake

of "the root and fatness of the olive tree." But very few have been ready for this high calling; a calling which is extended through the truth.

Our Lord, in the parable of the sower of seed, tells us that the seed is "the word of the kingdom," the great invitation to live with and share with him in his kingdom. (Matt. 13:3, 19). That all would not be ready for this call, our Lord shows by representing the seed as falling upon various kinds of ground: stony ground, ground infested with thorns, and ground where there is not much earth. Only a small proportion of the people who have heard the message could be represented as "good ground," that is, as possessing "honest and good hearts," ready to receive the seed and bear fruit accordingly.—Matt. 13:23; Luke 8:15

In keeping with the illustration of seed-sowing, our Lord tells us that at the end of the age there would come a "harvest," a gathering in of the results from the labors of the entire age. In view of Satan's endeavor throughout the Gospel age to thwart God's work of gathering the church by bringing in among its members a wrong class whom Jesus calls "tares" and not "wheat,"—"the children of the kingdom"—this harvest period and its work would include a "separating" of the true from the false, the "wheat" from the "tares."—Matt. 13:30

Jewish Harvest

At the end of the Jewish age there came a harvest period and a harvest work, a gathering in of the results of the work done during the Jewish age. In keeping with this thought, Jesus said to his disciples, "Look on the fields, for they are white already to harvest." "I sent you to reap that whereon ye bestowed no labor."—John 4:35, 38

The sickle which produced a separation between the true Israelites and the merely nominal Israelites was the message preached, "the word of the kingdom." But this same work, as we have seen, is also pictured as a seed-sowing work: "A sower went forth to sow," showing how more than one illustration is used to picture the same work.—Matt. 13:3

Gospel-age Harvest

In view of the fact that a harvest also comes at the end of the Gospel age—the time where we are now privileged to live—and the fuller light which is now shining again acting as a sickle, separating the truth-hungry from others, it has been suggested by some that a general witness for the truth should not be given at this time. The argument is that it would be quite wrong to attempt to sow and reap at the same time.

It is true that in the literal harvest, the gathering in of the ripe wheat, and not seed-sowing, monopolizes the energies of the reapers. But here we are dealing with

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spiritual things. Actually "sowing" and "reaping" are merely illustrations. To press too literal an interpretation upon Scriptural illustrations will often quite spoil their import, and we can confuse ourselves with them, rather than be enlightened.

Throughout our Lord's earthly ministry, the Gospel of the kingdom, including the good tidings that Messiah had come, was preached. This message needed to be "sown" in the hearts of that people in order to produce the harvest separation between the wheat and the chaff. Similarly at the end of the Gospel age, the separation of the wheat from the tares by means of the sickle of present truth is the main work the Lord is accomplishing. This same work may similarly, as at the first advent, be illustrated by the "sowing" of the good seed; for the seeds of truth need to be sown in the heart in order to produce the separation between the true and the false.

Hence when the first public proclamation of present truth was made in A. D. 1881 by the circulation of a million and a half copies of "Food for Thinking Christians" freely throughout the English-speaking world, many grains of wheat were reached and quickly separated from the sectarian bundles of tares. And the same message ripened them for the heavenly garner.

Many others reached were able to appreciate certain features of the divine plan which for the first

time were made clear to them. They learned that the vast majority who die outside of Christ are not eternally lost, but are merely asleep, awaiting the call of the great Deliverer, and that they are to come forth to enjoy the blessings of Messiah's earthly kingdom, and have an opportunity of being restored to that which was lost in Adam. (Acts 3:19-21) Thus seeds of truth were sown in the hearts of many, causing them—although not ready to forsake all to follow Jesus—to look forward to the millennial kingdom and the blessings of restitution then to be bestowed upon all the families of the earth.

So it has been throughout the present harvest period, up to this moment. The sickle of truth has been thrust in to separate the wheat (Rev. 14:14-16); and at the same time, from another angle, a world-wide sowing work has gone forward. An illustration of this may be seen in Psalm 126:5, 6: "They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing forth the seed; he shall come again with joy, bringing his sheaves with him." (R. V.) From this scripture, we see the figures of both reaping and sowing made use of in such a way as to indicate both works being done at the same time, depending upon the angle from which the matter is viewed.

Amos 9:13 also pictures this two-fold work accomplished at the end of the Gospel age. Amos says, "The plowman shall overtake [to come

or draw nigh, Young] the reaper." The time of trouble ("plowman") beginning in A. D. 1914 came near a world-wide reaping work which had been going forward for nearly forty years. This tribulation, incident to the first world war, made it increasingly difficult in many parts of the earth for the reaping work to be continued; but, in spite of these difficulties, a measure of reaping continued to be done.

However, in A. D. 1918, contrary to the expectations of many, those days of trouble were cut short. This made it possible for the work to go forward. Hence, the harvest still continued; but, as earlier in the "harvest," the restitution features of the divine plan were emphasized in addition to the truths pertaining to the "high calling," so formerly, it was, and still is, a "sowing" of the truth, accomplishing a work of harvest.

