

a herald of Christ's presence

THE DAWN



GO QUICKLY,
AND TELL
HIS DISCIPLES...

Matthew 28:7

april . 1956

this month in

the **DAWN**

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The "Frank and Ernest" topics are scheduled for the Mutual Network, and for individual stations in the United States and Canada. The network station in Washington, D. C., uses the programs one week later than the above schedule.

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NEW JERSEY

History's Great Climax

THE Apostle Peter prophesied that at the end of the age there would be those who would say that all things continue as they were. (II Pet. 3: 4) Peter said that these would be "scoffers" who would say, "Where is the promise of His coming (presence)?" But there are many who have no desire to scoff, who, nevertheless, fail to realize the tremendous significance of world events and trends, imagining that conditions throughout the earth today are little if any different from what they have always been.

However, those who are the best acquainted with what is happening throughout the earth know that this is not so. In a circular letter sent out recently by one of the world's leading news agencies the statement was made that regardless of what newspapers, or other sources of information may care to tell us, the world situation is moving toward history's greatest climax, and that this climax is not a great distance away.

Only the Bible reveals that the great catastrophe now so universally feared is not just the climax of a struggle between the communist and noncommunist worlds,

but the final and inevitable result of the six thousand years' reign of sin and selfishness. Throughout all the ages sin and selfishness have caused untold suffering in human experience, but until our modern era of rapid communication and travel, and instruments of mass destruction, the cruelties imposed by fallen human selfishness have been measurably local in character, and therefore have not led to a climactic crisis threatening the destruction of the entire human race, or of "all flesh," as Jesus stated it. —Matt. 24:21,22

It was our modern era of knowledge and invention which made possible the first "world" war. Prior to that, and from the early days of the Assyrian world power, empires and nations had risen and fallen; but through all of these changes most of the world continued to be governed by hereditary ruling houses, or families. There were exceptions, but this was the general situation. But the war that began in 1914 began to change this arrangement.

Who, living at that time, could have believed what would happen to the hereditary ruling houses of the old Roman world, as repre-

sented in the divided states of Europe? Before that World War, they seemed entrenched in power and wealth forever. They had owned and ruled Europe for centuries, and proclaimed that God had appointed them to this position. None of them realized the adventures and disasters which were about to befall them and their relatives.

That war ended, but the world has never been the same. There followed twenty-one years of fluctuations and changes of governments. Dictators replaced the previous most powerful ruling families, and these plunged the world into another devastating war. In this war, the European fascist dictators were overthrown, but Europe was left prostrate and bleeding. Communism emerged stronger than ever, and but for the economic and military aid from the United States, would ere this have taken over all of Europe.

Now the world is divided into two armed camps, and at the moment both sides are feverishly endeavoring to line up the few remaining noncommitted nations and peoples on one side or the other. Meanwhile frantic preparations are being made for a world struggle which will make the last war seem by comparison like children playing with firecrackers. Atom and hydrogen bombs, with long range jet bombers to deliver them on their targets around the globe; ballistic weapons which will hurl missiles of destruction across oceans, are but some of the weap-

ons being designed and built for global destruction.

True, both sides insist that these weapons are being built to prevent war. It is hoped that the dreadful contemplation of what full scale war means will frighten the other side into keeping the peace. A vain hope, it seems to us. This method of keeping the peace has never succeeded in the past, and there is no reason to suppose that it will do so now.

But isn't it possible that the problems of the world can be solved through negotiations? This, of course, is the hope of all peace loving peoples of the world, but negotiations have been going on since the close of the last war more than a decade ago, yet the situation continues to worsen. Not a single one of the major problems which threaten to erupt into war has been resolved in all that time, and most of them have become even more complex and baffling.

And there are so many problems which will need to be solved before the threat of war is lifted, and the mad armament race can cease. Look at a map of the world, and try to find the places where critical conditions do not exist. You may be surprised how few there are. There are situations in the Far East, the Middle East, and the Near East which at any time could lead to a world conflagration. Among them is a divided Korea; the Chinese dispute; the Israel-Arab crisis; the French-Morocco dispute—there are, in fact, festering sores

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of discontent in about all of these countries.

In Europe also, there is a divided Germany, a chaotic France, and practically all European countries are bankrupt, or nearly so. Only the help from the United States is keeping most of the European ships of state afloat. South American countries also are facing problems of crisis proportions.

The whole body politic of the world is sick, with the "temperature" rising. It doesn't require too much foresight to realize that a climax must soon be reached. With hundreds of thousands of refugees of both the "hot" and the "cold" wars, merely existing—many of them in tents, such as the Arabs; with seventy-five percent of the world's population on subnormal rations of food, ill clad and poorly housed, more is needed to restore normalcy than a joint declaration by the heads of state in the noncommunist world, no matter how sincere and well meant such declarations may be.

A radio news analyst referring to the joint statement of world policy made by Sir Anthony Eden and President Eisenhower, compared it in importance to the Atlantic Charter with its "Four Freedoms." But the Atlantic Charter did not keep the peace. It did not prevent half the world from being imprisoned behind the Iron Curtain. The distressing problems of the nations have steadily mounted, and have continued to become increasingly acute ever since the time it was framed.

We are not pessimists within the ordinary meaning of that term. We are simply trying to be realistic in appraising the world situation as it should be seen by every right thinking person today. This climax toward which the world is rapidly drifting does not mean the end of human existence. But man's continued failure to solve the problems created by the pyramiding results of human selfishness is shouting to us in trumpet tones that the time has come for divine intervention in the affairs of men.

In the nearly two thousand years which have elapsed since Jesus was born and the angel announced, "Peace on earth, good will toward men," most professed followers of the Master have given up expecting that the promised Messiah will ever do anything about the problems of human selfishness. In their misdirected zeal to establish a better world, they bring to bear their united influence upon lawmakers to establish better laws, imagining that thus they are being used by the Lord to establish his kingdom for him. It never seems to dawn on the religionists of today that the Lord will ever do anything for the people except, they vainly hope, to bless their efforts.

But the unbelief of those who profess to believe, will in no way hold back the divine plan for the full establishment of the long-promised kingdom of the Messiah. The world is indeed moving toward the greatest climax of history, but only those who have

confidence in the prophecies of the Bible, and in the promises of God, know how great this climax is. Worldly minds visualize it as a possible destruction of civilization, with the remnant of mankind later building a new and better social order. But we see it as the end of the failing efforts of man to rule himself, and the establishment of divine control over the affairs of the human race.

"In the days of these kings," said the Prophet Daniel, "shall the God of heaven set up a kingdom." (Dan. 2:44) This declaration of the prophet sums up the meaning of an illustrated prophecy which spans twenty-five hundred and twenty years of human history. The illustration is the human-like image which King Nebuchadnezzar saw in his dream, having a head of gold, breast and arms of silver, thighs of brass, legs of iron, with its feet and toes of iron and clay mixed. A stone cut out of the mountain without hands smote the image on its feet and destroyed it.

Daniel explained to Nebuchadnezzar that he was represented by the head of gold, and that three successive world powers, or kingdoms, would follow Babylon, over which he was the ruling head. The last of these was Rome. Then came the divisions of Rome, as shown in the feet and toes of the image. It was these which was smitten by the stone cut out of the mountain without hands; which, as explained by Daniel, represented the fact that "in the days of these kings shall

the God of heaven set up a kingdom."

The long period spanned by this prophecy has ended. The divisions of the Roman Empire, which were the monarchical governments of Europe, reached down to our generation. But since 1914 they have largely been destroyed in a revolutionary overthrow of governments such as the world had never before experienced. We are still in the throes of the chaotic, changing times of these days when the "God of heaven" is setting up a kingdom. The complete downfall of human authority and rulership in the earth is the great climax toward which "this present evil world" is now madly rushing.

But thank God the new world will not be another experiment by fallen man to better his own condition. Instead, it will be that government set up by the "God of heaven." The responsibility for the success of that government will rest upon the shoulder of none other than he who is described in the prophecies as "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. 9:6

The six-thousand-year rule of sin and selfishness having reached its terrible climax in a time of tribulation which threatens the destruction of the human race itself, it will require a thousand years for the new government of righteousness to eradicate sin and selfishness from human hearts, and restore the sin-sick and dying race to health and life.

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But right from the beginning, there will be marked progress, and those who desire peace and righteousness will rejoice and be glad. The Prophet Malachi likens the coming into power of the messianic kingdom authority as the rising of the "Sun of Righteousness," and he declares that there will be "healing in his wings." As the warming, healing rays of the new government begin to penetrate into the lives of the people, sickness will vanish, pain will be destroyed; and finally there will be "no more death."—Rev. 21:4

"The inhabitant [of that day] shall not say, I am sick," wrote the Prophet Isaiah. (Isa. 33:24) The fulfilment of this promise will change the conversational habits of the people. Instead of commiserating with each other over their many pains and ills, they will rejoice together that their sicknesses are vanishing and that each day they are feeling younger, and stronger, and happier.

Finally, death itself will cease; for the promise is that the Lord will "swallow up death in victory," or as one translation states it, he

will "strike down death in victory." No longer will that great monster Death stalk up and down in the earth striking down its victims and filling the hearts of the survivors with anguish and sorrow. Death itself will be "struck down," and the Lord will wipe the tears "from off all faces."—Isa. 25:8

Nor will the countless millions of death casualties resulting from the long reign of sin and selfishness be forgotten, for the promise is that these will be awakened from the sleep of death and given an opportunity to obey the laws of the kingdom and enjoy its blessings of lasting health and life. Yes, "there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15

What a glorious climax it is, then, that the world is approaching! For a moment—compared with eternity—it will be distressing to mankind, but when the people realize its meaning they will rejoice. We cannot hasten the coming of this climax, but we can, and should pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

Christ's Resurrection

Love's redeeming work is done;
Fought the battle, vict'ry won.
Lo! He's risen conqueror,
And shall sink in death no more.
Lives again our glorious King;
Where, O Death, is now thy sting?
Once He died mankind to save;
Where's thy vict'ry, boasting grave?

GOD AND CREATION, Article IV**Man, a Living Soul**

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

—GENESIS 2:7

THE second chapter of Genesis contains a detailed account of man's creation. The man whose creation is described in detail in this chapter is the same man mentioned in the first chapter, and who is said to have been created "in the image of God." It is not true that the first chapter of Genesis describes the creation of a "spiritual" man, whereas the man of the second chapter, is earthly, carnal, and sinful, as is claimed by some. The best authority we have on this point is the Apostle Paul, and he informs us that the "first" man was of the "earth, earthy." (I Cor. 15:47) Paul also informs us that the "first man Adam was made a living soul."—I Cor. 15:45

Obviously, there could have been no man prior to the "first" man, so the harmony of the two accounts in Genesis is not in the unscriptural theory of a pre-adamic human race, but in the fact that the opening chapter of Genesis is a brief, general account of the entire creative work of God which reached its climax in the creation, and the second chapter is a detailed record of God's creation of man, his relationship to, and his dealings with him, including the manner in which he was made.

As we study the detailed record of the manner in which man was created, we marvel at its simplicity, and at the same time, its scientific accuracy. We are told that man was formed "of the dust of the ground." We are not obliged to literalize this to a point that it becomes an absurdity, as though water was mixed with dust and a body was formed with resulting mud. It is simply God's way of explaining that man's organism, his body, was made up of various

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chemical elements found in the earth. Those for whom this record was first designed would not have understood technical and scientific terms, but God has the ability to state himself in simple terms, and has done so in this wonderful text.

The human organism was created, but it had no life. It had eyes, but they saw nothing; a nose, but it did not sense the fragrant odors of the edenic garden in which this marvelous piece of workmanship was lying. It had a tongue, but it tasted not; and ears to which all sounds were as silence. It had hands which had no sense of touch. The perfect heart, with its co-ordinating valves, and its connections with the arteries and veins of that perfect body, was motionless. Its lungs were immobile. It was a perfect organism, with all its intricate parts correctly assembled, as only a master workman, the Creator, could do it. But it was a dead, lifeless body.

If man was to live, something more than just a perfect body was needed, and this God supplied. He "breathed into his nostrils the breath of life" and instantly that lifeless organism became alive. The "breath of life" carried oxygen to the lungs, and they began to function. This induced the heart to start pumping blood through the arteries, returning it through the veins. This brought life pulsations to the nerves, causing the ears to hear, the eyes to see, the nose to smell, the tongue to taste, and the hands to feel. The first man was now alive; he had become a "living soul."

What was this magic power which God breathed into the nostrils of Adam? Some have mistakenly supposed that it was an indestructible, living entity, which had life apart from the organism into which it was breathed, an "immortal soul" which escaped when Adam's body died.

The proper, scriptural answer to this question is essential if, in tracing the threads of truth through the Bible which pertain to the hope of eternal life, we are not to lose our way and go astray. The Hebrew word which is translated "breath" in the expression, "breath of life," is *n'shamah*. This Hebrew word is translated "breath" in Genesis 7:21, 22. Describing the destruction wrought by the Deluge, the record reads, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died."

This inspired use of the Hebrew word *n'shamah* reveals that the

lower animals have the same "breath of life" as that which was breathed into the nostrils of man. We doubt if many will contend that God gave immortal souls to the lower animals. To be consistent we will have to conclude that what the Lord breathed into Adam's nostrils was not, therefore, an immortal soul, but was, as the record states, the "breath of life," the breath by which all breathing creatures are made to live.

"All One Breath"

In Ecclesiastes 3:18-21 there is a wonderful exposition of truth on this subject. Here the word breath is a translation of a different Hebrew word, *ruwach*, a word, nevertheless, which from its various uses in the Bible is seen to have essentially the same meaning as *n'shamah*, used in Genesis 2:7 and 7:21, 22. In this passage in Ecclesiastes, the Hebrew word *ruwach* is also translated "spirit." The passage reads, "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea they have all one breath [*ruwach*]; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth [or who can prove] the spirit [*ruwach*, breath] of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

The marginal translation of the closing question in this passage is clearer. Using this, the text might be paraphrased, "Who knoweth that the spirit of man is ascending, and the spirit of the beast is descending?" The prophet had already answered the question. Having sought in his heart to know God's answer to this question he had learned, he says that man has no pre-eminence above a beast, that they have all one breath, and all go to the same place at death, which, of course is into death.

In Ecclesiastes 12:7 we have another very interesting use of the Hebrew word *ruwach*, so frequently translated breath in the Old Testament, the breath which is common both to man and beast. Here the prophet describes the experience of death, and what it means. He writes: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." As we have seen, in the third chapter of Ecclesiastes we are informed that the

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spirit or breath of beasts goes to the same place when they die, as does the spirit or breath of man. Are we to conclude, then, that beasts have immortal souls which go to heaven when they die?

The Scriptures do not bear out any such rash conclusion. The Hebrew word *ruwach*, sometimes translated spirit, and sometimes breath, simply denotes invisible power. When associated with the works of God, it describes the power of God. It is this word that is translated "Spirit" in Genesis 1:2 where we are told that the "Spirit of God moved upon the face of the waters." When preaching on Mars' Hill the Apostle Paul explained that in God "we live, and move, and have our being." (Acts 17:28) The power of God by which we live is transmitted to our organisms by means of the "breath of life." The same is true with respect to the lower animals. At death this invisible power of life reverts to its Giver, even as the body returns to the dust from which it was taken.

