

The DAWN

**“...that by these
ye might be
partakers of the
divine nature.”**

II PETER 1:4

A HERALD OF CHRIST'S PRESENCE

GENERAL CONVENTION--1951

Bowling Green, Ohio, August 18-25

IT IS not too early to begin making plans to attend the General Convention. In the Lord's providence the facilities of the Bowling Green State University have again been secured, and there is every reason to believe that the Lord's rich blessing will rest upon the gathering this year, even as in the past. We can confidently expect that it will be an occasion of great joy in the Lord.

Rooms and meals will be provided by the university at the very low rate of \$15.00 for the entire week. A very limited number can be accommodated on the basis of one in a room, in which case the rate will be \$18.00 for the week. Rooms will be available in private homes outside the grounds for those who prefer them, and meals for the week may be obtained at the university cafeteria for \$12.00.

Requests for room reservations may now be sent to the convention committee secretary, Mr. Ray Krupa, 145 West Passaic Avenue, Rutherford, New Jersey.

**"Enter into His gates with thanksgiving, and
into His courts with praise."**



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CONTENTS

HIGHLIGHTS OF DAWN

The Churches in an Erupting World	2
"A Kingdom Which Cannot Be Moved"	7

BIBLE STUDY

The United Kingdom	12
The Northern Kingdom	15
Weekly Prayer Meeting Texts	17
The Southern Kingdom	18
The Babylonian Captivity	20

CHRISTIAN LIFE AND DOCTRINE

"That by These"	22
The Called of God	
Book of Hebrews—Chapter V	35
Our Lord and Nicodemus	42

YOUR QUESTIONS

Which Translation Is Best?	46
God's Will and Our Transformation	47
Resurrection of Church and World	48
God's Law	49

TALKING THINGS OVER

"Within Thy Gates"	50
As the Lord Provides	54

BRITISH SECTION

The Gospel Shall Be Preached	56
--	----

ENCOURAGING LETTERS

	61
--	----

SPEAKERS' APPOINTMENTS

Great Britain	60
United States	63

CONVENTIONS

Great Britain	59
United States	64

RADIO PROGRAMS

Schedules of Broadcast	31
----------------------------------	----

Broadcast Time Changes

The beginning of daylight saving time and the baseball season are necessitating changes of broadcast time on a few individual stations. The schedule shown in the center pages of this issue gives the correct time on all stations as we go to press. However, there may

be additional changes, and if you do not hear the program on your local station at the accustomed time consult your newspaper, or call the station for the new time. Stations in Lufkin, Texas; St. Joseph, Missouri, and Sandusky, Ohio, have found it necessary to give up the program for the duration of the baseball season.

The Churches in An Erupting World

IN THE so-called free world of today the churches—Catholic and Protestant—are looked upon by the majority as representing Christianity, or the mouthpieces of Christ. What are they doing to allay the fear of the events which seem certain sooner or later to come upon the earth—that horrible cataclysm of atom and hydrogen war? The strain of the present chaotic conditions which everywhere are plaguing society, plus the uncertainty of what tomorrow or the day after tomorrow may bring, is weakening the will of the people, young and old, to continue the struggle for life. Said Dr. E. Fay Campbell, director of higher education for youth under the direction of The National Council of the Churches of Christ in the U. S. A.:

“The biggest loss is not in enrollment, but what has happened to the morale of American youth of college age. The 1951 undergraduate seems to have lost his grip on the future. . . . The church must remind these people that Christ lives today to guide all of us along a road of suffering that may tax the strength of even the strongest.”

A proclamation has recently been issued by the Maine Council of Churches, setting forth what in its opinion is the greatest service the churches can give to “a confused and confusing situation.” The message states:

“It is our responsibility to reassure men that ‘the foundation of God standeth sure,’ and to help them build a faith in the eternal verities which will stand the test of the times. We are not an agency of defense, military or otherwise; we are an agency of spiritual offense, against sin and wickedness of every form.”

Probably most Protestant church leaders will agree with this statement, at least in principle, but there is much disagreement as

HIGHLIGHTS OF DAWN

to how the principle should be made operative. In an article entitled "The Search for Understanding," published recently in "The Outlook," the voice of united Protestantism in America, the writer, summarizing the views of churchmen in Europe, says:

"There are voices criticizing any declarations by the churches or church leaders concerning the problems of the secular world. They say that the duty of the Christian church is to call men out from this disordered world, to find their fulfilment only in the communion of saints. They so interpret their Barthian theology of rupture and tension. On the other hand, there are those who with equal vigor defend the thesis that churchmen and all Christians are a vital part of the state, and should lift their voices and exert all the influence possible on major issues involving national and international morality. . . . So one might continue almost indefinitely to cite varying and sometimes conflicting points of view. But it can all be summed up in this—that religion is something very real for those who are living amid the ruins of the last war and under the threatening shadows of the next."

Perhaps the most general example of the uncertainty of just what the churches should do in a world which is in revolution, is found in a manifesto issued by leading representatives of "The World Council of Churches." When this World Council was brought into being in Amsterdam, opinion was divided among the delegates as to the responsibility of the church toward the civil affairs of the world, but the majority favored the view that they should make their influence felt in government, and thereby help to save civilization. Since that time the international situation has deteriorated alarmingly.

The Central Committee of the World Council was in session in Toronto when, in Korea, the North Korean army plunged across the 38th Parallel. Through this committee, the World Council of Churches supported the decisions of the Security Council of the UN, to resist the Communists and to re-establish in that country the conditions of peace. This brought a storm of protest from many members of the World Council, threatening its unity. The situation became serious. Mr. Walter W. Van Kirk reports the matter, saying:

"This threat has grown. The invasion of Korea by the Chinese Communists, the disputation at Lake Success regarding the admission of China to the United Nations, the branding of the Peiping Government as an aggressor, the stepping up of hostilities in Indo-China, the increasing of military aid to Europe, and the rearming

THE DAWN

of the West, have caused increased tensions, not only between the nations but also within the Christian community."

The situation became so serious within the World Council that something had to be done about it, so a conference of its important representatives from America and Europe was called. They met in Bievres, France. A report of this conference states that there was a very frank exchange of views. Out of this discussion came a twelve-point statement which summarized the views they had in common. These views show a clear discernment of what is actually occurring in the world, and of the futility of some of the proposed remedies. But they fail miserably to point out from the Word of God the real solution to world problems. The twelve points are:

"1. The upsurge of the masses for political independence and economic and social justice is of the most crucial importance in the determination of strategy by governments, and in the formulation of policy by the churches.

"2. This upsurge of the masses has, in many instances, fallen under the influence and direction of totalitarian and materialistic movements, which imperil the spiritual and social aims of the peoples.

"3. There is a danger that the more favored nations will too long cling to those concepts of freedom that are not sufficiently related to the social and economic realities of our times.

"4. The rearmament of the West—the need for which is conceded by many—may, on the one hand, precipitate the military conflict which it is hoped may be avoided and, on the other hand, so lower the standard of living in the West as to result in social and economic collapse.

"5. The real victim of the world's disorder, ordinary man, is pushed around as a refugee or a displaced person or is left in need and desolation, to shift for himself. Increasing numbers of the world's youth are becoming nihilistic because there appears to be no livable future.

"6. The peoples of the nations must learn in a new way to share sacrificially by feeding the hungry, opening their lands to refugees, and by programs of technical assistance to those who live in underdeveloped areas.

"7. The United Nations must be vigorously supported. Where it is weak it must be strengthened. The attempt to make the United Nations a more perfect and adequate instrument of world order must be continued.

"8. The door to negotiations between the Great Powers must be kept open at all times.

HIGHLIGHTS OF DAWN

"9. Within the life and work of the churches the duty is clear to keep fellowship intact regardless of divisions and tensions within the secular order.

"10. The churches of the West have the special duty of warning their peoples and governments not to place too much reliance on military might, since it is in spiritual resources that a world in revolution will find the solution to its many problems.

