

a herald of Christ's presence

THE DAWN

UNTIL THE TIMES
OF RESTITUTION
OF ALL THINGS

Acts 3:21



february 1957

this month in

the **DAWN**

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THE GENERAL CONVENTION

The date for the General Convention this year is August 3-9, beginning on Saturday afternoon and ending on the following Friday afternoon. It will be held, as last year, at Bloomington, Indiana. Further details later.

THE MEMORIAL DATE

According to the Jewish calendar, Nisan 14 this year will be Monday, April 15. Since in biblical reckoning the day begins at sundown, this would mean that Sunday evening, April 14, will be the proper time for the Memorial Supper.

RECORDED LECTURE SERVICE

This service is available, free, to all who own, or who have the use of tape recording machines. It is especially suitable for small groups which have no speakers, and for the isolated. The service includes discourses designed for the brethren, and lectures suitable for the public. Write for further information. A special recording is being pre-will be the proper date for the Memorial Supper.

WOR TIME CHANGE

The time of broadcast for "Date Lines and the Bible" has been changed on Station WOR, in New York, from 11:20 Sunday morning to 1:05 Sunday afternoon. We believe that this is a better time, especially since it follows a five minute news program.

Studies in the Scriptures

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

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

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

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

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

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

SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Unknown Book

THE Bible has the widest circulation of any book in the world. All portions of it have been translated and published in more than 1,100 languages and dialects. In America a copy of the Bible is to be found in nearly every room of the country's hotels, placed there by the "Gideons." There are few homes, especially of Protestants, which do not contain a Bible, and many families have several. We have a national Bible Week. Yet withal, the Bible is very largely an unknown book so far as its contents are concerned, and this is particularly true of modern youth.

This fact has been emphasized by a survey made by a national magazine in which nearly three hundred teen-age students in eleven schools were asked a number of questions concerning the Bible and their belief in it. Questions were also asked as to their attendance at church, and whether or not they also claimed to be Christians. Here are the results:

In answer to the question, "When did you last attend church?" sixty-eight percent answered "Last Sunday," nineteen percent had been to church within the month;

twelve percent had not recently been to church, and one percent couldn't remember.

"Do you believe the Bible?" was another question asked. Ninety-three percent claimed that they did; five percent claimed partial belief, and two percent avowed disbelief.

Another question was, "What is the first book of the Bible?" Fifty-four percent answered this question correctly, forty-three percent said they did not know. Five percent gave the wrong answer.

In answer to the question, "Who was Jesus Christ?" forty-eight percent said that he was the Son of God; eight percent said that they did not know; twenty-three percent said he was the Savior, and one percent believed that he was God.

The widespread lack of biblical knowledge revealed by this survey was considered deplorable by most observers, and, generally speaking, the blame for it was placed upon the religious leaders. But we see no reason for this. No doubt these leaders did the best they could, but the fact is that according to the teachings of the Bible itself there

was no reason to hope that the situation would be any different.

In the first place, the Bible was not written to enlighten the world. Referring to the prophets who wrote the Old Testament, Peter explains "that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into." (I Pet. 1:12) The "us" referred to by Peter as the ones to whom the prophets ministered are identified by him in verse 2 as the "elect according to the foreknowledge of God"—not the world in general, neither the teen-agers nor the oldsters, in Peter's day, or in our modern times.

A glance at the opening salutations of the various epistles in the New Testament reveals that they also were written, not to enlighten the world, but to enlighten and edify the footstep followers of Jesus. Jesus' Sermon on the Mount was addressed only to his disciples, after he drew away from the multitude and his disciples came to him. Most of Jesus' teachings were in parables which he explained only to his disciples.

Circumstances prove that the Bible was not designed to enlighten the world. The Lord himself said, "My Word... shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where-

to I sent it. (Isa. 55:11) If God sent out his Word to enlighten the world then it has not accomplished his design, and his plan has failed; for at no time has the world ever been enlightened by that Word.

Let us consider the facts, and face them. In Jesus' day very few copies of the Old Testament existed. The art of printing was not then known. Every copy of the Old Testament was hand written. When the New Testament books were written, the same was true of them. The early congregations of Christians were fortunate if there was one copy of the Bible available for the entire group, and certainly there was no general circulation of the Bible among the public.

Nor did this situation change with the advancing centuries. Even more significant, the Bible was purposely kept "buried" in the Latin language, which was understood only by the learned; and most of these were forbidden to be read under pain of death. The "chained Bible" of the Dark Ages is a well-known historical fact.

With the Reformation, the Bible began to be translated into "live" languages, but not until the invention of the printing press was there any possibility of its having a wide circulation. Even then, every possible effort was made to keep it from the public. Translators and distributors of the Bible were cruelly persecuted, some of them even burned at the stake.

This situation gradually changed, however, and early in the nine-

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teenth century large Bible Societies were organized, so that in the last 150 years the Word of God has enjoyed an ever increasing circulation. Today, as we have already noted, it is in more homes, and read in more languages, than any other book in the world.

Torch of Civilization

Without doubt the moral and ethical teachings of the Bible did have, in the Western World, a tremendous impact on human thinking and behavior, particularly during the nineteenth century. Prior to the printing press, the Bible as such had little influence on general world opinion. The nations of Europe accepted Christianity, so called, not because the people were influenced to do so by reading the Bible, but because it was forced upon them by the power of the sword. If a survey had been made during the Dark Ages, it would have been found that the public in general knew little or nothing about the Bible. The masses were illiterate in any event.

Look at a map of the world and note how small a portion of the earth lies within the orbit which benefited from the Bible even during the nineteenth century. Europe and America are about all. These countries have claimed to be Christian, and to have their laws based upon the teachings of the Bible. To the extent that this has been true, the people of these lands have been benefited. They have enjoyed greater liberty of thought and action, and their moral standards have been higher.

To the extent that civilization has progressed in the countries where the Bible is promoted, its moral and ethical teachings have had much to do with it. From this standpoint the title, "Torch of Civilization," has been properly applied to the Bible. To the extent that these civilized nations have acted uncivilized it is because the teachings of the Bible have been ignored.

During the nineteenth century, the rank and file of church members, especially of Protestant denominations, knew considerable about the Bible as a book, and much more about its teachings than church members of today. The various denominations came into being largely because of honest differences of opinion concerning the doctrines of the Bible. This began, of course, prior to the nineteenth century, but the wider circulation of the Bible later made it possible for church membership in general to enter into the controversies, and they did.

In those days a man belonged to the Presbyterian Church because for one thing, he was convinced that the Bible taught the doctrine of "election." Now, one would have a great deal of difficulty finding a person, young or old, and regardless of denominational affiliation, who would even know the meaning of the Presbyterian doctrine of election.

In those days one reason some joined the Methodist Church was because they believed in "free

grace." Ask a Methodist today why he is a Methodist, and he will probably say he doesn't really know; or else that it was the church nearest to his home, or he liked the minister, or considered it best for his business.

Most church members in the "good old days" studied their Bibles, and held positive convictions as to its teachings. Those convictions were not always in harmony with the Bible, but they were firmly believed, and church people were confident that what they believed was taught in the Bible.

To a large extent this is still true within the smaller so-called Fundamentalist groups. We say "so-called" Fundamentalists. One of the teachings considered fundamental by these is eternal torture for the wicked, which is not taught in the Bible at all. Another is the "Holy Trinity," which is also an unscriptural doctrine, and there are others. Nevertheless, these good people do study their Bibles. They know which is the first book in the Bible, and all the other books as well, and the sequence in which they appear.

In the nineteenth century, while the Bible was being published and circulated in ever increasing numbers, there developed the "Modernist" conception of Christianity. Associated with this was "Higher Criticism," the Higher Critics claiming that the Bible was not inspired by God, and that they had the ability to determine which parts of the Bible were good and profitable, and which were not.

Meanwhile many, particularly of the religious leaders, became weary of controversy and began advocating that church people should forget their differences and work together. What difference does it make, they argued, whether one believes in "election" or in "free grace"? And, after all, is it not just as efficacious to have a little water poured or sprinkled on one's head as a form of baptism, as it is to be immersed in water? And, even if it is not exactly logical to baptize infants, it doesn't do them any harm.

This spirit of liberalism has grown until now it engulfs seventy-five percent of the Protestant world. The Bible having lost much of its authority in the minds of the Modernists, naturally it is not studied with the same degree of enthusiasm as in the past. Youth, quick to take advantage of any opportunity to break away from authority, reasons, that since their elders consider the Bible largely from the standpoint of merely good literature, why should they pay much attention to it?

God's Plan

How sad it would be if this lack of interest in the Bible, in this favored and enlightened twentieth century, meant that God's purpose in providing the Bible had failed! We are thankful indeed that this is not the case. Throughout the entire age the Bible has continued to accomplish that for which it was written. That purpose is clearly outlined for us in the Bible.

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The followers of Jesus were commissioned to go into all the world and preach the Gospel, and thereby to make disciples of all nations. (Matt. 28:19; Acts 1:8) This did not mean that the plan of God was for all the people in every nation to become disciples of Christ. Jesus said, "If any man will come after me [be my disciple], let him deny himself, and take up his cross, and follow me." (Matt. 16: 24) God does not expect the whole world to do this.

"God at the first did visit the Gentiles, to take out of them a people for his name," we read in Acts 15:14. This taking out from the world of a "people for his name" is what is involved in the "election" aspect of God's plan. Those in the past who held to the doctrine of "election" understood it to mean that God foreordained that some would be saved, and that all others would be lost, which to them meant suffering an eternity of torture in a fiery hell. No wonder the Methodists and others rebelled against such a blasphemy against the character of God.

The true concept of "election" in the plan of God is stated by the Apostle Paul, who wrote, "Whom he [God] did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:29) In the plan of God, he foreknew that through the Gospel a class would be called out from the world to suffer and die with Jesus, and he predestinated that each one in this class

would have to be conformed to the character-likeness of his beloved Son.

But this does not mean that all others are predestinated to be lost. Quite the reverse is true. This foreordained class is to be the channel of blessing for all mankind, the living and the dead. This is the "free grace" aspect of the divine plan, and it will be grace far more free, abundant, and widespread than many who argued for this doctrine ever imagined could be possible.

They believed that God's free grace was being extended to the world during the present time, yet they knew that only a few were accepting it, and they supposed that all who did not would surely suffer eternal torture. Thus the end result of their belief was essentially the same as that envisioned by those who believed in predestination. The only difference was that in one case the vast majority of mankind were to be tortured forever because God had predestinated it thus; and on the other hand they were to be tormented because of the Creator's inability to save them.

But how different is the real truth of the Bible! After telling us that God visited the Gentiles to take out of them a people for his name, James continued, "After this I will return, and will build again the tabernacle of David, which is fallen down [a reference to the re-establishment of royalty and dominion which typically existed in the "house" of David],

...that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."—Acts 15:15-18

Yes, right from the beginning God has known that all mankind are to be given a genuine opportunity to call upon him and receive the benefit of his free grace. He knew that this would be after the work of this age is completed, after the "people for his name" had been selected, or taken out from the world. It was for the teaching, guidance, and preparation of this "people for his name" that the Bible was written.

Through this people, with Jesus as their Head and Leader, the whole world will be enlightened during the Millennium. Concerning that time we read that the knowledge of the Lord shall fill the earth as the waters cover the sea. (Isa. 11:9) No doubt the people then will become thoroughly acquainted with the Bible. They will experience the fulfilment of its many promises which have revealed to the disciples of Christ the divine purpose in calling them to suffer and die with him that they might share his heavenly inheritance and live and reign with him.

Since so much of the Bible was written to direct and encourage those willing to sacrifice their lives in the divine service, even as Jesus did, it will not be a guidebook for the world, because mankind will

not then be expected to suffer and die with Jesus. Instead, the divine program for them will be what Peter described as "restitution," or restoration. All God's prophets foretold the "times of restitution," and the world will be happy that they are living in those "times."

The Bible does not reveal in detail the divine program for instructing the world of mankind during the Millennium. The final result is foretold to be that God's law will be written in the hearts of the people, and in their "inward parts." (Jer. 31:31-34) This is in contrast to the manner in which God's law was once written on tables of stone. If, when this glorious work of Christ's kingdom is complete, a survey should be made, it would be found that no one, anywhere, regardless of age, would be ignorant of the Lord, for the promise is, "They shall all know me, from the least of them unto the greatest of them, saith the Lord."

NEW YORK

IT is promised that by next spring there will be available a concordance to the Revised Standard Version of the Bible. A concordance is an alphabetical index which lists each key word in a book and tells you where to find it. The compiler of this new concordance to the Bible was the electric computer known as Univac. It did the job in about thirteen hundred hours. The publishers compare this with the thirty years which it took Professor James Strong to compile his concordance

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to the King James Version of the Bible completed back in 1894.

Without minimizing the efficiency of Univac, it is only fair to point out that Professor Strong not only compiled an Exhaustive English concordance to the Bible, but listed the Hebrew or Greek words from which the English translations were made, and gave the true meanings. This was a gigantic undertaking, and Professor Strong's thirty years of work have been a wonderful blessing to all sincere students of the Bible. By the use of this concordance one may learn the meaning of the original Hebrew or Greek word used in any text in the Bible. Thus today, to those who have made use of this concordance, it is common knowledge that the Hebrew word **sheol** in the Old Testament, and the Greek word **hades** in the New Testament, both of which are translated "hell," do not mean eternal torture, but simply the state of death, which, according to the Bible, is the sleep of death from which there is to be a resurrection. The Revised Standard Version of the Bible leaves these words untranslated, but their meaning can be ascertained by consulting Strong's Concordance, which may be found in almost any public library.

LAKE CHAD, WEST AFRICA

LAKE CHAD, in West Africa, is the last remnant of a sprawling inland sea estimated to have been about the size of the Caspian. Long before it was first sighted by Europeans in 1823 it began reced-

ing before the southward encroachment of the Sahara desert. Rice farmers along the banks of the lake's once fertile shores packed up and moved southward. In 1953 the centuries-old trend was unaccountably reversed. The lake began to rise rapidly. Although the water level of the lake is currently higher than it has been for fifty years, and continuing to rise, there has been no increase in rain to account for it.

This item of news is not in itself world shaking in its implications. However, it does remind us of certain prophecies of the Bible which give us a preview of a time on the earth when "in the wilderness shall waters break out, and streams in the desert," and when in "thirsty lands," there shall be "springs of water." What is happening to Lake Chad in West Africa may be a token of what can be expected throughout all the deserts of earth as we approach nearer to the time for the full establishment of Christ's kingdom.

WASHINGTON, D. C.

DAVID SARNOFF, speaking on a Voice of America program, told listeners that leisure rather than labor would be "the great problem of the decades ahead." Automation and other aspects of scientific advance will put a premium on brains rather than brawn," he said.