A Living Soul

The record states that when God breathed "the breath of life" into the nostrils of the perfect human organism which he had created, "man became a living soul." The essential fact here related is easily discerned—man "became" a living soul. He was not given a soul, but became a living soul, or a living being, when the breath of life animated his perfect organism. This is the meaning of the word "soul" throughout the entire Bible. The Bible nowhere speaks of an immortal soul. This expression is not even contained in the Bible. It originated with heathen religions, and was introduced into the church after the death of the apostles. In Numbers 31:28 various animals are referred to as souls, and in the same sense that men are souls. We quote: "Levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep."

The obvious and inescapable conclusion which must be drawn from the complete scriptural testimony on this point is that man was created a mortal being. Man, if he was to live forever, would have to be sustained by food and other provisions divinely provided, and blessed through the continuous sunshine of his Creator's favor.

Paradise

In creating man, God adapted him in every way to live on the

earth. In his wisdom the Creator brought a portion of the earth to a more advanced state of preparation than the land surface in general so that the newly created and inexperienced humans would have a suitable home. The record states, "The Lord planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the garden made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."—Gen. 2: 8, 9

In this wonderful provision for man's happiness, and for sustaining his life, it seems significant that the first reference should be to that which "is pleasant to the sight." Man would know that the gorgeous "natural" scenery with which he was surrounded was the creation of his God, and to live daily amidst such surroundings would be a continual cause for thanksgiving and praise. It would be difficult to forget God when, in every direction the eye turned, the enrapturing beauty of the Creator's handiwork would fall in the path of vision.

But feasting on the beauty of God's creation would not alone keep man alive. The garden also provided food, and in such perfection that it could have kept man well and youthful indefinitely, especially since the "tree of life" was included. The Hebrew word here translated "tree" could just as properly have been translated "trees," and it is quite likely that the "tree of life" was a grove of trees which afforded food in such balanced proportions, and in such nutritional perfection, that had God's favor continued upon man, and he had been permitted to have continuous access to these trees, he would never have died.

The Animals Named

Verse 19 of the second chapter reads, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air: and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." As we have noted, the second chapter account of creation is merely a recapitulation, but in more detail, of some of the facts stated in the first chapter. The thought of this text is that the animals which God had created were brought before Adam to be named. And they, like Adam, were created "out of the ground."

God's description of the animals as "living creatures" is a trans-

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lation from the same Hebrew words translated "living soul" in the description of man. (Gen. 2:7) They were living creatures, living beings, or living souls, because they had organisms made alive by the "breath of life."

Verse 20 reads, "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him." The fact that Adam was able to come into close enough contact with the animals, especially the "beasts of the field," to study their characteristics and give them appropriate names emphasizes the fact that God had given him dominion over them. Seemingly they were not afraid of him, nor he of them.

It must have required some time to accomplish the task of naming all the animals. That some study of their characteristics was made is suggested in the statement that "there was not found an help meet" for Adam. God, in his wisdom, had allowed Adam to come to a realization of his need, before supplying it. All of God's dealings with those whom he has created in his own image are designed to awaken in them a genuine, free will desire for the blessings which he has designed for them. God does not coerce the human mind or will.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. 2:21-24

Many have treated this sacred passage of Scripture lightly, regarding it as absurd. The wise of this world seem to think that this was a very crude way for the Lord to create woman. Why, they ask, did he not create Eve in the same way as he did Adam? We may not understand the biological reasons why the Lord adopted this method, but who are we to question the wisdom of One so wise and so powerful as to be able to create the whole universe out of nothing?

God's method meant that the woman became almost literally a part of man. How much of ineffable joy has resulted from this di-

vinely arranged oneness of the two, we will probably never fully understand. God's explanation is that because woman was made from man, when the two are united in marriage, they become "one flesh." This is what God designed, and his wisdom arranged the method of creation so it would be this way.

Having now received a suitable help meet from the Lord, Adam's joy in his garden home must have been unbounded. All his surroundings were beautiful and inspiring. There was at his disposal an abundant supply of life-sustaining food; and now he had a companion with whom he could share his joys. Among the few instructions given to him was the command to "dress and to keep" the garden which the Lord had provided for him. Considering Adam's ideal surroundings, and the perfection in which he was created, the "keeping" of the garden would not be laborious, but a joy.

Another command, if such it could be called, was that these god-like creatures to whom had been given an earthly dominion were to multiply and fill the earth, and subdue it. The carrying out of this command was designed not only to populate the earth, but to "subdue it." Evidently that beautiful garden home which God prepared for man "eastward in Eden" was intended merely as an example of what the whole earth was created to be, God leaving this final finishing work of his creation to be accomplished by man and for his good.

Our imagination almost goes out of bounds when we contemplate what this earth would have been like had this plan of God proceeded without interruption. The earth would have been filled with a perfect and happy human family, knowing nothing of sin, sickness, pain, wars, and the thousand-and-one other things which now plague a suffering and dying world; and with it, all enjoying sweet communion with the Creator, the God of heaven and earth.

But let us dream on, for although darkness covers the earth, and the plague of sin and death blights so much of the happiness of the people, this nighttime of darkness and fear and pain will end, and as so beautifully stated by the Prophet David, joy will come in the morning. (Ps. 30:5) Then men's fondest dreams of a golden age will come true; for, as we shall later see, God who in the beginning, by his wisdom and power "created the heavens and the earth," assures us that divine power will again be used to restore paradise, and give to all the opportunity of enjoying its blessings forever.

The Meaning of the Resurrection

GOLDEN TEXT: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."
—1 Corinthians 15:57

LUKE 24:28-34, 44-53

THE crucifixion of Jesus was a shock to his disciples, but great was their joy when they became convinced that he had been raised from the dead. "The Lord is risen indeed," was the conclusion they reached after he had talked with the two on the road to Emmaus, and had appeared to Simon. Even so, he was very different from what he was before, never appearing to them more than once in the same manner.

Each time Jesus appeared to his disciples he revealed some further point of truth to them. This was especially true in the case of the two who were walking to Emmaus. Verse 15 says that they "communicated together and reasoned." When Jesus joined them he asked, "What manner of communications are these that ye have one to another, as ye walk, and are sad?"—vs. 17

That they were noticeably sad of countenance would seem to indicate that their "reasoning" was on the negative side, leading them to the conclusion that Jesus was not the Messiah, else his enemies could not have put him to death. After they related the cause of their sadness, Jesus began reasoning with them from the Scriptures. He asked, "Ought not Christ to have

suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—vss. 26, 27

As he finished his discourse they reached their destination in Emmaus, and Jesus indicated that he would continue on his way, but they urged him to remain with them, and he did. It was at the evening meal, when he broke bread with them in his old familiar manner, that they recognized their guest. Then suddenly he vanished from their sight. "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"—vs. 32

Well might their hearts "burn" with joy, because Jesus had convinced them from the Scriptures that it was necessary for the Messiah to suffer and die as the Redeemer of the world ere he could enter into and display the glory of his kingdom. Now they knew that what they had thought was a tragedy was a necessary and basically important step forward in the outworking of the divine plan for the salvation of the world! It is doubtful that they grasped this great truth in all its brilliance un-

til the coming of the Holy Spirit at Pentecost, but they did come to understand that Jesus' death was necessary, and that he had now been raised from the dead.

Beginning with Pentecost, the Early Church understood further that the foretold sufferings of Christ included his body members, his church, those called out from the world to suffer and die with him. The selection of these has required the entire Gospel age, and not until this work of the age is finished will the glory of the messianic kingdom manifest itself for the blessing of mankind as a whole. Through apostasy from the faith this truth was lost sight of, and the nominal church held, mistakenly, that the kingdom of Christ was established at Pentecost.

When the two disciples returned to Jerusalem from Emmaus they met with the others and related their experience. While together, Jesus appeared in their midst, and said unto them, "Peace be unto you." They were for the moment anything but peaceful. The record says that they were "terrified and affrighted, and supposed that they had seen a spirit." (vss. 36, 37) But Jesus calmed their fears, asserting that a "spirit hath not flesh and bones, as ye see me have."—vs. 39

Jesus was now a divine being—"born of the Spirit"—and as he had explained to Nicodemus, could now come and go unobserved, like the wind. To be seen by his disciples, it was therefore necessary

QUESTIONS

Relate the circumstances of Jesus' appearance to the two disciples on the road to Emmaus.

Why was it necessary for Jesus to suffer and die?

Were the foretold messianic sufferings finished at Calvary?

How did John explain Jesus' appearances in a body of flesh?

Relate our Golden Text to the fact of Jesus' death and resurrection.

for him to assume a body of flesh, and the exact nature of each appearance was determined by the purpose to be accomplished. To Mary he appeared as a gardener; to the two on the road to Emmaus he was a "stranger." They saw no nail prints in his hands and feet, and no wound in his side. In John 20:30 we learn that this appearance was a "sign"—a miraculous manifestation, in other words. Jesus gave his flesh for the life of the world. He did not take a scarred body to heaven with him when he returned there.

On this visit, Jesus continued to open up the Scriptures to his disciples, helping them to understand more clearly the real purpose of his death, and that it had been foretold in the Law and the prophets, and in the Psalms. This was vital information for them to acquire, for they were to be witnesses that he had been raised from the dead.

Our Golden Text reminds us of the importance of the death and resurrection of Jesus. Through him we gain victory over death, because the merit of his shed blood covers the adamic imperfections.

Power for a World Mission

GOLDEN TEXT: "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

ACTS 1:6-8; 2:22-28

THE beginning of today's lesson tells of Jesus' last appearance to his disciples before his ascension. On his previous appearances he had conveyed considerable information to them. They had learned that it was necessary for him to suffer and to die, and they realized that he now possessed powers he did not have prior to his death. But there were still questions to which he had not given them the answers.

One of these is in verse 6—"Lord, wilt thou at this time restore again the kingdom to Israel?" Through their nearly three and one-half years of association with Jesus the disciples had been deeply impressed with the hope of the kingdom—the messianic kingdom promised so many times in the Old Testament. They did not comprehend all that this kingdom would do for Israel and the world. They did believe that its power would first be employed to release Israel from her Roman yoke of bondage.

Israel had been a subject nation since 606 B. C., when her last king, Zedekiah, had been overthrown and taken captive to Babylon.

Since then she had been a vassal nation, first to Babylon, then to Medo-Persia, then to Greece; and when Jesus came Israel was in bondage to Rome. So the disciples were anxious to know if now, since Jesus was raised from the dead, and had announced that "all power" had been given to him in heaven and in earth, this power would be used to restore Israel's freedom as a nation.

Jesus did not give a direct answer to this question. He simply told his disciples that it was not for them at that time to "know the times or the seasons, which the Father hath put in his own power." Nearly two thousand years were to elapse before Israel would gain her freedom as a nation, and instead of giving his disciples this discouraging information, he gave them a commission. There was a work to be done, a world-wide work. They were to be his witnesses, waiting only until they received the power and authority of the Holy Spirit. Even today, the spiritually healthy Christians are those who keep active in divine service rather than to be overanxious about their reward.

At Pentecost Jesus' promise to send the Holy Spirit was fulfilled. By its enlightening influence the apostles were enabled to discern clearly the meaning of the fast-moving, and at times bewildering, events beginning with the arrest and crucifixion of Jesus. Peter, who tried to dissuade his Master from exposing himself to danger by going to Jerusalem, now was able to quote and apply the prophecies which foretold Jesus' death and resurrection. He saw in the coming of the Holy Spirit a partial fulfilment of Joel 2:28-32—that is, the outpouring of the Holy Spirit upon the Lord's "servants and handmaidens." He knew also that eventually, at the beginning of the millennial age, the Holy Spirit would be poured out upon "all flesh."

Now Peter understood that the prophecy in the 16th Psalm referred to the death and resurrection of Jesus. He may have wondered at the time how Jesus could be so serene and calm when being persecuted and put to death. But now this prophecy revealed that Jesus knew he was to die, and had been assured that his Heavenly Father would raise him from the dead. "Therefore did my heart rejoice," the prophecy represents Jesus as saying, "and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."—Acts 2:26, 27

How wonderfully Peter reasoned

QUESTIONS

What was the immediate expectation of the disciples concerning the messianic kingdom?

When is the due time in the plan of God for Israel to regain her freedom as a nation?

Has the church been commissioned to convert the world during the present age?

What prophecies did Peter quote on the Day of Pentecost?

Explain the prophecy of Psalm 16.

on this prophecy! It could not apply to David who wrote it because, Peter argued, "he is both dead and buried, and his sepulchre is with us unto this day." (vs. 29) But as a prophecy of the death and resurrection of Jesus it had a marvelous fulfilment. It was Jesus' "soul" that was not left in hell.

The Greek word here translated "hell" is **hades**. The Early Church knew that this word did not denote a place of eternal torture, but was descriptive simply of the state of death. It was necessary that Jesus should pour out his soul unto death; that is, make his "soul an offering for sin," else the human race would not have been redeemed from death.—Isa. 53:12, 10

Now that the Holy Spirit had come, the apostles at once began the fulfilment of their commission to preach the glad tidings, and thus be witnesses for Jesus. It was not God's plan that the world should be converted by this witness, but it has made disciples from among all nations, and has been a general witness to all nations.

The Courage of the Early Christians

GOLDEN TEXT: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy Word."—Acts 4:29

ACTS 4:13-20, 29-31

THE events of today's lesson occurred shortly after Pentecost. The lesson assignments pass over the incident which gave rise to them. Peter had healed a man who had been lame from the time of his birth. He had used this miracle as an illustration of what he describes as "the times of restitution of all things," which, he said, God had "spoken by the mouth of all His holy prophets since the world began."—Acts 3:1-21

Verses 1 and 2 of chapter reveal that the "captain of the temple, and the Sadducees" were grieved over this message, recognizing that Peter was emphasizing the fact of Jesus' resurrection, and that through him there would be a resurrection for all, which he had described as "restitution"—including the restoration of the sick to health, and the dead to life.

The next day "their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem." (vss. 5, 6) They had Peter and John appear before

them, and they were asked, "By what power, or by what name, have ye done this?"—referring to the healing of the lame man.

In reply to this question Peter boldly witnessed to his inquisitors, even as he witnessed to the large company, as reported in chapter 3. When the high priest and the rulers saw "the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it."—vss. 13, 14

To these enemies of the cross, it was no credit to Peter and John that they had "been with Jesus." Jesus' personality and character had many marvelous aspects, among them his boldness, his fearlessness, in proclaiming the truth. The record is that he spoke "as one having authority." (Matt. 7:29) He could not be cowed into silence by the threats of Israel's religious rulers. And now these rulers recognized that the same was true with respect to Peter and John.

Just as they could not gainsay Jesus' miracles, nor prevent the people from following him because

of this evidence of God's favor upon him, neither did they dare to interfere too openly with Peter and John. They decided upon a milder course. They "commanded" them "not to speak at all nor teach in the name of Jesus." The apostles promptly asked these rulers if they considered it right, or more important, to obey them rather than God; adding, "We cannot but speak the things which we have seen and heard."—vs. 18-20

The rulers realized that they could do nothing to prevent these fearless disciples of Christ from proclaiming the fact of his resurrection and the Gospel of divine grace centered in him. They could only "threaten" them, "finding nothing how they might punish them, because of the people: for all men glorified God for that which was done."—vs. 21

Israel being subject to Rome, her religious rulers could not legally inflict civil punishment upon the apostles, even as they could not do so with Jesus. But by appealing to the prejudices of the Jews they could cause the disciples a great deal of trouble. At the moment the people were sympathetic. But how long would this last? Dismissed by the rulers, Peter and John "went to their own company, and reported" concerning the threatenings of the rulers. Then they held a prayer meeting.