"11. The churches in the East are not forgotten. That Christians in these areas are trying to obey their Lord under the most difficult circumstances is cause for great rejoicing.

"12. It would not be useful for the churches related to the World Council to make another appeal at this time to the Roman Catholic and Russian Orthodox Churches, it being understood that the World Council is prepared now, as always, to co-operate with these churches on a nonpolitical basis."

In these twelve points we are given a fairly comprehensive cross section view of the thinking and planning of world Protestantism. Lacking, of course, is the view of the small minority who refrain from taking any part in attempting to steer the ships of state between the reefs of selfish human intrigue, claiming that the Christian's only duty is to keep on saving individual souls. But whether we think of the majority viewpoint, or the outlook of the minority, we find no glimmer of hope for the future of suffering humanity.

The World Council says "we must make the United Nations a more perfect and adequate instrument of world order." But how? Some of the smaller groups within Protestantism want to continue trying to convert the world, but they have been doing that for centuries and conditions have been worsening right along. The World Council says that the nations of the West should be warned not to place too much reliance on their military might. But as professed ambassadors of Christ and expositors of the Word of God, why do they not point the nations to its prophecies which show that they will be destroyed by their military might, and that humbled and prostrate they will yet gladly say, "Let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways, and we will walk in his paths."—Isa. 2:3; Micah 4:2

The World Council hopes to contribute toward saving "this present evil world" from complete destruction, but admits that no good purpose would be served now by trying again to get the cooperation of the Roman Catholic Church and the Russian Orthodox

Church. (Gal. 1:4) But these are also professed Christian churches, which control the religious lives of hundreds of millions. Does not the World Council recognize that a social order in which the people are so hopelessly divided in their religious convictions cannot be saved by church action?

But why continue calling attention to the weakness of churchianity's position, its inability to do much to stabilize "a world in revolution"? Look where we will in the pronouncements of these great organizations concerning their hopes, their aims, their efforts, nowhere do we find a hint from them that they believe the promises of God to establish his own kingdom in the earth, yet they claim to be the representatives of the Word of God in which hundreds of promises of this nature are recorded.

In a vague sort of way some think of the promises of the kingdom as being fulfilled gradually as each sinner is converted, basing this view on the mistranslation, "The kingdom of God is within you." This should read, "God's Royal Majesty is among you." (Luke 17:21, *Emphatic Diaglott*) The statement was made by Jesus, who was born to be a king, the "King of kings." (Rev. 17:14; 19:16) He came to fulfil all the wonderful kingdom promises recorded in the Old Testament, many of which are reiterated and amplified in the New Testament.

This promised kingdom is to be a real government. Christ returns at his second advent to establish it. When this occurs, the "kingdoms of this world" are first overthrown, and this "present evil world" or social order is brought to an end. It is this that we are witnessing now. So the real hope for the world is not in what churchianity is able to do to stabilize "a world in revolution," but in the fact—the scripturally established fact—that when the extremity of man is reached, divine control, in a government headed by Christ, will assure all mankind of a just and abiding peace, as well as health and everlasting life.

FIFTH MONARCHY MEN—A small but troublesome religious sect, which arose during the great civil war in England, in the seventeenth century. They never amounted to more than a few thousand men, and were led by Thomas Venner, who was their preacher. They gave Cromwell considerable annoyance, until they were silenced by him in 1653. They derived their name from maintaining that there will be a *fifth* universal monarchy on earth, with Christ for the King.—(From an old Family Bible)

"A Kingdom Which Cannot Be Moved"

"Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."—HEBREWS 12:26-28

THE Soviet State Publishing House has issued a new dictionary in which are listed 20,000 non-Russian words, one of them being "religion." It defines religion as being "a fantastic faith in gods, angels, and spirits . . . a faith without any scientific foundation." And then, in a further effort to discredit religion, the dictionary continues:

"Religion is being supported and maintained by the reactionary circles. It serves for the subjugation of the working people and for building up the power of the exploiting bourgeois classes. . . . The superstition of outlived religion has been surmounted by the Communist education of the working class . . . and by its deep knowledge of the scientifically profound teachings of Marx-Leninism."

The new Russian definition of "Bible" is, "A collection of fantastic legends without any scientific support . . . full of dark hints, historical mistakes, and contradictions."

These "definitions" represent more than the mistaken notions of the one who wrote them. They are in reality a summary of Communism's creed of irreligion, the creed which the Kremlin believes to be justification for its anti-religious campaign throughout Russia and the remainder of the world. It is because they believe this creed that they consider it a service to humanity to destroy the influence of churchianity in any and every way it can be done. With anti-religious forces of this sort sponsored and implemented by one of the most powerful military machines in the world, is it any wonder that churchianity is trembling?

One of the methods used in the Hitler and Mussolini campaigns was to "divide and conquer." It is also being used by the Russians, not only in their military tactics, but also in their propaganda war. Nowhere is this more apparent than in their fight against religion. Note, for example, their onslaught against the Bible, as reflected in their dictionary definition which we have quoted. Without doubt the person who wrote this knew that he was taking a page, as it were, right out of the teachings of the majority of the leading colleges in the western world. Apart from Catholic colleges and those sponsored by the smaller Fundamentalist groups, all the colleges teach the students these identical things concerning the Bible, claiming, even as do the Russians, that it is filled with legends, historical mistakes, and contradictions. Millions in the western world are therefore unable to make a protest. The Russians have gone a step further and added "dark hints" to their list of absurdities which they claim are found in the Bible.

By these "dark hints" the Soviets evidently refer to the alleged teachings of the Bible concerning the eternal torture of the wicked. They play up this idea considerably in their effort to show that religion has been used as an opiate for the people, claiming that by threats of torture after death the ruling classes, particularly through the former church-state systems of Europe, were able to keep the peasants under subjection to them and thus continue their exploitation.

A definition of the word "Bible" such as the Soviet dictionary gives is certainly distressing to a sincere Christian believer, but what are the churches in the western world doing about it? Are they putting on a countercampaign in an effort to convince the people on both sides of the Iron Curtain that the Bible is not what the Soviet say it is? It seems not. It is doubtful, in fact, if all the churches could agree to work together in such an effort. Leaders in the Modernist churches, for example, believe much as the Soviets do concerning the Bible.

The Soviets also know that the so-called Fundamentalist groups, including the Catholics, will not attempt to refute the charge that the Bible is filled with "dark hints" which threaten unbelievers with eternal torture, for they consider that it is necessary to hold these threats over the heads of the people in order to keep them in line with churchianity. Not so long ago, for example, the Pope

urged all Catholic priests and bishops to revive and intensify their preaching of hell-fire for this very purpose.

Thus it is that the exponents of "liberal" Christianity as well as the leaders of Fundamentalism are placed in a position in which silence is the better part of wisdom, while the anti-religious forces continue their assault against churchianity. The only effective way to fight error is by using the weapons of truth, but alas, the great church systems of the world have drifted so far away from the truth of the Bible that they have no such weapons with which to combat the Soviet's slanderous attacks against the Bible.

This attack on religion is very significant in the light of the prophecies. The present social order, or "world," as it is called in the Bible, is described as being of two parts, the "heavens" and the "earth." The earth symbolizes the civil and material aspects of society, while the heavens fittingly represent more particularly the powers of spiritual, or religious, control. The controlling influence of religion has, in the past, had a great deal to do with maintaining civilization as we know it. Today, however, this control is no longer as effective as it once was. Jesus said concerning our day that the powers of "heaven" would be shaken. (Luke 21:26) It is this same shaking which is mentioned by Paul in our text.

Paul, however, gives us a wonderful assurance, declaring that that which cannot be shaken will remain. That which will remain, he points out, will be the "kingdom," and this will be the heritage of all fully devoted followers of the Master. When Jesus foretold that the powers of "heaven" would be shaken he indicated that it would be one of the things which would cause the hearts of the people to be filled with fear; and how true this has proved to be! On every hand, and by leaders in and out of the churches, the people are being urged to return to God and to the restraints of religion, else, they say, civilization will perish. But those who understand the plan of God, and who trust in his promises, need not fear, for they know that nothing which is in harmony with God will be "shaken," or removed.