This, of course, is not news, except that it was voiced by the head of one of America's largest corporations. The Bible highlights this item by reminding us that because

of original sin man was sentenced to a life of hard toil. The sentence reads, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Now the time is nearing when this sentence, this curse, upon the human race is, through the agencies of Christ's kingdom, to be lifted. Jesus took the sinner's place in death, which opens the way for man to return to life in a restored paradise. Time prophecies of the Bible refer to the present transition period as the day of God's preparation, in which there would be a great increase of knowledge. In this time of preparation God is permitting man to discover some of the means by which blessings will flow to him under the laws of Christ's kingdom. We are living in a wonderful day.

INDIANAPOLIS

DR. JOHN A. MACAY, addressing the Divisions of Home Missions and Christian Life and Work of the National Council of Churches of Christ in the U. S. A., urged

that an effort be made to contact their colleagues in communist China. He indicated that some success had been obtained along this line in Russia and other communist countries.

The world-shaking events of the past forty years have brought about a drastic change in the field of Christian missionary endeavor. Prior to the first World War, the general expectation was that the time had come for a speedy conversion of the whole world to Christ. Even after the first World War millions of dollars were raised for this purpose. Does the present outlook mean that Christianity has failed? Certainly not! It is merely that we had failed to understand the divine plan for the present age; that plan being not the conversion of the world, but, through the ministry of the Gospel, to attract those who would follow Jesus in the narrow way of suffering and death, and thus prove worthy to live and reign with him in his kingdom. It will be during the kingdom age, now near, that all the world will be converted to Christ. God's plans never fail!

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 7—"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Romans 13:10 (Z. '98-201 Hymn 23)

FEBRUARY 14—"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matthew 12:37 (Z. '96-32 Hymn 44)

FEBRUARY 21—"Thou art my rock and my fortress; therefore for Thy name's sake, lead me, and guide me."—Psalm 31:3 (Z. '02-249 Hymn 71)

FEBRUARY 28—"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Philippians 4:6 (Z. '03-8 Hymn 239)

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THE DEAD SEA

This item relates to the ancient scrolls recently discovered, which include portions of the Old Testament. One of these scrolls contains apocryphal stories on the Book of Genesis. One of these stories relates an alleged quarrel between Lamech, the father of Noah, and his wife. The quarrel arose, it seems, over Lamech's accusation that one of the angels, which according to this scroll, were known as "watchers," or "holy ones," was Noah's father, rather than himself.

This is extremely interesting because in the New Testament the Apostle Peter and the Apostle Jude both mention the activities of the angels prior to the flood. Peter speaks of them as the "angels which sinned," and Jude refers to them as the "angels which kept not their first estate." (II Pet. 2: 4, 5; Jude 6) Jesus said that angels neither marry nor are given in marriage. The sin of these angels therefore, was evidently in the fact that they materialized and did marry.

These angels are referred to in Genesis as the "sons of God" who saw "the daughters of men, that they were fair, and took unto themselves wives of all that they chose." The Genesis record is that the children of these angels became men of renown, and also that they were giants who filled the earth with violence.—Gen. 6:2, 4, 13

Now that the newly discovered Dead Sea Scrolls confirms this activity of the fallen angels prior to the Flood, we are given greater

assurance than ever that the records of the Bible are truly inspired by God, and that we can depend on them.

PITTSBURGH

Announcement has been made of a new electronic tube which will be known as an Image Multiplier. It is a small tube—three inches long, and two and three-quarter inches in diameter. Attached to a telescope it will increase its range more than a thousand times. Attached to the largest telescope in the world—the 200-inch lens on Mount Palomar, in California—it will give it a range of thirty-six billion, trillion miles.

In view of the mighty works of creation, the Bible says that it is a fool who says in his heart, "There is no God."

Inventions like this teach us another lesson; namely, the fact that there is much which exists in the world and in the universe around us which we can neither see nor hear. The planets beyond the range of the present powerful telescope on Mount Palomar have been in existence right along. The new electronic tube will simply reveal their presence. Belief in God and in the Bible implies faith in things invisible to the human eye. God is invisible. The holy angels are invisible. But this does not prove they do not exist. It simply emphasizes the limitations of human eyes. Belief in God and in his promises is the only true source of comfort in this day of chaos and uncertainty.

BOOKS OF LASTING INTEREST

"THE BOOK OF BOOKS"—This 320-page cloth bound book contains a brief review of all sixty-six books of the Bible, tracing the main themes of the Gospel from Genesis to Revelation. It gives the new reader a working knowledge of the Bible and its teachings, especially the principal features of the divine plan of salvation. Price \$1.00

"BEHOLD YOUR KING"—The second presence of Christ is the only solution to the world's problems. What is the manner of this coming, and how will he control the world? You will enjoy the discussion of these points in this 150 page cloth bound book. Price \$1.00

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THE DIVINE PLAN OF THE AGES (Library Edition)—This 350-page book was first published more than seventy-five years ago, and it has blessed many with a satisfying understanding of the Bible. Your collection of religious books is not complete without it. Fifty cents a copy.

DAWN PUBLICATIONS

EAST RUTHERFORD,

NEW JERSEY

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"LIFE AFTER DEATH"

KHJ

SUNDAY, FEBRUARY 17
930 kc. 10:30 A. M.

Where are the dead? Are they happy, or are they suffering? Send for a free copy of the booklet, "When a Man Dies." Address:

"FRANK AND ERNEST"

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

For Your Newspaper

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

MARCH TOPIC: The "Frank and Ernest" topic for Sunday, March 17, will be, "Man's Only Hope of Survival." In view of present crisis conditions in the world, this topic should be of great interest to many. As usual, circulars advertising the program will be available, and free. You may send for your supply individually, or through your class secretary, as you prefer. There is a blessing in the distribution of these circulars.

LESSON FOR FEBRUARY 3

Mission of the Twelve

GOLDEN TEXT: "Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." —Matthew 9:37, 38

MATTHEW 9:35–10:8, 24, 25

THE first verse of our lesson reads, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people." His commission to the twelve apostles was to do the same—"As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—ch. 10:7,8

The "Gospel of the kingdom" is the good news that through the kingdom of Christ all the sick will be healed, and all the dead restored to life. It was appropriate, therefore, that in the beginning of the new age, the oral message of good news should be supplemented with practical demonstrations of what the kingdom would accomplish for the people when fully established in power and great glory. This aspect of the Christian ministry was not to continue throughout the age, and has not done so. Some now claim ability to heal the sick, but no one today is raising

the dead, which proves that the authority and power conferred upon the apostles is not resting upon anyone at the present time.

"When he [Jesus] saw the multitudes, he was moved with compassion." All who have the spirit of Christ will likewise be moved with compassion and love toward the sin-cursed and dying world of mankind, and, like Jesus, this love will move them to proclaim the Gospel of the kingdom, that as many as possible may be comforted by it. Jesus knew that in the kingdom age all would be healed and made to rejoice, but this did not deter him from doing all he could to bless the people prior to that time of kingdom joys.

As our Golden Text declares "the harvest" was "plenteous," and he asked his apostles to pray for more laborers. Then Jesus acted in harmony with his prayer, and commissioned the Twelve to go to work in the "harvest field." There is a good lesson in this for us, which is that we should always be ready to co-operate with our Heavenly Father in connection with his answering of our prayers.

Jesus came to be the Redeemer

and Savior of all mankind—Jew and Gentile. The blessings of his kingdom will be extended to “all the families of the earth.” There can be no question about the Master’s love and compassion for all. Yet, when he 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.”—vss. 5, 6

There was a reason for this limitation. God had entered into a special covenant with Israel, a covenant which offered them the exclusive opportunity to be the kingdom nation under Christ. (Exod. 19:5,6) But this special privilege was conditional upon obedience to divine law. Time and again the nation had turned from their God to worship idols, and time and again they had been punished, the last major punishment being their seventy years’ captivity in Babylon.

While in Babylon the Prophet Daniel was given a vision in which it was revealed that a special period of grace, continuing the special covenant arrangement with the nation, would be extended for seventy symbolic “weeks” from the issuing of a decree authorizing the rebuilding of the walls of Jerusalem which had been destroyed when the nation was taken into captivity. At the end of the sixty-ninth week Messiah was to come, and the “covenant” would be “confirmed” with “many” for one more week—a period of seven symbolic

QUESTIONS

What is the Gospel of the kingdom, and what should move us to proclaim it?
Are we now commissioned to heal the sick?
Why did Jesus limit the ministry of his disciples to the Israelites?
When was this changed?

“days,” or years.—Dan. 9:24-27

The “commandment to restore and to build Jerusalem” was given by King Artaxerxes. (Neh. 2:6-8) Sixty-nine symbolic weeks are 483 years, which reached to the beginning of Jesus’ ministry, his ministry consuming the first half of the seventieth week, or three and one-half years. Jesus knew, therefore, that the special opportunity of becoming associated with him in the work of the kingdom was to be limited to Israel until the end of this last “week.” This is why he instructed his disciples not to go to the Gentiles.

This final seven years of special favor ended three and one-half years after Jesus’ death and resurrection. It was then that the Gospel went to the Gentiles, Cornelius being the first convert. But in preparation for this, Jesus, after his resurrection, commissioned his disciples to preach the Gospel in all the world.—Acts 1:8

Those who “witness for Jesus and for the Word of God” must expect the frown of the world, even as the Master himself experienced it, for “the disciple is not above his master.” (Rev. 20:4) We are not to seek persecution, but if we receive it because of our faithfulness to the Lord, we should rejoice.

The Warning and Invitation of Jesus

GOLDEN TEXT: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

—Matthew 11:28, 29

MATTHEW 11:20-30

IN THE preceding verses of this lesson we find Jesus referring to the ministry of John the Baptist, and noting the fact that so far as the nation of Israel as a whole was concerned it had failed. John had called upon the people to repent. To those who responded and turned to their God with all their heart, John was the promised Elias. (Matt. 11:14) But these were few in comparison with the entire nation.

The vast majority rejected John, even as they rejected Jesus. "John came neither eating nor drinking, and they say, he hath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." (Matt. 11:18,19) Thus did Jesus sum up the inconsistencies of the people, and revealed their more or less obstinate confusion of mind.

Then follows the Master's indictment of the various Jewish cities—Chorazin, Bethsaida, and Capernaum—and his explanation that it would be more "tolerable,"

or favorable, for Tyre, Sidon, and Sodom in the day of judgment than for these cities which had rejected him and his kingdom message. Jesus explained that if the same "mighty works" "had been done in Sodom, it would have remained."

This is very revealing. It shows that the people of Sodom, and indeed also of Tyre and Sidon, could have been reformed and taught to love and serve the Lord had an effort been made to do so. But no such effort was made, and the only conclusion we can reach is that it was not yet the Lord's due time for the people of these cities to be converted. This conclusion is obviously correct, for Jesus indicates that favor is to be shown to them in the day of judgment.

This is fully in keeping with other texts of Scripture which reveal that when the "judgments" of the Lord are in the earth "the inhabitants of the world will learn righteousness." (Isa. 26:9) We are also told that the Lord will "judge the world with righteousness, and the people with his truth." (Ps. 96:13) That will be the time when the

knowledge of the Lord will fill the earth.—Isa. 11:9

The day of judgment will be a favorable time for all except those who at heart are wilfully opposed to the Lord and to his righteous laws. It will be more favorable for the Sodomites than for those who had heard the wonderful words of Jesus and rejected them, because they did not sin against so much light. The principle involved is set forth by Jesus in Luke 12:47,48: "Unto whomsoever much is given, of him shall much be required."

"And thou, Capernaum," Jesus said, "which art exalted unto heaven, shall be brought down to hell." (vs. 23) This does not mean that the people of Capernaum were consigned to a place of torment. The word here is **hades**, meaning oblivion. The city of Capernaum was destroyed. It is the same with individuals who go into the Bible hell.

As Jesus considered the worldly wisdom of the people who found excuses to oppose both John the Baptist and himself, he lifted up his heart in thankfulness to his Heavenly Father, and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Only those sincere, meek and teachable, are being called by the Gospel during the present age. The wisdom of this world leads away from the Lord and the simplicity

QUESTIONS

Relate Jesus' introduction to the warnings contained in today's lesson.

Why will it be more favorable for some in the day of judgment than for others? In what sense was the city of Capernaum "brought down to hell"?

To whom only does the Lord reveal the truth?

What is Jesus' "yoke" and why is it "light"?

of his truth. It is the meek whom the Lord guides "in judgment" and teaches "his way." (Ps. 25:9) Through Jesus, these are drawn to the Father and become acquainted with him.

And it is these who find true rest of mind and heart. The meek of the Jewish nation were "heavy laden" with the burdens imposed upon them by the Law, and additionally by the traditions of men. The unreasoning of their leaders helped to increase their burden, adding confusion and uncertainty. The sincere and meek among the Gentiles are also burdened. But Jesus extends the invitation to all, "Come unto me, . . . and I will give you rest."—vs. 28

This "rest" furnished by Jesus does not involve freedom from responsibility, or idleness. Jesus said, "Take my yoke upon you, and learn of me." (vs. 29) A "yoke" is a symbol of servitude. Jesus came to do his Father's will. This was his "yoke." It involved suffering and death, and we are invited to suffer and to die with him. The yoke is "light" because he helps us to bear it, and is loving and compassionate in his dealing with us.

Parables of the Kingdom

GOLDEN TEXT: "Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." —Matthew 13:45, 46

MATTHEW 13:31-35, 44-52

IN VERSE 34 of our lesson we are informed that Jesus spoke "unto the multitude in parables; and without a parable spake he not unto them." In Mark 4:34 we are given the additional information that when Jesus was alone with his disciples "he expounded all things" unto them. The reason for this is explained in Luke 8:10, where Jesus is quoted as saying, "Unto you [the disciples] it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."

Thus it is apparent that Jesus' parables were designed both to conceal truth and to reveal it. By their use the truth was hidden from the "multitudes," but when in private with his disciples he interpreted the parables for them, and they were given a clearer understanding of the "mysteries of the kingdom of God."

But why did Jesus desire to conceal the truth from the "multitudes"? The Master answers this question in Matthew 13:11-16. Here he explains that it was given only to his disciples to "know the mys-

teries of the kingdom of heaven," and that to others he spoke in parables so that they might not understand. Then he adds, "Lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts and should be converted, and I should heal them."

It is clear from this that it was not the divine plan for the "multitude" to be converted at that time, nor has this been God's will throughout the Gospel age. Only the "poor in spirit" are called by the Lord during the present age, and to these are revealed the mysteries of the kingdom of heaven—mysteries which the parables help to keep hidden from others.

Most of Jesus' parables pertain to the kingdom, directly, or indirectly, and particularly to its various aspects of development during the present Gospel age. Some of them reveal the nominal aspects of the kingdom as set up by human wisdom. We think the Parable of the Mustard Seed is one of these. Christendom did indeed become a very imposing institution, with very many denominational branches. Thrifty development invited into its branches the fowls of the air, which the Lord else-

where describes as representing the wicked one; that is, Satan and his angels.—(ch. 13:19) A similar picture is given to us in Revelation 18:2.