Amos therefore continues, "And the treader of grapes [shall overtake, or come nigh] him that soweth seed." The work here described as seed-sowing has been clearly fulfilled by the world-wide proclamation of the "good news of the kingdom in all the world for a witness." (Matt. 24:14) And this activity, appropriately referred to by the prophet as "him that soweth seed," is to be followed by the momentous event to overtake Christendom in the climax of Armageddon; namely, the complete dissolution of Satan's empire—"the treader of grapes" symbolizing par-

ticularly those experiences which will crush (destroy) the fruits of selfishness produced by the vine of the earth. (Rev. 14:19) This will indeed be the dark night wherein no man can work. (John 9:4) By this time the harvest will be over.

We see, therefore, that the argument against public witness—that it is an endeavor to sow and reap at the same time—is an unsound application of the principles of reaping and sowing. It is but an illustration of attempting to press a literal meaning, or make a material illustration fit perfectly a spiritual work. Our commission is to "preach the Word," and he who is "the head over all things to the church which is his body" will use the message either to gather the wheat, comfort all that mourn, or make known the good news of the coming kingdom "in all the world for a witness," as he deems best.

Ere long the reaping, sowing, and grafting work of the present age will be brought to a successful completion, and then a world-wide sowing of the good seed of the kingdom will go forward until all know the Lord from the least unto the greatest. The harvest of this great future seed-sowing work will be a recovery of the vast majority of the human family into harmony with God and to that which was lost in Adam. To these the great King will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

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SPEAKERS' APPOINTMENTS

C. A. CORNELL

Eastleigh	April	13
Luton	May	18
Portrush		24/26

E. HALTON

Dewsbury	April	27
Portrush	May	24/26

J. LESLIE MC KEOWN

Dublin	April	13
Belfast	April	20
Belfast	May	18
Portrush		24/26

J. H. MURRAY

Lincoln	April	20
Letchworth	May	18
Portrush		24/26

E. TERRY NADAL

Latchford	May	4
Portrush		24/26

W. E. PAMPLING

Letchworth	April	27
Coventry	May	18
Portrush		24/26

E. G. ROBERTS

Latchford	April	20
Portrush	May	24/26

T. STRACY

Guildford	May	4
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W. N. WOODWORTH

Portrush	May	24/26
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"If Christ Be Not Risen"

"But now is Christ risen from the dead, and become the firstfruits of them that slept."

I CORINTHIANS 15:20

THIS month the professed Christian world will again commemorate the resurrection of Jesus Christ from the dead. In our text the Apostle Paul informs us that in his resurrection Jesus became the "firstfruits" of them that "slept" in death. Thus, in commemorating the resurrection of Jesus, we are reminded of the fact that the Christian hope of life beyond the grave is based upon the promises of God to restore the dead to life. We are also reminded that the Christian religion is the only one which does teach the resurrection. Necessarily this is the case and for the very obvious reason that no other religion admits the reality of death. All other religions claim that "there is no death." Certainly, if there is no death there can be no resurrection of the dead. The vast majority of those who profess faith in the Christian religions, however, do not believe in the reality of death. Like the heathen, they insist that death is merely the gateway into another form or cycle of life.

But this heathen philosophy is not in agreement with the writings of the Apostle Paul. He wrote, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (I Cor. 15:17, 18) The word "perish" is a very strong one. The Greek word from which it is translated means to "destroy fully." That which is "destroyed fully" is no longer in existence. Such is the state of the dead, and such would continue to be the state of the dead unless there is to be a resurrection. No wonder the Apostle Paul wrote, "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea,

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and we are found false witnesses of God.”—I Corinthians 15:14, 15

“Your faith is vain,” wrote Paul, if “there be no resurrection of the dead.” Have we ever analysed the desolating implications of this statement? A “vain” faith would be an empty, useless faith—a faith that would have no foundation, nothing to justify it. It would be like having faith that we could be cast into the depth of the sea without being drowned, or be pierced through the heart with a knife without being injured. “The just shall live by faith,” the Bible tells us, but who could live by a “vain” faith? (Heb. 10:38) There would be no life-giving virtues in a “vain” faith.

The Christian’s faith is based upon the promises of God, but of what value are those promises if there is to be no resurrection of the dead? Jesus told the Sadducees that the resurrection of the dead was implied when God identified himself to Moses at the burning bush as “the God of Abraham, the God of Isaac, and the God of Jacob,” for, Jesus explained, “he is not a God of the dead, but of the living: for all live unto him.” (Exod. 3:6; Luke 20:37, 38) Abraham, Isaac, Jacob, yea, the Lord’s people in every age, “live unto him,” even in death, not because there is no death, but because there is to be a resurrection of the dead.