Best of all, they know that the true kingdom of the Lord will not be removed by the Soviet's attack against religion, nor by any of Satan's devices. The preparation of this kingdom began at the first advent of Christ. It was not intended by God that his kingdom should then become a ruling power in the world. It was merely the preparation of those who would participate in the future

rulership of the kingdom which commenced at that time. And this work has continued throughout the age.

The heirs of Christ's kingdom have never been popular in the earth. They have frequently been a persecuted people. Jesus indicated this, saying that the kingdom of heaven suffered violence, and that "the violent take it by force." (Matt. 11:12) But despite this opposition God has continued to select from the world those to whom he has offered the privilege of living and reigning with Christ during the thousand years of his kingdom. This work of selection still goes on, and nothing which the forces of irreligion can do will hinder it. This kingdom—the true kingdom as represented in those whom God has called to reign with Christ—will not be removed nor shaken by the events which are rocking the foundations of this "present evil world."—Gal. 1:4

Various prophecies of the Bible foretold that there would develop a great apostasy, a falling away from the true faith of the Gospel, and that an anti-Christ system would be set up. This occurred. All the basic concepts of the Gospel were changed. Paul wrote, for example, that "the love of Christ constraineth us." (II Cor. 5:14) The Scriptures emphasize that love is the great power which draws men to God. But when the teachings of the true Gospel began to be set aside, fear was substituted for love, a fear engendered by the blasphemous teaching that unbelievers would be eternally tortured in a fiery hell.

Jesus and the apostles taught that the kingdom promises of the Bible would be fulfilled at the second coming of Christ, and that then those who followed in the Master's footsteps during the present age would be raised from the dead to live and reign with Christ a thousand years. Christians were therefore admonished to wait patiently for the return of their Lord, that they might then be united with him in kingdom glory. But the apostate church changed this also. It united with the civil governments of Europe and called this unholy alliance Christ's kingdom, or, as the world still says, "Christendom."

There came a partial reformation from the results of this erroneous course, and while in many parts of the world today the idea of church-state government is frowned upon in both civil and ecclesiastical circles, churchianity has never recovered its hope concerning the real kingdom of Christ. Today, even the great Protestant systems which condemn church-state government, feel

HIGHLIGHTS OF DAWN

that their responsibility as Christian institutions is to use their influence toward more righteous governments in the world, and in this way to bring in the kingdom of Christ.

No wonder those who have no better concept of the kingdom of Christ than the man-made institutions created by their own wisdom are today filled with fear at what they see coming upon the earth! But we may be assured that the plan of God pertaining to his kingdom is not being affected in the slightest degree by the attempts of atheists to destroy religion. Only the false notions of religion, and the systems of superstition built thereon, will be "shaken." The Lord knows what is worthy to remain.

While these are trying times in which to be living, they are also wonderful times, for the removal of that which can be shaken—as we see it taking place today—is an assurance that that which cannot be removed, even the kingdom of Christ, is soon to be manifested in power and great glory as the medium which will give peace and life to all mankind. Let us continue to pray for that kingdom!

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THE DAWN

East Rutherford

NEW JERSEY

The United Kingdom

MAY 6

II Samuel 5:1-5; 8:15

DAVID was the second king of Israel, being the successor to Saul, whom the Prophet Samuel anointed in response to the demands of the people for a king to rule over them. David also was anointed by Samuel. This took place a considerable time before King Saul died. Saul ruled well for a while, but later disobeyed the Lord and was rejected by him. It was then that the Lord instructed Samuel to anoint another to rule over Israel, and David, a shepherd boy, the son of Jesse, was the Lord's choice.

However, David did not press his claim as the rightful king of Israel, preferring to wait until the Lord's overruling providences clearly indicated that the time had come for him to assume the responsibility. While Saul lived he bitterly persecuted David, and would have taken his life except for divine protection. But David was not embittered by this, and did not seek revenge. He acted on the principle expressed by the Lord,

"Vengeance is mine; I will repay."
—Rom. 12:19

Even when Saul died and no longer stood in the way of David's ascension to the throne, David was not immediately accepted as king by all Israel. At first only Judah accepted him as the anointed of the Lord, and for seven years he reigned in Hebron. Then representatives of all the tribes interviewed him in Hebron and asked him to be king over all Israel. Then the government was set up in Jerusalem, and there he reigned for thirty-three years, making his total reign forty years in length.

The kingdom of Israel was in reality a theocracy; that is, a nation ruled by God. David was anointed to be king by a prophet of God, and he was God's selection for the post. When at Hebron he was accepted as king over all Israel, the people's representatives anointed him again, but in reality this was superfluous, although David did not object, probably reasoning that it would strengthen his position as ruler over all the tribes.

BIBLE STUDY

When representatives of all the tribes of Israel came to David in Hebron, they paid tribute to his past achievements as a warrior and leader of Israel's army during the time when Saul was still king. Indeed, it was the enthusiasm of the people over David's bravery and skill as a soldier which had earlier helped to stir up jealousy in Saul's heart against this youthful shepherd. This began when, following David's slaying of the giant Goliath, the people shouted: "Saul hath slain his thousands, and David his ten thousands."—I Sam. 18:7

David was recognized as a valiant soldier. Israel was at war throughout much of the forty years of his reign. This was in sharp contrast to his successor's reign; that is, Solomon's, which was characterized by peace. Nevertheless, David was more than a brave soldier and military strategist. More important was the fact that he was a faithful servant of God, one whom God affectionately spoke of as a man after his own heart.—Acts 13:22

Even David's military success was due largely to the fact that God was with him. In II Samuel 8:14 we read that "the Lord preserved David whithersoever he went." This statement is made in connection with the information that he had conquered Edom and placed there an army of occupation, making servants out of the people. God had entered into a covenant with the nation of Israel, and Israel's kings reigned as his representatives. Under these circumstances, they properly looked

to the Lord for guidance and help in battle, for Israel's enemies were God's enemies.

The kingdom of Israel was typical of the future kingdom of Christ, a divine rulership which will put down and destroy all the enemies of God, of righteousness, and of mankind; the last and greatest of them all being death. No other kingdom, and no other nation has ever held this unique position. With respect to the wars which have been fought between the opposing nations of Christendom, those on one side have had just as much right to claim God's help as those on the other. The fact is that God has not been on either side, although for centuries the warring nations of Christendom have blasphemously claimed that he has.

David's reign was, on the whole, one of justice and righteousness. Being a man after God's own heart, we could hardly expect that it would be otherwise. He made mistakes, but was of a repentant disposition, and was always willing to acknowledge his wrongdoing, and make amends. This is one of the noblest qualities which anyone can possess. The determination to justify oneself in everything, whether it be right or wrong, is almost certain to lead to serious trouble in one's relationships with others.

I Chronicles 22:17-19

IT HAS been the general custom of ruling families throughout the ages to wait until the incumbent ruler dies before his successor takes the throne, but this was not

the case with David for while he was yet living he gave instructions that Solomon be anointed king in his place. David was "stricken in years" and realized that he was no longer able properly to take care of the affairs of state, so he arranged for Nathan the prophet, and Zadok the priest, to anoint his son Solomon to reign in his stead.—I Kings 1:32-35

David, was wholehearted in this, and did all he could to assure Solomon a successful and just reign, and one which would bring glory to God. Of first importance, he made it a matter of prayer. In one of the greatest prayers of all time, recorded in I Chronicles 29, David acknowledges the greatness, love, and keeping power of Jehovah, and that all which Israel possessed had been provided by him, therefore belonged to him.