The Parable of the Three Measures of Meal seems also to picture Satan's efforts to corrupt the true kingdom in its embryo stage of development. Throughout the Scriptures leaven is used as a symbol of error and unrighteousness. (Matt. 16:6, 12; I Cor. 5:8) In this parable the Lord represents a woman mixing leaven with a family baking of meal, with the result that the whole mass was leavened.

A woman is used in the Scriptures to symbolize an ecclesiastical system. It is this woman that is mentioned in the Book of Revelation as Babylon. She was responsible for mixing the false doctrines of Satan into the pure food of God's Word, corrupting it all. The leaven, or fermentation, has spread so that today the entire mass of theological doctrine is putrid and offensive to all lovers of pure truth.

The Parable of Hidden Treasure seems designed to emphasize the great prize of joint-heirship with Jesus in his kingdom. This "treasure" consists of sharing in the kingdom work with the Master, and also exaltation to glory, honor, and immortality. The parable emphasizes the great cost of the field in which this treasure is hidden—all that we have. "All will be required of each individual who secures this treasure, and it is grand to realize that the little "all" of each one who aspires to it is just

QUESTIONS

Why did Jesus speak to the multitude in parables?

Explain briefly the meaning of each of the five parables mentioned in the lesson.

Can we be positive about the meaning of the parables which Jesus did not explain?

enough, and will be acceptable to the Lord through the merit of Jesus.

The Parable of the Costly Pearl teaches essentially the same vital lesson; namely that attainment of joint-heirship with Jesus in the kingdom will be most precious, and also very costly. Here also we are reminded that the "pearl" will cost us all that we have. The Lord will accept nothing less.

The Parable of the Dragnet illustrates one aspect of the Gospel-age work—namely that the Gospel net would catch many who would not be worthy of living and reigning with Christ. At the end of the "world" (more properly "age"), when there are sufficient in the net to make up the Lord's foreordained number the Lord's messengers do a sorting work. The unacceptable "fish" are cast back into the sea. These will later have an opportunity to be blessed as subjects of the kingdom.

Thus we see how each of these parables, in its own way, illustrates a truth pertaining to the preparatory kingdom work of the present age. Some of them Jesus explained. Others he did not. We should not be too dogmatic in our understanding of those Jesus did not explain.

Signs of the Times

GOLDEN TEXT: "It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"
—Matthew 16:3

MATTHEW 16:1-12

THE Golden Text assigned by the International Sunday School Committee is spurious, not being found in the oldest manuscripts extant—the Sinaitic and Vatican. The Pharisees and Sadducees asked Jesus to show them a sign from heaven, some miraculous proof that he had been sent by God, and was truly the Messiah. Verse 1 says that they thus "tempted" Jesus. This was not unlike the temptation Satan presented to him with the suggestion that he cast himself down from the pinnacle of the temple to demonstrate that God was protecting him from harm. In both instances the temptation was to resort to some miraculous evidence of his favor with the Heavenly Father.

In reply Jesus called his tempters members of a "wicked and adulterous generation," who, because of their blind prejudice, did not understand the meaning of events transpiring around them in connection with his life and ministry. He declared to them that no sign would be given except "the sign of the prophet Jonas."—vs. 4

In Matthew 12:38-41, Jesus

elaborates on the sign of Jonas, or Jonah. He said, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." The death and resurrection of Jesus did serve as a most effective sign to thousands of Jews, as evidenced in their acceptance of the Gospel at Pentecost when the Apostle Peter so dramatically called their attention to the meaning of what was then transpiring.

But to the religious leaders this "sign" was ineffective. Even the resurrection of Jesus from the dead did not convince them of his messiahship; or at least they refused to acknowledge that it did. Having opposed Jesus and caused him to be put to death, they now set themselves in opposition to his followers. This is not surprising, for Jesus, who could read their hearts, said they were hypocrites. (Matt. 23:13-36) Had they been sincere in their opposition to Jesus his resurrection from the dead would probably have convinced them that he was the Messiah.

While no special "sign" was given to the hypocritical generation of Jesus' day except the "sign of

Jonas," many miracles were performed by Jesus which served to convince the honest-hearted ones of that time. When John the Baptist, for example, began to wonder whether or not the One he had introduced as the "Lamb of God" was truly the Messiah, and sent messengers to Jesus to inquire about it, he was reminded of the many miracles being performed. Jesus said, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them."—Matt. 11:4, 5

Shortly before Jesus' crucifixion his disciples asked him concerning the signs of his second presence and the end of the age, and he patiently outlined to them many things which would occur at that time. The Lord's people today are being blessed in seeing these "signs" to which Jesus referred. But now, even as then, the worldly wise, the self-sufficient, and the hypocritical do not discern the meaning of the events taking place.

Eventually, however, there will be a "sign" that only the wilfully wicked will attempt to gainsay, and that will be the resurrection of the dead. The religious rulers at the beginning of the age endeavored to explain away the fact of Jesus' resurrection, claiming that his body had been stolen from the tomb; but as the millions of the dead continue to appear and mingle with their friends it will be a

QUESTIONS

What was the "sign of Jonas" given to the generation of Jesus' day?

Did the miracles of Jesus serve as "signs" to any at that time?

What is the "leaven of the Pharisees"?

"sign" that cannot be refuted.

After telling the Pharisees and Sadducees that no sign would be given them except the sign of Jonas, Jesus and his disciples crossed to the other side of the lake. There Jesus continued the lesson for the benefit of his disciples, saying, "Beware of the leaven of the Pharisees and the Sadducees." (vs. 6) The disciples had forgotten to take bread with them that day, and they understood Jesus to mean that in seeking a supply they should avoid leavened bread.

Jesus chided them for this hasty conclusion, reminding them of the times when he had provided bread miraculously for them and for thousands of others. "How is it, he inquired of them, "that ye do not understand that I spake it not unto you concerning bread?" Actually Jesus was not speaking of bread at all when he referred to the "leaven of the Pharisees and of the Sadducees," but, as the disciples later discerned, his reference was to "the doctrine of the Pharisees and of the Sadducees."—vss. 11, 12

Doctrine means "teaching." Leaven is a symbol of sinful, corrupting influences. Such were the teachings of Israel's religious leaders.

Heirs and Joint-heirs

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."
—ROMANS 8:17

ONE of the amazing features of the Creator's plan for restoring the fallen race to life, and to at-one-ment with himself is that a limited number of mankind are invited to participate with Jesus the Redeemer and Savior on a partnership basis, sharing his glory and participating in the great work of extending blessings of life to "all the families of the earth." In our text these are referred to as the Lord's "children" who are "heirs of God, and joint-heirs with Christ." In the context (vs. 22) we read, that "the whole creation," or as the marginal translation states, "every creature, groaneth and travaileth in pain together until now," and in verse 19 we read that the "earnest expectation of the creature [the whole creation] waiteth for the manifestation of the sons of God." It will be through the "manifestation of the sons of God" that the promised blessings of life and happiness will reach the "groaning creation."

In many of the Old Testament promises of God pertaining to the future deliverance of the human race from sin and death there is no indication that the great Deliverer, the Messiah, would have others associated with him in this work; but some do reveal this fact. The prophecy of Isaiah, chapter 53, is one of these instances. It is in this prophecy that the suffering and death of Jesus are foretold, with the explanation that his soul would be made an offering for sin. In the 12th verse Jesus' high reward is described. Concerning him Jehovah says, "I will divide him a portion with the Great." Here the Creator is referring to himself as the "Great," and saying that Jesus would be exalted to share his greatness. That this promise was fulfilled is confirmed in the New Testament. Paul speaks of the "exceeding greatness" of God's power "which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies." (Eph. 1:19,20) In Hebrews 12:2 we read that Christ is now "set down at the right hand of the throne of God." Peter writes concerning Jesus, say-

ing that he is "gone to heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."—I Pet. 3:22

Truly, Jesus was given a portion with the "Great." And in his Father's promise of this we find this further statement, "He shall divide the spoil with the strong." (Isa. 53:12) The word "spoil" suggests the reward of a victorious struggle, or battle. The Apostle Paul in writing to Timothy urges him to "endure hardness as a good soldier of Jesus Christ." (II Tim. 2:3) Using a similar figure of speech, Paul again writes, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil."—Eph. 6:10,11

Paul explains in his letter to the Church at Corinth that the "weapons of our warfare are not carnal," but nevertheless, "mighty through God," enabling the Christian to bring "into captivity every thought to the obedience of Christ." (II Cor. 10:4,5) And it is these who are "strong in the Lord," and who successfully battle against the selfish spirit of the world, against their own fallen flesh, and against the efforts of the Devil to lure them away from obedience to the Lord, with whom the highly exalted Jesus "divides the spoil." Jesus said to his disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) Because he was an overcomer he received the reward of an overcomer, and in Revelation 3:21 he says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." It is possible that in making this promise to his followers, Jesus had in mind his Father's promise to give him a "portion with the Great," and is saying, in effect, "My Father has fulfilled his promise to me, I have been highly exalted to his right hand; and now I will share my reward with other overcomers, those who are 'strong' because of trusting in the power of God to help them overcome."

On Mount Zion

As the Redeemer of the world, Jesus was led as a "lamb to the slaughter." (Isa. 53:7) He is the "Lamb of God, which taketh away the sin of the world." (John 1:29) This title remains with Jesus after his exaltation to heavenly glory, and is used with respect to him in Revelation 14:1, which reads, "And I looked, and, lo, a Lamb stood on mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Mount Zion in Jerusalem was the "Capital Hill" of ancient Israel, and is used in the prophecies of the Bible to symbolize the kingdom of Christ, that promised "government" which rests upon

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his shoulder." (Isa. 9:6) And here we learn that in this "government" there will be a hundred and forty-four thousand associated with him.

These are the "strong" with whom he divides the "spoil" of victory. They are said to have "his Father's name written in their foreheads." This identifies them as members of the divine family, the "children of God" of our text, who are "heirs of God and joint-heirs with Christ." They are shown with the Lamb because they will be associated with him in the kingdom work of extending salvation to the world. In the last verse of the prophecy of Obadiah we read, "Saviors shall come up on mount Zion, . . . and the kingdom shall be the Lord's." Jesus is, of course, "the" Savior of the world, but in this prophecy those with whom he shares his reward of exaltation and glory are also said to be "saviors," because they participate in the kingdom work of restoring the dead world to life.

Jews and Gentiles

In the Bible, a city is sometimes used as a symbol of a government. We are told that Abraham looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10) So far as the record goes, God did not use the word city in his promises to Abraham. All he promised him was that he would make of him a great nation, and that his "seed" would bless all the families of the earth. Evidently Abraham took these promises to mean that one of his descendants would become the head of a government under the jurisdiction of which all the nations of the earth would receive a blessing.

This thought becomes more apparent when we consider the circumstances of Abraham's day. There were then no large metropolitan centers such as we call cities today. A "city" of that time was often made up of a relatively small association of people, the majority of whom were usually related to one another as members of one family, or tribe. Thus we have "the Horites in their mount Seir," the Amalekites, and the Amorites. (Gen. 14:6,7) These tribes might be spread out over considerable territory, but to whatever extent they were subject to governmental control their government would be in the hands of the tribal heads in the "city."

When God first spoke to Abraham he lived in Ur of the Chaldees. (Gen. 11:28) There he said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing" (Gen. 12:1,2) Here God told Abraham that he and his "seed" were to become the heads of a new nation. Abraham believed this, and left his home in Ur, went to the land God had

promised to him, and dwelt in tents the rest of his life, waiting for the building of that "city" which he visualized in the promise God made to him.

Abraham died in faith without receiving the fulfilment of the promises God made to him. But these promises were the bases of a hope that continued with his descendants from generation to generation. When the Hebrew people left Egypt, God entered into a covenant with them, and promised that if they were faithful to his covenant he would make of them a "kingdom of priests, and an holy nation." (Exod. 19:5,6) Here, again, the thought of a kingdom, a government, is associated with the natural descendants of Abraham, his seed" according to the flesh.

To actually inherit this kingdom it was required of the Hebrews that they be faithful to the covenant into which they had entered with the Lord. But they were not faithful except for short periods of time. Nevertheless, God continued to send his prophets to this people, reminding them of their obligation to the Law, and reiterating the promises of a coming Messiah, in association with whom their nation would rule the world. The final test of their worthiness of this exalted position was their opportunity to accept the Messiah when he did come.

But, as we know, the nation of Israel did not accept their Messiah. Under the leadership of their religious rulers they cried out against him and demanded that he be put to death. Near the close of his ministry, when it became apparent that the nation would reject him as their Messiah, Jesus said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," that is, the fruits of loving devotion and obedience to God. (Matt. 21:43) Here again the "kingdom" is associated with a "nation." Israel could have been that kingdom nation, but now, as Jesus said, the kingdom was to be taken from Israel and given to another nation.

And what "nation" is it to which the "kingdom" is given? The Apostle Peter answers this question. Writing to followers of the Master, the "children of God," he says, "Ye are a chosen generation, a royal priesthood, an holy nation, . . . which in time past were not a people, but are now the people, of God." (I Pet. 2:9,10) Those who in "time past" were not the people of God were evidently Gentile converts. Now they were the people of God, and part of that "holy nation" to which the kingdom had been given.

Actually, however, this new "nation" is made up of both Jews and Gentiles. Although Israel as a nation rejected the Messiah, there were individual Israelites who enthusiastically accepted him and became his disciples. In John 1:11, 12 we read concerning

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these, "He came unto his own [the Jewish nation], and his own received him not. But as many as received him, to them gave he power to become the sons of God." These, then, are the first of the new "nation" to whom the kingdom was given, and the first also of the "children" who are "heirs of God, and joint-heirs with Christ."

There were not enough believing Israelites to make up the fore-ordained number of these "children of God" who were to reign with Christ, so the Gospel invitation was extended to the Gentiles. Thus Gentiles who accepted the invitation became the "people of God" together with the believing Israelites. These become "one" in Christ Jesus, and together with him constitute the faith "seed" of Abraham through which all the families of the earth are to be blessed. As God looks upon these "children" whom he has made his "heirs," "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." As Paul states it, all are "one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:28,29

The Hope of Glory

That members of the fallen and dying race would be given an opportunity of being associated with the Messiah as rulers in his kingdom, and sharing his glory, as well as the glory of the Creator, was kept secret until it was brought to light by Jesus and the apostles. Paul refers to it as the "mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:26, 27

To Christians in Rome Paul wrote, "By whom [Christ] we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:2) The meaning of the expression, "glory of God," is quite beyond the ability of our finite minds to comprehend. However, various promises of the Bible give us an inkling of what it implies. As we have seen, when Jesus was raised from the dead he was highly exalted to the divine nature, and to the right hand of God. The Apostle John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) John realized the limitations of the human mind in understanding matters pertaining to the spirit world. It doth not yet appear what we shall be," he concedes, "but we know that, . . . we shall be like him [Christ]."