Abraham, Isaac, and Jacob, and all the prophets believed that there would be a resurrection of the dead. They worshiped and served Jehovah because they had confidence in his promises that in his own due time he would “bless all the families of the earth” by restoring them to life, and giving them an opportunity to live forever on a perfected earth. It was their faith in God and in these promises that gave them the courage and strength to endure “cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”—Heb. 11:36-40

These suffering, but faithful servants of God did not receive the

fulfilment of the promises God made to them. They did not expect to receive them in this life. They endured, not for present advantage, but for a future reward. They suffered and died, refusing to accept deliverance at the hands of their enemies, "that they might obtain a better resurrection." (vs. 35) But how vain all this suffering would have been "if there be no resurrection of the dead!" What a mockery God would thus have made of their faith! How utterly useless their faith would have been!

Think of David's position—"Yea, though I walk through the valley of the shadow of death, I will fear no evil." (Ps. 23:4) David could say this because he had faith that no matter what happened then, eventually he would "dwell in the house of the Lord forever" that wonderful "house" in which Jesus said there were many mansions." (Ps. 23:6; John 14:2) David expected to be resurrected from the dead and dwell in God's earthly "mansion." But David's faith and faithfulness were "vain" "if there be no resurrection of the dead."

Take the case of the three young Hebrews whom Nebuchadnezzar threatened to cast into a "burning fiery furnace" if they refused to bow down and worship the image which he had set up. Their defiant reply to the king was, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:17, 18

God "will deliver us out of thine hand, O king." The three Hebrews were not sure just how their God, Jehovah, would do this. But they had faith to believe that he was abundantly able to fulfil all his good promises, and would do so. Knowing this, they were willing to leave themselves in his hands regardless of the immediate outcome of their defiance to the king. Why? Because they believed that if it was the will of their God for them to perish in the flames of the "burning fiery furnace," they would be brought forth from death in that "better resurrection" of promise. But what "if there be no resurrection of the dead"? Then their faith also was "vain."

The "Joy" Set Before Him

In Jesus, who in the resurrection became the "firstfruits of them that slept," we have the most wonderful of all examples of a genuine, strength-providing, living faith in the resurrection of the dead.

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"Thou wilt not leave my soul in hell," in death, was the expression of his faith that the Heavenly Father would raise him from the dead. "Thou wilt show me the path of life," continues the prophecy concerning Jesus, "in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Ps. 16:10, 11

In Hebrews 12:2 the Apostle Paul writes concerning Jesus that for the "joy that was set before him he "endured the cross, despising the shame, and is set down at the right hand of the throne of God. Thus Paul confirms the fulfilment of Psalm 16:11, that Jesus was shown the "path of life," and that in the resurrection he was highly exalted to the right hand of the throne of God where, in the presence of his loving Heavenly Father, there would be "joy," or "pleasures," for evermore. For Jesus, even as for all of his footstep followers, the "path of life" is the "narrow way" that "leadeth unto life." (Matt. 7:14) Jesus was not only shown this "way" but was given strength to walk therein, with no small part of that strength stemming from his faith in the promises of his God not to leave his soul in hell, but to restore him to life in the resurrection.

But think of the tragedy of a faith like that had it been a "vain" faith! Hanging on the cross, taking the sinner's place in death, it was essential that Jesus should momentarily sense the loss of his Heavenly Father's smile. When he did, he cried out with a bursting heart, "My God, my God, why hast thou forsaken me?" Regaining his composure, and with a strong faith, he looked up to his Father, saying, "Into thy hands I commend my spirit," my life. (Matt. 27:46; Luke 23:46) Jesus committed his life to his God in faith that it would be restored to him in the resurrection. Nor was Jesus' faith "vain," for we have the blessed assurance that "now is Christ risen from the dead, and become the firstfruits of them that slept."

Precious Promises

In the upper room the night before Jesus was crucified, his disciples were saddened by the remarks he made which they properly understood to mean that he expected to leave them. Then Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”—
John 14:1-3

“Ye believe in God, believe also in me,” said Jesus. How misplaced their faith in Jesus would have been, and in the Father also, “if so be that the dead rise not.” “I go to prepare a place for you.” Yes, I am going away, but it is for your sake that I go. After I have prepared a “place” for you, I will return. Then I will take you to myself, and you can be with me. But how “vain” would have been this promise if Jesus had not been raised from the dead. How could a dead Savior go away to prepare a “place” for his disciples? And how could he return and receive them unto himself, if his soul, his life, had been left in hell, in death?

“These things I have spoken unto you,” Jesus said to his disciples,” that in me ye might have peace.” (John 16:33) But how shallow would have been this peace had the promises Jesus made to his disciples all been voided by his remaining in the tomb! Jesus knew that his followers, his disciples, would have tribulation in the world. Jesus himself had tribulation in the world. The religious world was even then about to crucify him. “But be of good cheer,” he said, “I have overcome the world.”