In their prayer they recounted the assault which these religious rulers had made against Jesus, and that they had been able to influence the Gentile rulers to take action

QUESTIONS

What important events led up to the incidents of today's lesson?

Explain these events in detail, and in relation to the divine plan.

Why were Israel's religious rulers helpless to interfere with the work of the apostles?

For what did the disciples pray in view of the threatenings of the rulers?

against him. They knew, of course, that this was by divine permission, and that it was necessary for Jesus to die in order to redeem the world from death. They, too, were willing to die, if this were the Lord's will. They simply wanted his will to be done, and to have boldness under all circumstances to continue to proclaim the Gospel.

This was the request: "Grant unto thy servants, that with all boldness they may speak thy Word." They did not ask to be delivered from persecution, nor to be spared suffering. They simply asked for grace to help as they continued the fulfilment of their commission to be witnesses for Jesus.

The Lord gave them the assurance that he would help. The room in which they were praying was shaken by his power, and "they were all filled with the Holy Spirit, and they spake the Word of God with boldness." (vs. 31) This was God's way of saying "amen" to their efforts. And while they continued to be persecuted, they never doubted the Lord's presence with them to help in their every time of need.

The Church Endures Persecution

GOLDEN TEXT: "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."
—Philippians 1:29

ACTS 6:8-10; 7:51-60

THE true followers of Jesus have always been a persecuted people, the bitterness of the persecution depending upon the time in which they have lived and the condition in the world with which they were surrounded. Satan has been the instigator of the persecution, and it reflects the foretold enmity which was to exist between the "seed" of "serpent" and the "seed" of the "woman."—Gen. 3:15

Satan has used religious prejudice, jealousy, and self-interest as motives for persecuting the people of God. Darkness hateth the light, because light exposes the evil works of darkness. Persecutors who are stirred to action solely by religious prejudice are often sincere.

Persecution is most inexcusable when employed as a method of maintaining positions of power and authority. Only the Lord, who can read the heart, is able to know the extent of wilfulness which has been involved in the persecutions of his people throughout the age, and in the coming day of trial and judgment all persecutors will be dealt with justly, and punished in

keeping with the measure of their wilfulness.

Today's lesson pertains to the experiences of Stephen, the first Christian martyr. Stephen's name first appears in Acts 6:5, where he is described as "a man full of faith and of the Holy Spirit." He was chosen to serve as a deacon in caring for the temporal interests of the congregation with which he assembled. In the Early Church deacons and elders—the latter sometimes called bishops—were chosen as servants. The qualifications for these were the same, except that the elders were considered "apt to teach."—I Tim. 3:1-13

The church was young when Stephen was chosen as a deacon. The fact that he was not chosen as an elder did not deter him from faithfulness in bearing witness to the truth. He was one who was given the "gift" of performing miracles. (Acts 6:8; I Cor. 12:10) He used this gift zealously and "did great wonders and miracles among the people."

This stirred up the opposition of "the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and

of them of Cilicia and of Asia." They disputed with Stephen, but were "not able to resist the wisdom and the spirit by which he spake." When they could not meet his arguments with sound reasoning, they "stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council."

False witnesses testified against Stephen, while he remained silent and full of faith in the overruling providences of God. His accusers, "looking stedfastly on him, saw his face as it had been the face of an angel." (ch. 6:12-15) Finally, the high priest gave him an opportunity to reply, asking him, "Are these things so?"

Stephen was glad to accept this invitation, and chapter 7 contains his witness before the Sanhedrin. Toward the end he spoke very plainly, and told them that they were "stiffnecked and uncircumcised in heart and ears." He said that just like their fathers of old, they resisted the evidences of the Holy Spirit's work among them. "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth."

The Lord then strengthened Stephen by giving him a vision. "He . . . saw the glory of God, and Jesus standing on the right hand of God." He told his accusers what he saw, and this made them more incensed than ever. They cast him out of the city and stoned him to death. "The witnesses laid down their clothes at a young man's feet,

QUESTIONS

Was Stephen's death in any way related to the prophecy of Genesis 3:15?

Who was Stephen, and what service did he render in the Early Church?

What was the "gift" of miracles?

In what manner did Stephen see God and Jesus?

Did Stephen go immediately to heaven when he died?

Do all true Christians suffer martyrdom?

whose name was Saul." This "Saul" later became the Apostle Paul.

When Jesus died on the cross he committed his "spirit," his life, to his Heavenly Father. Stephen said, "Lord Jesus, receive my spirit," that is, my life. He asked the Lord not to lay this sin to the charge of his enemies, and then "fell asleep." He did not go immediately to heaven. Like Paul, a crown of righteousness was laid up for him which he was to receive at the second advent of Christ, when he would be raised from the dead.—II Tim. 4:7, 8

Stephen was the first of Jesus' followers to give his life, suffering and dying with Jesus. Our Golden Text indicates that this is the privilege of all the disciples of Christ. Not all have the opportunity of finishing their course in death in such a dramatic way as did Stephen, but we must all be willing to do so. Whether in slow stages, or precipitously, we must be planted together in the likeness of Jesus' death, if we are to be in the likeness of his resurrection.

The Church Reaches Out

GOLDEN TEXT: "By this shall all men know that ye are my disciples, if ye have love one to another."
—John 13:35

ACTS 8:4-8, 14-17, 26-28, 34, 35

AT LEAST two purposes were served by the persecutions which arose in the Early Church. The faith of the brethren, and their love for one another, were tested. It gave them an opportunity to demonstrate that Jesus, their brethren, and the Gospel of the kingdom, meant more to them than life itself. But, as today's lesson reveals, it also served to scatter the brethren, and they "that were scattered abroad went everywhere preaching the Word."

Philip, another of the disciples who had been chosen to serve as a deacon, went to Samaria and there bore witness to the truth. Philip also had been given the "gift" of performing miracles, and the people of Samaria were greatly impressed by his ministry. "With one accord they gave heed" to it. This does not necessarily imply that they all accepted Christ. It seems to denote, rather, that Philip's ministry was so impressive that it attracted the attention of all. It was so with Jesus, but only a few became his true followers.

Jesus had commanded his disciples not to go into any "city of the Samaritans." (Matt. 10:5) While

later they were to go into all the world and preach the Gospel, the time had not yet come for any except the natural seed of Abraham to receive the witness. Cornelius was actually the first Gentile convert. That Philip should minister the Gospel in Samaria, and meet with such success, might seem out of harmony with this divine arrangement, but not actually so.

Samaria of our Lord's day, and later, included all the ancient territory of Ephraim, and of the Manassites who were west of the river Jordan. The Samaritans possessed only a few towns and villages within this large territory. Jesus did not tell his disciples not to go into Samaria. His restriction was not to go into "any city of the Samaritans." Obviously Philip's ministry, while in Samaria, was not in any of these Samaritan cities.

The news of Philip's success in Samaria reached Jerusalem, and the congregation there sent Peter and John to assist with this good work. A remarkable fact is to be observed in reading the experiences of the Early Church, which is that the work of the ministry was not planned in advance by any recognized committee, or board of authority. Undoubtedly God, through

the Holy Spirit, directed the efforts of his people, but so far as they were concerned they simply seized upon the opportunities of service as they opened up to them.

Philip was induced to go to Samaria by persecution. The Lord blessed his work there. The brethren in Jerusalem learned about it, and Peter and John were sent to help—all of this, but with no pre-planning. Probably the most effective promotion of the truth in every part of the age has been accomplished on the same basis. Happy are the people of God who learn to look for his leadings in their service, rather than depending upon their own wisdom to plan efficiency campaigns of their own. The power of the Holy Spirit will always accomplish more than human wisdom.

Philip had served well in Samaria, and had brought the believers along to the point of baptism. He had baptized them in the name of the Lord Jesus, but they had not yet received the Holy Spirit. Peter and John led them deeper into the truth, laid their hands on them, and they received the Holy Spirit. Thus the Lord placed his stamp of approval upon the service which had been rendered in Samaria.

And the Lord had further service for Philip. He said to him, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." The reason for this soon became apparent. On that "way," or road, "a man of Ethiopia, an

QUESTIONS

What were two of the purposes served by the persecution which came upon the Early Church?

What is the difference between "Samaria," and the "cities of the Samaritans"?

Was the missionary work of the Early Church planned in advance by a committee, or group of believers?

Who was the Ethiopian who was converted when Philip ministered to him in his chariot? Relate the account in detail, and apply its lessons.

By what shall all know that we have been with Jesus and have learned of him?

eunuch of great authority under Candace queen of the Ethiopians," who had come to Jerusalem to worship, was returning by this "way." While riding along in his chariot he was reading a scroll of the prophecy of Isaiah.

While this man was called an Ethiopian, apparently he was either one of the dispersed of Israel or a proselyte to the Jewish faith. Otherwise he would not have gone to Jerusalem to worship, nor would he be interested in reading the prophecy of Isaiah. Philip was instructed to join this man in the chariot. He did, and asked him if he understood what he was reading.

The eunuch very frankly admitted that he did not, and that he needed a teacher. Thereupon Philip explained the meaning of the prophecy as it pertained to the suffering and death of Jesus. It was a wonderful revelation to the Ethiopian, and he expressed a desire to be baptized at once. Thus again the deacon Philip was blessed in his ministry.

THE PEOPLE OF THE BIBLE—

PART XIV—I KINGS 1-11; II CHRONICLES 1-9



The Wisdom and Glory of Solomon

SOLOMON was the youngest son of David. Bath-sheba was his mother. The name Solomon means "the peaceful one." He succeeded David as king of Israel, and the meaning of his name highlights one of the outstanding characteristics of his reign by contrast with his father's rulership. Throughout most of David's reign Israel was at war with one or another of her heathen neighbors, but during Solomon's reign the nation was at peace.

The typical nature of the kingdom of Israel continued under Solomon, for we read that he sat "on the throne of the Lord as king instead of David his father." (I Chron. 29:23) David was so well respected and honored as king that the nation gladly accepted his choice as successor, and "all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king."—I Chron. 29:23, 24

Even more important, the Lord's blessing was upon Solomon. The record is that "the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel." (I Chron. 19:25) Jesus used the expression, "Solomon in all his glory." The queen of Sheba, hearing of the wisdom, riches, and glory of Solomon decided that she would journey to Palestine and see for herself. Her report was that the half had not been told.—I Kings 10:1-13

II Samuel 12:25 suggests that Solomon, as an infant, was given into the religious care of the Prophet Nathan, who gave him the name Jedidiah, meaning, "beloved of the Lord." Under the wholesome care of both David and Nathan, Solomon was nurtured in the reverence of the Lord, and when he became king his great desire was to rule righteously, and in a

manner which would be pleasing to God.

When David became old and feeble, and it was apparent that he could no longer conduct the affairs of state, and would soon die, Adonijah, another son, attempted to establish himself as successor to the throne. The Prophet Nathan learned of this, and together with Bath-sheba, conveyed the information to the feeble David, who in turn, and in keeping with a pledge he had made to Bath-sheba, directed that Solomon be anointed as his successor.

This anointing ceremony took place at Gihon, and there Solomon was proclaimed King of Israel to succeed his father David. A few months later David died, and Solomon found himself in full possession of the throne. During the early months of his reign he seems to have concerned himself mostly with consolidating his position as king, this by ordering the death of Adonijah and two others—Joab and Shimei. David thought these worthy of death, but he had spared them, mentioning them to Solomon and suggesting that he use his wisdom in dealing with them, but to see to it that they were put to death. Solomon also banished Abiathar, one of the two high priests in Israel at that time. Zadok then became the sole high priest. Solomon doubted the loyalty of Abiathar for, although he had been faithful to David in a number of crises, he sided with Adonijah in his effort to usurp the throne.

In I Kings 3:3 we read that

“Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.” The expression, “high places,” denotes arrangements set up on hilltops for the worship of heathen gods. While many faithful servants of God in Old Testament times did offer sacrifice to Jehovah in “high places,” it was expressly forbidden in the Law given to Israel through Moses. —Deut. 12:11-14

Even the Prophet Samuel offered sacrifice in a “high place” at Mizpeh. (I Sam. 7:10) Probably Solomon, whose father had been anointed king by Samuel, would know about this, and would not consider it especially displeasing to the Lord if he did the same. And, while attention is called to the fact that it was not the proper thing for Solomon to do, he is not particularly censured for it, for he went to Gibeon to offer sacrifice where was located a “great high place,” and it was there that the Lord appeared to the king in a dream, and said to him, “Ask what I shall give thee.”—I Kings 3:4, 5

Solomon's Request

In reply to this request by God, Solomon said: “Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou has given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou

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has made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"—ch. 3:6-9

This was a noble request, and "the speech pleased the Lord." (vs. 10) The Lord, of course, granted Solomon's request for wisdom, and Solomon has gone down in history as the wisest of all men. His request, however, reveals that even before the Lord specially blessed him with understanding he had a large measure of inherent wisdom. The fear, or reverence, of the Lord is the beginning of wisdom, Solomon later wrote, and this young king did love and reverence the Lord.—Prov. 9:10

The Lord assured Solomon that not only would he be given wisdom, but also riches and honor. He said to the king, "Behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee what thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my com-

mandments, as thy father David did walk, then I will lengthen thy days."—vss. 12-14

Wisdom Displayed

This first really prominent scene in Solomon's reign is one in which we see the inherent goodness of his character, his humility, and his great desire to do right. He desired to rule and judge God's people righteously, justly. The first illustration given us of his wisdom is the case of the two women who came to him to settle their dispute as to which of them was the true mother of a baby.

Each of these women had given birth to a baby, but one of the infants had died. Thereupon the mother of the dead child stole the live one from the other mother, replacing it with her dead infant. The mother whose child still lived detected the fraud and a dispute arose between the mothers, so they appeared before Solomon to settle the controversy for them.

Naturally each insisted that she was the mother of the live child. Today, blood tests could have been made to determine parenthood, but medical science had not advanced to this degree in Solomon's time. However, he settled the controversy in a very unique manner. Since the women could not agree, he ordered that a sword be brought to him with which the live infant could be cut in two, and a half given to each mother. The mother of the dead child agreed to this, feeling, no doubt, that she would rather the infant be killed, than to

be given to its real mother. But the real mother protested. True mother love could not bear to see the baby thus destroyed. She would rather the other woman have possession of the child if thus it could be kept alive.—I Kings 3:16-28

Solomon at once, and wisely, commanded that the child be given to the mother who protested against its being killed, saying, "She is the mother thereof." "And all Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of God was in him, to do judgment."—vss. 27, 28

Solomon's wisdom was further displayed in his organizational ability, and in his peaceful foreign policy. I Kings, chapter 4, tells about his many "princes" and "officers," and the duties assigned to them. In this chapter also we learn something about the size of his royal family from the amount of food that was required each day. Verses 22 and 23 read, "Solomon's provision for one day was thirty measures of fine flour [at least 165 bushels], and threescore measures [at least 330 bushels] of meal [Josephus makes these amounts twice as much as we have indicated], ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roebucks, and fallowdeer, and fatted fowl."—vss. 22, 23

This daily supply was provided by "twelve officers over all Israel, which provided victuals for the king and his household: each man

his month in a year made provision." (vs. 7) Each of these officers would thus have eleven months to assemble the food supply for Solomon's table for one month. The tremendous number who ate at the king's table seems to be accounted for to some extent in verse 29, which reads, "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore."