Yes, like Christ, to whom was given "all power in heaven and in earth"; like Christ who was made a "quickening spirit" that he

might give life to the dead world of mankind; and like Christ **who** is now the “express image” of his Father’s person, having partaken of his glory. (Matt. 28:18; I Cor. 15:45; Heb. 1:3) These are some of the aspects of the “glory of God” to which the “children of God” are heirs.” They have to do with the personal glory of God, the glory of the “divine nature,” and Peter writes that unto us have been given “exceeding great and precious promises” that by these we might become partakers of the “divine nature.”—II Pet. 1:4

But there is also the official glory to which the Gospel-age sons of God are heirs. As Jesus was exalted to share his Father’s throne, so we are promised, if faithful, that we shall sit with Jesus in his throne. (Rev. 3:21) Jesus is now the great King—the “King of kings,” and his joint-heirs are to be made kings, to “reign on the earth.” (Rev. 5:10) When the disciples asked Jesus what they would receive in return for taking up their cross and following him, he said that they would sit on “thrones,” and that this would be during the time of regeneration” when the human race will be restored to life and harmony with the Creator.—Matt. 19:28

God’s Ruling House

Many fail to appreciate the great truths pertaining to the kingdom of Christ because they think of this kingdom as having been established at the time of his first advent, failing to realize that before the kingdom could begin to reign all who are to be rulers in it must be “called,” “chosen,” and found “faithful.” (Rev. 17:14) It is this feature of the divine plan that has been in progress during the present age. If Jesus alone was the King in this kingdom it would have begun to reign at the beginning of the age; but, as we have seen, his faithful followers are to reign with him, and these, as sons of God, together with Jesus his beloved Son as the Head, will be the divine ruling house.

The Lord’s kingdom is symbolized in Old Testament prophecies by a mountain, and called the “mountain of the Lord’s house.” This simply means the kingdom of the Lord which will be in the hands of his ruling house of sons. This kingdom was not due to be set up until the “last days,” the last days, that is, of the reign of sin and death, the last days of Satan’s rulership as the “prince of this evil world.” The Prophet Isaiah wrote, “It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills [dominating, that is, all the nations of earth]; and all nations shall flow unto it.”—Isa. 2:2

Another prophecy pertaining to the “last days” is found in the 2nd Psalm. Here Jehovah says, “I have set my King upon **my** holy hill of Zion.” (vs. 6) In the 8th and 9th verses Jehovah says

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to his Son, "Ask of me, and I shall give thee the heathen [the nations] for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." In Revelation 2: 26 and 27 Jesus makes a promise to the "children of God" who are joint-heirs with him, saying, "He that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Yes, the honor and authority of the kingdom which Jehovah promised to Jesus will be shared by the entire ruling house of sons.

Promises Conditional

Just as the kingdom promises God made to the natural descendants of Abraham were dependant upon being faithful to him and to the terms of the covenant into which they had entered with him, so throughout the Gospel age God's kingdom promises to members of the prospective new nation, the "sons" who will make up his ruling house, are also conditional, those conditions again being faithfulness to him and to the doing of his will. The Apostle Peter admonishes these to add to their faith virtue; and to virtue knowledge; and to knowledge temperance; and temperance patience and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity." "If ye do these things ye shall never fall," he continues, "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:4-11

Another condition attached to God's promises of joint-heirship with Christ as ruling kings in his kingdom is stated by Paul in II Timothy 2:12—"If we suffer, we shall also reign with him." This same condition is set forth in our text, which declares that we are "heirs of God and joint-heirs with Christ; if so be that we suffer with him." Again in Revelation 20:4 a similar thought is expressed. We read, "I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, . . . and they lived and reigned with Christ a thousand years."

The "beheading" referred to in the text last quoted is figurative, indicating that one has surrendered his own will and accepted the headship of Christ. It is a "beheading" for the "witness of Jesus, and for the Word of God." It implies, in other words, full devotion to the cause of Christ, laying down one's life in his service and in proclaiming the truths of the "Word of God." To his disciples Jesus said, "Ye are the light of the world." (Matt. 5:14) But "men loved darkness rather than light, because their deeds were evil,"

consequently those who have borne witness to the truth have been persecuted. (John 3:19) Thus they have suffered and died with Christ, encouraged by the hope of living and reigning with him.

Setting Up the Kingdom

It is in the "last days" that the "mountain of the Lord's house" is established, as we have seen. (Isa. 2:2) Authority and great power are required in the setting up of any governmental authority, especially when other kings have to be conquered—and Christ's kingdom is to be exalted above all others. When the enemies of Jesus put him to death, one of the charges against him was that he claimed to be a king. They probably thought that they had permanently disposed of this pretender. But they were mistaken. It was God who had decreed that Jesus should be a reigning king, so he raised him from the dead. Never before in the annals of history had such power been utilized to make sure of the establishment of a kingdom. In view of this miracle, it would be folly to suppose that any set of circumstances could prevent, or even delay, the fulfillment of God's kingdom promises as they centered in Jesus.

That mighty miracle was at the beginning of the Gospel age. It was the introduction to that period in the divine plan during which the "joint-heirs" of Christ are selected and prepared to live and reign with him. As each of these has proved faithful unto death, it has been with the hope and assurance expressed by Paul concerning himself, when he wrote, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing."—II Tim. 4:7,8

All the faithful "children of God" throughout the age have waited in the sleep of death until their "fellows" were made ready to reign with Christ, and then, at this end of the age comes another mighty miracle in the setting up of the kingdom—their resurrection from the dead that they might be joined with Christ, share his glory, and live and reign with him. This is described as the "first resurrection," and we read in Revelation 20:6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Can God's plan to set his kingdom in the hands of his "children" fail when such power is utilized to raise them from the dead? Surely not! Nor will the glorious work of that kingdom fail. It will bring peace to the people. The "inhabitant [of that day] shall not say, I am sick; "death and hell will deliver up the dead" which are in them.—Micah 4:1-4; Isa. 33:24; Rev. 20:13

THE PEOPLE OF THE BIBLE— PART XXIII—THE BOOK OF RUTH



Naomi, Ruth, and Boaz

THE last two verses of the Book of Ruth read, "Solomon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." It was David whom the Lord chose as the line through which the Messiah would come, and the principal purpose of the Book of Ruth is to establish what would otherwise be a weak link in the genealogical chain which connects David with the royal line of Judah, concerning whom Jacob prophesied, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10

Instead of simply informing us that Boaz married a Moabitewoman, the Lord caused this fact to be embellished in one of the most beautiful stories of all time. The opening verse of the book locates the time of the story during the period of the Judges. This period began a short time after the death of Joshua and continued to Samuel,

who served as the last of Israel's judges. In Acts 13:20 we are informed that this was a period of four hundred and fifty years.

During this time there was a famine in the land of Israel, and an Israelite by the name of Elimelech decided that he would move to the land of Moab, where he supposed conditions were more favorable. He took with him his wife, Naomi, and their two sons, Mahlon and Chilion. Soon thereafter Elimelech died, leaving Naomi a widow. Then her two sons married women of Moab. The name of one was Orpah and the name of the other Ruth.

But after ten years these two sons of Elimelech also died. Naomi then had no one in Moab of her own kin, and hearing that conditions were now better in the land of Israel, she decided to return to her home country. And here is where the beauty of the story begins. Her daughters-in-law were evidently living with her at the time, and as she started on the return journey to Palestine they accompanied her.

But Naomi considered the matter

and concluded that it would be better if Orpah and Ruth remained in Moab. She said to the two girls: "Go, return each to her mother's house: The Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.—ch. 1:8,9

At first both the girls refused to heed Naomi's advice, saying to her, "Surely we will return with thee unto thy people." (vs. 10) But Naomi was quite insistent, and finally Orpah did decide to return to Moab and to her own people. But not Ruth. She said to Naomi, "In-treat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."—vss. 16,17

Touched with this expression of love and devotion on the part of Ruth, Naomi no longer insisted that she return to her own people. "So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?"—ch. 1:19

Bethlehem was evidently but a village at that time, with essentially the entire population being

acquainted with one another. And, although many years had passed since Elimelech and Naomi had left to go to the land of Moab, she was remembered when she returned, and apparently a hearty welcome was extended to her. But Naomi, while glad to be back among her own people, was nevertheless sad when she reflected upon what had happened in her life since she had left.

She said to the people of Bethlehem, "Call me not Naomi [meaning pleasant], call me Mara [meaning bitter]: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." (vss. 20, 21) There is here an acknowledgment of a wrong course which had been taken by Naomi and her husband in leaving the land of Israel to go into a strange land simply because they thought it would be economically better for them. God had given the Holy Land to his people, and he had promised to bless them in that land. To leave this provision, and leave the Lord's people, was disregarding the Lord's promises, based, probably, on a lack of faith in him.

Beginning of Harvest

Naomi and Ruth reached Bethlehem at the beginning of barley harvest. The famine had long ceased, and the land apparently was abundantly yielding its increase. The harvesters were already at work, and apparently the only immediate opportunity of gaining a livelihood was for Ruth to become a gleaner in one of the harvest

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fields. Leviticus 19:9 sets forth the Lord's law governing the privilege of the gleaners. It was a special provision for the poor. The "corners" of the fields were to be left unreaped, and the grain was not to be too carefully gathered from the remainder of the fields.

The gleaners did not wait until the harvest was finished before beginning their work. Rather, they worked side by side with the regular reapers. This is rather an important consideration when used as an illustration of the "harvesting" of the Lord's "wheat" at the end of the age, as foretold in Jesus' Parable of the Wheat and the Tares. Although the parable says nothing about "gleaning" in connection with this work of "harvest," should we wish to include this detail we would have to consider it as representing small opportunities enjoyed by some during the time of harvest, rather than a work of "gleaning" participated in by all the workers after the regular harvest had ended.

There was no question about Ruth finding an opportunity to glean. The law of God guaranteed her this privilege. It was merely a question of which field she would select in which to glean. Chapter 2 verse 3 explains that Ruth just happened to select a field which was owned by a kinsman of Naomi's husband. His name was Boaz, who is described as a "mighty man of wealth." (vs. 1) It might have seemed to Ruth that she just happened to select the field of this wealthy kinsman of her mother-

in-law, but unknown to her the Lord's providences were at work, for his promises concerning the lineage of the tribe of Judah and the house of David were at stake.

The fact that this kinsman of her husband had become a "mighty man of wealth" doubtless helped to impress upon Naomi the mistake that was made in going to Moab. She returned poor, while the kinsman who remained had become wealthy. Boaz was unmarried, although by now he would not have been a young man.

Ruth went to work in the field of Boaz. Soon he came also to the field, evidently just to see how the work was progressing. He noticed Ruth and realized that she was a stranger. He asked the foreman of the reapers, "Whose damsel is this?" (ch. 2, vs. 5) "The servant that was set over the reapers answered, It is the Moabitish damsel that came back with Naomi out of the country of Moab. (vs. 6) The foreman explained that Ruth had asked permission to "gather after the reapers among the sheaves," and he emphasized that she had been working very faithfully "from the morning until now."—vs. 7

Boaz was at once interested and sympathetic. He had heard about the Moabitish damsel who had returned to Bethlehem with Naomi, his kinsman's widow, but this was the first time he had seen her. He appreciated her industrious effort to secure a living for Naomi and herself, but especially for Naomi, who was no longer a young woman. (ch. 1:12) Ruth's.

devotion to her mother-in-law was indeed commendable.

Boaz spoke to Ruth, saying, "Go not to glean in another field, neither go from hence, but abide here fast by my maidens." (ch.2:8) He continued, "Let thine eyes be on the field that they do reap, and go thou after them." To further reassure her, Boaz said, "Have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."—vs.9

Ruth was deeply moved by this gesture of interest and friendship by Boaz, for after all she was not an Israelite, but a Moabitess at least by birth. She had, however, by profession cast her lot in with the Israelites when she said to Naomi, "Thy people shall be my people, and thy God my God." These were not mere words, but a true expression of her heart, and now Israel's God was blessing her through Boaz, and she was deeply grateful, saying to him, "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"—vs.10

Boaz' answer was direct and to the point. It reveals that while this was the first time he had seen Ruth, he had heard much about her that was favorable. He said, "It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come among a people which thou

knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."—vss. 11,12

Here the true character of Boaz is revealed. He realized that Ruth had made a great sacrifice in leaving her own people and her own country in order to remain with Naomi and minister to her needs. Ruth loved Naomi, and it is reasonable to assume that one of the things which had inspired this love was the manner in which Naomi's religion influenced her life. Ruth could see that devotion to Israel's God had wrought a beautiful character which induced her devotion and love. It was not in ignorance that Ruth had said to Naomi, "Thy God shall be my God."

Boaz understood these circumstances. He knew that now, in favoring Ruth, he was favoring one who was at heart a true Israelite, regardless of where she might have been born. He knew that Israel's God poured out his blessing upon those who are at heart devoted to him and to his people, so he did not hesitate to do the same. Ruth had come to trust under the "wings" of Jehovah, and he wanted her to be assured that she had made no mistake in so doing.

The friendliness of Boaz toward Ruth was not merely in words. He invited her to eat with the reapers, and he personally passed her the "parched corn," which apparently was the substantial part of the meal. Then he instructed his reapers to allow Ruth to glean "even

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among the sheaves, and reproach her not." This was a favor not ordinarily granted to gleaners. He also instructed them to drop some of the grain purposely so she would be sure to get a good supply.

And she did. That night she returned to Naomi, taking with her an "ephah of barley." We cannot be certain just how large a quantity this was. In Leviticus 6:20 we find instructions concerning a meat offering that was to consist of one-tenth of an "ephah." This one-tenth of an "ephah" was sufficient to make a cake for a morning and evening sacrifice. So ten times this much would seem to be a generous portion of barley to glean in one day. But this was the way Boaz wanted it to be.

Naomi Pleased

Naomi had a good meal that evening, and after it was over she asked Ruth, "Where hast thou gleaned today?" Ruth told her, and then Naomi said, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is nearest of kin unto us, one of our next kinsmen," or, as stated in the margin, "one that hath right to redeem." Then Naomi counseled Ruth to follow the instructions of Boaz and continue gleaning in his field, remaining close to his maidens. This she did, and was faithful in her gleaning work until the full end of both the barley and wheat harvest, meanwhile continuing to live with her mother-in-law.

Now, the harvest over, Naomi

concluded that it was time for her to make some suggestions concerning further procedure. She was acquainted with the Jewish law with respect to the redemption of property by a near kinsman, and also the provision of the law that a childless widow should be taken to wife by a near kinsman. Here she correctly concluded, was a situation in which these provisions could be carried out to the advantage of all concerned.

As we have noted, Boaz was evidently no longer a young man. He highly esteemed Ruth, appreciating her loyalty to Naomi, and the purity of her character. If he had thought of her at all from the standpoint of marriage, he had not so indicated. He perhaps concluded that Ruth, being still a comparatively young woman, would not be interested in such an old man. Naomi, however, made plans to change his mind.