Jesus had turned his back upon the world and all that the world had to offer, because he believed the promises of his Heavenly Father to raise him from the dead and to exalt him to his own right hand. Because of these promises he had sacrificed all things earthly, and had laid up for himself treasures in heaven. But these treasures would be no more value than empty bubbles should he not be raised from the dead. Jesus asked the question as to what it would profit a man to gain the whole world, yet lose his own soul or life. (Matt. 16:26) But it would be even a greater tragedy to give up the world, sacrificing everything in the service of God, and then lose life besides, because of not being raised from the dead. Paul reached the proper conclusion when he wrote, “Let us eat and drink; for tomorrow we die”—that is, let us get out of life what we can, “if the dead rise not.”—I Cor. 15:32

Why should we suffer persecution and tribulation in the world by being faithful to the Lord and to the truth if there is to be no resurrection of the dead? Instead of being of “good cheer” in the

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world despite its opposition, we would be, as Paul expressed it, "false witnesses of God," and of all men most miserable." (I Cor. 15:15) "But now IS Christ risen from the dead." (vs. 20) This is the great fact that transforms what otherwise would be a "vain" faith, into a blessed and comforting assurance that gives us hope, not in this life of vanity, but in that which is to come, a faith that enables us to "see" the invisible things of God, the things which are truly important, "weighty" and enduring.

Trials Worthwhile

Once again, this April, we are reminded that Christ "IS risen from the dead." Indeed, how could we ever forget that this is true? We do not forget! Every precious promise of God is made sure by the fact that Jesus became the "firstfruits of them that slept." "Else," or, if this is not true, "what shall they do which are baptized for the dead, if the dead rise not at all?" (vs. 29) "Know ye not," Paul wrote, "that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:3-5

We are invited to suffer and die with Jesus that we might live and reign with him. Accepting this invitation, we are "buried" with him, in faith believing that we will be resurrected to live with him. But how could this be if Jesus himself was not raised from the dead? Not only so, but being co-sacrificers with Jesus prepares us to share with him in the great future work of blessing the entire dead world of mankind. Thus our death baptism is a baptism which will accrue to the benefit of the dead. As Paul explained, we are being "baptized for the dead." But why should we be thus baptized with Jesus, suffering and dying as he did, and on behalf of the dead world, "if the dead rise not at all?" Obviously, we would be wasting our time, and worse.

"And why stand we in jeopardy every hour?" Paul asked, "if the dead rise not at all." (vss. 29, 30) To Paul practically "every hour" was one of danger and threat so far as his flesh was concerned. All of this could have been avoided, in fact would have been avoided, but for the glorious "vision" of truth given to Paul on the Damascus

road, assuring him that Jesus of Nazareth had been raised from the dead. "He was seen of me also, as one born out of due time," Paul testified. (I Cor. 15:8) He knew then, and more clearly as the truth continued to unfold to him, that because Jesus was raised from the dead, all those who suffered and died with him would also be raised from the dead. This being true, it was worthwhile, yes a thousand times worthwhile, to "stand in jeopardy every hour."

The death of the flesh meant little or nothing to Paul since he was assured that in the resurrection he would receive divine life and be with Jesus in the "place" which he went away to "prepare." Being warned by the Holy Spirit that bonds and imprisonment awaited him in Jerusalem, the brethren, with tears, endeavored to dissuade Paul from going into this danger spot. In reply he said, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

Paul was willing and ready to suffer and to die at Jerusalem because he had absolute confidence in the promises of God to resurrect the dead—to raise up the "little flock" in the "first resurrection" to life and reign with Christ; and to restore the world to life in the general resurrection which, as Martha testified, would take place in the "last day."—John 11:24

Paul was particularly energized by the promises pertaining to the "first resurrection" to the divine nature. To have a part in this would be to share in Christ's resurrection—a glorious hope indeed. Nothing in the present life could compare with the fulfilment of this hope. He was willing to suffer, and did suffer the "loss of all things," he said, "that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:8, 10, 11

Paul knew that the promises of the resurrection were sure. He knew this because Jesus had been raised from the dead, and had become the "firstfruits of them that slept." This assurance was not only for the followers of Jesus, but for the world as well. As Paul said to the Athenians on Mars' Hill, God has given assurance unto all in that he has raised Jesus from the dead. (Acts 17:31) Few of the Athenians believed what Paul said concerning the resurrection

THE DAWN

of the dead. "Some mocked," we read, "and others said, We will hear thee again of this matter." (Acts 17:32) Millions in the professed Christian world today are like those Athenians. They take part in the Easter celebrations, but are quite willing to wait for another year to hear again of the resurrection.