God gave Solomon "largeness of heart," meaning that he had a desire to bless his subjects. He was hospitable, and enjoyed having as many eat at his table as possible. Under his rulership "Judah and Israel were many, as the sand which is by the sea in multitude, eating, and drinking, and making merry."—vs. 20

Solomon's peaceful rule foreshadowed the reign of Christ. We read concerning the period of his reign that "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan [in the north] even to Beer-sheba [in the south]." (vs. 25) The "vine and fig tree" symbolism of security and prosperity is later used in the prophecy of Micah 4:1-4 outlining some of the blessings to reach all nations during the reign of Christ.

Building the Temple

King Solomon's fame was enhanced by his building the temple, the "house" of the Lord—an undertaking which was denied to David, his father. David had ex-

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plained to Solomon that he was not permitted to build the temple. He said, "The word of the Lord came to me saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight."—I Chron. 22:8

David, although denied the privilege of building the temple, did not lose his zeal for the project, and was permitted by the Lord to assemble much of the material for it. In the marginal translation of I Chronicles 22:14 he explains to Solomon that in his "poverty" he had "prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto."

So it was that when Solomon started to build the temple there was already much material assembled for it. But as suggested by David, Solomon set about to "add thereto." First he entered into an agreement with Hiram, king of Tyre, to hew and bring "cedar trees out of Lebanon" to the temple site. Hiram had been friendly with David, indeed, the account said that he was "ever a lover of David," and Solomon was thus encouraged in requesting his services, and the services of his people, the Sidonians, to cut and transport the cedar trees which he needed. He said to Hiram, "Thou knowest that there is not among us any that can

[has] skill to hew timber like unto the Sidonians."—I Kings 5:1-10

Solomon displayed much wisdom in all the necessary organizational work for such a gigantic undertaking. We can get some idea of what was involved in the construction of the temple from the statistics which have been reliably computed by scholars. For example, according to Lange, the gold and silver alone which was accumulated by David, who confessed his poverty, has a present-day value of from two to three billion dollars.

The total number employed on the project was 183,000, of whom 30,000 were Jews who worked by rotation of ten thousand a month. There were 153,000 Canaanites, of whom 70,000 were bearers of burdens, 80,000 hewers of wood and stone, and 3,600 overseers.

The parts were all prepared at a distance from the site of the temple. When they were brought together the whole immense structure was erected without the sound of hammer, axe, or any tool of iron. (I Kings 6:7) The whole area enclosed by the outer walls formed a square of about 600 feet. The sanctuary was comparatively small inasmuch as it was intended only for the ministration of the priests, while the congregation of the people assembled in the court.

It would be too tedious for the purpose of this article to consider all the details of the temple's construction, the grandeur of its appointments, etc. We will simply mention in passing that the New

Testament suggests two antitypical lessons taught by this glorious temple. Primarily, the temple was a meeting place between God and the people, and in the New Testament we are informed that the true followers of Jesus of this age are being built up a spiritual temple, each one being a living stone in this antitypical temple. When this spiritual temple is completed it will, for a thousand years, be the meeting place between God and men. Through this wonderful arrangement, reconciliation will be made between God and all the willing and obedient of mankind during the thousand years of Christ's reign, the antitypical King of Peace.

Even while this spiritual temple is being prepared, each individual who is being shaped for a place in it is admonished to consider his own body the temple of the living God. We are, as individuals, even now ministers of reconciliation. It is only through the consecrated followers of the Master that those today who are seeking after God are able to find him, and then only as many as the Lord chooses to call. Jesus said, "Ye are the light of the world," and scripturally we could add that the Lord's people are now the only light of the world.

The Dedication

Even with the immense army of men who were employed in gathering the material and building the temple, it required seven years to complete the undertaking. When it was completed we are given another

intimate look into Solomon's heart of reverence for Jehovah, and also his great wisdom. His success, his riches, had not, as we might say today, "gone to his head." He was still able to keep matters in their proper perspective.

This is clearly revealed in his appraisal of the temple as it stood in all its glory. With all the immense wealth that was represented in it, both of material and of labor, one less wise than Solomon might have reasoned that God would be under obligation to those who had built it for him, and would actually condescend to live in it. But Solomon knew better. He had a much higher appreciation of the great God of Israel than probably many of his day had attained.

Solomon's prayer of dedication begins with verse 22, of I Kings, chapter 8. Beginning with verse 26 we quote: "And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"

What humility is here manifested! Here was the great temple standing in all its glory before the multitude who had gathered for the dedication, with their eyes fixed on their idol, Solomon, yet in his prayer he acknowledges that the God of Israel wouldn't condescend to dwell in this glorious building at all. "The heaven and heaven

of the heathen teaching that "there is no death," that man has an "immortal soul" which cannot die, so asks who can prove that the spirit, or breath—as it is in the Hebrew text—of man goeth upward, and the spirit of a beast goeth downward at death. His own answer is that they both go to the same place.

In Ecclesiastes 9:10 Solomon furnishes an excellent definition of the Hebrew word *sheol*, translated "grave" in this text, but in many places in the Old Testament translated "hell." He writes that there is "no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*, hell], whither thou goest."

His Unwisdom

In I Kings 10:23, 24, we read, "King Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." But Solomon did not maintain this high reputation. One of the evidences of the Bible's authenticity is the very candid manner in which it relates all the facts concerning its important characters. Solomon would have been held in much higher respect had the truth concerning the closing years of his life not been recorded. But they were, and we find the record in I Kings, chapter 11. The narrative begins with the statement, "But King Solomon loved many strange women." These were heathen women with whom the Israelites were forbidden to inter-

marry. This was his first wrong step.

Then verse 4 reads, "It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father." He went so far as to join in the heathen worship of his many wives, and even built "an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods."—vss. 7, 8

Because of this sin the Lord told Solomon that the kingdom would be taken from him, explaining, however, that he would not do this in his day "but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."—vss. 12, 13

Solomon's glory waned from this pronouncement until the time of his death. The Lord indicated to one named Jeroboam that after Solomon's death he would become ruler over ten tribes of Israel. Solomon heard of this, and sought to have Jeroboam killed, but failed. Jeroboam escaped to Egypt. It was under these unhappy circumstances that Solomon, after reigning forty years, "slept with his fathers, and was buried in the city of David his father."—vss. 42, 43

"Life and Immortality"

"Christ . . . brought life and immortality to light through the Gospel."—II Tim. 1:10

CHRIST brought life to light by explaining to those who had ears to hear that he had come into the world to "give his life a ransom for many." (Mark 10:45) He explained further that the time would come when all in their graves should hear his voice in kingly authority, and awaken from the sleep of death—come forth from the prison-house of the tomb. The people even then might have wondered what advantage there would be in such a release if they would still be subject to the pains and oppositions of the present time. Our Lord fortified the testimonies of the prophets respecting the millennial age, which they declared would be a period of universal blessing, with nothing to hurt or destroy in all the holy kingdom. He not only preached the kingdom of God, taught his disciples to look forward to it and to pray for its coming and blessing and power, but in the various miracles which he performed he illustrated that its powers would prevail among men for their blessing. He brought immortality to light also. In addition to everlasting life for the world, he opened up a way by

which a special class of footstep followers might share with himself the glory, honor, and immortality of the divine nature. The world in general was not expected to understand or appreciate this. On the contrary, the natural eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath in reservation for them who love him—for the new creatures—for those who are begotten of the Holy Spirit, and that make their calling and election sure to joint-heirship with him in the kingdom.

A Sweet Odor

"She hath done what she could."—Mark 14:8

IF MARY had waited another week she might have used the perfume upon herself, but not upon the Lord, for within a week from the time of this incident our Lord was buried, the tomb was sealed, the Roman Guard stood before it, and there would have been no opportunity even to have poured it upon his dead body. How much better that she showed the Lord her devotion while he was still her guest! The parallel is here: it will not be long until all the members of the body of Christ will have filled their share of the sufferings and have passed beyond the veil

"changed." Wisdom tells us that we should not delay in bringing our alabaster boxes of ointment and pouring their contents upon our dear ones of the body of Christ, the feet of Christ. No matter if they do not notice us, or think of us, or pour any upon us as members of the feet, let us do our part; let us pour out the sweet perfume upon others, and the house, the church of the Lord, will be filled with the sweet odor, even though some disciples might mistakenly charge us with being extravagant with our love and with our devotion. Our Lord's estimate of this spikenard and anointing is that it is all we can do—nothing could be more or better. It indicates love, great love—and "love is the fulfilling of the law."

"Alive Forevermore"

"But now is Christ risen from the dead, and become the firstfruits of them that slept."—I Cor. 15:20

THE apostle assures us that it is no fable that Christ arose from the dead, that it was not only necessary to our salvation, but that it is a fact well attested. He shows that by the resurrection of Christ is ultimately to come the resurrection of the church to full harmony with God, ultimately to be completely delivered from the power of sin and death—"As all in Adam die, so all in Christ shall be made alive"—a full release from death, which is the great Enemy. He

proceeds to say that ultimately, at his second advent, "Christ must reign until he hath put all enemies under his feet. The last enemy to be destroyed is death." With this view of the importance of the resurrection, we cannot wonder that the Scriptures lay great stress upon the fact, and deduce various proofs and demonstrations intended to establish our faith in it. The apostle also shows the importance of the resurrection, not only for Jesus, but for all who ever shall be blessed through him as the Savior. Only the church of this Gospel age has been granted the opportunity of becoming spiritual children of God, joint-heirs with Christ their Lord. Theirs is the great blessing, the privilege of the first resurrection. It is this wonderful hope that God has set before us in the Gospel, the hope of participation with our Redeemer in the sufferings of this present time and also in the glories that shall follow, and our hope is attainable in and through and by the first resurrection, of which the Lord was the firstfruits. Subsequently will come the world's opportunity for a resurrection. This is elsewhere described as a restitution, a return to all that was lost in Adam—a return to the likeness of God in the flesh which Adam had before he transgressed—through the redemption which is in Christ Jesus and during the period of his millennial kingdom. The world's hope in Christ is a resurrection hope and a glorious one, but the hope of the church excels in glory, honor, and immortality.

The Hidden Life

"Ye are dead, and your life is hid with Christ in God."

—Colossians 3:3

IN THE apostle's letter to the saints and faithful brethren in Christ at Colosse, he approaches the subject of holiness in quite an open and somewhat personal manner, but helpful to all desiring to complete their consecration to the Lord in faithfulness and in triumph. In the first verse of this chapter Paul reasons thus: "If ye then be risen with Christ seek those things which are above, where Christ sitteth at the right hand of God." That is, lift your thoughts and affections to things above, things which are heavenly, and seek to dwell in thought and affection where Christ is, at the right hand of God.

Similar language is used by Paul in writing to the Ephesian brethren. "He [God] raised us up together, and seated us together in the heavenlies." (Eph. 2:6, **Diaglott**) In these remarks we are exhorted to appropriate to ourselves the heavenly citizenship, and by so doing enliven our heavenly or spiritual aspirations, and to set our affections on things above, not on things of the earth.

Our affections are important to

us. They are a disposition of the mind which is directed to certain objects, or to persons. They are also emotions of the heart, and therefore a state of feeling, of friendship toward another, of good will, warm attachment, love, and sympathy, as the apostle again suggests: "Be kindly affectioned one to another."—Rom. 12:10

So we set our "affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:2, 3) These two statements certainly appear contradictory, but are not when properly understood. We are "dead" as human beings in the sense that we have devoted our humanity to sacrifice, and it is as Spirit-begotten "new creatures" that we are hidden with Christ in God. By faith we reckonedly died with Christ at consecration. There we covenanted sacrificially to change our viewpoint of life from self to God, and henceforth to seek to do his will in all our ways.—Rom. 12:2; 6:11

Our viewpoint of life is now eternal. We are still the same person, but with a changed pur-

pose in life. This change makes us a new and different individual in character, or personality. The change, of course, is toward righteousness, truth, peace, and love for God and for Christ Jesus our Lord, and for all who are of a like purpose of life. They that are Christ's have crucified the flesh with its affections and its corrupted desires.—Gal. 5:24

What, then, is our responsibility as new creatures in Christ? First, it is to mortify (put to death) our earthly inclinations, or our "old man," as Paul states it. (Rom. 6:6) Second, we are to nurture, cultivate, and bring to maturity the "new man, which after God is created in righteousness and true holiness."—Eph. 4:24

For the "new man" only is there hope for a future life; and that hope depends upon "growing up" into Christ in all things. There can be no future life for the "old man." The Scriptures declare, "They that are Christ's have crucified the flesh." (Gal. 5:24) The life which we now live as new creatures in Christ, we live by faith. This new life is in God's keeping, and only by our own unfaithfulness is there danger of its destruction.

"Wherefore, my beloved, . . . work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." We need to "work" with God that we might know definitely what it is, with God's help, that we have to accomplish. (Phil. 2:12, 13) In

this chapter the apostle gives us clear instructions and helpful advice for this work.

We are at war with our "old man." Paul wrote, "Mortify therefore your members which are upon the earth." (Col. 3:5) "Put off the old man with his deeds." (Col. 3:9) The great favors which God has already bestowed upon us do not in any way relieve us of these matters—rather the reverse—and we should be careful not to allow them to lull us to sleep in vain imaginings. Paul warned: "Let him that thinketh he standeth take heed lest he fall."—I Cor. 10:12

So let us redouble our efforts to cleanse ourselves from all filthiness of the flesh. (II Cor. 7:1) In so doing we will demonstrate our true heart intention and be helped in building up character. This is our personal responsibility. Therefore let us seek to do as the Apostle Paul advises; that is, to "put on the new man." Let us endeavor daily, as "the elect of God," with all sincerity and dignity, to put on "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; for bearing one another, and forgiving one another, . . . and above all these things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, . . . and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; . . . and whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him."—Col. 3:10-17

When all the elect of God so live,

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and so express their personality as new creatures, what a happy and what a blessed family it is! It represents the joint, the participated life, we now enjoy with others of the Christ family in which there is one Head, one spirit, one hope, and one life. It is, in reality, a foretaste of the fuller life that awaits us. (I John 3:1-3) "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4) Meanwhile, let us adorn the "hidden man" of the heart with what is incorruptible, a meek and quiet spirit, which in the sight of God is of great price.—I Pet. 3:4

It is so encouraging to know and realize that God, our Lord, and all the holy angels, are greatly interested in our welfare as new creatures. Every fitting and proper assistance is rendered to help us to be successful. Yet the matter of our continued existence is our personal responsibility. It is only those who "endure to the end that shall be saved."—Matt. 24:13

The Hidden Life of Faith

The hidden life is one of faith. "The just shall live by faith." "Without faith it is impossible to please God." Therefore without faith there can be no hidden life. The apostle says: "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2:20

What was true of the Apostle Paul is equally true of us. The

faith of Jesus Christ brought us justification, a condition of being made right with God. The faith of the Son of God has brought us life, the hidden life which we now enjoy, as a result of our consecration to God.—Rom. 5:1

The Hidden Life of Holiness

Without holiness, we read, no man shall see the Lord. (Heb. 12:14) Jesus said, "The pure in heart shall see God." (Matt. 5:8) The Apostle John says, "Every man that hath this hope in him purifieth himself, even as he is pure." (I John 3:3) And those enjoying the hidden life are not of the world. (John 17:16) Consequently they avoid all unnecessary contact with it, particularly everything calculated to hinder their life of faith. Paul exhorted, "Come out from among them, and be ye separate."—II Cor. 6:17, 18

We have sympathy for the world, of course, and look forward to the appointed time when we will have the privilege of dispensing God's blessings to suffering humanity. Meanwhile, we are striving to qualify for this honor by seeking truth in the inward parts—righteousness, godliness, holiness. Our ambition is to glorify God in all things and to become conformed to the image of his dear Son.—Rom. 8:29

We seek to practice love, sympathy, patience, faith, and all those traits of character represented in the Lord. Those virtues, Peter said, will make us to be "not barren nor unfruitful in the knowl-

edge of our Lord Jesus Christ. . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Pet. 1:6-11) All who would nurture the hidden life, all who seek to walk with God and hold communion with him and with his dear Son, as friend converses with friend, will find that they do so only on condition of holiness of heart.