She had evidently studied the habits of Boaz, and knew that on a certain evening he would be winnowing barley on his threshing floor. She instructed Ruth to make proper preparation, including an anointing with oil—probably romantically perfumed—and go to the threshing floor, but to remain out of sight until Boaz had finished eating and drinking. And, "she went down unto the floor, and did according to all that her mother-in-law bade her."—ch. 3, vs. 6

"And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly,

and uncovered his feet, and laid her down. (vs. 7) His first sleep over about midnight, Boaz discovered that there was a woman lying at his feet. Naturally he was somewhat disconcerted, and demanded, "Who art thou?" The answer came, "I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman." The marginal translation reads, "one that hath right to redeem."—vss. 8,9

Boaz at once understood the implications of this reply; namely, that Ruth was saying she desired him to marry her and redeem the land which Naomi was offering for sale. The law of the Lord governing this matter is set forth in Deuteronomy 25:5-10. From Ezekiel 16:8, where the Lord makes use of this custom to illustrate his relationship to Israel, it becomes apparent that Ruth's suggestion that Boaz spread his skirt over her, if acted upon, would be considered by her as a proposal of marriage.

Boaz was much pleased by this suggestion, and doubtless flattered. He said to Ruth, "Blessed be thou of the Lord, my daughter: for thou hast showed more kindness in the latter end than the beginning, in as much as thou followest not young men, whether poor or rich." This statement is most revealing. Ruth had been kind to her mother-in-law in her old age; and besides, as Boaz indicates, had shown no interest in the young men of the community, but was now offering herself to him, a man old enough to address her as "daughter," to

be his wife. All things considered, this displayed Ruth's genuine interest in the welfare of the family into which she had married.

Boaz indicated at once his decision to act favorably upon Ruth's request. But he was an honorable man, and he knew that there was a kinsman, as he said, "nearer than I." He felt obligated to give him first opportunity. He asked Ruth to lie down until morning, promising that he would seek out the nearer kinsman and give him the opportunity to redeem the inheritance. If he declined to do so, "then," he said, "will I do the part of a kinsman to thee."

Ruth returned to Naomi in the morning and told her about what had happened. Naomi had a good understanding of human nature. She said to Ruth, "Sit still, my daughter, until thou know how the matter will fall: for the man [Boaz] will not rest, until he have finished the thing this day."—ch. 3:18

And Naomi was right. Boaz acted at once. He proved to all concerned, and in harmony with the arrangements set forth in Deuteronomy 25:5-10, that the nearer kinsman was not interested in the proposition, so he bought the land from Naomi, and married Ruth. It is a beautiful and interesting story, and, as we have said, its main purpose is to establish what would otherwise be a weak link in an important genealogical line from which Jesus, the promised Messiah of Israel and Savior of the world, was born.

THE HOLY SPIRIT SERIES

ARTICLE II

The Holy Spirit of Truth

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." —JOHN 15:26

AS WE saw in our previous article, the Holy Spirit is the power of God exerted along any line which he may choose. God used his mighty power to create the universe, and to prepare the earth for the habitation of man and to create man and give him life. Now we wish to examine the Bible's testimony concerning another manner in which God has been using his power in the accomplishment of his purposes, namely, through the influence of his thoughts over the lives of those whom he calls into his service, particularly during this present age.

We all recognize the power of thought. The life of each one of us is controlled by thoughts—either our own, or the thoughts of others, which we allow to influence us. As an illustration, we might suppose the case of a business man who had sent his son to college in a distant city. This son had always been obedient to his father, and continues to be. The time comes when the father, for good reasons of his own, decides that he wants his son to leave college and return home. How does this father bring about the homecoming of his boy?

Since the son is obedient to his father it is not essential to send someone to bring him home by force. All the father does is to dictate a letter to his son, expressing his desire that the boy return home. A stenographer records the father's thoughts in the form

of a letter, posts it, and when the son receives the letter and learns his father's wishes, he returns home. What has happened? Simply this: the father has exercised his power over his son to bring him home from college—the power, that is, of his thoughts.

So, one of the manifestations of the Spirit, or power, of God, is the expression of his thoughts, these thoughts being potent in the lives of those who are devoted to the doing of his will. It is this aspect of divine power that Jesus refers to in our text as the "Spirit of truth." But how does God bring his thoughts, his mind, to bear upon the lives of his Gospel-age servants? Our illustration suggests the answer in part. The Lord has "dictated" his thoughts, not to one "stenographer," but to many, and they have been recorded for the benefit of all who desire to know and do his will. The Bible does not, of course, call them stenographers, but prophets, the "holy men of God," as Peter describes them, who "spake [or wrote] as they were moved by the Holy Spirit."—II Pet. 1: 21

The operation of God's Holy Spirit upon the minds of the prophets, who wrote the Old Testament, was miraculous. The prophets recorded the thoughts thus "dictated" to them, but only dimly understood their meaning. Peter explains that it was revealed to them "that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you by the Holy Spirit sent down from heaven; which things the angels desire to look into." (I Pet. 1: 12) We cannot understand how the prophets were caused to record God's thoughts. The Bible simply explains that it was by the Holy Spirit.

Ostensibly, then, we can properly say that the Old Testament Scriptures are a product, or work, of the Holy Spirit. The thoughts of God are recorded in the Old Testament books to be read and pondered at will by his people. But no one could understand the real import of these recorded thoughts of God until his due time arrived, and then the meaning had to be miraculously revealed, which brings to our attention another accomplishment of the Holy Spirit.

The miraculous revealing of the meaning of the Old Testament messages began with Jesus. Doubtless throughout Jesus' childhood Mary had many times told him the circumstances in connection with his birth: that Joseph was not his father, that he was conceived by the power of the Holy Spirit. This would impress upon Jesus the fact that he was on the earth for a special mission, and therefore was anxious to learn what that mission was. So at the early age of twelve we find him in the temple discussing matters with the doctors of the Law, and asking them questions. He probably

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learned from them that under the Law it would not be proper for him to enter upon any priestly service for God until he was thirty years old, (Luke 2:42-49; 3:23; Num. 4:23) So he returned to Nazareth and was subject to his mother and foster father until that time came.

But promptly when Jesus was thirty years of age he went to John the Baptist, at Jordan, and offered himself for baptism. Then a wonderful miracle occurred. The Holy Spirit came upon him. The record says, "The Holy Spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (Luke 3:22) The Holy Spirit, or power of God, is not a person, although the translators of the Bible have endeavored to give this impression by using personal pronouns in passages which refer to the holy power of God, such, for example, as in our text. Nor is the Holy Spirit in the shape of a dove. The "bodily form" of a dove was merely an outward demonstration principally for the benefit of John the Baptist to enable him to bear testimony to what had taken place.—John 1:32-34

In Matthew 3:16 we are informed that when the Holy Spirit came upon Jesus the "heavens were opened unto him." Here was a functioning of the Spirit, or power, of God different from what had ever before occurred. The Holy Spirit had been operative in the creation of the universe, and had given life to all living things. The Spirit had enabled the prophets to pen their messages of God for the benefit of his people in a later age. Now, the same Spirit had miraculously revealed to Jesus the meaning of those things which previously even the angels could not understand.

In this we see the further working of God's power in communicating his thoughts to the finite minds of those whom he desired should, in his due time, come under their influence. However, God does not impose his thoughts upon anyone. He did not do this with Jesus. Jesus' attitude in this is described in a prophecy concerning him. In this prophecy Jesus is represented as saying, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will O my God: yea, thy law is within my heart." (Ps. 40:7,8) The "volume of the book"—the Old Testament Scriptures—contained a full expression of God's will for his beloved Son Jesus, who delighted to do his Father's will. He wanted his Father to reveal his will to him, and the "heavens were opened"; that is, the Holy Spirit revealed to him the meaning of what had previously been written.

Even before this, the perfect mind of Jesus had probably become well acquainted with the Old Testament Scriptures. Perhaps he

had even memorized much of what had been written, if not all. Now the Holy Spirit was revealing to him its true meaning concerning his own mission on earth, and also the plan of God as a whole. The record states that Jesus was led by the Spirit into the wilderness, where he remained for forty days. The miraculous revelation of truth which the Holy Spirit had unfolded to him was seemingly so overwhelming that he felt the necessity of isolating himself from others for a time that he might have an undisturbed opportunity to adjust himself to the flood of light, of truth, on the Old Testament Scriptures which had entered his mind, and thus be prepared to fulfil his agreement to do his Father's will.

Jesus' Ministry

Throughout the entire course of Jesus' ministry, he was unfolding the various aspects of truth which had been revealed to him. While he did not himself write his teachings, yet, under the later direction of the Holy Spirit, his wonderful words of life were recorded by others, and thus made available for the instruction of all the Lord's people throughout the entire age. And how clearly Jesus emphasized that his teachings were not his own! Referring to himself he said, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."—John 3:34

How wonderful, and how reassuring! The giving of the Holy Spirit to Jesus as a power to reveal the thoughts of God, was not in limited measure. It came with such full and complete clarifying brilliance that Jesus understood the thoughts, yes, the very intents of God's heart. This means that we can accept every word which Jesus spoke as reflecting the mind of God. Again Jesus said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."—John 12:49

Toward the close of Jesus' ministry Philip said to him, "Lord, show us the Father, and it sufficeth us." Jesus' reply was, "Have I been so long time with you, and yet thou has not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."—John 14:8-10

Jesus did not mean by these words that he and the Heavenly Father were one and the same person. If he had meant this he would not have confused the fact by his further statement concern-

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ing the Father dwelling in him, for how can one dwell in himself? The meaning of his words is obvious. He was so fully controlled by the thoughts and will of God that everything he said and did reflected exactly what the Father would say and do were he to appear personally and minister to the people.

What this means to us is that in the words and works of Jesus we have revealed the meaning of the Spirit-inspired writings of the Old Testament, a bringing closer to us of the holy thoughts of God that they might exert their intended influence in our lives. When we read the teachings of Jesus we may know that they reveal the will of God. When Jesus said that we should love our enemies it means that God wants us to love our enemies. When he said "Ye are the light of the world," we know that it is the Heavenly Father who expects us to be the light of the world. When the Master commanded that we should lay down our lives for the brethren, we should realize that it is his Father who issued that command. And so it is with respect to all the "gracious words" which fell from the Master's lips.

Much Truth Held Back

But we do not have the full will of God revealed through the personal teachings and example of Jesus. He did not give expression to all the wonderful truths which were revealed to him by the Holy Spirit. Jesus confirms this. He said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the Spirit of truth, is come, he [it] will guide you into all truth." (John 16:12,13) The minds of the disciples were not then prepared to grasp all the marvelous truths which had been revealed to Jesus. Much, even of what he did tell them, was only vaguely understood by them; and many of his lessons they failed to remember.

In John 14:26 Jesus gives us another promise, that in his name the Father would send the Holy Spirit to his disciples, and that it would be to them as a wonderful "Comforter." The Spirit, he said, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." What a wonderful promise! Its meaning to us is that while, as Jesus indicated to his disciples, there were many truths of the Father's plan which he had not told them, later these would be revealed, that when the Holy Spirit came upon them as it came upon him, they would be taught "all things." Nothing which they needed to know in order to complete the divine revelation through their oral and written ministry would be omitted.

Even the great truths which Jesus did relate to his disciples, the

truths which they failed to understand, and in many instances did not remember, were to be unfolded to them by the Holy Spirit. It will "bring all things to your remembrance, whatsoever I have said unto you," is the assurance Jesus gave to his disciples. It was at Pentecost that this promise of the "Comforter," the "Spirit of truth" mentioned in our text, came upon the disciples as they waited and prayed in the "upper room" in Jerusalem for the fulfillment of the Master's promise.—Acts 1:13, 14

The disciples knew that Jesus had been raised from the dead. He had appeared to them on several occasions. It was at the last of these "visits" in their midst that he instructed the disciples that they "should not depart from Jerusalem, but wait for the promise of the Father"—the promise that is, of the Holy Spirit. (Acts 1:4) Jesus explained that the fulfillment of this promise would equip them to be his special witnesses "unto the uttermost part of the earth."—Acts 1:8

When first promising the Holy Spirit and explaining that it would testify of him, Jesus added, "And ye also shall bear witness, because ye have been with me from the beginning."—(John 15:27) In this again we see the overruling providences of God, the working of his Holy Spirit in the revelation of his plans and purposes for the guidance of his people. Jesus' disciples, particularly his apostles, had, as Jesus said, been with him from the beginning. They had heard his wonderful words of life, and had witnessed his marvelous miracles. They lived in the atmosphere of peace, and love, and kindness, and loyalty to God which radiated from him. They noted his boldness in refuting the misleading teachings of his enemies. They knew him because they lived with him, and knowing him was a great step toward knowing the Father when later the Holy Spirit came upon them as it had come upon him.

The Holy Spirit "Shed Forth"

At Pentecost the promise to send the Holy Spirit to the disciples was fulfilled. There was a mighty demonstration of power on that memorable day. Explaining it, Peter said that Jesus "having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." (Acts 2:33) The Holy Spirit was "shed forth." There was no way the translators could distort this statement to make it seem as though the Holy Spirit was a third person in a trinity of Gods. A person cannot be "shed forth," but a power can; and it was this power, the "Holy Spirit of truth," which came upon the waiting disciples at Pentecost.

While all the disciples who waited at Jerusalem for the coming

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of the Holy Spirit were richly blessed when it was "shed forth," only the special apostles received from it a miraculous illumination of their minds. They were specially designated by the fact that the Spirit rested upon them, being visibly manifested by cloven tongues of fire. These in turn, through their oral teachings and their epistles, have made the "vision" plain for the remainder of God's people throughout the age. God does not miraculously and directly reveal his truth to his people as a whole.

And with what clarity the great truths of the Old Testament, enlarged upon and some of them made clear by Jesus, were now fully revealed to the apostles. The things which Jesus said he had withheld from them, and the truths he had taught them and they had forgotten—all took form in their minds, and they were ready at once to embark upon their ministry of witnessing for Jesus and explaining his part and their own in the divine plan of human redemption and salvation.

Notice a case in point. The Apostle Peter had tried, in different ways, to prevent the death of Jesus. When the Master told his disciples that he was going to Jerusalem where he expected to be arrested and put to death, Peter endeavored to dissuade him from thus voluntarily surrendering to his enemies. Later, as the mob came out from Jerusalem to arrest Jesus, Peter drew his sword in an attempt to prevent the arrest. Although Peter was later assured that Jesus had been raised from the dead, he still did not understand the meaning of his death. Indeed, he had given up his hope in Jesus, and suggested to the others that they go back into the fishing business.

But when the Holy Spirit was "shed forth" upon the apostles at Pentecost the "mystery" was made plain, and we find Peter, in his pentecostal sermon, quoting prophecies from the Old Testament to show that God had foreknown and foretold the Redeemer's death. (Acts 2:25-32) The prophecies of Jesus' death and resurrection had been in the Old Testament right along, but Peter did not comprehend their meaning. Now he did, for the Holy Spirit of truth had been "shed forth" to illuminate his mind, and the minds of the other apostles, that they might be inspired witnesses of the great truths of the divine plan as they are centered in Christ Jesus.