But it was not so with Paul. It is not so with the true disciples of Christ today. Christ IS risen from the dead, and both the church and the world are to be raised from the dead. This brings every trying experience of life into proper perspective, and gives us a true sense of values when estimating the worth of the trivial earthly things which we have the privilege of sacrificing in the Lord's service. It helps us to realize that even the severest trials of life are but "light afflictions" and of momentary duration, compared with the "eternal weight of glory" which will be ours in the "first resurrection" if we continue faithfully to lay down our lives in the service of our God.—II Cor. 4:17

From the prison in Rome, and in the shadow of the executioner's axe, Paul wrote to Timothy, "It is a faithful saying; For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." (II Tim. 2:11, 12) Yes, it was a "faithful saying" that those who died with Jesus would live with him. It is a "faithful saying" because it is the promise of God, and as Jeremiah wrote, addressing Jehovah, "Great is thy faithfulness." (Lam. 3:23) We can depend upon the Lord. He never changes. He is "the same yesterday, today, and forever," even as it is written of Jesus.—Heb. 13: 8

Jesus trusted the Heavenly Father—"Thou wilt not leave my soul in hell," he said. His faith was not in vain. Jesus *was* raised from the dead. And if we needed more than the promises of God to give us assurance, we have this miracle of miracles as a further testimony of his faithfulness. Thus every "faithful saying" of our Heavenly Father assuring us of divine life with Jesus is made doubly sure by the fact that the Creator's mighty power was exercised "when he raised him from the dead, and set him at his own right hand in the heavenlies; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things

to the church, which is his body, the fulness of him that filleth all in all.”—Eph. 1:20-23

“How say some among you,” Paul asked the brethren at Corinth, “that there is no resurrection of the dead?” (I Cor. 15:12) How could anyone hold a view like this since Christ was raised from the dead? Yes, Christ IS raised from the dead. Therefore, our faith is not vain; nor is our preaching vain. In testifying that God raised Jesus from the dead we are not “false witnesses.” Since Christ was raised from the dead, we are not in our sins, for he was raised for our justification. Throughout the age, those who fell asleep in Christ did not perish. Those who die in Christ now do not perish, but, their resurrection taking place instantly, they are changed into the divine nature, “in a moment, in the twinkling of an eye.”—I Cor. 15:51,52

Because Jesus was raised from the dead, as soon as all his body members have proved faithful unto death and have been exalted to glory and immortality, “then shall be brought to pass the saying that is written. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?” (vss. 54, 55) The “saying” of the prophets, and of Jesus and the apostles, that there will be, as Peter stated it, “times of restitution of all things” in which mankind will be resurrected from the dead, is also “faithful” because “God hath spoken” it. It is his promise, his saying, and guaranteed by the resurrection of Jesus.

Since our faith and our preaching would be “vain” were it not that Jesus had been raised from the dead, think of what the fact that he has been raised should mean in our Christian lives! Do we give this the serious thought that we should? Has this great truth actually revolutionized our lives? Or, having learned about it, and having professed to believe it, do we go along in life as does the world in general, believing the most revolutionizing fact of all history without having our own way of life changed? Are we walking in newness of life, while being baptized into his death? Have old things passed away, and have all things become new?

These are questions which we all might well ask ourselves as again this year we take more, perhaps, than the usual time to contemplate the glorious fact that “now IS Christ risen from the dead, and become the firstfruits of them that slept.”

LETTERS OF APPRECIATION

Much Happier

Dear "Frank and Ernest": I have pleasure in enclosing postal order for my renewal subscription to The Dawn Magazine. The remainder is a donation to your general work. What a comfort the Word of God is in these latter days! How we long and pray for the kingdom of Christ. I have read "The Divine Plan of the Ages" and it has helped me to understand a good many things. I used to be puzzled why so many people did not, or could not seem to grasp the means of salvation through Christ Jesus. I used to wonder if they were "lost." I loved them, and considering that "God is love," I felt that his love must be far greater than mine. Would they, then, really be lost forever? I can now see how God at the present time is calling out the church, and that through Christ and his glorified church the world will later be richly blessed. I feel happier now, and can see how the plan of God is greater than man even dared to hope. Many thanks and good wishes. Yours in the Master's service.—England

Truth Much Cheaper

Dear "Frank and Ernest": I wish to renew my subscription to The

Dawn Magazine—postal order is enclosed. And would you please send me a "Daily Heavenly Manna," and a copy of "Hymns of Dawn." It is just over a year ago that I first heard you over the radio. I was then a . . ., but since reading "The Divine Plan of the Ages," and some of the other volumes, I have a much clearer understanding of the truth. For this I thank my Heavenly Father. Yours in the love of Jesus.—Scotland

Greatly Enjoyed

Dear "Frank and Ernest": I am now reading "The Divine Plan of the Ages," and shall be very grateful if you will please send me the next volume of "Studies in the Scriptures." I greatly enjoy your literature; so much so, in fact, that I very rarely read anything else. May God bless you in your work. Yours very sincerely.—South Wales

Appreciates Recorded Lectures

Dear Brethren of The Dawn: Loving Christian greetings! First and foremost we want to thank you gratefully for the wonderful service you render us through the use of the recorded lectures. So far, we have had but the one mailing—a public lecture, and one for the