So long as one would cherish any unworthy thing, or voluntarily indulge in any known sin, he erects a wall of separation between himself and his Father to whom he has become attached. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." (Hab. 1:13) The hidden life can prosper only by complete surrender to God, in harmony with our consecration vows.

The Hidden Life of Prayer

It is inconceivable to think that we might enjoy to the full those precious truths we have considered, except through prayer. Have we noticed how the promises attached to prayer are so definite: "Ask, and ye shall receive, that your joy may be full." "Therefore let your requests be made known unto God." (John 16:24; Phil. 4:6) These words should encourage us to be "instant in prayer." Indeed our whole life should be one of prayer. "Pray without ceasing," says the apostle, in II Thessalonians 5:17.

There are, as we are aware, certain conditions to be observed re-

garding prayer. It must be a prayer of faith. It must be offered in God's appointed way, in the name of Jesus. (John 16:24) It must be subject to God's will. And it is noticeable that God seems specially to favor secret prayer: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father . . . and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6) God's children have a right to pray and are promised beforehand that the answer is assured. Just as our faith is true and constant, even so our prayers should be fervent and continuous to be acceptable.

A Life of Trust

The hidden life of the new creature is also one of implicit trust. God's children endeavor to persevere along an even tenor of their way, undismayed by things around them, undisturbed by the events of life, exercising a constant trust in their Heavenly Father's overruling providence, realizing that of themselves they can do nothing. (John 15:5) At the same time, knowing that all things are possible to the Lord, they are a childlike trustful folk, simply trusting every day; trusting through a stormy way; even when their store is small—trusting Jesus, that is all.

It is, of course, understood that this life of "simply trusting" is only possible to God's dear children because of his revelation of himself to them through the knowledge of his Word. They know him

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whom they have believed and are persuaded that he is able to keep that which they have committed to him against that day. Hence they implicitly trust him.—II Tim. 1:12

Based on Love

The hidden life is based on love. It must, of course, be love of the right kind. If our love for God is based merely upon what we may hope to receive from him in return, it shows quite clearly that our love is, after all, a love of self and not a love of God. Whereas if we love him without measure because he is God, then it will be our delight to know him, to do his will, and to glorify him. Such love will lead one to eternal life; whereas a love of self may, or can, lead to death. Thus the truest love for self is expressed in supreme love for God.—I John 4:19; 3:16

Our life is hid with Christ in God because God loves us. So then, our life already is where God would have us—hid with Christ. Even now we know something of the effect of the hidden life which leads to joy and pleasures otherwise unknown. We find elevating, ennobling, purifying experiences of peace, joy, and happiness of which the world can know nothing.—John 17:13; 14:27

Entire Submission

Folded and protected in the arms of boundless love and infinite power, we give our all to God and take all from him, as dear children, willing to let our Heavenly Father guide us in everything; willing to

have little or much as he sees fit; willing to know and not to know; willing to go or to stay; willing to sit down or rise up; to be silent or to speak; willing to be honored or dishonored; to be on the mount of joy or in the valley of sorrow; to be anything or nothing, just as God wills. Our heart's song is:

"I love thy will, O God,
Thy blessed perfect will,
In which this once rebellious heart
Lies satisfied and still."

A Life of Warfare

The apostle exhorts those enjoying the hidden life to "put on the whole armor of God" that they "may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:11, 12) Everything connected with our old nature is opposed to the hidden life. "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other."—Gal. 5:17

What a constant warfare it is as we strive to work out our own salvation with fear and trembling! (Phil. 2:12) Not only have we the desires of the flesh to contend with, but additionally the attractions of the world, which at times seem to impose themselves upon us the more we seek to escape them.

Then there are the snares of the Adversary so subtly set to en-

tangle us. At times they seem to bewilder us. Yet God, who is greater than all our enemies, loves us. He has given us great and precious promises for our encouragement to offset all the allurements around us. (I Pet. 3:4) "My soul, wait thou upon God; for my expectation is from him."—Ps.62:5

Life of Co-operation

We must co-operate with the Lord and with his people, or our service will not be acceptable. It is not for us to determine the station of our service, or the work we do, but all must be done to the glory of God our Father. Our attitude should ever be of silent, sincere waiting, that we might learn to know what he would have us do, in what manner, and the time when it is to be done. Jesus himself was our great example in this, for he always sought to please his Father in what he said, what he did, and the hour for it to be accomplished.—John 2:4; 12:33

Only in this way can we hope to avoid all bias and all thought of self in our service. Let us freely acknowledge and bear in mind the fact that of ourselves we can do nothing. (John 15:5) It is necessary that we be but empty vessels to be filled with his Spirit, for only in this way can we hope to render acceptable co-operation with God. "What have we that we have not received?"—I Cor. 4:7

It is well to remind ourselves of these things from time to time and so keep ourselves wholehearted for all that God has for us to do

in serving his purposes and each other. All who are thus united to God in Christ Jesus should expect to have evidences of being under the influence of the Holy Spirit and realize that their life is hid with Christ in God. "Happy is the man whose God is the Lord."—Ps. 144:15

Let us see this in another figure. It is necessary to our happiness and success in our service to the Lord that our service to others now, or in the future, be in accordance with what we ourselves absorb from our great Master. Jesus revealed this to his disciples when describing the fruitfulness of the vine, the true vine, and the branches, under the care of the husbandman. It is that which we receive from God, and not what we ourselves provide, that counts. Let us not forget this principle of true life from God. But what of our future life and hope? It is this: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:4

Manifestations

Now let us dwell a little on the manifestations of the hidden life. One manifestation is evidenced in a profound love for the Bible as the source of spiritual life, inspiration, and repose. "The words that I speak unto you, they are spirit, and they are life."—John 6:63; Matt. 4:4

Another is to be seen in a fervent love for the brethren. (I Pet. 1:22; I John 3:16) If any one lacks in this, he should realize that he

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falls short in one very important element. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—I John 4:20

Another manifestation might be seen in our sufferings for righteousness' sake. Jesus said, "In the world ye shall have tribulation. (John 16:33) No truly devoted child of God escapes from some form of tribulation. Yes, all that live godly in Christ Jesus shall suffer persecution. (II Tim. 3:12) There are sorrows of mind, as well as sufferings of body, for each one to endure, made necessary that the naturally corrupted heart become purified and acceptable to God.

It is when all human supports are removed that faith is tested and tried, and valuable lessons are learned. Certainly those possessing the hidden life have their peculiar trials and temptations, and like all temptations, the attack is first made upon the intellect, by thought or perception. Our Lord's noble example in the wilderness should assist us to see the importance of resisting at this point. "Resist the Devil, and he will flee from you." (James 4:7) How much pain of heart, of grief, and sorrow we would save ourselves if we but followed the Lord's example!

When the apostle says, "Ye are dead," he does not mean that we are literally, actually, in such a state that we cannot sin. It is the overcoming of temptation that will gain the crown—"He that overcometh," and "Be thou faithful

unto death, and I will give thee a crown of life."—Rev. 2:10, 11

It has been suggested that the more holy the life, the more violent the temptations. Satan will make us sin if we can. Let us bear in mind that the Lord is with us, and we will not turn to him in vain. God is faithful! He will not suffer us to be "tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13) Prayer to him brings instant relief, if not entire escape. Very few, if any have become strong in faith who have not passed through severe trials.

Another manifestation or evidence of possessing the hidden life will be the desire always to avoid unnecessary familiarities with the world. We should be pursuing a lowly, retired course, following the precepts and example of our Savior. Our life is a sealed book except to those who share it with us. God knows those who are his, which is all that is necessary.

The long trial of our pilgrim way is not without its compensations, for we enjoy the rapture of experiencing the Lord's presence, as promised. (Heb. 13:5) "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23) To experience this is a human thrill known only to those "who are dead and their life is hid with Christ in God." And then, "Christ in you," says the apostle, is "the hope of glory."—Col. 1:27

The joy and peace and rest of faith are such valuable treasures that even martyrdom becomes insignificant in comparison with being with the Lord, sharing his glory and honor and service; for the thought of "when he shall appear" has been the incentive and delight of our entire walk of faith. The exceeding great and precious promises, their sustaining power, the Heavenly Father's graciousness, and the supervision of all our affairs, will complete the triumph; so that "when Christ, who is our life shall appear, then shall ye also appear with him in glory." The **Diaglott** states the matter: "When the Anointed One, our Life, shall be manifested, then you also will be manifested with him in glory."
—Col. 3:4

The birth of the hidden life will

eventually be accomplished. And then, in "thy presence" will be fullness of joy, "at thy right hand," there will be pleasures (delightfulness) evermore. (Ps. 16:11) It will be the end of any human warfare, the consummation of all our hopes, and the receiving of that new name. It will mean the fulfillment of that delightful lovesong of the Song of Songs. It will be the revealing of that hidden treasure, for which one sold his all to secure, buying the field in which it was hid. It will be the completion of the desired habitation of God himself. It will bring the greatest thrill of all prospective brides: "The marriage supper of the Lamb," and the crown of life, with that great assurance that presently everything that hath breath shall praise Jehovah!



WEEKLY PRAYER MEETING TEXTS

APRIL 5—"My mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches."—Ps. 63:5, 6 (Z. '96-161. Hymn 235)

APRIL 12—"The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ? For we being many are one 'loaf.'"—I Cor. 10:16, 17 (Z. '01-76. Hymn 122)

APRIL 19—"Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."—Matt. 12:34, 35 (Z. '96-30. Hymn 166)

APRIL 26—"He that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. 4:10 (Z. '02-205. Hymn 251)

Why Not to the Gentiles?

When Jesus sent his disciples into the ministry he said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) How do you harmonize these instructions with angel's message that the coming of Jesus was to be glad tidings to all people?

THE harmony of these thoughts is apparent by noting the time element in the divine plan of salvation. Jesus did come to be the Redeemer and Savior of all mankind—both Jews and Gentiles—but his own ministry and the ministry of his disciples was at first confined to his own people, the natural descendants of Abraham. After he was raised from the dead, he broadened the commission to include all nations, even the "uttermost part of the earth."—Acts 1:8

Abraham, to whom the Gospel was "preached beforehand," was "alone" called and the promise made to him that through his "seed" all the families of the earth would be blessed. (Isa. 51:2; Gen. 12:3; 22:18; Gal. 3:8) God dealt with the posterity of Abraham, through Isaac, in an exclusive

manner throughout both the patriarchal and Jewish ages. To the Jewish nation he said, "You only have I known of all the families of the earth."—Amos 3:2

This exclusive arrangement with the natural "seed" of Abraham was still in force when Jesus came. From a time prophecy recorded in Daniel 9:25-27, Jesus knew that this would not change until three and one-half years after his death, which was to occur in the middle of the seventieth "week" of this prophetic time measurement. Until then, when the "covenant" of exclusive favor would end, the Gospel could not go to the Gentiles.

But this was not a discrimination against the Gentiles in the sense of preventing them from receiving the blessing which God had promised through the "seed" of Abraham. This was primarily to be a spiritual "seed" of faith. (Gal. 3:16, 27-29) The purpose of the selection of the "seed" is that it might be a channel of blessing to all mankind.

Nor is this work of selection an arbitrary one. Those who actually become a part of the spiritual "seed" of Abraham, whether Jews or Gentiles, must prove worthy. Jesus came to his own nation, but the majority of his own people did not receive him, so later the nation was rejected. A few did receive him, however, and these, as individuals, formed the nucleus of the

faith "seed" of Abraham, the remainder being selected from the Gentiles.—John 1:11, 12

The completion of the selection of this promised "seed" is the work of the Gospel age. When the full number of those called to this high station in the divine plan have made their "calling and election sure" and have received an abundant entrance into the ruling phase of Christ's kingdom, then the promised blessings of life will flow out to all mankind. So the angelic message was right. The coming of Jesus will yet mean glad tidings of great joy to all people.

What We Believe

Do you believe in heaven and hell, and in the "full Gospel"?

BY ALL means! In Isaiah 66:1 the Lord says, "The heaven is my throne." Speaking of Jesus' return to his Heavenly Father, Peter said, "Whom the heaven must receive until the times of restitution of all things." (Acts 3:21) Jesus said, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." (John 13:36) Jesus prayed, "Father, I will that they also, whom thou hast given me, be with me where I am." (John 17:24) Paul writes of Christians being "partakers of the heavenly calling." (Heb. 3:1) Yes, Christians are promised a heavenly home with Jesus, and we believe those promises.

We also believe in the Bible hell. In the Old Testament the only Hebrew word translated "hell" is *sheol*. It is frequently also translated "grave." In one of the texts where it is thus translated we are informed that it is a condition of unconsciousness, of death. The Bible hell is therefore the death condition. Jesus tells us that souls are destroyed in "hell." (Matt. 10:28) Jesus went into hell, into the death condition, to take the sinner's place—he "poured out his soul unto death."*—Ps. 16:10; Isa. 53:12

We believe in the "full Gospel" also. The full Gospel promises blessings not only to those who will receive the heavenly reward, but also to all the willing and obedient of mankind who will be restored to everlasting life upon the earth. This will be accomplished during the "times of restitution of all things," which, as Peter declares, was spoken by the mouth of all God's holy prophets. No "Gospel" is "full" unless it includes the message declared by all God's prophets. And to say that a few fortunate ones will have the privilege of spending eternity in heaven, but all the remainder of mankind will be eternally tortured, is not the Gospel of Christ at all.

*NOTE:—For a detailed discussion of this topic we recommend the booklet, "The Truth About Hell." It examines every text in the Bible in which the word hell appears. Price 10 cents. Address Dawn Publications, East Rutherford, N. J.

Salvation Through Christ

Will those not belonging to a particular group perish forever in Armageddon? I am unable to go from door to door with this message.

REFERRING to Jesus, the Redeemer and Savior of the world, Peter said, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) See also John 12:47, 48 and Acts 17:31. Salvation is obtained through belief in the atoning blood of Christ, and obedience to the divine laws of righteousness; not through membership in one or another of the hundreds of different groups of professed Christians in the world today.