Jesus, in promising to "shed forth" the Holy Spirit, said that it would be a "Comforter" to his disciples. And how true this proved to be! When Jesus was taken from them and crucified, they were made sad of heart. It was more, much more than the loss in death of a beloved friend. They had accepted Jesus as the foretold Messiah. The disciples understood the surface truths of the Old Testament.

They knew that the God of Israel had promised to send a Messiah through the line of David, and that this great King was to establish a kingdom, or government, which eventually would exert world-wide influence and control. They believed Jesus was this great King, and they believed that in associating themselves with him they would have a share in his kingdom.

With Jesus' death this hope was shattered; but only until the Holy Spirit was "shed forth," for then they realized that the messianic kingdom was to be more effective and more glorious than they had even dreamed that it could. They also now knew why it had been necessary for Jesus to die, that it was to redeem the world. They now knew that in his resurrection by divine power, Jesus had been exalted to a height of glory beyond the comprehension of their finite minds, and that if they became conformed to his character likeness and faithfully laid down their lives as his witnesses they would, in God's due time, share the glory of his kingdom, and the glory of his exalted position on the throne of God. How wonderfully they comforted by the Holy Spirit!

Jesus had said that when the Holy Spirit of truth came it would show them "things to come," and it did. (John 16:13) Shortly after Pentecost we find Peter preaching another wonderful sermon. It was prompted by a miracle which he had performed, the healing of a man who had been lame from birth. Peter explained that this miracle was accomplished through the power of the resurrected Jesus. He further explained that Jesus was to come again, and that when he did return there would be "times of restitution [or restoration] of all things." Then he added that this glorious feature of the divine plan for saving a lost world from sin, sickness, and death, had been spoken "by the mouth of all God's holy prophets since the world began. (Acts 3: 19-21) Not until the Holy Spirit of truth was "shed forth" at Pentecost did Peter understand this great truth of "restitution" for a lost world, nor realize that it was the theme of all God's holy prophets.

The Pentecostal outpouring of the Holy Spirit completed the miraculous revelation which was given to Jesus at Jordan, and thus through his teachings, and theirs, the revelation of the divine will was completed, and is now contained in the written Word. No further miraculous revelation is needed. Paul emphasized this when he wrote to Timothy, saying, "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—IITim. 3: 16, 17

The "all Scripture given by inspiration of God" is what we speak

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of as the Old and New Testaments. In these two parts of the Bible, therefore, God has recorded and revealed his thoughts, those thoughts, which he has designed shall exert power over and in the lives of those who, during the present age, are fully dedicated to him. In this wonderful arrangement, miraculously provided, is manifested the manner in which the power of God, the Holy Spirit of truth, operates in the minds and hearts of those who surrender to its influence, and thus accomplishes the Creator's designs in the hearts and lives of his people.

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Trials Essential to Character Development

"My brethren, count it all joy when ye fall into divers temptations. James 1:2

ALL those who have been called by the Lord during this Gospel age are called with what Apostle Paul styles the "high "calling" (Phil. 3:14), the "heavenly calling." (Heb. 3:1) This is a call to share with Jesus in his glory, honor, and immortality: but the call is not the final decision on the matter—it is merely an invitation with certain definite conditions.

We are called not only to righteousness, but to walk in the Master's footsteps of suffering and self-sacrifice. These are the only terms on which any are received as disciples of Christ. We understand the Scriptures to teach that during the millennial age there will be other terms of acceptance with God offered to the world. But there are no conditions offered now other than those of becoming followers and disciples of Jesus, to walk as he walked.

The Apostle James intimates that temptations will overtake these followers of Christ, into which they may fall as into a snare. As with an army, traps are set by the ene-

my, so the great Adversary sets traps and snares for us. He endeavors to misguide our minds and to lead us away from proper conceptions of truth and righteousness. We should be very careful to avoid his snares.

Nevertheless, in spite of diligence, we may fall into a trap. The apostle says we are to rejoice when we fall into various temptations—not that we are to rejoice if we fall into sin when tempted, but to rejoice if we find ourselves suddenly precipitated into temptation.

Temptation is not sin. If we could but keep in mind the fact that every temptation, every trial, every persecution, every difficulty in life permitted to come upon us who have made a covenant of sacrifice with the Lord is intended to prove us, to test our love, to see whether or not our characters are fixed, rooted and grounded in righteousness and being built up in love, it would put all these trials, difficulties, and temptations in a new light before us, and greatly assist us in fighting a good fight, and overcoming.

When we find ourselves suddenly in temptation, trial, we should say, "If by these temptations or trials the Lord is proving my love and devotion to him, then however trifling they may be, or however important, I will diligently use them as favorable opportunities to demonstrate to my Lord the fulness of my love and devo-

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tion to him and his cause. I must fight a good fight against this thing—the world, the flesh, or the Adversary—whatever it might be that had brought the snare.”

Thus viewed and thus met we can rejoice in every such experience. Every trial and every difficulty will prove a blessing; for we shall, first of all, have an opportunity to show the Lord that we will endure, and not compromise his cause or our own position as his servants.

We can rejoice also because we know that under such trials, if we overcome, our characters will make advancements toward crystalization. We know that the Lord will not let us fall into any temptation which he would not cause to work out for us a blessing if we are wholly loyal to him. Let us dwell often upon the words of the apostles: “Greatly rejoice, though for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though, it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.” “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.” “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory”—if rightly utilized and if we are rightly exercised by it.—I Pet. 1:6,7; James 1:12; II Cor. 4:17

“He That Endureth”

We are assured that those who love the Lord, and who because of this will receive the kingdom, will be those whose love will have been tested by trials and temptations along the way. Those who do not love the Lord with all their heart—in whom self or some other idol has first place—will be seduced by the world, the flesh, or the Adversary, in some form of rebellion against the divine Word or divine providences.

They will have schemes and theories which they will prefer to the Lord’s plan. These, when analysed, will usually be found to be based either upon selfishness or upon ambition or an evil spirit of envy, hatred, etc. The Lord’s leading and the Lord’s words lose their attraction to such, and they lose their interest correspondingly. Like those who turned away from the Lord at the first advent, declaring “This is a hard saying,” they “walked no more with him.”—John 6: 60, 66

As there are some substances which are short and brittle, so are there some which have fibre strength, endurance. The Lord chooses for himself such characters as have the strong, enduring qualities—fortitude, patience, long-suffering, etc. Some there are who walk close to the Lord, who will not be driven from him by any of the arts and wiles of the Adversary. They are such as are at heart fully the Lord’s—not their own; they follow wherever the Lord may lead, because they have no will except

the will of God. These will follow the Lord in the narrow way of trial, discipline, and testings during the present life, and by and by, as he has declared, "They shall walk with me in white: for they are worthy."—Rev.3:4

He who escapes all trials and temptations and difficulties has every reason to doubt that he is really in relationship to God as a son. If he were a son, the Lord would surely find it necessary to give him trials and difficulties. If he does not have these, he should go to the Father and make sure that there is no impediment on his part—make sure that he has put himself in the proper place where he can be prepared for the kingdom. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb.12:6

Failures as Stepping-Stones

All will rejoice when the testings are over and we are accepted as overcomers to share with the Lord in his throne. But patience, trust and love must first do a refining work in our hearts, making us mellow, submissive, and obedient to God. Let the good work go on! Let us rejoice if our trials have made us stronger in character, more humble, and Christlike, more aware of our blemishes and imperfections, more watchful and earnest in our endeavors to correct them so far as possible.

Even the conflicts in which we have had only partial victory may have resulted in blessings to us. Even in those experiences where we have suffered absolute failure

there may be, through the humiliation and the pain of defeat, a strengthening of our character, a firm determination for greater watchfulness in that direction, and a more fervent prayer for the Lord's sustaining grace, the need of which has been more deeply impressed upon our hearts. Thus even failures may become "stepping-stones" by which we rise toward God and heaven. Only through much tribulation shall we enter the kingdom of heaven at all.

If, therefore, the Lord's people find themselves involved in temptations, tribulations, instead of feeling downcast they are to rejoice and say, These are evidences that the Lord is preparing me for a place in the kingdom. This should give one courage to fight the good fight against the world, the flesh, and the Adversary. The flesh is suffering, but the new mind, the new will, has this joy; and the new creature can rejoice, knowing that these trials are not for his harm, but for his good.—I Pet. 4:13

A Way of Escape

The Heavenly Father will, with every temptation, provide a way of escape. Hence, when we find ourselves in difficulty we are to say, The Heavenly Father is permitting this trial—the Lord Jesus will help me, and so I will rejoice in the fact that the Lord will not allow me to be overthrown; for he has promised that all things shall work out for my good.

As our text expressly says: We are to count it all joy when we fall into temptations, not when we

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walk into them. We are not to seek temptations. In our own fallen condition and that of those around us, with the Adversary alert to harm us, we know that there will be plenty of temptations without our walking into them. But if we fall into temptation we are to say, I have been striving against this thing, but the Lord has permitted it, and there must, therefore, come some blessing out of it for me. Even the temptations that come through negligence are not to be disesteemed. Some of our greatest lessons in carefulness have resulted from the effect of our own carelessness.

Our joy is largely dependent upon our study of the Word, and our knowledge of the precious promises contained therein for those who overcome. The Lord wants those who will endure a great fight of afflictions, who will endure patiently, though the temptations continue long and tribulations become more and more severe. But if they should lose faith, all their previous good resolutions and standing for the right would not make them overcomers.

These trials are intended to develop in us patience—that this quality may be deeply ingrained. We are building character for all eternity, and patience could not be thus developed and maintained except by repeated difficulties, tests,—by our resolving again and again to be stronger and firmer in building the character-likeness of our Heavenly Father, and our Lord Jesus Christ.

A Word of Warning

To those who are of this anointed company, and who are striving to attain the glory promised to the faithful followers of Christ, the Apostle Peter issues a word of warning. In the first chapter of his second epistle he urges the church to add quality after quality of character preparation, that thus they may be fitted for the glorious things that God has promised to the faithful. He specifies faith as the primary qualification. To this he says we are to add fortitude, knowledge, self-control, patience, godliness, brotherly-kindness, and a broad generous love for all mankind. The reason the Scriptures declare that our judgment will be according to our faith is that while in the flesh we shall never be able to perform works such as God could approve.

What God approves is the new creature. By exercising faith and by demonstrating loyalty, these new creatures will be able to please him, and to work out the proper character as enjoined in his Word, developing the fruits and graces of the Holy Spirit. "If ye do these things," says the apostle, "ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Faith is necessary all along the line. Without faith we could not have courage to go on. If we did not have faith what would be our source of encouragement? The fall mentioned in the text above quoted (II Pet. 1:10) is evidently a

fall from the position to which we have been invited and to which invitation we respond. We were called to be joint-heirs with our Lord. If we are obedient to the Word of the Lord and are properly exercised by the experiences which are given us in the school of Christ, we shall gain his approval; for faithful is he that hath called us. If there is a fall in our case, it will be due to failure to do our part. If we fail to cultivate character we shall fail to gain the kingdom.

Causes Inducing a Fall

Among those who fall some will fall more seriously than others. Those who fail to go on will receive certain tests which will determine whether they will turn back to the world or will continue in the narrow way. Some will fail in that they will not manifest sufficient zeal. These will come through great tribulations. If by these experiences they are brought to a full loyalty to the Lord, they will be granted everlasting life, but not on so high a plane as if they had not failed in their manifestation of zeal for the Lord, and of faith, energy, and perseverance in doing the Lord's will.

Again, for lack of zeal in the Lord's service or from cultivating a spirit of bitterness, one may deteriorate until he becomes an en-

emy of the Lord, loving sin rather than righteousness. As an opponent of God, such a one would suffer a complete fall. But those who have a temporary fall, and who afterwards overcome in the trials which the Lord will allow to come upon them, thus showing their loyalty to him, will be fully recovered. Those who fall utterly can never be recovered. Such will lose everything. They had sacrificed their human hopes before they could be accepted at first; therefore their falling away from this condition of a new creature will be a hopeless fall.

The fall of such, will be far worse than the fall of Adam, whose fall resulted from having only limited knowledge and lack of experience in the results of evil; for these have come to a clear knowledge of the truth and have experienced a share in the redemption. The falling away of such would mean a fearful looking for of judgment and fiery indignation—of destruction as enemies of God. Adam had only a small knowledge of the grace of God, and therefore is to be redeemed and ultimately restored, if he will come into harmony with God. Dear brethren, let us take heed to our ways. Let us earnestly cultivate the fruits of the Spirit.

From glory unto glory, that ever lies before,
Still wondering, adoring, rejoicing more and more;
Still following where he leadeth, from shining field to field,
Himself the goal of glory, Revealer and revealed!

Then let our hearts be surely fixed where truest joys are found,
And let our burning, loving praises yet more and more abound;
And gazing on the "things not seen" eternal in the skies,
From glory unto glory, O Savior, let us rise!

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

A. BOYCE			
Liverpool	February	24	
G. A. FORD			
Anerley	February	17	
Letchworth	March	24	
T. R. LANG			
Clonelly	February	3	
C. A. CORNELL			
Guildford	March	24	
J. LESLIE MCKEOWN			
Belfast	February	17	
J. H. MURRAY			
Luton	February	10	
Letchford (Warrington)		24	
Dewsbury	March	17	
Southend-on-Sea		13	

E. TERRY NADAL

Eastleigh	February	10
Anerley	March	31

W. E. PAMPLING

Ipswich	February	10
Letchworth		24
Yeovil (Hendford)	March	17
Letchford (Warrington)		31

W. F. READER

Southend-on-Sea	February	24
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Already Condemned

John 3:18 reads, "He that believeth not is condemned already." How do you reconcile this with your teaching of a "second chance"?

IN VERSE 17 of this chapter Jesus explains that he did not come into the world to condemn the world, "but that the world through him might be saved." The world did not need to be condemned, for it was already under condemnation to death as a result of the original sin of our first parents: "As by the offense of one judgment came upon all men to condemnation." (Rom. 5:18) The only way to be made free from this condemnation is through repentance and belief in Christ—a belief which manifests itself in full surrender to the divine will.

Thus it is true that all unbelievers are under condemnation to death. But all nevertheless, are to be given a full opportunity to believe. The "second chance" doctrine is true only in the sense that all mankind had one opportunity through Adam, and will be given a second opportunity to attain to life everlasting through Christ. Very few actually receive such an opportunity during the present brief span of life, but the Bible reveals that those who do not will be awakened from the sleep of death during the thousand years of

Christ's kingdom to be given an opportunity under the favorable conditions of that time.

For example, Paul assures us that unbelievers of Jesus' day who were responsible for his death on the cross will be restored to life, have mercy extended to them, and their sins taken away. (See Romans 11:15, 25-33.) Then there are the millions who lived and died prior to Jesus' first advent who did not have an opportunity to believe on him. The heathen world since have likewise had no opportunity to believe. As to those who live within the sound of church bells, the Lord will decide, in view of the conflicting theories of Christianity, the extent of their responsibility.