Then he continues, "O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision."—vss. 18, 19

"David also commanded all the princes of Israel to help Solomon his son," our lesson states. (vs. 17) David had had one great ambition as king, which was to build a temple for the Lord. He was not permitted to do this, but was instructed that it would be done by Solomon, his son. In David's mind,

therefore, the outstanding achievement of Solomon's reign was to be the building of this temple for which he had gathered the material. So to Solomon he said:

"Know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it."—I Chron. 28:9, 10

David was alert to note the providences of the Lord, and to learn the proper lessons from them. To the princes of Israel he said: "Is not the Lord your God with you? and hath he not given you rest on every side?" (vs. 18) He had been used by the Lord to put down Israel's enemies, and looking ahead he could see a long period of peace for the nation. This would be the time, therefore, for Solomon to concentrate on building the temple.

Solomon did not continue faithful to the Lord throughout his reign, but he did build the temple, and dedicated it to the Lord. Sin always leads to disaster, and the latter years of Solomon's reign prepared the way for the division of the kingdom of Israel after he died. Thus all twelve tribes of the nation remained united under the rule of kings only during the reigns of Saul, David, and Solomon; and even during seven years of David's

reign, Judah alone recognized him as the rightful ruler of the nation.

QUESTIONS:

Who was the first king of Israel, and why was David anointed to take his place?

How long was it after Saul's death that David was acknowledged to be king by all Israel?

Was David's ability as a military leader his only qualification as a king?

Why was it proper for David to look to the Lord for guidance in connection with Israel's battles?

What was one of David's noblest qualities?

In what ways did David show his interest in the coming reign of his son Solomon?

The Northern Kingdom

MAY 13

I Kings 12:20

SOLOMON'S son Rehoboam was his father's successor to the throne of Israel, but he was unable to maintain the unity of the nation. Whether he could have done so had he followed the course of appeasement which was demanded of him, is beside the point. Probably, though, even such a course would have failed, for when he announced his intention to put down the rebellion of the ten tribes, which was led by Jeroboam, the Lord said to him, "Ye shall not go up, nor fight against your brethren the children of Israel: . . . for this thing is from me."—vs. 24

The division of Israel into the ten-tribe, or northern kingdom, and the two-tribe, or southern kingdom, was from the Lord in the sense that he permitted it as a punishment for their sins, and especially for the sin of Solomon in introducing the worship of heathen

gods. Jeroboam was made king over the ten tribes, which left only two tribes over which Rehoboam ruled.

The lesson states that there was only one tribe which did not join in the rebellion. This was the tribe of Judah. Other scriptures indicate, however, that the tribe of Benjamin also stood with Rehoboam. (vs. 23) Probably the tribe of Judah is singled out in the account to give it the greater importance, and possibly to emphasize the fulfilment of Jacob's prophecy that the Messiah would come from Judah—the "lion of the tribe of Judah." The Lord told Solomon that after his death the kingdom would be taken from his family. "Howbeit," he said, "I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."—I Kings 11:13

Almost at once the northern, or

ten-tribe kingdom began to deteriorate; for while it was in the Lord's providence that Jeroboam was the first ruler over those who separated from the kingly tribe of Judah, he did not walk in the way of righteousness. Like Solomon, he induced the people to worship false gods. The Lord said to Jeroboam that he had not followed him "but hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and has cast me behind thy back."—I Kings 14:9

During the time of Jeroboam's reign, the Lord determined that Israel was to be cast off and uprooted from the land, and through the Prophet Ahijah sent a message to the king, saying, "The Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."—I Kings 14:15, 16

I Kings 16:23-28, 30

WHEN describing the wickedness of several of Israel's kings who reigned over the ten-tribe kingdom, the Scriptures state that they followed the way of Jeroboam. Apparently Jeroboam's unrighteous course was so marked that to compare someone with him was all that was necessary in order to explain his depth of sin. All the kings who ruled over the ten-tribe

kingdom were wicked, and the nation under their leadership drifted further and further from the path of righteousness and from God.

The record of Omri's reign is far from complimentary. It tells us that he "wrought evil in the eyes of the Lord, and did worse than all that were before him. For he walked in all the way of Jeroboam." (vss. 25, 26) Omri was succeeded by Ahab, and of him the record states that he "did evil in the sight of the Lord above all that were before him."—vs. 30

Many of the ancient servants of God could well be criticized so far as their individual lives were concerned, and doubtless the Lord did not permit them to escape appropriate disciplinary punishment for their wrongdoing. But the sin which the Lord spoke against more forcefully than any other was that of idolatry, the worship of false gods. This was particularly true with respect to the kings who were responsible for introducing Israel to the worship of heathen gods. Solomon, Jeroboam, Omri, Ahab—all of them were guilty of this sin, and it was under the leadership of such unfaithful representatives of God that the nation was first divided, and the ten-tribe division taken captive into Assyria.

Amos 6:1-6

IN THIS passage we are presented with a prophecy implying the desolation of the ten-tribe kingdom of Israel. It is a pronouncement of woe, of doom, upon the kingdom. At the same time, it contains some very practical lessons which might well be taken to

BIBLE STUDY

heart by those who today dwell in nominal spiritual Zion.

According to the marginal translation "woe" was to come upon those who felt "secure in Zion," and who put their "trust in the mountain of Samaria." It was in the mountain of Samaria that Jeroboam, the first king of the ten tribes, established his headquarters. (I Kings 12:25) He went out from there, we are told, and built "Penuel." Many years before this, Gideon destroyed the tower of Penuel. (Judges 8:17) Evidently it was a center for the worship of heathen gods, and Jeroboam restored it as such. It was in the ninth year of the reign of Hoshea, king of Israel, that the Assyrian armies captured Samaria, and the ten tribes were taken captive to Assyria.—II Kings 18:10-12

The woe pronounced by Amos emphasized that the supposed stronghold of government established by Jeroboam II could not be depended upon to save the nation when the hour of desolation came, even though Israel had been named "chief of the nations." The prophet then invites the people to take a mental journey and note what had happened to "Calneh," "Ha-

math the great," and "Gath of the Philistines." Evidently all these had at one time or another been recognized as strong cities, but they had all fallen, and so would Israel.

"Gath of the Philistines" was the home city of Goliath, the giant who was killed by David. At the time the giant was killed, the army of Israel pursued the Philistines even to Gath. At that time the Lord was fighting for Israel, and no enemy could stand up against them. In the closing days of the ten-tribe kingdom, God had withdrawn his favor from them so they were without protection, with the result that the nation perished.

QUESTIONS:

Who succeeded Solomon as king of Israel, and why was he unable to keep the nation united?

Who led the rebellion of the ten tribes of Israel against the two tribes?

Did the successive kings of the ten-tribe kingdom serve the Lord faithfully and lead their people in the way of righteousness?

What sin in ancient Israel did God denounce more than others?

What did the Prophet Amos mean when he spoke of Israel trusting in the mountain of Samaria?

Could the nation hope to continue its existence without the favor and overruling providence of God?

WEEKLY PRAYER MEETING TEXTS

MAY 3—"Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Hebrews 5:14 (Z. '03-167. Hymn 23)

MAY 10—"Thou anointest my head with oil; my cup runneth over."—Psalm 23:5 (Z. '03-413. Hymn 288)

MAY 17—"They shall put you out of synagogues: yea, the time cometh, that

whosoever killeth you will think that he doeth God service."—John 16:2 (Z. '97-57. Hymn 261)

MAY 24—"Love . . . is not easily provoked."—I Corinthians 13:5 (Z. '97-247. Hymn 165)

MAY 31—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Romans 14:21 (Z. '03-43. Hymn 177)

The Southern Kingdom

MAY 27

II Kings 18:1-7

THE two-tribe or southern kingdom does not have a much better record for serving the true God than does the ten-tribe kingdom. Concerning the latter the record states: "The children of Israel walked in all the sins of Jeroboam which he did; they departed not from them." (II Kings 17:22) Concerning the two-tribe kingdom we read, "Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made"; that is, the worship and service of heathen gods instituted by Jeroboam.—II Kings 17:19

As for the kings of the southern kingdom, Hezekiah was one noble exception to the rule. Of him the account states that he "did that which was right in the sight of the Lord, according to all that David his father did." (vs. 3) Under his leadership the worship of false gods was abolished, and the nation was encouraged to return to Jehovah the true God.