Ever since the followers of Jesus began to fall away from the simplicity of practice and belief enjoyed by the Early Church, the tendency has been to claim that salvation is dependent upon membership in an earthly church, or organization. Many denominations which formerly held to this view have come to realize its fallacy, but others have not. Some who once had a broader and better conception of God's grace have reverted to this Dark-Age conception. As the poet has said, "They make God's love too narrow, by false limits of their own; and they magnify his vengeance with a zeal he will not own."

Do not permit these unscriptural claims, which are based on nothing more than superstition and bigotry, to instil fear into your heart. While it is a blessed privilege to take the truth from door to door, make sure that it is the truth which you are proclaiming. And do not believe for a moment that this particular form of witness work is essential to salvation. First of all, make sure that your message is the truth, and then faithfully proclaim it in any way you can, and God will bless you.

Armageddon Destruction

Do you believe that all the wicked will be destroyed in Armageddon, and given no further opportunity for salvation?

THERE is nothing in the Scriptures to justify such a conclusion. One of the most graphic prophecies of Armageddon found in the Bible is the one in Zephaniah 3:8, 9. Here the nations are shown assembled and the Lord's wrath poured upon them so that "all the earth" is devoured by the fire of God's jealousy. But the 9th verse declares that after this the Lord will turn to the people a "pure language" in order that they may call upon and serve him.

Those who are previously instructed in the Lord's ways and, as some claim, through their faithfulness prove worthy to survive

Armageddon, would not need to have a "pure language" turned to them. No, the ones who need this are the individual sinners who have passed through Armageddon, those who have never before called called upon the name of the Lord. Too much stress is often placed upon passing alive through Armageddon. This might not be a special blessing at all, in view of God's power to raise the dead, and his promise to do so. Those who are asleep in death, awaiting the resurrection, may be much better off than millions who suffer their way through the greatest time of trouble this world has ever known. Let us thank God that his ways are better than ours!

Who Will Be Saved?

If Christians only can be saved, what about all those who have never heard about Jesus?

THIS question is based upon a wrong premise, for Christians are not the only ones to be saved. As a matter of fact, the total number of all true Christians will be a very small percentage of those who will be saved—just a "little flock" to whom it is the Heavenly Father's good pleasure to give the kingdom. —Luke 12:32

The word "kingdom" suggests the proper answer to the question, for in a kingdom there are both rulers and subjects. Christians are the footstep followers of Jesus during the present age. They are called to suffer and die with Jesus, and are promised that if faithful

they will live and reign with him in the resurrection.—Rev. 5:10, 20:4, 6

But these are merely the rulers in the kingdom. The purpose of the thousand-year reign of Christ is to enlighten all mankind, and upon the basis of this enlightenment give them an opportunity to be saved. Christians are called to a "great salvation." (Heb. 12:3) It is a heavenly salvation, to "glory and honor and immortality." (Rom. 2:7) Mankind in general, those who will be the subjects of Christ's kingdom when fully established, will be offered an earthly salvation, that is, a restoration to health and everlasting life as human beings right here on the earth.

This, of course, implies an awakening of earth's millions from the sleep of death, that they might be made acquainted with the loving provision God has made for them through Christ. There are many texts of Scripture assuring us that this is exactly what the Lord will do.

The Apostle Paul wrote that it is God's will that all shall be "saved and come to a knowledge of the truth." (1 Tim. 2:3-6) Here the word "saved" refers to an awakening from death, and all will thus be "saved" that they may be given a knowledge of the truth. The great truth they will then learn, Paul shows, is that Jesus "gave himself a ransom for all"; in other words, that Jesus died that they might live. This knowledge and opportunity of life is guaranteed to all.

"Go Quickly, and Tell"

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."
—JOHN 20:17

ON SUNDAY, April 1, this year, countless millions of people will again commemorate the greatest event of all time, even the resurrection from the dead of our Lord and Savior Jesus Christ. Among these millions there is a wide variety of ideas as to just who Jesus was, and of what his death and resurrection mean to a distraught and suffering world today. Many, indeed, who join in the celebration of this greatest of all miracles seriously doubt that it ever occurred. Others believe that Jesus was God himself, hence was not actually dead.

But these misconceptions of such a vital and glorious truth of the Word of God need not take away from its lustre in the minds and hearts of those who have been permitted to know this and other "mysteries of the kingdom of heaven." (Matt. 13:11) To these the resurrection of Jesus Christ from the dead is the inspiration of their hope, the proof that his death-sacrifice as a vicarious atonement for their sins was acceptable, well pleasing to the Heavenly Father, and that now he liveth to make intercession for them at the antitypical mercy seat.

While the unbelieving world is unaware of what Jesus' resurrection will yet mean to them, we know that the exercise of divine power nearly two thousand years ago to raise him from the dead is an assurance to all men that, in the world's judgment, or trial day, they will be given an opportunity to learn righteousness, obey and live. (Acts 17:30, 31; Isa. 26:9) Because this is true those who now know God's plan of salvation can rejoice in what the resurrection of Jesus means for them, and also for all mankind.

Paul wrote, "If Christ be not risen, then is our preaching vain,

and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not." (I Cor. 15:14, 15) How sweeping is this statement, yet how true! The glorious Gospel of Christ which we cherish in our hearts, and are so happy to proclaim far and wide, would be but an empty tale, yea, even worse, a delusion, if Christ was not raised from the dead.

But we do not need to dwell upon such a negative thought. With Paul we can say, "Now is Christ risen from the dead." (I Cor. 15:20) And not only so, but he "became the firstfruits of them that slept" in death. Because he lives, we too shall live; and because he lives, all mankind will be awakened from the sleep of death and given an opportunity to live forever. Our preaching is not vain. In witnessing for Jesus and for the Word of God, we are not false witnesses, but bearers of a truth which is vibrant with hope for both the church and the world.

Important as this truth is, however, there is more for us to do about it than merely to rejoice. Our hearts are filled with joy, which is good. So was Mary's. When Jesus appeared to her, and she realized that she was in the presence of her beloved Master and Lord, her first impulse was to linger there and to embrace him. For the moment she thought only of what his resurrection meant to her. Perhaps, at times, we too might be prone to "linger," thinking only of the joy the divine plan has brought to us, particularly of Jesus' part in that plan.

Doubtless Jesus was pleased with Mary's feelings in the matter, as the Lord is also glad to see our deep appreciation of the truth, but there was something more to be done about it. There was a message concerning him to be taken to others. The angel that met "Mary Magdalene and the other Mary" at the sepulchre said to them, "Go quickly, and tell his disciples that he is risen from the dead." As they started on this mission, Jesus met them. They "held him by the feet and worshiped him. Then Jesus said unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."—Matt 28:1, 2, 7, 9, 10

Messengers of Glad Tidings

The great Creator of the universe had exercised his mighty power to raise Jesus from the dead and exalt him to the divine nature. He was now "born of the Spirit" and could move from one

part of Palestine to another in less than seconds. He could have manifested himself to his disciples, wherever they were much more quickly than "Mary Magdalene and the other Mary" could reach them and tell them he had been raised from the dead. But he chose not to do it that way. He preferred to have human messengers convey the good news, so the commission was given, "Go quickly, and tell."

This has been the Lord's method throughout the entire age. The responsibility to "go quickly, and tell" has been placed upon all to whom the Lord through the truth, has revealed himself. The Lord's messengers have not all been furnished with the full outline of the divine plan, but they have been given the responsibility of making known whatever of truth the Lord has revealed to them. The glad tidings given to "Mary Magdalene and the other Mary" was simply the fact that Jesus was no longer dead, that death no longer had dominion over him. They were also to explain that he had not yet ascended to his Father. We still have the glorious message of the resurrection to proclaim, and in addition, all the wonderful truths of the divine plan of which the death and resurrection of Jesus are the corner stones.

"Touch Me Not"

Jesus said to Mary, "Touch me not; for I am not yet ascended to my Father." The Greek word here translated "touch" is one that is used in the New Testament almost exclusively to describe the efforts of those who endeavored to "touch" Jesus, or his garments, with the hope of receiving healing virtue from him. Seemingly Mary, realizing that her Master was alive again, thought first of obtaining a special blessing from him, but he explained that this was premature—"for I am not yet ascended to my Father."

Then Jesus asked Mary to tell his disciples that he expected to go to the Father, implying, of course, that she also would then receive rich blessings from him. It was only a few days before this that Jesus had outlined to his disciples those precious truths contained in the 16th chapter of John pertaining to the blessings they would receive when he did go to the Father. Now he wanted them to know that although he had been raised from the dead they were not yet to expect the blessings he had promised.

Jesus had explained to his disciples that he was going away—

returning "to him that sent me," he said. They were saddened by this, and then Jesus said further that it was "expedient" for them that he go away, "for if I go not away, the Comforter will not come unto you." The "Comforter," that is, the Holy Spirit, Jesus continued, "shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he [the Holy Spirit] shall take of mine, and shall show it unto you."—John 16: 5-7, 14, 15

What a marvelously comprehensive promise! "All things that the Father hath are mine," said Jesus, and these "all things" were to be shown to his disciples and made available to them by the Holy Spirit. But this was dependent upon his returning to the Father, bearing the blood of atonement to be sprinkled upon the antitypical mercy seat, the throne of heavenly grace. Jesus explained it, saying, "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father."—vs. 16

While Jesus appeared to his disciples in various fleshly bodies before he returned to his Father, they did not actually see him "as he is," nor did they "see" him in the sense of understanding the purpose of his death and their relationship to him as members of his mystical body. Not until the Holy Spirit came at Pentecost did they receive this spiritual vision of him. Not until then did they begin to receive the "all things" which he promised.

The disciples were perplexed over Jesus' statement, "A little while, and ye shall not see me: and again, a little while, and ye shall see me." Jesus noted this, forewarned them of the sorrow they would experience during the time they would not see him, but added, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."—vss. 22-24

Previously Jesus had taught his disciples to pray to the Father, but apparently not in his name. His name would avail to the fullest extent when he had finished his sacrifice, had been raised from the dead, and had returned to the Father to appear in his presence on their behalf. The disciples were in the habit of looking to Jesus for blessings. Mary sought to "touch" him in order to be blessed. But

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as Jesus explained, "In that day [that is, after you no longer see me in the flesh] ye shall ask me nothing." (John 16:23) After he had returned to the Father the procedure would be to make requests to the Father in Jesus' name.

So to Mary he explained, "I am not yet ascended to my Father"—do not look to me for blessings, for I have none to give; but you may prove your devotion to me by going quickly and telling my disciples that what I explained to them a few days ago will now soon come to pass. In a short time I will go to my Father, and will, as promised, send the Holy Spirit to enlighten and comfort them. And, Mary, if your devotion to me continues, you too will rejoice in being filled with the Spirit, and then, "Whatsoever ye shall ask the Father in my name, he will give it you," even as I promised my disciples.

The Promise Fulfilled

While Jesus did appear to his disciples on a number of occasions before his ascension, he did not attempt to give them any detailed instructions concerning the Father's plan. His visits were brief, and had a sense of mystery associated with them which left the disciples each time more or less at a loss to understand the strangely new and different relationship they bore toward him. The last time he manifested himself to them he said they would receive power through the Holy Spirit, and that they were to be his witnesses unto the uttermost parts of the earth, but he gave them no further information.

Some days elapsed after this, and while waiting and praying in the "upper room" in Jerusalem, the Holy Spirit came. Jesus had gone to the Father, and had fulfilled his promise to send the Comforter. Now the many strange things he had said to them, especially that night just before he was crucified, all became clear. Now they could "see" Jesus as they had never seen him before.

But again, there was no time to tarry, for they now understood clearly the full intent of the commission given to them to be witnesses of Jesus in "Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) Now the enlightening and inspirational powers of the Holy Spirit impelled them to "go quickly" and proclaim the glorious Gospel of the kingdom far and wide. The Book of Acts is a revealing testimony to the zeal of those first disciples upon whom the Holy Spirit was out-poured at Pentecost.

They had a larger, fuller message of truth than was given to Mary when the angel said, "Go quickly, and tell the disciples." They had the complete message which was then due to be proclaimed. But it was not time for the kingdom to be established. The second advent of Christ was far in the future. The "meat in due season" which Jesus had promised to serve to the "household" when he returned to establish his kingdom was not a part of the glad tidings they were privileged to proclaim.

Their message was designed to initiate the work of the Gospel age. Now we are at the end of that age, and at the opening of a new age, even the kingdom age, during which the church will live and reign with Christ in the spiritual phase of that long-promised divine government. Therefore, all the truths appropriate to this wonderful time in which we are now living are included in the message which we are commissioned to "go quickly" and tell, primarily to the Lord's brethren, and to the whole world as we have opportunity.

How complete the Gospel has now become! Like "Mary Magdalene and the other Mary," we too have the privilege of proclaiming the good news of Jesus' resurrection. But we can now explain that he has ascended to his Father and has appeared in the Father's presence for us and for all his brethren. We can add also that the Holy Spirit has been given, and that consecrated believers may be filled with the Spirit; begotten, anointed, and sealed by the Spirit. We also rejoice in the "witness of the Spirit" that we are the "children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ."—Rom. 8:16, 17

Just before Jesus ascended to the Father, the disciples asked him if the time had come to "restore again the kingdom to Israel," and he said that the Father was keeping the "times and the seasons" in his own power. Even when the Holy Spirit came upon those first disciples it did not reveal in detail the time features of the plan of God. It would have been too discouraging then for the brethren to learn that it would be more than nineteen centuries before the kingdom would be established; so God, in his wisdom and love, withheld this information from them.

But now the "due time" has come. The days of waiting are past. The "thousand three hundred and five and thirty days" have touched, and the blessings promised for that time are ours to en-

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joy. (Dan. 12:12) He who returned to the Father and appeared in his presence for us, has come again. We are in the days of his second presence. He is here as the Chief Reaper of the harvest which is the "end of the age." (Matt. 13:39) As King of kings he is "trampling out the winepress where the grapes of wrath are stored." We see his judgments manifested against the nations in the "crumbling thrones of earth." So there are added to the message which it is our privilege to proclaim, the glorious harvest truths, and also the fact that "our king is marching on." And, from God's standpoint, "how beautiful upon the mountains are the feet" of those who, having heard this good news, "go quickly" to spread the message.

May the resurrection of Jesus continue to inspire us all with ever increasing zeal as the Lord's messengers of present truth! The truth is ours to cherish and enjoy, and it will mean the most to us in proportion to our self-sacrificing efforts to impart its blessings to others. In Palestine there are two bodies of water, the Sea of Galilee and the Dead Sea. The Sea of Galilee receives the waters of Jordan and gives them forth again, so it remains sweet and fresh, and lifegiving. The Dead Sea receives the same waters, but does not give them forth. That is why it is "dead." May we be like Galilee, enjoying the waters of truth ourselves, while we give them forth that others also may be made to rejoice.

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

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

MAY TOPIC: The "Frank and Ernest" topic to be especially advertised in May is, "Hell Gives Up Its Dead." This topic will be discussed on Sunday, May 20. Circulars advertising this program will be available, and free—but place your order as early as possible. You may send for your supply individually, or through your class secretary, as you prefer. There is a blessing in the work of distributing these circulars.