Paul explains that it is God's will that all "shall be saved," from the sleep of death, that is, "and come to a knowledge of the truth." The great truth which they will then learn will be that "the man Christ Jesus gave himself a ransom for all." This truth, Paul says, will be "testified in due time." (I Tim. 2:3-5) We are glad that God's mercy is wider than the measure of our imperfect and circumscribed minds!

Different Hopes

If we are to be "caught up," "in the clouds, to meet the Lord in the air," as stated in I Thessalonians 4:17, how will we live forever on earth?

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THE answer to this question is in the fact that the promises of the Bible reveal that the footstep followers of Jesus during the present age are partakers of a "heavenly calling," while the world of mankind in general are to be restored to human perfection on the earth, during what Peter describes as "times of restitution of all things," which, he declares, were foretold by the mouth of all God's prophets since the world began.—Acts 3:19-21

Those addressed by Paul in I Thessalonians 4:17 are the followers of Jesus. Through the baptism, or burial, of their wills into the will of God in Christ they are referred to as those who are "in Christ." They are "in Christ," members of his mystical body, because they have accepted his headship over their lives. This dedication to the divine will leads to sacrificial death. Those who prove faithful unto death will, in the resurrection, be exalted to glory, honor, and immortality, to live and reign with Christ. It is this that is suggested by the expression, "caught up," "to meet the Lord in the air."

If you have dedicated yourself to the doing of God's will, have taken up your cross to follow Jesus, and prove faithful, this will be your reward. All those who attain to this high position will be associated with Jesus in restoring people of the world to life on the earth. Jesus healed the sick and raised the dead. He promised his faithful disciples that they would do

even greater works than these, and this will be during the thousand years of his kingdom, when all the sick will be healed and all the dead restored to life.—John 14:12

Purgatory

Will you please explain the doctrine of purgatory?

SO FAR as the Bible is concerned, there is nothing to explain regarding purgatory, because this teaching is not found in the Bible! It is one of the traditions handed down from the Dark Ages. It is one of the many misconceptions of God's arrangements which stem from Satan's original lie to mother Eve when he said to her, "Ye shall not surely die."—Gen. 3:4

The traditional theory of purgatory is that most people, when they die, not being good enough to go to heaven, go to a place of purgation through suffering; that they remain there as long as it is necessary to have their sins purged away by excruciating pain. This according to the theory, might require hundreds, even thousands of years. When thoroughly cleansed from sin, the claim is that one then goes to heaven. Masses for the dead are supposed to speed the process of purgation. But, as we have said, there is no such doctrine taught in the Word of God.

The Judgment Day

Speaking on Mars' Hill Apostle Paul said that God has "appoint-

ed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." What is this judgment day?

THE judgment day is a period of one thousand years, during which the condemned and dying world of mankind, redeemed by the blood of Christ, will be given an opportunity to accept this provision of God's grace, obey divine law, and live forever. There was a judgment, or trial day, in Eden. Our first parents failed in their trial, and were sentenced to death. Through heredity all mankind partook of the condemnation which came upon them.

This present Gospel age is a judgment or trial day for the footstep followers of Jesus. Through faith, which leads to a full surrender of themselves to do God's will, they are made free from adamic condemnation. The Bible calls this "justification": "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) These are severely tested and tried. If they prove faithful in these tests they will receive a "crown of life," and will live and reign with Christ.

But the unbelieving world is not now on trial. Jesus said, "If any man hear my words, and believe not, I judge him not." Then he added, "The word that I have spoken, the same shall judge him in the last day." (John 12:47-50) The

teachings of Jesus, which set forth the will of God, will be the standard of judgment in that judgment day which the Lord has appointed for the world of mankind. Then the true knowledge of God will fill the whole earth as the waters cover the sea. This is symbolized in Revelation 20:12 by the opening of "books"—the books of divine revelation. This opening of the "books" will cause the way to be made so plain that no one will need to err.—Isa. 35:8

In that same passage of scripture we are told that then "another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." As this text states, the test will be as to how well the works of each individual will be brought into line with the truth revealed by the opened books. Those who do conform thereto, will have their names written in the "book of life." This is merely a symbolic way of saying that the Lord will consider them worthy of everlasting life.

Eternal Torment

Do the wicked go to hell when they die, to be tormented forever?

THE wicked go to the biblical hell when they die, but they are not tormented. The word hell in the Old Testament translates the Hebrew word **sheol**. This word appears in Ecclesiastes 9:10, and is translated "grave." In this text

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we are told that there is "no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*], whither thou goest." This means that the hell of the Bible is a state of unconsciousness, not of torment.

The Prophet Job knew this, and, misunderstood by his friends and suffering from a loathsome disease, he asked God to let him go to *sheol* where he could be at rest. (Job 14:13) This indicates that the righteous as well as the wicked go into the hell of the Bible when they die. This is confirmed in the New Testament by the Apostle Peter, who, in his pentecostal sermon, quotes a prophecy of the death and resurrection of Jesus in which the Hebrew word *sheol* is used, and uses the Greek word *hades* to translate it. We are thankful to know that a God of love would not torment his creatures. We are thankful also for his promises to open the gates of hell and set death's prisoners free—Acts 2: 25-27; Ps. 16:10; Rev. 1:18; Matt. 16:18; Rev. 20:13, 14

Temptation

In Genesis 22:1 we read the "God did tempt Abraham." James 1:13 reads, "God cannot be tempted with evil, neither tempteth he any man." Do not these two texts contradict each other?

NO, NOT when they are properly understood. You will notice that James qualifies his statement, saying that "God cannot be tempted with evil, neither tempteth he

any man"—with evil, that is. One is tempted with evil, James explains, when he "is drawn away of his own lust, and enticed." "Then," he continues, "when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—vss. 14,15

God did not tempt Abraham to commit sin, but placed before him a test of obedience in doing his will. The Hebrew word translated "tempt" in the statement that "God did tempt Abraham," means to test, or to prove. The particular test in this instance was whether or not Abraham would be willing to offer his son in sacrifice. Briefly, then, we might say that as Christians we are tempted to do wrong by Satan and our own fallen natures, while the Lord places before us the opportunity to prove our loyalty to him by laying down our lives in his service.

Oneness of Purpose

Jesus said, "I and my Father are one." (John 10:30) Does this mean that they are the same person?

NO, IT does not! Praying for his true followers, Jesus asked that "they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:21) In this prayer Jesus expressed his desire that the same oneness should exist between him and his followers as that which already existed between him and his Heavenly Father. Obviously, this is a oneness of purpose.

In Other Countries and Languages

THE Apostle Paul wrote, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 28, 29) Those who are "all one in Christ Jesus" have a common love for one another, a brotherly love which is genuinely interested in the spiritual well-being of all the truth-enlightened who have dedicated themselves to the doing of God's will as expressed through Christ Jesus.

The Lord's will for all his people is that they continue to bear witness for the truth, and lay down their lives for the brethren. Those who will "live and reign with Christ" are the ones who are "beheaded for the witness of Jesus, and for the Word of God." (Rev. 20: 4) Regardless of where we live, or the language we speak, we are all enlisted in the same divine cause. Concerning these Isaiah wrote, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isa. 52: 7

Isaiah foretold that this proclamation of the kingdom Gospel would be a united effort of the Lord's people. "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." (Isa. 52: 8) This "together" aspect of the Lord's work is true internationally as well as otherwise. Those who know and love the joyful sound of present truth and are zealously proclaiming the Gospel of the kingdom are, in their hearts, all united. Of necessity there are many of these dear ones who are unknown to the others; but to the extent that we are in touch with the brethren throughout the earth,

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it is a joy to hear of their love and zeal, and a privilege to co-operate with them.

It is more particularly in lifting up the "voice" of truth "together" that these see "eye to eye." The Lord's people know that the "kingdom of heaven is at hand. They know that the risen Lord Jesus, to whom has been given "all power in heaven and in earth," has returned and is now present. They know that his kingdom is soon to be manifested in power and great glory, and that it will be the solution for all the world's problems. They know that under its beneficent influence selfishness will gradually be eliminated from human hearts, being replaced by love and the desire to do good to others rather than to injure them. They know that disease and death will be destroyed, and that the dead will be awakened from the sleep of death and given an opportunity to share in the blessings of the kingdom. Yes, we see these things "eye to eye," and "together" trumpet these glorious truths far and wide.

Crisis conditions of unparalleled proportions prevail throughout the earth. There is scarcely a country on earth that is free from the threat of impending disaster. This is particularly true throughout Europe. The brethren in Europe know this, and we know it, and that is why, as never before, we should be lifting up the "voice" of truth "together," doing with our might what our hands find to do, ere another dark night settles down and prevents the further dissemination of the kingdom message, and hinders us from serving one another.

At the turn of the year repeated warnings were sounded by the world's leading diplomats and statesmen that an armed uprising in East Germany similar to the one in Hungary would be quite certain to result in the third World War. Berlin, where the German Dawn office is located, is right in the midst of this explosive situation. But despite the difficulties involved our German-speaking brethren have been pressing forward heroically and zealously in the work of the Lord. From the brethren in charge of the work in Berlin we have received the following encouraging and revealing letter:

Dear Brethren in Christ: Greetings of love in the name of our beloved Redeemer! Looking back on the last year we can with gratitude and joy acknowledge the blessings and guidance of our beloved Lord, even here in Germany. He granted us the opportunity of service, and many happy hours of fellowship, especially

with Brother and Sister Heinen of Los Angeles, whose visit meant so much to us.

Proclamation of the Truth

The public witness work is supported by many brethren through the distribution of tracts and radio folders. Public meetings have also been held. The new interest for the truth, however, has been awakened mostly by the radio programs. Many letters from the listeners express great appreciation of the message. Since these programs can be heard in the East Zone of Germany, where we cannot send literature, we are forced to answer many Bible questions by regular mail. These listeners are especially grateful for this service.

The radio programs are also serving another purpose; namely, to contact and bring back to us many friends who had gone from our midst and become isolated. We wish, if it be the Lord's will, that this feature of the work could be extended. Many listeners have already become subscribers to the German Dawn. Brethren in the various ecclesias are doing what they can to visit and encourage these newly interested ones.

Pilgrim Service

The pilgrim service has been augmented greatly, and to our joy has helped to establish many in present truth. It also offers opportunities of fellowship to many brethren who otherwise are alone and isolated. Brother Lorenzen, our full time pilgrim, writes as follows:

"When we look back to the pilgrim service of the past year we recognize that it was a greatly blessed service. There are now seventy-five classes which we are privileged to serve; among them, of course, small ecclesias and isolated friends. We are finding more and more brethren who take pleasure in the proclamation of the truth, and for whom present truth is still 'meat in due season.' In full assurance of faith in the Lord we will try to finish our course, and as long as we have the opportunity, do the work to which he has called us."

Tape Recording Service

The tape recording service has been increased during the year. In one part of West Germany a number of classes are served regularly with recorded lectures, and it is a great blessing to them. This service will be even more widespread as the brethren acquire the necessary machines.

The Dawn Magazine is much appreciated by the brethren, and

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is looked forward to every month with great joy. It is also a great blessing to the newly interested radio listeners.

The general warm fellowship and participation in the work by the brethren have also been reflected by the enlarged 'Good Hopes' receipts.

A high point of blessing for many brethren was the convention this summer in Krefeld. We used the same text as the American brethren did in their General Convention in Bloomington, Indiana, and surely we were under the same hallowed influence of the Holy Spirit. We felt a very close union indeed with our brethren all over the world. A special blessing was experienced at our General Convention by the presence of our dear Brother J. Leslie McKeown; who, in addition to his own presence and service, brought us the Christian love and greetings of our brethren in the British Isles. The convention again demonstrated the unity of the Spirit through the truth. Thirteen brethren symbolized their consecration by water immersion.

We are specially glad to report the presence at the convention of some of our dear brethren who have been prisoners for many years, and now have their freedom. We have learned from these that, by the Lord's grace, they had the opportunity of witnessing to many fellow prisoners. The brethren decided, if possible, to hold another General Convention in 1917, at the pentecostal season.

Besides our beloved present Lord, we thank you also for your great help during the past year in the furtherance of the Lord's work among the German-speaking people. We consider it a privilege to co-operate with you in close unity in the service of the brethren, and in the proclamation of the truth. We think of you daily and of all the dear co-laborers everywhere. We remember you in our prayers, and ask you to remember us. We greet you heartily in the name of the German brethren.—Dawn Bible Association, Berlin"

IN THE FRENCH LANGUAGE

The service of the French-speaking brethren, and the proclamation of the truth in the French language have, under difficulties, gone forward during the past year. The witness is still being given over Radio Monte Carlo. Pilgrim work has been done by Brother E. G. Meylan, of Lausanne, Switzerland, and Leon Latte, of Nice, France. From a report appearing in the French Dawn we quote the following:

Dear Friends and Brethren: We are happy to address our subscribers, bringing you some news of activities during the past year. Seeing the results, we are impelled to praise our Heavenly Father,

endeavoring to demonstrate our thankfulness by being more zealous in his service.

The Dawn has proved to be an effective bond between the brethren of present truth. This also applies to many others—newly interested—who, having received the “seed” in “good ground,” tell us of their joy in having come into our fellowship. We welcome these with great joy, and want to serve them in their desire to get better acquainted with Jehovah, our Father, and Jesus our Savior; and also in their preparation for the kingdom.

Many isolated brethren and friends assure us of their great interest in listening to the radio and reading our literature. Many letters have been exchanged and questions answered; and we have entered many new subscriptions to The Dawn Magazine. We have also had the privilege of assisting in some places in establishing new ecclesias. These brethren want to be associated in the work of edifying themselves in the “most holy faith” by using “Studies in the Scriptures.”

Let us lift up our eyes to the Eternal One, giving him all our confidence and adoration. Let us renew our vows of consecration. Always at your service, we send you our warm greetings, and with all good wishes for true happiness, we are, your brethren by His grace, Committee of The Dawn.

IN THE SCANDINAVIAN LANGUAGES

The brethren in Denmark, Finland, Norway, and Sweden are few in number, but they are zealously doing all they can to assist one another and to hold up the banner of present truth. The brethren in Denmark held their usual General Convention; and for the first time in many years conventions were held in Finland. Also for the first time in years a convention was held in Sweden. A brief report of this gathering has been sent to us by Brother Einar Dominique, from which we quote:

The convention in Stockholm is over and all who participated in it are filled with joy because our loving Heavenly Father poured out rivers of blessing upon the gathering of his people. They gathered from all parts of Sweden. Some came from Norway and Denmark, and there was one present from Michigan, in the U. S. A. Many greetings in the form of letters and telegrams reached the convention from America, Germany, Denmark, Finland, and Norway; and also, of course, from Sweden. All of these expressed wishes for abundant blessings from our Heavenly Father. Certainly he heard and answered all these wishes and prayers.

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I had the privilege of giving the address of welcome, which was similar in content to the one given at your General Convention by Brother F. S. Wassmann. In addition, I gave a review of truth activities during the time when Brother Russell was with us. This, I believe, proved to be a joy and a blessing to the brethren.