LETTERS OF APPRECIATION

friends, by Brother Sundbom, entitled, "Under the Shadow of the Almighty." We enjoyed both very much, and very many times. Our tape recorder is the only one in the territory so we endeavor to see that all the other isolated brethren in the vicinity have an opportunity to hear the tapes before they are returned. Besides, we play them over and over again for ourselves. Our little four-year-old daughter is entranced with the hope of the kingdom. The tapes were far beyond our expectation. The Bible readings by Brother Krupa, the Scripture prayers, the organ music, the lovely hymns in which we can join, are altogether a superlative accomplishment. Please accept our thanks in the Lord. We also enjoy "Frank and Ernest," The Dawn Magazine, and the pilgrims. We pray continually that you may be given grace and strength for the service that has been afforded you—humility and fervor in your victories, encouragement and succor in your trials. And may you have eventual victory through His strength. We request your prayers on our behalf, also. Christian love from us both.—E. E. W., Wash.

Participating

Dear Brethren: Christian greetings in our dear Savior's name! I would like to express my gratitude to the Lord and to the brethren for providing the recorded Memorial

service. The tapes are such a blessing to the isolated, for we can now feel that we are indeed participating with others of like precious faith. By all means send me the Memorial Service tape this year. May our dear Lord continue to bless you in the work you are doing. Your sister by his grace.—E. H. B., Montana

Enjoying Programme

Dear "Frank and Ernest": I enjoy listening to your programme on Monday nights. I am a pensioner, and listen in my bed. I have had some of your booklets, which I have later passed on to a gentleman who is interested. He often asks me if I have any more. Would you please send me a copy of, "Does God Answer Prayer?" God bless you.—Northern Ireland

Enjoying Tapes

Dear Brethren: We are enjoying, and very appreciative of Brother Murray's talk, "The Will of God." Yesterday I had the blessing of playing it for two elderly ladies who are spending the winter in Arizona. They listen to "Frank and Ernest" at home, in New Jersey. I have played this tape for our own friends, and for our family. I enjoy it also while I iron and do other work in the kitchen. Do send me more. God bless your work in this service. Much Christian love.—L. H., Arizona

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

<p>HENRY E. ANDERSON ..</p> <p>Allentown, Pa. April 27</p> <p style="text-align: center;">SAMUEL BAKER</p> <p>Buffalo, N. Y. April 6</p> <p>Rochester, N. Y. 7</p> <p>Syracuse, N. Y. 8</p> <p>Pulaski, N. Y. 9, 10</p> <p>Agawam, Mass. 13</p> <p>North Brookfield, Mass. 14-16</p> <p>Worcester, Mass. 17</p> <p>Lynn, Mass. 18</p> <p>Portland, Me. 21, 22</p> <p>Belfast, Me. 24, 25</p> <p>Wilton, Me. 27, 28</p> <p>Somersworth—Dover, N. H. 29, 30</p> <p>New Bedford, Mass. May 1, 2</p> <p style="text-align: center;">JOHN BARACOS</p> <p>East Liverpool, Ohio April 13</p> <p style="text-align: center;">NICK BARACOS</p> <p>Duquesne, Pa. April 6</p> <p>Monessen, Pa. 27</p> <p style="text-align: center;">KING BARRETT</p> <p>Salem, Ore. April 12, 13</p> <p>Albany, Ore. 14</p> <p>Medford, Ore. 15, 16</p> <p>Chico, Calif. 17, 18</p> <p>Sacramento, Calif. 20</p> <p>Stockton, Calif. 21, 22</p> <p>Sonora, Calif. 23, 24</p> <p>San Jose, Calif. 25</p> <p>San Francisco, Calif. 27</p> <p>Oakland, Calif. 28</p> <p>Antioch, Calif. 29</p> <p>Fallon, Nev. May 1, 2</p> <p style="text-align: center;">JULIUS BEDNARZ</p> <p>Milwaukee, Wis. April 13</p> <p style="text-align: center;">WALTER Blicharz, Jr.</p> <p>Adrian, Mich. April 13</p> <p style="text-align: center;">FRED BRIGHT</p> <p>Baltimore, Md. (Morning).... April 20</p> <p>Philadelphia, Pa. (Afternoon) 20</p> <p style="text-align: center;">CHARLES M. CHUPA</p> <p>Saginaw, Mich. April 13</p> <p style="text-align: center;">BERTRAM COOPER</p> <p>Santa Ana, Calif. April 27</p>	<p style="text-align: center;">JENS COPELAND</p> <p>Erie, Pa. April 1</p> <p>Cleveland, Ohio 2</p> <p>Akron, Ohio 3</p> <p>Columbus, Ohio 4</p> <p>Piqua, Ohio 6</p> <p>Muncie, Ind. 7</p> <p>Indianapolis, Ind. 8</p> <p>New Albany, Ind. 9</p> <p>Nashville, Tenn. 10</p> <p>Birmingham, Ala. 11</p> <p>Louisville—Texasville, Ala. 13</p> <p style="text-align: center;">L. PAUL DAVIS</p> <p>Fresno, Calif. April 13</p> <p style="text-align: center;">ORLANDO D. DEIFER</p> <p>York, Pa. (Morning) April 20</p> <p>Lancaster, Pa. (Afternoon) 20</p> <p style="text-align: center;">THOMAS C. FAY</p> <p>San Francisco, Calif. April 6</p> <p style="text-align: center;">EARL L. FOWLER</p> <p>Ventura, Calif. April 13</p> <p style="text-align: center;">CLARENCE F. GEORGE</p> <p>Zephyrhills, Fla. April 27</p> <p style="text-align: center;">THEODORE HACK</p> <p>LaSalle, Ill. April 6</p> <p style="text-align: center;">GEORGE M. JEUCK</p> <p>New Brunswick, N. J. April 20</p> <p style="text-align: center;">GEORGE O. JEUCK</p> <p>Lakeland, Fla. April 13</p> <p style="text-align: center;">DANIEL KAZIAK</p> <p>Flint, Mich. April 6</p> <p style="text-align: center;">ARTHUR H. KRUMPOLT</p> <p>Pottstown, Pa. April 6</p> <p>Hazleton, Pa. 20</p> <p style="text-align: center;">RAYMOND J. KRUPA</p> <p>Gary, Ind. April 5, 6</p> <p style="text-align: center;">C. STUART LIVERMORE</p> <p>Wallingford, Conn. (Morning) .. April 20</p> <p>Bridgeport, Conn. (Afternoon) 20</p> <p style="text-align: center;">LUDLOW P. LOOMIS</p> <p>Groton—New London, Conn. .. April 19, 20</p> <p style="text-align: center;">JOHN Y. MAC AULAY</p> <p>Phoenix, Ariz. Mar. 30-Apr. 1</p> <p>Yuma, Ariz. April 2, 3</p>
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SPEAKERS' APPOINTMENTS