The Furtherance of the Gospel

ALL Christians will doubtless agree that during the past nineteen centuries since Pentecost God has been taking out of the Gentiles a "people for his name." (Acts 15:14) These are his church, a company who are to be saved with a heavenly salvation, and, in the resurrection, to "ever be with the Lord." I Thess. 4:17) It will be further agreed by most Christians that none will be of this heavenly company, "the church of the firstborn," who never heard of the only name "under heaven given among men, whereby we must be saved" (Acts 4:12), or of the terms and conditions of this high calling—that only those who suffer with him shall be glorified together with him. (Rom. 8:17) Hence, Paul says, "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21) Again, he says, "Faith cometh by hearing, and hearing by the Word of God."—Rom. 10:17

All this being true, it seems at first sight strange that the spread of the Gospel message through the centuries should have met with so many handicaps. The heralds of the glad tidings have had many

discouragements. Even the Gospel message has been perverted and the church organization sadly corrupted. It has even been taught that all who fail to become members of the church, the body of Christ, would be eternally lost, and that the present life is the only opportunity to hear and believe the message of salvation.

Those who have begun to see something of "the truth as it is in Jesus," know that "salvation belongeth unto our God"; that the successful carrying out of the plan of salvation is his responsibility and that of his well-beloved Son; that the gathering of the church to be followed by the blessing of the world under Messiah's kingdom will be accomplished by divine power; that "the government shall be upon his shoulder."—Isa. 9:6

Realizing this, we are the better prepared to see that in this age the way to life has been, as the Master declared it would be, a "narrow way," with a "straight gate" as an entrance to that way. In other words, it is a way to life difficult to walk, and difficult to find and enter; the conditions being adapted to the preparation and testing of a special class for "glory and honour and immortality."—Rom. 2:7

This, it will be realized, is in full accord with the words of the apostle: "The things which happened

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unto me have fallen out rather unto the furtherance of the Gospel." (Phil. 1:12) So wrote Paul to his beloved converts at Philippi—who had kept in touch with him all through the years from the day he came to them with the Word of life. What "things" were these? For many years, it would seem, Paul had much liberty to travel from place to place preaching the Lord's message. These efforts were frequently richly blessed by companies being found ready for the message, and whom, on this account the Lord accepted and brought into relationship with himself, justifying and bringing them into his family by the begetting of the Holy Spirit.

True, the apostle experienced much opposition to his work; much sacrifice and suffering and hardship had to be experienced; but the way the Lord blessed his labours more than offset the trials of the way. Note how he expresses himself to the Thessalonians: "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God."—I Thess. 3:9

But how different his circumstances were at the time of his writing the Philippian letter! A prisoner in Rome; daily waiting to be called for trial before the emperor; always chained to a soldier, with continual restrictions of liberty of the commonest and most necessary character. One blessing the Lord still granted him, however, was that his friends could

visit him (Acts 28:30), and in addition, some of his guards, who were changed every few hours, manifested an interest and received the Gospel, so that there even came to be "saints in Caesar's household."—Phil. 1:13; 4:22

With the eye of faith Paul could see beyond these outwardly unfavorable circumstances, and could say, "The things which happened unto me have fallen out rather unto the furtherance of the Gospel." The church in Rome, too, was encouraged by Paul's faithfulness to greater zeal in the Lord's service. Thus Paul's apparently disadvantageous experience had been overruled for his good, and for the furtherance of the Lord's work.—Phil. 1:13, 14

Another seemingly unfavourable incident made to work for the furtherance of the Gospel was the expulsion of the Jews from Rome by the Emperor Cladius; an edict which forced Aquila and Priscilla to leave their home, and probably a prosperous little business of tent-making. This was doubtless a very trying and, from their standpoint, unfavourable experience, but one which worked out unto the furtherance of the Gospel. Divine providence was operating on behalf of Aquila and Priscilla and, overruling an apparent calamity, led them to Ephesus. Here they were contacted by the Apostle Paul (Acts 18:1-3), and ere long a consecrated brother and sister were added to the Lord's family, to whose subsequent benevolent serv-

ice he gives very high praise.—Romf. 16:3

As we view the records of the apparent adversities, hindrances, discouragements of the Lord's service throughout the Gospel age, can we not also see that these experiences have been made by our Lord and Head to work out unto the furtherance of the Gospel? not always, of course, showing visible good results, but surely bringing forth the peaceable fruits of righteousness in the Lord's servants who have been rightly exercised by these apparently unfavourable experiences. The apostle elsewhere expresses the matter, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."—II Cor. 2:14

Again, the Lord's Word, through the prophet, contains the same comforting assurance: "The word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 11) Even in our own personal difficulties or discouragements in connection with the Lord's work, can we not look back and see how often these things have been for the furtherance of the Gospel?

Our Master, in launching his followers upon the great work of the age, gave them a cause for confidence, than which nothing could be more encouraging. He said, "All power is given unto me in heaven and in earth. Go ye therefore, and

teach all nations." (Matt. 28:19) As we carry the glad tidings, how encouraging to realize that the One guiding and directing the work has all power in heaven and in earth! No wonder all things can be made to work out unto the furtherance of the Gospel.

Let us, therefore, never be discouraged or cast down at the enemy's apparent success. Let us by faith claim the apostle's inspired assurance, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest through us, the fragrance of the knowledge of him, in every place."—II Cor. 2:14; See **Diaglott**



Holiday Opportunities

ANNUAL holidays are a welcomed part of life in the British Isles, and in many other countries as well. Some of the brethren here are beginning to realize that their holidays, in addition to affording an opportunity for needed change and rest, also afford opportunities for attending conventions, and participating in one way or another in the service of the Lord and the truth. In the United States many of the brethren plan their holiday period at the time of the General Convention, and thus they are able to enjoy sweet fellowship, rather than spending all their time merely in relaxing.

THE DAWN

There are a number of very spiritually helpful conventions each year in the British Isles. A goodly number of brethren have already decided to arrange their affairs so they can attend the Whitsuntide Convention in Portrush, Ireland. This will be a new experience for the brethren in Ireland, and we are confident that a blessing awaits them, and also all who can attend from elsewhere. It is a great privilege and joy at such conventions to meet many of the Lord's children—some who have been faithful in the pilgrim way for many years. And then there are others, who, by divine grace, have but recently come into a knowledge of the truth and consecrated themselves to God. From the testimonies given, either in conversation or at the meetings, it is noted that encouraging numbers are very grateful to have been introduced to the true Gospel of the kingdom, and helped in their growth in grace and knowledge of our Lord and Saviour, through the "Frank and Ernest" broadcasts, and from the literature received in response to these programmes.

Serving

Ordinarily, of course, one's holidays cannot be completely utilized for attending conventions, so in recent years some of our brethren have found great joy in using part of their free time in the service of the Lord, the truth, and the brethren. Today there are golden opportunities along this line, especially in calling on those who have

responded to the "Frank and Ernest" broadcasts. Countless numbers of people are now, for the first time, hearing the true Gospel of the kingdom over the radio, and many are further helped by the free literature sent to them. It is found that many of these truly appreciate it when someone calls on them to discuss one or another question they may have in mind, and give them an opportunity to obtain additional literature. One of our brethren who used his holidays last summer for this purpose wrote to us as follows:

"It was for me a great joy to personally call upon these listeners. I found them very glad and grateful for their past and present listening to 'Frank and Ernest,' fervently hoping that these helpful programmes would long continue.

"Some of those I visited were fully consecrated brethren who first embraced the truth over forty years ago, but who were isolated with their only contact with others of 'like precious faith' being through the radio and Dawn literature. Others were, I found, newly interested hearers of the true Gospel. For me it was a joyous privilege to meet all these various listeners.

"Everywhere I was welcomed into their homes, and warmly received. Our hearts were very happy, and in tune with the spirit of the truth as we talked together upon the Holy Scriptures. On their own requests I made repeated visits to various homes; in some instances making four or five calls to the same household, to deal with additional phases of our Heavenly Father's precious Word of truth, always allowing the 'sword of the Spirit which is the Word of God' to answer the questions raised. By the Lord's grace we did, indeed, have rich times of fellowship in our Bible studies together."

THE BRITISH SECTION

It has been a great encouragement to us to realize that our brother's holiday follow-up work has had lasting results. On requests from those whom he visited we have since had the privilege of sending them additional publications, including, "Our Most Holy Faith"; "The Book of Books"; and various volumes of "Studies in the Scriptures." From their encouraging correspondence we quote a few extracts:

"I wish to thank you very much for the book, 'The Divine Plan of the Ages.' I also wish to thank your representative for calling on me and discussing the prophecies of the Bible, which are of such importance to us all."

"Many thanks for the books you sent. We have been reading them with much benefit. The more I read them the more I am convinced that there are no other books which explain the Gospel of the kingdom so plainly, and are so beautifully tempered with love. What a blessing it is to see these precious truths, and to fully appreciate them. The Dawn Magazine is also an inspiration."

"You are always in our thoughts. We daily talk of you, and of the happy moments we spent with your representative around God's Word. Our hearts surely burned within us as we fellowshiped together. We can never forget his help and advice in instructing us in the Holy Scriptures. And we are also greatly helped in understanding the Bible by reading your publica-

tions. We listen every week to your broadcasts, and find them also a great help. We do hope that they will continue."

"Thank you for sending that beautiful book, 'The Divine Plan of the Ages.' It is very helpful and comforting in these dark days."

Letters of this sort surely indicate that there are still those who have a "hearing ear" for the truth, and what a privilege the Lord has given his people to co-operate in proclaiming the message far and wide, that those who are seeking may find it. While the truth messages from Radio Luxembourg can be heard in most parts of the British Isles, the number of listeners can be increased by advertising the broadcasts; and many of the friends are gladly participating in this work.

We would like to call attention to the fact that we supply a special tract, or circular, to advertise each third Monday of the month programme. These are available, free, in whatever quantities the brethren may wish to use them. You may have your name placed on our list to receive a given number each month, or you may order each month the quantity you find you can use. Freely we have received, let us freely give to others.

"So come with your sickles, ye sons of God,
And let not the wheat under foot be trod;
Work on till the Lord shall say you, Well done!
Then share ye his joys in the harvest home."

Encouraging Radio Letters

Keenly Interested

"Dear Brethren: You will be interested to learn that the 'Frank and Ernest' listener who inquired for the local Bible study address has been to the meetings here for the last two Sundays and is showing real interest. Indeed, he is keenly interested in the truth, and seems to have gained quite a lot already from the 'Frank and Ernest' broadcasts, and the literature sent to him. We are delighted to have him in the class."—Scotland

Enlightening

"Dear 'Frank and Ernest': Kindly send me your 'Survival' booklet, as I am deeply interested in your work. I regularly listen to your programmes on the radio, and find your discussions wonderfully enlightening. You both explain theological problems which most of our ministers steer clear of; and so, for enlightenment, we depend upon you, 'Frank and Ernest.' I do hope that you keep up the good work."—Northern Ireland

Hears in Hospital

"Dear 'Frank and Ernest': I listened to your broadcast last night while lying in the hospital with a back injury. I enjoyed it very much. Will you please send me the booklet offered. I am very interested."—Scotland

Sharing Blessings

"Dear 'Frank and Ernest': Thank

you very much for your publications, 'Behold Your King,' 'The Divine Plan of the Ages,' and 'God and Reason.' Now, will you please send me further copies—one of each—as I wish to give them to friends. Postal order enclosed. Yours sincerely."—England

Wants Real Truth

Dear 'Frank and Ernest': I thank you very much for sending me a copy of the booklet, 'The Revelation of Jesus Christ.' I find in it a great help for the future, and I hope that all who send for it will likewise find hope and confidence by reading it. I have sent for The Dawn Magazine, and look forward to its help and teachings. I am trying to encourage some of my friends to listen to your programme, for I know you will help them as you have helped me. Please pray for us, and ask for God's blessing upon us, and upon all who are struggling for the real truth. Peace be with you, and God's blessing upon your work."—South Africa

DAWN MAGAZINE RENEWALS:

It comes to our notice that there are some regular Dawn readers in various parts of the British Isles who are experiencing delays in receiving the magazine because—quite unintentionally—they omit to renew their subscription when it becomes due. This causes a lapse in the regular flow of the magazine to them. In the interests of all concerned would readers kindly renew their subscriptions a month before the expiration date which appears on the wrapper.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

A. BOYCE			
Liverpool	April	29	
W. CLARKE			
Eastleigh	April	22	
Anerley	May	27	
C. A. CORNELL			
Portrush	May	19/21	
C. E. DICKINSON			
Liverpool	April	15	
Dublin		17/18	
Clonelly		19/20	
Londonderry		21	
Belfast		22	
G. A. FORD			
Leigh (Afternoon)	April	15	
Latchford (Warrington) (Evening)		15	
J. LESLE McKEOWN			
Clonelly	April	1	
Belfast		15	
Dublin		22	
Clonelly	May	6	
Portrush		19/21	
J. H. MURRAY			
Luton	April	8	
Anerley		29	

Letchworth	May	13
Portrush		19/21

E. TERRY NADAL

Guildford	April	8
Lincoln	May	13
Portrush		19/21

W. E. PAMPLING

Letchworth	April	15
Southend-on-Sea		22
Lincoln		29
Portrush	May	19/21

W. F. READER

Southend-on-Sea	May	13
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PORTRUSH, N. Ireland. Convention at "The Trocadero," Whitsun, May 19/21. Write as early as possible to Mr. T. R. Lang, 41, Clooney Terrace, Waterside, Londonderry for accommodation and other details. An immersion service is being arranged. Candidates please advise Mr. Lang.

IPSWICH, Suffolk. Convention at Ipswich Museum on Saturday, 9th. June and at Ambulance Centre on Sunday, 10th. June. Write as early as possible to Mr. W. Clarke, 97, Parliament Rd, Ipswich for accommodation and other details.

AVAILABLE IN GREAT BRITAIN

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9

Volumes 1, 2, and 3—2/6 each; paper bound, Vol. 1 only—1/3

Volumes 4, 5, and 6—3/9 each.

Berean Question Books—For Volume 1, 6d; 2 6d; 3, 6d; 4, 8d; 5, 8d; 6, 8d.

Free Literature

"Frank and Ernest" Announcement Cards for Radio Luxembourg. Order as many as you can use.

ONEPENNY BOOKLETS

Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad.

THREEPENNY BOOKLETS—2/6 per dozen
Spiritualism; Jesus, the World's Savior; Hope for a Fear-filled World; Father, Son, and Holy Spirit; Armageddon; Does God Answer Prayer?; Your Adversary the Devil; The Light of the World; The Church; Born of the Spirit;

What Can a Man Believe?; The Blood of the Atonement; Divine Healing; The Day of Judgment.

SIX PENNY BOOKLETS

Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Chosen People; When a Man Dies.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3

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

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

Tabernacle Shadows (Cloth)—2/6 each.

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

Hope (Consolation booklet)—1/2 a dozen.

"Songs in the Night"—2/6

Our Most Holy Faith—10/

God's Promises Come True—10/

The Book of Books (Cloth)—5/-

THE DAWN

98 Seel Street

Liverpool 1

LETTERS OF APPRECIATION

Comforted

Dear "Frank and Ernest": I do enjoy your programs Sunday mornings. I cannot begin to tell you how much your literature has also meant to me. I do my reading when the rest of my family are in bed, and more and more I find that I look forward to this time of the day. I believe I will soon be able to sleep normally again, which I have not been able to do since the loss of my older girl last October. Thank you so much for all your wonderful help to me."—Oregon

Letting Light Shine

Dear Brethren: Please send me one thousand kingdom cards, and as many as you can of the consolation folders. I am very happy to give and send these to the people of this territory. This is Sunday evening, and I have been reading my Dawn Magazine, and am very happy with its truths. Oh, if I could only get the people around here to see the truth! This morning my wife and I were speaking of this being the Lord's Day, yet we were not at church. I asked, Where can we go? for all around us is "Babylon." May God continue to bless The Dawn publications."—Tennessee

A Commendable Zeal

Dear Friends: I was happy to see your comment under the heading, "The Work for 1956," in the January Vineyard Echoes. You state: "The brethren are becoming more

active in tract distribution," and explain also that there will be experimental television programs. My yearning desire is to see the friends, all of us, young and old, firm and infirm, sick and well, work shoulder to shoulder with one accord in advertising the radio programs. The message that is going out in our programs is just grand.