Of special interest is the record that Hezekiah "broke in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it." The New Testament informs us that as Moses lifted up the serpent in the wilderness, so

must the Son of Man be lifted up as the great sin-bearer of the people. (John 3:14) In Moses' day, a plague of serpents attacked Israel and safety was provided by their looking upon the brazen serpent.

The brazen serpent therefore meant much to Israel at the time; but the people were not authorized to make an idol out of it—something to which they should burn incense. It served a valuable purpose in the time of Moses, and was used by God as a type of the great sin-bearer, Christ; but to continue to use it as a form of worship and adoration, was idolatry. Hezekiah called the brazen serpent "Nehushtan," meaning a piece of brass. What a practical viewpoint—it was simply a piece of brass, so why should it be worshipped?

Hezekiah's reign paralleled in part the reign of Israel's last king, Hoshea. It was during this time that the king of Assyria besieged and captured Samaria, capital of the northern kingdom, and attempted also to enslave the two-tribe kingdom of Judah. But Hezekiah rebelled and fought back. However (and this seems to be a slight blot on Hezekiah's otherwise good record), he evidently for a time lost his faith in the Lord and sent word to the king of Assyria, apologizing and offering to pay tribute.—II Kings 18:14

BIBLE STUDY

Thus did Hezekiah endeavor to appease the Assyrians in order to save Jerusalem and his kingdom from being overthrown, as were Samaria and the ten-tribe kingdom. Appeasement seldom accomplishes the desired ends, and in this case it did not prevent the Assyrian armies from marching against the city. But for Hezekiah it can be said that when he was confronted with this very real danger, he sought the Prophet Isaiah's advice and acted upon it, and the Lord defeated the enemy.

Isaiah 31:1-3

"WOE unto them that go down to Egypt for help." These words are often considered as advice from the Lord for the Christian not to seek help from the world—Egypt being considered a symbol of the world. It is no doubt quite proper to use the statement in this manner, but Isaiah apparently had in mind an unusual situation which existed in his day concerning the kingdoms of Judah, Assyria, and Egypt.

Egypt seems to have been the first world power, or empire. But in Isaiah's day Assyria was rapidly gaining power. But both of these gave place later to Babylon, the first world power recognized in the prophecy of Daniel (chap. 2) as figuring in the "times of the Gentiles." When the king of Assyria sent messengers to Hezekiah demanding that he surrender, these messengers said that if Hezekiah was by any chance depending upon Egypt for help he would be disappointed, for so far as Assyria was

concerned, Egypt was weak like a "bruised reed."

The Prophet Isaiah knew that the only safety for God's people was to put their trust in the Lord. He was the prophet who advised Hezekiah to seek the Lord's help when menaced by the Assyrian army. He probably knew that mention had been made of the possibility of seeking help from Egypt against the Assyrians. He knew that only the Lord could save Jerusalem, and in his prophecy emphasizes the same fact, saying, "Woe to them who go down to Egypt for help."

Israel was a nation under God, and he expected them to put their trust in him. Had they trusted the Lord fully, and obeyed his laws, he would have protected them; but they did not do this. For a short time, under the rule of Hezekiah, the two-tribe kingdom made a fair show of obedience, and the people were blessed accordingly. But this did not last. As with the ten-tribe kingdom most of Judah's kings were also wicked, and under their leadership the nation became corrupt and weak, and finally was taken captive into Babylon.

QUESTIONS:

Were the kings of the southern kingdom, on the whole, more righteous than those of the northern kingdom?

Name one king of Judah who was righteous. In what ways did he show his faith in God, and how was his temporary lack of faith displayed?

What did Isaiah mean when he said, "Woe unto them that go down to Egypt for help"?

The Babylonian Captivity

MAY 20

Jeremiah 29:1, 4-14

ZEDEKIAH was the last king of Judah, the southern kingdom of Israel, although he ruled as a vassal to Nebuchadnezzar, king of Babylon. Finally, however, he had his eyes put out and was taken captive to Babylon. Then there began the seventy years of captivity during which the nation enjoyed no liberty at all. Indeed, the nation never regained its freedom, for even when permitted by Cyrus to return to their own land, they were still a subject nation, and continued as such under the successive rule of Babylon, Medo-Persia, Greece, and Rome. In Jesus' day the Israelites were subjects of the Roman Empire.

Their captivity in Babylon began in the year 606 B. C. It was not the Lord's will that they should then perish completely as a nation, and in today's lesson we have brought to our attention a reassuring message from the Lord which was sent to the captives by Jeremiah. Before Zedekiah himself was taken to Babylon, he evidently was instrumental, at Nebuchadnezzar's behest, in sending many of his people into captivity. In fact, even after he had been taken captive, a few Jews were left in the land for a time as vinedressers. (II Kings 25:12) Possibly Jere-

miah was among these, for his message was dispatched from Jerusalem.

In Jeremiah's letter the Lord refers to the captive Jews as those whom he had caused to be carried away into Babylon. The Israelites were God's covenant people. Through their lawgiver, Moses, they had agreed to serve the Lord and to obey his Law. God, on the other hand, had promised to bless and protect them if they were faithful to him. But with his promise to bless them if they obeyed him, God also warned that he would punish them if they were disobedient. Being thus a nation under God in such a special way, none of their experiences was to be considered as having "just happened."

When the people were blessed, the Lord wanted them to realize that the good things they enjoyed were from him, and because they were faithful to him. By the same token, when in adversity God wanted them to know that he was responsible, and that the reason for such experiences was that they had drifted away from him and into the paths of unrighteousness. He wanted them to realize also that the rod of his chastisement was upon them with the view of correcting their way and causing them to return to him.

God had caused his people to be

BIBLE STUDY

carried away captive to Babylon, but he had not forgotten them. In his plan this particular period of captivity was to last only for seventy years. While this was sufficient time for the people to accommodate themselves quite well to their new surroundings, the Lord wanted them to know that Babylon was not to be their permanent home, and that they should plan their lives with the prospect of returning to their own land after seventy years.

Actually, of course, only the very youngest of the original captives could hope to be still living when the time came to return to their land, hence the majority of those who would be given the liberty to return at the end of the seventy years would be of a new generation. The Lord desired that there would be a goodly number of this new generation, so he gave instructions that the young should marry and bring forth children, "that ye may be increased there, and not diminished."—vs. 6

The Lord also instructed them to "seek the peace of the city" into which he had caused them to be taken, and to pray for the peace of the city. This was not because the Lord was particularly interested in the welfare of the Babylonians, but because he desired that his own people should prosper even during the period of their captivity in order that when the time came for their return they would be a strong and numerous people.

In Jeremiah's letter were also the instructions: "Let not your prophets and your diviners, that be in the midst of you, deceive

you." (vs. 8) Judging from the Lord's words in Jeremiah 27:9-14, these false prophets were advising the Israelites not to be obedient to their captors, to "resist oppression," and not to give up their liberty. This was contrary to the Lord's will, and if this ungodly counsel were followed, it could well mean the complete destruction of the Israelites. For the long-range purpose God had in mind, it was far better for them to serve the Babylonians faithfully for the time being, and thus be in a more favorable condition later to return to their own land.

In this wonderful letter the Lord also assured the captives that his thoughts toward them were of peace, and that when his due time arrived—at the end of the seventy years—they should call upon him, and he would hear them. Then they were to seek him, and find him, and he would be ready, as promised, to turn away their captivity. This promise was literally and wonderfully fulfilled when Cyrus issued his royal decree granting the Israelites the liberty to return to their land to rebuild their temple. Thus does the Lord fulfil his promises, and because he does, we can depend upon him to fulfil all his good promises to us and to all mankind, even to setting free the captives of death.

QUESTIONS:

Who was the last king of Judah, and when did the nation go into captivity, and for how long?

Did God "cause" or "permit" the captivity of Judah?

Why did God want his people to be obedient under Babylonian rule?