Los Angeles, Calif.	6		
Bell Gardens, Calif.	8	W. W. RYBA	
Long Beach, Calif.	9	London, Ont. Can.	April 13
Glendale, Calif.	10	W. STROMBERG	
Santa Ana, Calif.	12	Minneapolis, Minn.	April 13
San Diego, Calif.	13, 14	CHESTER A. SUNDBOM	
Los Angeles, Calif. ... 116th St.	15	Buffalo, N. Y.	April 10
El Monte, Calif.	16	Allentown, Pa.	15
Covina, Calif.	17	West Newton, Pa.	16
San Bernardino, Calif.	18	Connellsville, Pa.	17
Riverside, Calif. (Morning)	20	Steubenville, Ohio	18
Ontario, Calif. (Afternoon)	20	Muncie, Ind.	20
No. Hollywood, Calif.	22	Piqua, Ohio	22
Whittier, Calif.	23	Toledo, Ohio	23
San Fernando, Calif.	24	J. I. VAN HORNE	
Huntington Park, Calif.	25	Akron, Ohio	April 13
Los Angeles, Calif. (Morning) 116th St.	27	Washington, Pa.	20
Los Angeles, Calif. (Aft.) 1329 S. Hope St.	28	FELIX S. WASSMANN	
Ventura, Calif.	28	Wilmington, Del. (Morning)....	April 20
San Luis Obispo, Calif.	29, 30	Seaford, Del. (Afternoon)	20
MARTIN C. MITCHELL		CLAUDE R. WEIDA	
New Haven, Conn. (Morn.) April	20	Catawissa, Pa. (Morning)	April 6
Waterbury, Conn. (Aft.)	20	Quakake, Pa. (Afternoon)	6
DANIEL J. MOREHOUSE		W. N. WOODWORTH	
Gary, Ind.	April 20	Paterson, N. J.	April 6
KENNETH M. NAIL		San Francisco, Calif.	20
Stockton, Calif.	April 12	Salem, Ore.	22
Sacramento, Calif.	13	Portland, Ore.	23
GUSTIN P. OSTRANDER		Vancouver, B. C. Can.	24
Cincinnati, Ohio	Mar. 31, Apr. 1	Victoria, B. C. Can.	25
Muncie, Ind.	April 2, 3	Tacoma, Wash.	26
Champaign, Ill.	4	Seattle, Wash.	27
St. Louis, Mo.	6	ERNEST G. WYLAM	
Anna, Ill.	7	Gary, Ind.	April 5, 6
West Frankfort, Ill.	8-10	CHRISTIAN W. ZAHNOW	
Mattoon, Ill.	11	Aurora, Ill.	Mar. 31, Apr. 1
Indianapolis, Ind.	13	Batavia, Ill.	April 2, 3
Jackson, Mich.	14, 15	Albany, Ill.—Clinton, Iowa area	4-6
Detroit, Mich.	16	Rockford, Ill.	7
Flint, Mich.	17	Milwaukee, Wis.	8
Saginaw, Mich.	18	So. Milwaukee, Wis.	9
Grand Rapids, Mich.	April 20	Appleton, Wis.	10
South Bend, Ind.	21	Plover, Wis.	11, 13
Chicago, Ill.	23	Wausau, Wis.	14
Gary, Ind.	24, 25	Withee, Wis.	15-17
Milwaukee, Wis.	27	Minneapolis, Minn.	18-20
Plover, Wis.	28, 29	Ostrander, Minn.	22, 23
Wausau, Wis.	30	Austin, Minn.	24, 25
ERNEST K. PENROSE		Lincoln, Neb.	27
Muncie, Ind.	April 20	St. Joseph, Mo.	29, 30
KENNETH W. RAWSON		Kansas City, Mo.	May 3, 4
Reading, Pa.	April 6	LOUIS ZBIK	
		Toledo, Ohio	April 20