Other brethren who served the convention were Anders Karlen, Stig Dominique, and Anderson. Also brothers Larsen, Hasselgaard, and Christensen, of Denmark. All the speakers seemed filled with the Holy Spirit, and they discussed only the old, old story of the divine plan.

There was much work in preparing for the convention, but when I saw the friends in attendance—most of them poor in this world's goods, but rich in faith—from all the various places, I was happy. When I saw their joy as they renewed acquaintances and made new ones, I could not help but think of Psalm 126:3: "The Lord hath done great things for us; whereof we are glad."

The Dawn continues to be published in the Danish-Norwegian and Swedish languages. Mimeographed articles from The Dawn are also published in Finland. It has been a privilege throughout the year to furnish literature for the brethren in Finland. We have also furnished tracts in the Danish language. The brethren in the Scandinavian countries are "together" with us lifting up the "voice" of truth. These brethren, like those in other parts of Europe, are in one of the acute danger zones of earth. They know by experience what the "spasms" of the "time of trouble" mean in terms of privation and suffering, but courageously they continue on in the narrow way with heads lifted up, rejoicing in the knowledge that their deliverance draweth near.

IN THE ITALIAN LANGUAGE

The brethren in Italy continue to do all they can to promote the truth in that country, so long held in darkness by papal domination. The Italian Dawn continues to be published, and many thousands of tracts and booklets were distributed throughout the year. New interest is developing in various parts of Italy, and new classes have been formed. Unlike other countries of Europe, there are no "old-timers" in the truth in Italy. All the brethren there are but a short time in the truth, and they are greatly in need of our prayers and whatever assistance we can give them in other ways.

The kingdom message in the Italian language continues to be broadcast over Radio Monte Carlo. During the year the manager

TALKING THINGS OVER

of the station changed the broadcast to an early morning hour, and this has proved to be very satisfactory, for there has been a greatly increased number of requests for literature. We believe that this is another evidence of the Lord's overruling for good in connection with the proclamation of his truth. How we should rejoice that he is guiding in the affairs of all his people!

IN INDIA

We have no direct representation in India, but are co-operating with our brethren there as best we can by supplying books, booklets, and Dawn subscriptions free. A committee of brethren in the Northwest is also co-operating to assist certain brethren in India who are devoting full time to colporteur and pilgrim work. There were three hundred in attendance at the annual convention in India.

These brethren are sincerely devoted to the service of the Lord and the truth. We think of India as a backward country, and of course living conditions there are far below our standards. Nevertheless, the brethren there are using such things as public address systems, and film strips in connection with their public witness work. We have furnished them with film strips on "God's Hand in the Affairs of Men" and a projector, and frequently they have many hundreds in attendance at their public gatherings. We are happy to have the opportunity of co-operating with these dear ones in a small way as they labor in the face of many difficulties to bear witness to the glorious Gospel of the kingdom.

IN THE SPANISH LANGUAGE

There are no Spanish-language radio programs now on the air. We sponsored twenty-six broadcasts over Radio Tangiers, which reached fairly well into Spain. There was some response, but apparently the suppressed condition of the people there makes it difficult for them to manifest interest in anything which is not Roman Catholic. We are watching the situation, and if the Lord indicates it to be his will we will repeat the witness in Spain.

The same programs were also broadcast in South America. The total response was somewhat better than from Spain, and there are signs of genuine interest developing in a few instances. Here also we are watching the Lord's leadings with respect to further broadcasts. There is a small ecclesia in Argentina. These brethren are being supplied with Spanish-language tracts.

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Yes, we have the tract, "The Homecoming of Our Dead," in the Spanish language. There are many Spanish-speaking people in various parts of the United States to whom these tracts could be distributed. The New York Ecclesia is co-operating with a Spanish-speaking brother in New York in mailing these tracts to all Spanish names found in the telephone directory. We also have the booklet, "Hope Beyond the Grave," in the Spanish language; and, ere long, the Lord willing, we expect to publish "The Divine Plan of the Ages."

And so, as best they can, the brethren are promoting the truth in these various languages. "Together" with us who speak English, they are laying down their lives in the service of the Lord. "Together" with us they are a part of the "feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" May we all continue to go forward in this blessed ministry, "striving together for the faith of the Gospel."—Phil. 1:27

The foreign-language broadcasts, and nearly all of the foreign-language literature are paid for from the donations of the Lord's people in this country. In other ways also, especially through prayer, we can all co-operate in this "together" work of making ready the "bride," and of witnessing the kingdom message. "Happy Zion, what a favored lot is thine!"

Faithful unto Death

On January 5 our Brother Joseph Heinen, of Long Beach California, passed to his reward, having been faithful, we believe, even unto death. He is survived by his wife, Margaret; two daughters, Gertrude and Viola; and one son, Irving. We extend our sympathy to these in their time of great loss.

Brother Heinen was widely known and loved by the brethren in the United States and Canada, as well as in Europe. In Germany in 1947 he served in arranging for the distribution of gift packages of food and clothing provided by the American brethren. Since then he

made two other trips to Europe to visit and encourage the friends.

Sister Heinen wishes to thank the brethren for "the many cards and letters sent to us during Brother Heinen's critical illness." for "they have been a source of comfort and strength to us." The prayers of the brethren were also greatly appreciated "by the entire family." "Brother Heinen continually admonished us," Sister Heinen writes, "to remain steadfast, unmovable, and always to abound in the work of the Lord. Please continue to remember us at the throne of heavenly grace."

LETTERS OF APPRECIATION

Seeking Comfort

"Dear 'Frank and Ernest': Your program each Sunday on WLS is very inspiring and instructive. I never fail to listen, and have been greatly helped in my Bible Study. Please send me the booklet, "Hope Beyond the Grave," which you mentioned this morning. My brother, who was unsaved, died, and this has caused me much grief. I am hoping I can find consolation in your booklet. Thank you kindly."—Illinois

Likes the Method

"Dear Friends: I have just been listening to you on the radio and enjoyed your discussion about God's witnesses. I never miss a Sunday. I like the idea of your questions and answers because it makes everything you talk about so clear. I have told quite a few about your program, and they enjoy it also. Thank you both for the comfort I have received from your program, and from the booklets you have sent me. Sincerely yours."—Mass.

Spiritually Benefited

"Dear Friends: As usual we listened to your broadcast today and enjoyed it very much. We always feel that we are spiritually benefited each time we hear you. Then, too, your explanations of different parts of the Bible are

something we have never heard before, and it is certainly a treat to hear the Bible expounded the way you do it. Yours very truly."—Miss.

Truth Gets Sweeter

"My Dear Brethren: I have now been in the truth for five years, and it gets sweeter all the time. Everything else in life is losing its fascination, but my love of the truth is increasing. I know what the Bible means when it says that the light shines brighter and brighter unto the perfect day. May God richly bless you all."—Louisiana

Others Interested

"Dear 'Frank and Ernest': Your broadcasting of the truth so plainly interests me greatly. I would very much like a copy of your 'Revelation' booklet. I must say also that I am happy to be able to get others interested. With sincere greetings."—South Africa

Anxious to Learn

"Dear Sirs: I have received your book, 'Behold Your King,' and it is wonderful. It has so many things in it that I want to know and understand. I keep it on my kitchen table so I can pick it up and read it any time I want to. I have already read it over and over. I know that I will love the book, 'The Divine Plan of the Ages,' so please send it to me."—Mo.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

JOHN BARACOS		LUDLOW P. LOOMIS	
Monessen, Pa.	February 24	Catawissa, Pa.	February 10
		Reading, Pa.	24
NICK BARACOS		EDWARD G. LORENZ	
East Liverpool, Ohio	February 10	Santa Ana, Calif.	February 24
WALTER Blicharz, Jr.		ADAM MISKAWITZ	
Adrian, Mich.	February 10	Gary, Ind.	February 17
DAVID A. BRUCE		DANIEL J. MOREHOUSE	
Whittier, Calif.	February 17	Milwaukee, Wis.	February 10
EUGENE BURNS		EVERETT MURRAY	
Pottstown, Pa.	February 3	Detroit, Mich.	February 24
A. CHEESEMAN		Toledo, Ohio	25
Pittsburgh, Pa.	February 24	Muncie, Ind.	26
ORLANDO D. DEIFER		GUSTIN P. OSTRANDER	
Wilkes Barre, Pa.	February 17	Wilmington-Seaford, Del. ..	February 3
IRVING C. FOSS		New Haven-Waterbury, Conn.	10
San Diego, Calif.	February 10	Groton-New London, Conn.	16, 17
GEORGE M. JEUCK		Rutherford, N. J.	24
Paterson, N. J.	February 17	GEORGE PASSIOS	
ARTHUR H. KRUMPOLT		Duquesne, Pa.	February 3
Baltimore, Md. (Morning) ..	February 10	G. RUSSELL POLLOCK	
Philadelphia, Pa. (Afternoon)	10	San Francisco, Calif.	February 2
RAYMOND J. KRUPA		San Jose, Calif.	3
Allentown, Pa.	February 24	LEO B. POST	
C. STUART LIVERMORE		Minneapolis, Minn.	February 10
York-Lancaster, Pa.	February 24	KENNETH W. RAWSON	
		Wallingford-Hartford, Conn.	February 10

SPEAKERS' APPOINTMENTS

FRED W. RICE

Fresno, Calif. February 10

GEORGE P. RIPPER

Riverside, Calif. (Morning) February 17

Ontario, Calif. (Afternoon) 17

BERT E. ROSE

London, Ont. Can. February 10

WILLIAM W. RYBA

Flint, Mich. February 3

ALBERT SHEPPELBAUM

La Salle, Ill. February 17

MICHAEL A. STAMULAS

New Brunswick, N. J. . . . February 17

AUGUST SWANSON

Dallas-Ft. Worth, Tex. area. February 1-4

Lamesa, Tex. 5, 6

Tucson, Ariz. 8

Phoenix, Ariz. 10-12

Yuma, Ariz. 13, 14

CLAUDE R. WEIDA

New York, N. Y. (3 P. M.) February 10

ERNEST G. WYLAM

Cincinnati, Ohio February 17

Union City, Ind. 18

Elkart, Ind. 19

LOUIS ZBIK

Toledo, Ohio February 17

(CONTINUED FROM PAGE 61)

Impressed

"Dear 'Frank and Ernest': Hearing your programme the first time last night I was very much impressed and I feel that I must learn more about the subject discussed, so, will you please send me your booklet, 'The Truth About Hell,' Thank you very much."—England

Family Enjoys Message

"Dear 'Frank and Ernest': I always listen to your programmes and would like to let you know how deeply they are appreciated by myself and family. I would very much like to have your 'Survival' booklet."—South Africa

Readily Understood

"Dear 'Frank and Ernest': We enjoyed your broadcast again last night. You always make difficult passages in the Bible much more readily understood, and you are

certainly opening up interesting aspects of Scriptures. May I have a copy of your booklet, 'Our Lord's Return.' God bless you and your work, richly."—England

Much Profit

"Dear Sirs: I have before me a booklet, 'God and Reason', which I have read with interest and much profit. On the back cover is advertised a book, 'The Divine Plan of the Ages.' Can you please supply me with a copy. How the booklet, 'God and Reason,' came to my study, I do not know."—S. Wales

Great Help

"Dear 'Frank and Ernest': Enclosed is postal order for my renewal of The Dawn Magazine for another year. I wish to thank you for the great help it has been to me. I look forward to its arrival each month, and pray Almighty God to bless The Dawn publications."—Jersey, Channel Island

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

MINNEAPOLIS, MINN., February 10—The Minneapolis Ecclesia plans to hold an all day gathering the second Sunday in each month. For details, write to the secretary, Mrs. Charles R. Newhom, 678 40th Ave., N. E. Minneapolis 21, Minn.

SAGINAW, MICH., February 10—Convention opens at 10:00 a.m. in the Woman's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, February 17—Convention opens at 9:30 a.m. in the YWCA Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., February 17—Convention opens at 11:00 a.m., at 2339 State Street.

WICHITA FALLS, TEX., February 17—Convention will open at 10:45 a.m. in the Holt Hotel, 604 8th Street. Further details may be obtained by writing to George Wilmott, R. F. D. 1, Box, 405, Saginaw, Texas.

CHICAGO, ILL., February 24—Central Masonic Temple, 912 N. La Salle Street.

DETROIT, MICH., February 24—Maccabees Building, Woodward Avenue at Putnam.

ORLANDO, FLA., March 2, 3—Convention will open on Saturday at 9:30 a.m. in the Colonialtown Woman's Club, 1204 N. Fern Creek Avenue. The noon meal will be served both days. Early reservations are requested, indicating type of accommodations desired and length of stay. Reservations and other details may be obtained through the secretary, Mrs. Stanley W. Jeuck, 1910 Hillcrest, Orlando, Fla.

MIAMI, FLA., March 8-10—The Miami Ecclesia is planning the annual convention and early reservations will be appreciated. Kindly indicate type of accommodations desired and length of stay. Reservations may be addressed to Mrs. N. S. Mc Elvony, 1785 N. W. 4th Street, Miami. Other details regarding the Ecclesia may be addressed to the secretary, Mrs. Adolph Obenland, 4784 S. W. 6th Street, Miami 34, Fla.

ST. PETERSBURG, FLA., March 17—Convention will be held in the Gandy Boulevard Trailer Court (Recreation Hall) 5150 4th Street, North. Further details may be had by writing to the secretary, Mrs. C. C. Dodd, 1000 30th Avenue, North, St. Petersburg, 4, Fla.

WATERBURY, CONN., March 17

NEW YORK, N. Y. March 24—This gathering will be held in the Y. M. C. A. Building, located at 7th Avenue and 23rd Street—the usual meeting place of the New York Ecclesia. It is expected that Brothers Russell Pollock and George Wilson will serve on the program.

WEATHERFORD, TEXAS, March 29-31—Zion Hill Community Church, five miles Northwest of Weatherford. Opens Friday evening 8:00 p.m. For reservations contact the secretary, Mrs. Hossie Long, P. S. R., Weatherford, Texas.

PITTSBURGH, PA., March 31.

FT. WORTH, TEX., April 5-7.

WILMINGTON, DELAWARE, April 6, 7—This is the annual Pre-Memorial Convention. Details will be announced later.

GARY, IND., April 20, 21.

LANCASTER, PA., May 5.

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

BIBLE PROPHECY BOOKLETS

Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—10 cents.
 God and Reason—96 pages, 10 cents.
 Birth of a Nation—64 pages, 10 cents.

DOCTRINAL BOOKLETS

Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cts.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 The Everlasting Gospel—64 pages, 10 cents.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

Our Most Holy Faith—The "Reprint" book;
 more than 700 pages, cloth, \$2.00.
 Tabernacle Shadows—50 cents.
 Hymns of Dawn—With music, cloth, \$1.00;
 without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.
 Book of Books—cloth, \$1.00.
 "Behold Your King"—cloth, 50 cents.
 God's Promises Came True—For children.
 Cloth, \$2.00.

IN FOREIGN LANGUAGES

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

ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, cloth, \$1.00, flexible, 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢. God's Remedy for a World Gone Mad—5¢.

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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