“That by These”

*“Whereby are given unto us exceeding and precious promises:
that by these ye might be partakers of the divine nature.”*

—II PETER 1: 4

THE promises of God are very potent factors in the Christian life, so powerful that in our text the apostle indicates that by our yielding to their blessed implications we are made “partakers of the divine nature”—that is, we are prepared, or made ready for exaltation to the divine nature. In Hebrews 4:1 the Apostle Paul urges us to be on the alert lest we “come short” of any of the promises which the Lord has made on our behalf. Practically all of God’s promises have conditions attached to them, and failure to comply with these conditions is what the apostle describes as “coming short.” It is our faithful compliance with the conditions attached to the promises which qualifies us to be partakers of the divine nature and to have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

God’s promises are of value to us only in proportion to our faithfulness in obeying his precepts. God is pleased when his people actually believe what he has promised. Of Abraham we read that he “staggered not at the promises of God.” Instead he was “strong in faith.” Being persuaded that God was able to perform that which he had promised, Abraham’s faith was “imputed to him for righteousness.”—Rom. 4: 20-22

We too are justified by our faith in the promises of God, particularly those promises which give assurance that the blood of Christ cleanses us from all unrighteousness. “Being justified by faith, we have peace with God through our Lord Jesus Christ.” (Rom. 5:1) But this must be a living, working faith, a faith that

staggers not at the promises of God, but impels us to take a course in life consistent with our professions of faith.

Many and varied are the promises which assure us of our acceptance with God, through Christ, and an abiding faith in these promises is essential if we are to be made partakers of the divine nature. We know that by nature we are sinners, children of wrath even as others. Every day we are in close contact with our imperfections; and besides, those around us know about them and do not hesitate to keep us reminded of them. Our great adversary, the devil, also knows our weaknesses and uses them to discourage us, hoping that we will give up running for the prize of the high calling. But if our confidence in the promises remains firm, we will not fear, for our God has said: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—Isaiah 54:17

"*Their righteousness is of me*"—what a blessed assurance! If we can grasp the full meaning of this promise, we will realize that despite our imperfections we stand justified before God, that there is no condemnation from him. True, a proper recognition of this fact should keep us humble, ever remembering that our own righteousness is as filthy rags, and that the pure, white robe of righteousness which God sees as we stand before him is not our own but Christ's, the robe of his righteousness. This is confirmed by Paul in his letter to Titus, where he writes: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which he hath shed on us abundantly through Jesus Christ our Savior."—Titus 3:5, 6

This does not mean that we can be careless about our imperfections. We must see to it that the cleansing power of the Holy Spirit through the Word is allowed to accomplish the needed work of regeneration. There must be a sincere desire for righteousness on our part despite our inability to measure up fully to the standard of perfection held before us by the many conditions attached to the promises. But if we are sincere in our efforts we need not be discouraged, for the promise is: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the

THE DAWN

Lord imputeth not iniquity, and in whose spirit there is no guile."
—Psalm 32: 1, 2

But even the grace of God which grants us forgiveness and provides our standing of righteousness before him is not unconditional. We must believe, and this is not merely a mental assent to the historical fact of the coming, death, and resurrection of Jesus, but a wholehearted acceptance of him as our Savior, which manifests itself in a full surrender to do his will. And then we must actually walk in his footsteps, guided by the instructions of the Word. John wrote: "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ . . . cleanseth us from all sin."—I John 1: 7

"He Is Faithful"

It has been said that the distress of a crumbling civilization today is caused by broken promises. Human promises are not always intentionally broken, but circumstances arise which make it impossible to fulfil them. Man is not the master of his own destiny. He cannot foresee the future, nor can he judge even his present ability accurately. Hence he often finds it impossible to do what he has promised. But this is not true with God.

Paul writes concerning God that he "is faithful that promised." (Heb. 10:23) We can depend upon the integrity of God. He does not change his mind, for with him there "is no variableness, neither shadow of turning"—he is the same yesterday, today, and forever. (James 1:17; Heb. 13:8) Nor is there any need for God to change his mind. He can foresee every eventuality which may arise, and is fully able to meet it. Yes, God is faithful to his promises, and abundantly able to fulfil them in keeping with the richness of his grace.

Have you been disappointed in your friends, your neighbors, your business associates, your fellow-workers in the factory or office? Many of the Lord's people have experiences along this line. At times we may even become disappointed in some of our own brethren in Christ. These experiences are discouraging, but God permits them for a purpose. He wants us to lean more fully upon him rather than trusting to the arm of flesh. And it is when our trusted friends fail us that we should turn to him, and do so with the full assurance that "he is faithful who promised."

“Through Faith and Patience”

Paul speaks of those who “through faith and patience inherit the promises.” (Heb. 6:12) Yes, in order to claim the promises for our very own we must manifest an active faith in them and patiently endure whatever trials the Lord may see we need in order that our worthiness of the promises might be manifested. The fulfillment of many of God’s promises belongs in the present life, while others apply to our future inheritance beyond the veil. So when the apostle speaks of inheriting the promises he might well have in mind both our present and our future inheritance.

Have the promises themselves really become ours? Or do we merely read them in an impersonal manner as though they do not actually apply to us? This is important, because it is not until we are able see in the promises of God a personal assurance of his blessing, that they become truly effective in molding our lives into his likeness, and thus prepare us to become partakers of the divine nature.

“Let Us Cleanse Ourselves”

In II Corinthians 7:1 Paul writes that if we have “these promises” we should cleanse ourselves from all filthiness of the flesh and spirit, and perfect “holiness in the fear of God.” This is a similar thought to that expressed by the Apostle John when he wrote that those who “have this hope”—the hope based upon the promises of God—purify themselves. (I John 3:3) We might reverse this thought and say that the evidence of the possession of the promises, of having truly inherited them, will be a purification of character. The conditions attached to the promises guarantee that this will be the case.

“He That Followeth”

One of the fundamental needs of every Christian is to be guided in the right way. We all have anxious thoughts from time to time as to what the will of the Lord is for us under certain circumstances. To choose the right way is often difficult. We want to believe, to do, and to be exactly what the Lord would wish. However, while we should be sincere in searching out the right way, we need not be overly anxious, for the Lord has promised to shed light upon our pathway, that we need not walk in darkness. Jesus said: “He that followeth me shall not walk in darkness, but shall have the light of life.”—John 8:12

Note the condition attached to this promise—"He that followeth me." Are we prepared to follow Jesus? This is the test. The pathway he trod was a difficult one. It was a way of sacrifice and suffering which ended in a cruel death on the cross. He has invited us to take up our cross and follow him. A consecration which is pleasing to God involves the acceptance of this invitation, and to carry it out is a lifetime task. However, there is no other condition upon which we may expect to be given light to guide our steps in ways pleasing to the Lord.

There are few circumstances in the Christian life in which the example of Jesus will not indicate the course we should take. But to follow in his steps will not always be the easy way. Our fleshly mind will reason that we should choose a way that is more pleasant, more conducive to our well-being along earthly lines. There may be times when such a choice would be pleasing to the Lord, but if he indicates his will to be otherwise, there should be no hesitancy in choosing the hard way; for thus we will be following in the Master's footsteps, and will be assured that we are walking in the light. Then we can claim that precious promise: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Psalm 32: 8

The Father Loves

The pathway in which the Lord guides us will at times seem hazardous. We may find it flanked with enemies seeking to injure us. But we need not fear, regardless of how weak we may appear to be in the face of our foes. Peter wrote: "Who is he that will harm you, if ye be followers of that which is good?" (I Pet. 3:13) The "good" which we endeavor to follow is the will of God, and it is the will of God that we walk in the footsteps of Jesus.

Jesus did nothing else but good, and no harm came to him. True, he was persecuted; his name was cast out as evil; he was falsely accused, given a mock trial, sentenced to death, and crucified; but no harm came to him as a new creature. These experiences were all permitted by his Father for his good, to test his worthiness and to train him for the high office he was to occupy in the Father's arrangement for the blessing of all the families of the earth.