As I have the matter figured out, our radio programs can be heard by half of earth's population. Why, then, should we sit idly by with a few hundred thousand listeners when the potential is so great? As for our advertising material, I think it is the grandest! It is to the point, inoffensively written, neatly arranged, gives forth a grand message, and above all, honors Jehovah. Imagine the comfort one will get from reading, "The Homecoming of the Dead," if they should have recently lost a dear one in death. Then too, "The Truth About Hell" gives one sufficient leads to get to the bottom of this subject. I would like to see the whole world flooded with these circulars and tracts which advertise our radio programs. God bless you all.—California

Always Wanted to Know

Dear "Frank and Ernest": I just want to tell you how much I enjoy The Dawn Magazine. I could hardly do without it. I have always had a desire to know the truth, and have gone to church

LETTERS OF APPRECIATION

ever since I can remember. I have read much but could not understand as I wanted to. I would go to church to have something explained, but would come away more mixed up than ever. But now the "Book of Books" I have is my treasure. Do you people ever have services in this city? May the good Lord bless and keep you in his work."—California

Searching

Dear Sirs: I have received a copy of your tract, "The Homecoming of the Dead," and I would appreciate it very much if you would please send me a free copy of "Hope Beyond the Grave." My little girl, aged three, died on January 6, and I want all the information from the Bible about the dead that I can get. I will appreciate any literature you can send me. My husband is a sinner, but he enjoys your Scripture readings very much. If there is any way we can help you, please let us know.—Alabama

From a Refugee Family

Dear Christian Friends: We are newcomers to the United States, and always hear your "Frank and Ernest" radio message on Sunday mornings. No doubt it is a real way to teach others, and we, as a family enjoy it very much. We are a Christian Protestant refugee family from the city of Jerusalem, the city of our blessed Lord. In case you would like to ask anything about the Holy Land, I am always ready to serve you with great thanks and pleasure."—N. Y.

Continuing to Learn

Dear Sirs: I have listened to your program Sunday after Sunday, and have always received such hope and joy from your messages. I wrote for and received The Dawn Magazine, "The Divine Plan of the Ages," "The Everlasting Gospel," and "Behold Your King." So far as I have read I still do not know whether or not you are of any particular denomination. I would like to know how I can become affiliated with you. I can't get enough of your writings!—Minnesota

Appreciates the Clarity

Dear Sirs: Your program this morning was wonderful. I wish it could have lasted for hours. I never heard anyone explain so clearly the relationship of God the Father to Christ the Son. But your explanation is just as I was taught by my father. Everything else I have heard or read has been so confusing, giving the impression that the Father and the Son are the same. May our Heavenly Father bless you abundantly in your radio work.—Texas

Appreciates Pilgrim Visits

My Dear Friends: I would like to thank you for sending Brother Swanson here. I enjoyed the meeting so much! He surely loves serving his God. You will never know how much a letter from The Dawn, or a meeting with any of the speakers, strengthens me. Thank you so much for your kindness, and I look forward to another meeting very soon.—Tennessee

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON
Allentown, Pa. April 22

SAMUEL BAKER
Erie, Pa. April 3
Indianapolis, Ind. 4
St. Louis, Mo. 5
Kansas City, Mo. 6, 8
Topeka, Kans. 9
Burlington, Colo. 10, 11
Denver, Colo. 12, 15
Ft. Collins, Colo. 13
Glenwood Springs, Colo. 16, 17
Grand Junction, Colo. 18
Salt Lake City, Utah 20, 22
Ogden, Utah 23, 24
Boise, Idaho 25
Walla Walla, Wash. (area) 26-29
The Dalles, Ore. Apr. 30, May 1

JULIUS BEDNARZ
Paterson, N. J. Mar. 31, Apr. 1
Ft. Worth, Tex. 21, 22

WALTER Blicharz
London, Ont. Can. April 8

EDWARD J. BOROWIEC
Ft. Worth, Tex. April 21, 22

FRED A. BRIGHT
Mahanoy City, Pa. April 15

BURTON BROWN
Fresno, Calif. April 15

EUGENE BURNS
New Haven, Conn. (Morning) . April 22
Waterbury, Conn. (Afternoon) 22

JENS COPELAND
San Antonio, Tex. ... Mar. 30, Apr. 1
Austin, Tex. 2, 3
Lampasas, Tex. 4, 5
Gustine, Tex. 6, 8
Weatherford, Tex. 9
Ft. Worth, Tex. 10
Dallas, Tex. 11
Sunset, Tex. 12
Nocona, Tex. 13, 15
Ada, Okla. 16
Oklahoma City, Okla. 17, 18
Stigler, Okla. 19, 20
Fayetteville, Ark. 22, 23
Little Rock, Ark. 24, 25
Marianna, Ark. 26

Memphis, Tenn. 27, 29
Dumas, Miss. 30

ORLANDO D. DEIFER
Louisville-Texasville, Ala. April 1-3
Montgomery, Ala. 4
Mobile, Ala. (area) 5-8
New Orleans, La. 9
Lake Charles, La. 10, 11
Galveston, Tex. 12
Houston, Tex. 13, 15
San Antonio, Tex. 16
Austin, Tex. 17
Lampasas, Tex. 18
Gustine, Tex. 19
Ft. Worth, Tex. 21, 22
Oklahoma City Okla. 23, 24
Enid, Okla. 25
Wichita, Kans. 26, 27
Kansas City, Mo. 29, 30

EDWARD E. FAY
Fresno, Calif. April 15

EARL L. FOWLER
Riverside, Calif. (Morning) April 15
Ontario, Calif. (Afternoon) 15

PANTEL HATGIS
Pittsburgh, Pa. April 29

JOHN G. HULL, JR.
San Diego, Calif. April 8

GEORGE M. JEUCK
Paterson, N. J. April 22

EDMUND M. JEZUIT
Paterson, N. J. Mar. 31, Apr. 1

PETER KOLLIMAN
Paterson, N. J. Mar. 31, Apr. 1

ARTHUR H. KRUMPOLT
New Bedford, Mass. April 8
Wallingford, Conn. 22

RAYMOND J. KRUPA
Asbury Park, N. J. April 8
Hartford, Conn. 15

C. STUART LIVERMORE
Wilkes Barre, Pa. April 15

LUDLOW P. LOOMIS
York, Pa. (Morning) April 8
Lancaster, Pa. (Afternoon) 8

Hazleton, Pa. 22

SPEAKERS' APPOINTMENTS

EDWARD G. LORENZ	
San Jose, Calif.	April 1
Fresno, Calif.	15
JOHN Y. MAC AULAY	
Richmond, Va.	April 1
Wilmington, Del. (Morning)	8
Philadelphia, Pa. (Afternoon)	8
Reading, Pa.	15
Baltimore, Md.	22
New York, N. Y.	29
JOHN A. MEGGISON	
Ft. Worth, Tex.	April 21, 22
ADAM MISKAWITZ	
Gary, Ind.	April 15
DANIEL J. MOREHOUSE	
Gary, Ind.	April 1
Milwaukee, Wis.	8
EVERETT MURRAY	
Newark, Ohio	April 13
Cleveland, Ohio	15
Elyria, Ohio	16
East Liverpool, Ohio	17
Cincinnati, Ohio	29
ARTHUR B. NEWELL	
Ft. Worth, Tex.	April 21, 22
LEON H. NORBY	
Hartford, Conn.	April 15
E. K. PENROSE	
Gary, Ind.	April 1
Cincinnati, Ohio	29
G. RUSSELL POLLOCK	
Fresno, Calif.	April 15
Dallas, Tex. . (Baker Hotel, 8 p.m.) .	20
Ft. Worth, Tex.	21, 22
LEO B. POST	
La Salle, Ill.	April 15
KENNETH W. RAWSON	
Gary, Ind.	April 1
RAYMOND RAWSON	
Toledo, Ohio	April 15
NORMAN F. RICE	
Santa Ana, Calif.	April 22
BERT ROSE	
Adrian, Mich.	April 15
WILLIAM RYBA	
Flint, Mich.	April 1
W. STROMBERG	
Cincinnati, Ohio	April 29
CHESTER A. SUNDBOM	
St. Louis, Mo.	April 19
Ft. Worth, Tex.	21, 22
Wichita, Kans.	23
Kansas City, Mo.	24

AUGUST SWANSON	
Fresno, Calif.	April 11
Stockton, Calif.	12
Chico, Calif.	13
Salem, Ore.	15
Newport, Ore.	17, 18
The Dalles, Ore.	19, 20
Portland, Ore.	22-24
Onalaska, Wash.	25, 26
Seattle, Wash.	27
New Westminster, B. C., Can.	29
J. I. VAN HORNE	
Duquesne, Pa.	April 1
FELIX S. WASSMANN	
Easton, Pa.	April 15
CLAUDE R. WEIDA	
Catawissa, Pa.	April 15
W. NORMAN WOODWORTH	
Paterson, N. J.	Mar. 31, Apr. 1
New Brunswick, N. J.	8
Hartford, Conn.	15
ERNEST G. WYLAN	
Columbus, Ohio	April 8
CHRISTIAN W. ZAHNOW	
Jacksonville, Fla.	Mar. 30, Apr. 1
Orlando, Fla.	April 2, 3
Miami, Fla.	4-6
St. Petersburg, Fla.	8
New Smyrna Beach, Fla.	9
Eastman, Ga.	10, 11
Louisville, Ala. (area)	12-15
Montgomery, Ala.	16
Meridian, Miss.	17
Shreveport, La.	18
Tyler, Tex.	19
Ft. Worth, Tex.	21, 22
Houston, Tex.	23
Galveston, Tex.	24
Mexico City, Mex.	25-30

CONVENTIONS—(Continued from page 64)

South Meeting House" located on Washington Street, corner of Milk Street, Boston.

SAN FRANCISCO, CALIF., May 25-27—Further details will appear in the May issue, but any desiring advance information, may write to the secretary, Mr. William G. Blong, 1690 Washington Street, San Francisco 9, Calif.

WICHITA, KANS., May 26, 27—Any friends desiring advance information, will please write to the secretary, Mrs. Edward Borowiec, 1338 Tahoe Trail, Wichita 12, Kansas.

CHICAGO, ILL., May 27.

ALLENTOWN, PA., June 2, 3.

JACKSON, MICH., June 3.

DETROIT, MICH., June 29-July 1.

CONVENTIONS

GARY, IND., March 31, April 1—The convention will be held in the YMCA Building, 225 W. 5th Avenue, and will open at 7:00 o'clock Saturday evening. For details, please write to the secretary, Mr. George Tabac, 1812 W. 58th Street, Gary, Ind.

PATERSON, N. J., March 31, April 1—The convention opens at 1:45 Saturday afternoon in the YMCA Building, Ward and Prince Streets. The Paterson brethren will accommodate as many of the visiting brethren as possible. For room reservations, please write to the secretary, Mr. Robert W. Alexander, Red School House Road, Spring Valley, N. Y.

ALBANY, ORE., April 1—3596 Bernard St.

COLUMBUS, OHIO, April 8—Convention opens 10:00 a.m. in the Women's Benefit Association, 53 E. Gay Street.

SAGINAW, MICH., April 8—Convention will open at 10:00 a.m. in the Women's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, April 15—Convention opens 9:30 a.m. in the YMCA Building, Prospect Avenue and East 22nd Street.

FRESNO, CALIF., April 15—Convention opens 9:30 a.m. in the Californian Hotel, Vintage Room, Van Ness and Kern Streets. Public Meeting at 3:00 p.m. Saturday at 8:00 p.m. there will be a meeting at the above address. For details contact the secretary, Mrs. H. W. Ostrander, 5326 E. White Ave., Fresno 2, Calif.

HARTFORD, CONN., April 15—Convention will open at 9:30 o'clock in the Odd Fellows Temple, 420 Main Street. Lunch will be served in the hall.

SALEM, ORE., April 15—Convention opens 11:00 a.m. at 2339 State Street.

FT. WORTH, TEX., April 21, 22—Convention opens at 9:15 a.m. and will be held in the Blue Room of the Worth Hotel, West Seventh at Taylor Street. There will be a public lecture by G. Russell Pollock on Friday, April 20, at 8:00 p.m. in the Baker Hotel in Dallas, Texas. Any desiring to symbolize their consecration by water immersion, will please advise Mrs. J. B. Wilmott, 2609 Angle, Ft. Worth 6, Texas, as soon as possible. Room reservations and other details can also be obtained through Mrs. J. B. Wilmott.

CHICAGO, ILL., April 22—910 N. La Salle Street. Convention opens at 10:00 a.m.

CINCINNATI, OHIO, April 29—Morning service will be held in the Wright Building (2nd floor), 608 Walnut Street. Afternoon service to be announced. Those expecting to arrive Saturday, please write to the secretary, Mrs. W. N. Poe, 1 West Ridge Place, Newport, Ky.

DETROIT, MICH., April 29—Maccabees Building, Woodward Avenue at Putnam.

NEW WESTMINSTER, B. C., CAN., April 29—Convention will be held in the Nordic Temple, 1165 6th Street, and will open at 10:30 o'clock. Luncheon and supper will be served by the local brethren. Room reservations may be addressed to the secretary, Mrs. P. Mihalech, 12304 Industrial Avenue, North Surrey, B. C., Can. The local friends will entertain as many of the visiting brethren as possible.

NEW YORK, N. Y., April 29.

PITTSBURGH, PA., April 29—Convention will be held in the "Old Bible House" 610 Arch Street, North Side, Pittsburgh. The class plans to serve luncheon and supper.

NORTH BROOKFIELD, MASS., May 6—The convention will open at 9:30 o'clock in the Grange Hall, on Main Street. Any desiring further information will please write to the secretary, Miss Helen Waytina, North Brookfield, Mass.

PIQUA, OHIO, May 6—A baptismal service is being planned in connection with this gathering, and any desiring to symbolize their consecration by water immersion, will please notify the secretary, Mrs. Eva Peddemors, 222 Walker Street, Piqua, in advance.

YORK, PA., May 6—The Lancaster and York Ecclesias are planning for a joint convention to be held in York, in the YWCA Auditorium, 320 East Market Street. The convention will open at 9:30 a.m.

WALLINGFORD, CONN., May 13.

VANCOUVER, B. C., CAN., May 19-21—Convention will be held in the Vancouver East Community Y, 788 Commercial Drive (Corner of Adanac). For reservations and other information, please write to the class secretary, Mrs. W. A. Mc Nee, 6569 Argyle Street, Vancouver 15, B. C.

BOSTON, MASS., May 20—Convention will open at 9:30 a.m. in the original "Old
(Continued on page 63)

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 Plan; God's Remedy; Our Lord's Return;
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 geddon; What Can a Man Believe?—5¢.

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

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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