CONVENTIONS

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.

GARY, INDIANA, April 5, 6—YMCA Building Fifth and Adams Streets. Mr. Theodore Trzeciak, 2444 West 10th Place.

LOS ANGELES, CALIFORNIA, April 6—Forsters' Hall, 1329 South Hope Street. Mr. A. W. Abrahams: n, 2816 West 83rd Street, Inglewood 4.

NEW WESTMINSTER, B. C. CANADA, April 6—Carpenters' Union Hall, 732 Royal Avenue. Mrs. P. Mihalech, 12304 116th Avenue, North Surrey, B. C. Canada.

SAGINAW, MICHIGAN, April 6—Woman's Club, 311 North Jefferson Street.

PATERSON, NEW JERSEY, April 12, 13—YWCA Building, 128 Carroll Street (new location). Mr Robert Alexander, 10 East Orchard Street, Nanuet, New York.

SALEM, OREGON, April 12, 13—American Legion Hall, South Commercial Street. Mrs. Jerry Andrus, 3745 June Avenue.

COLUMBUS, OHIO, April 13—Women's Benefit Association, 53 East Gay Street. Mrs. Josephine Ewing, 273 South Algonquin Avenue.

MINNEAPOLIS, MINNESOTA, April 13—I. O. G. T. Hall, 2922— Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E.

MUNCIE, INDIANA, April 20—YWCA 310 East Charles Street. Mrs. J. Harold Atkinson, 403 Riverside Avenue.

***FORT WORTH, TEXAS, April 25-27**—The Hilton Hotel, 601 Main. Mrs. George Wilmatt, 4405 Tallman, Fort Worth.

CLEVELAND, OHIO, April 20—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, South Euclid, Cleveland 21.

CHICAGO, ILLINOIS, April 27—912 North LaSalle Street. Mr. Albert Sheppelbaum, 5739 South Normandy Avenue.

DETROIT, MICHIGAN, April 27—Maccabees Building, Woodward Avenue at Putnam. Mr Daniel Kaziak, 20171 Binder Av.

KANSAS CITY, MISSOURI, May 3, 4.

***PIQUA, OHIO, May 4**—Mrs. Eva Peddemors, 222 Walker Street.

WALLINGFORD, CONNECTICUT, May 11.

***VANCOUVER, B. C. CANADA, May 17-19**—Vancouver East Community "Y" 788 Commercial Drive, Corner of Adanac. Mrs. W. A. Mc Nee, 6569 Argyle Street.

PHILADELPHIA, PENNSYLVANIA, May 18—YWCA Building, 2027 Chestnut Street. Mrs. Otis R. Barrall, 42 Fairfield Road, Haver-town, Pennsylvania.

ROCHESTER, NEW YORK, May 18—Mrs. Ann Fornuto, 79 Fairgate Street.

SAN FRANCISCO, CALIFORNIA, May 29-June 1—Asilomar Convention Grounds. Miss Nannette Kiddoo, 365 Ninth Avenue, San Fran isco 18.

CHICAGO, ILLINOIS, May 30-June 1.

HOUSTON, TEXAS, May 30-June 1.

ALLENTOWN, PENNSYLVANIA, May 31, June 1.

CHARLOTTE, NORTH CAROLINA, June 21, 22.

FOURTH OF JULY WEEKEND CONVENTIONS: Detroit, Michigan; Los Angeles, California; and New Brunswick, New Jersey.

TARNOPOL, SASKATCHEWAN, CANADA—July 12, 13.

BLOOMINGTON, INDIANA, August 2-8

FORT WORTH CONVENTION SPEAKERS

Brothers W. A. Baker; Julius Bednarz; Norman Coats; Edward G. Lorenz; and John A. Meggison.

GARY CONVENTION SPEAKERS

Brothers Daniel Kaziak; Raymond J. Krupa; Ernest G. Wylam.

PATERSON CONVENTION SPEAKERS

Brothers Julius Bednarz; Eugene Burns; David Dinwoodie; Levi Jacobs; Peter Kolliman; Chester A. Sundbom.

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

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
 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.

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to us the

SCRIPTURES

clearly teach

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

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

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which 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