And the same will be true with us if we, like him, "follow that which is good." Our pathway will not always be strewn with roses. Enemies will try to oppose our progress. As we toil on we will experience weariness and pain; but as new creatures we will not be

harmed. On this we can depend, for the Lord has promised it, and, as the Apostle Paul wrote: "The Lord is faithful, who shall stablish you, and keep you from evil."—II Thess. 3:3

To realize that those experiences in life which perplex and hurt are not evidences that the Lord has deserted us, but is permitting them for our good, helps us to bear up under trial. But even so we feel our weakness. Courage will falter at times, and we need to be on guard lest we become weary in well-doing. As a matter of fact, were we left to fight our battles alone we would be certain to fail. But the Father's love will not permit this, for he has promised: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Psalm 31:24

How much, indeed, do we need the courage which the promises of God give to us. At times the deep waters of affliction threaten to engulf us, and the rivers of woe to overflow us. Peter writes that we should not think it strange when fiery trials are upon us. (I Pet. 4:12) It is at such times that we need to recall the reassuring promises of God: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isaiah 43:2

Is It Worth-while?

No one enjoys trouble. The thought of a carefree life without problems, perplexities, and trials is alluring. True, even those in the world never fully attain to such a life; but we know that being a Christian and sacrificing time and strength and means as we lay down life itself in the service of the Lord, results in additional trials. So, at times, when the burden seems particularly heavy, we might be inclined to wonder whether or not it is worth-while. And then the Lord reminds us of the glorious inheritance which will be ours if we continue faithful, that we will be made partakers of Christ if we "hold the beginning of our confidence stedfast unto the end." (Heb. 3:14) What does it mean to be a partaker of Christ? It means to live and reign with him; to share his glory, and with him to be a partaker of the divine nature. Jesus said: "Whosoever shall lose his life for my sake and the Gospel's, the same shall save it." (Mark 8:35) "Because I live, ye shall live also."—John 14:19

Paul wrote: "Being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:7) "It is a faithful saying: For if we be dead with him, we shall also live with

him." (II Tim. 2:11) "When Christ, who is our life, shall appear then shall ye also appear with him in glory."—Col. 3:4

John wrote: "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

Our Future Work

Being co-workers with the Lord now is a great honor, and those who are faithful experience a peace and joy of mind and heart which the world can neither give nor take away. But there is a still greater field awaiting those who continue faithful in the present service—faithful even unto death. That future work will also be in association with Christ, reigning with him as kings and priests to bless all the families of the earth. If now we are among the favored few who have heard the call of God to follow in the Master's footsteps, and have received the assurance that if we present our bodies a living sacrifice the Lord will accept us and give us grace sufficient for our every time of need, then he is also saying to us:

"In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in the high places."—Isaiah 49:8, 9

"And I will preserve thee," saith the Lord, Let us never have any doubts about the keeping power of God, for he has promised never to leave us, nor to forsake us! (Heb. 13:5) His is an abiding love and care for us even as it was for Jesus, who said: "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." (John 16:27) One reason the Father loves us is that he purposes to use us together with Jesus in his kingdom. And for this glorious future reign, the Father is preserving us; preserving us, that is, if we continue faithful to him. Both to Jesus and the church the promise was made by God: "I will divide him a portion with the great [Jehovah], and he shall divide the spoil with the strong [those who are strong in the Lord and in the power of his might]."—Isaiah 53:12

It is in keeping with this that Jesus promised: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." (Rev. 2:26) "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.”—Rev. 3: 21

“That by These”

Yes, it is by these many promises of God that we are made partakers of the divine nature—by their encouragement, by their authority, by our own faithfulness to all the conditions attached to them, and by their inspirational power in our lives. As we press on toward the prize of the high calling we continually need the strength of which these promises assure us. There is no possible circumstance in our Christian experience in which God has not promised to be with us, and to supply our need.

Always, of course, it is essential to remember the conditions, to keep in mind the “ifs.” This is true even when we seek the throne of grace to claim the promises, for it is only “if” we abide in Christ, and his words abide in us, that we have the privilege of asking for what we need as new creatures in order that we may be directed and nourished as we journey on in the narrow way of sacrifice. (John 14:13; 15:7) But having complied with the conditions, how blessed are the words:

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)”—Hebrews 10: 19-23

Add to Your Faith

Our faith rests upon the promises of God, and if our faith is to be strong and increase, we will need always to be on the alert to meet the conditions of the promises. This will result in what Peter describes as adding to our faith, virtue, knowledge, self-control, cheerful endurance, piety, brotherly kindness, and love. “If” these things be in us and abound, Peter explains, we will not be barren (idle) nor unfruitful in the knowledge of our Lord Jesus. And “if” we do these things we shall “never fall,” and an “abundant entrance” will be ministered unto us “into the everlasting kingdom of our Lord and Savior Jesus Christ.”—II Peter 1: 4-11

But if, by virtue of the promises of God, we are to attain the divine nature, it will be necessary to give "all diligence." It will not do to be halfhearted or part time runners for the prize. We will not be able to divide our interests between the things of God and the things of the world; nor between the interests of the new creature and the interests of the flesh. Paul wrote, "This one thing I do." (Phil. 3:13) This is the only approach to the Christian life which will result in victory, the only attitude of heart in which to be, if the Lord is to make good his promises to us. We cannot afford to be too much concerned about even our temporal needs. The Lord knows about these, and promised: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matthew 6:33

What a blessed lot is ours! Truly the Lord has given us "good doctrine" (Prov. 4:2), so let us yield ourselves to its transforming influence and thus be made ready for that "abundant entrance" into the kingdom, where we shall be "like him," and "see him as he is."—I John 3:2

The "Easy" Yoke

JESUS said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." (Matt. 11:29, 30) A yoke is not designed to be a burden, but is intended to make it easier for the ox to pull his load. Were it not for a yoke, properly fitted, an ox would be unable to draw a plough or to haul other burdens which its master might require. It is, therefore, a gentle device to make hard labor light. So it is with the Master's yoke which he supplies for us. Our burden would be intolerable but for this yoke. But since he helps us to bear it, we find it light, and because he is with us in the yoke, it is "easy."

Right Belief

THE sentiment that it matters not what a man believes, as long as he is sincere, is as unscriptural as it is absurd. Sincerity in belief has no more effect in warding off evil in the spiritual than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you to believe that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and eat it without injury? Oh, no! Neither will the sincerity of your belief save you from the consequences of error in religious faith. Right belief—truth, God's truth, is the only foundation on which you can safely rest your hopes.—Selected

THE FALLACY OF FEAR

Do you fear death? The hereafter? Atomic bombs?
A third global war? The end of the world?

Hear "Frank and Ernest" discuss the plan of God, and from his Word show why there is no need to fear. These revealing discussions are heard nation-wide on the Mutual Network, and in Canada, Australia, and Asia, as follows (Sundays unless otherwise indicated):

ALABAMA			Sacramento	KXOA	1470	6:00	p.m.
Anniston	WSPC	1390 12:15	p.m.	Safinas-Monterey	KSBW	1380	11:00 a.m.
Birmingham	WTNB	1490 11:45	a.m.	San Diego	KGB	1360	11:00 a.m.
Brewton	WEBJ	1240 12:15	p.m.	San Francisco	KFRC	610	12:15 p.m.
Decatur	WMSL	1400 12:15	p.m.	San Luis Obispo	KVEC	920	12:30 p.m.
Eufaula	WULA	1240 11:45	a.m.	Santa Barbara	KDB	1490	5:00 p.m.
Fort Payne	WFPA	1400 12:15	p.m.	Stockton	KXOB	1280	11:00 a.m.
Gadsden	WJBY	1240 12:15	p.m.	Tulare-Visalia	KCOK	1270	12:00 noon
Huntsville	WBHP	1230 11:45	a.m.	COLORADO			
Montgomery	WJJJ	1170 12:15	p.m.	Denver	KFEL	950	11:15 a.m.
Selma	WHBB	1490 12:15	p.m.	Grand Junction	KFXJ	920	10:45 a.m.
Sylacauga	WFEB	1340 11:45	a.m.	Pueblo	KCSJ	590	10:45 a.m.
Talladega	WHTB	1230 12:15	p.m.	CONNECTICUT			
Troy	WTBF	1490 12:15	p.m.	Bridgeport	WICC	600	12:45 p.m.
ARIZONA			Hartford	WONS	1410	12:45	p.m.
Bisbee	KSUN	1230 9:30	a.m.	Waterbury	WWCO	1240	12:45 p.m.
Phoenix	KOY	550 8:30	a.m.	DELAWARE			
Tucson	KTUC	1400 12:30	p.m.	Wilmington	WAMS	1380	12:45 p.m.
Yuma	KYMA	1400 8:30	a.m.	DISTRICT OF COLUMBIA			
ARKANSAS			Washington	WEAM	1390	12:45	p.m.
Arkadelphia	KVRC	1240 1:00	p.m.	FLORIDA			
Camden	KAMD	1450 12:15	p.m.	Daytona Beach	WROD	1340	12:45 p.m.
Fort Smith	KWHN	1320 12:15	p.m.	Fort Pierce	WIRA	1400	12:45 p.m.
Hope	KXAR	1490 11:45	a.m.	Gainesville	WRUF	850	12:45 p.m.
Hot Springs	KWFC	1340 12:15	p.m.	Jacksonville	WJHP	1320	12:45 p.m.
Jonesboro	KBTM	1230 5:45	p.m.	Key West	WKWF	1600	12:45 p.m.
Little Rock	KXLR	1450 12:00	noon	Lakeland	WONN	1230	12:45 p.m.
Pine Bluff	KOTN	1490 1:00	p.m.	Miami	WKAT	1360	12:45 p.m.
Stuttgart	KWAK	1240 11:45	a.m.	Ocala	WTMC	1290	12:45 p.m.
CALIFORNIA			Orlando	WLOF	950	9:30	a.m.
Bakersfield	KAFY	1490 11:00	a.m.	Pensacola	WBSR	1450	11:45 a.m.
Blythe	KYOR	1440 10:15	a.m.	St. Petersburg	WTSP	1380	12:45 p.m.
Brawley	KROP	1300 9:00	a.m.	West Palm Beach	WIRK	1290	12:45 p.m.
Calexico	KICO	1490 7:00	a.m.	Winter Haven	WSIR	1490	2:15 p.m.
Chico	KHSL	1290 11:00	a.m.	GEORGIA			
Fresno	KYNO	1300 5:30	p.m.	Atlanta	WGST	920	12:45 p.m.
Indio	KREO	1400 9:00	a.m.	Augusta	WBBQ	1340	1:45 p.m.
Los Angeles	KHJ	930 11:00	a.m.	Brunswick	WMOG	1490	12:45 p.m.
Marysville	KMYC	1450 11:00	a.m.	Cartersville	WBHF	1450	12:45 p.m.
Merced	KYOS	1480 11:00	a.m.	Dublin	WMLT	1340	12:45 p.m.
Palm Springs	KREO	1400 9:00	a.m.	Elberton	WSGC	1400	12:45 p.m.
Paso Robles	KPRL	1230 12:30	p.m.	Fitzgerald	WBHB	1240	12:45 p.m.
Redding	KVCV	600 11:00	a.m.	Gainesville	WGGG	1240	1:15 p.m.
Riverside	KPRO	1440 9:00	a.m.				

Macon WNEX 1400 10:15 p.m.
 Milledgeville WMVG 1450 12:45 p.m.
 Rome WRGA 1470 12:45 p.m.
 Savannah WCCP 1450 12:45 p.m.
 Statesboro WWSN 1490 12:45 p.m.
 Tifton WWGS 1340 7:00 p.m.
 Waycross WAYX 1230 12:45 p.m.

IDAHO

Boise KFXD 580 10:45 a.m.
 Coeur D'Alene KVNI 1240 11:00 a.m.
 Idaho Falls KID 1350 10:45 a.m.
 Lewiston KRLC 1350 11:00 a.m.
 Pocatello KEYY 1240 10:45 a.m.
 Twin Falls KVMV 1450 10:45 a.m.
 Wallace KWAL 620 11:00 a.m.

ILLINOIS

Cairo WKRO 1490 11:45 a.m.
 Chicago WGN 720 12:15 p.m.
 Herrin WJPF 1340 11:45 a.m.

INDIANA

Bedford WBIW 1340 11:45 a.m.
 Fort Wayne WKJG 1380 10:30 a.m.
 Indianapolis WIBC 1070 11:30 a.m.
 Vincennes WAOV 1450 11:45 a.m.

IOWA

Clinton KROS 1340 8:30 p.m.
 Des Moines KIOA 940 1:00 p.m.
 Dubuque KDTH 1370 11:45 a.m.
 Fort Dodge KVFD 1400 12:45 p.m.
 Marshalltown KFJB 1230 1:15 p.m.
 Mason City KRIB 1490 11:45 a.m.
 Ottumwa KBIZ 1240 12:15 p.m.
 Shenandoah KFNF 920 11:45 a.m.
 Sioux City KTRI 1470 11:45 a.m.

KANSAS

Great Bend KVGB 1590 12:00 noon
 Topeka KTOP 1490 12:15 p.m.
 Wichita KAKE 1240 11:45 a.m.

KENTUCKY

Hazard WKIC 1340 12:15 p.m.
 Henderson WSON 860 12:00 noon
 Lexington-Versailles WVLC 590 12:15 p.m.
 Louisville WGRG 790 12:15 p.m.
 Maysville WFTM 1240 12:45 p.m.
 Pikeville WPKE 1240 12:45 p.m.
 Somerset WSFC 1240 2:45 p.m.

LOUISIANA

Alexandria KVOB 970 12:15 p.m.
 Baton Rouge WAFB 1460 12:15 p.m.
 New Iberia KANE 1240 11:45 a.m.
 New Orleans WNOE 1450 8:15 a.m.
 Shreveport KENT 1550 12:15 p.m.

MAINE

Augusta WFAU 1340 12:45 p.m.
 Biddeford WIDE 1400 12:45 p.m.
 Portland WMTW 1490 12:45 p.m.

MARYLAND

Baltimore WCBM 680 12:45 p.m.
 Cambridge WCEN 1240 12:45 p.m.
 Hagerstown WJEJ 1240 12:45 p.m.
 Salisbury WBOC 960 12:45 p.m.

MASSACHUSETTS

Boston WNAC 1260 12:45 p.m.
 Fall River WALE 1400 12:45 p.m.
 Fitchburg WEIM 1340 1:15 p.m.
 Greenfield WHAI 1240 12:45 p.m.
 Lowell-Lawrence WLLH 1400 12:45 p.m.
 W. Yarmouth WOCB 1240 12:45 p.m.
 Worcester WAAB 1440 12:45 p.m.

MICHIGAN

Alpena WATZ 1450 12:45 p.m.
 Battle Creek WBCK 930 12:45 p.m.
 Cadillac WATT 1240 12:45 p.m.
 Detroit CKLW 800 9:30 a.m.
 Flint WBBC 1330 12:45 p.m.
 Iron River WIKB 1230 11:45 a.m.
 Ironwood WJMS 630 11:45 a.m.
 Marquette WDMJ 1340 12:45 p.m.
 Muskegon WKNK 1600 12:45 p.m.
 Petoskey WMBN 1340 12:45 p.m.
 Port Huron WHLS 1450 12:45 p.m.
 Saginaw WSGW 790 12:45 p.m.
 Traverse City WTCM 1400 12:45 p.m.

MINNESOTA

Austin KAUS 1480 11:45 a.m.
 Bemidji KBUN 1450 12:45 p.m.
 Brainerd KLIZ 1400 11:45 a.m.
 Duluth WREX 1080 11:45 a.m.
 Fergus Falls KGDE 1230 12:15 p.m.
 Minneapolis-St. Paul WDGY 1130 6:45 p.m.
 Wadena KWAD 920 11:45 a.m.

MISSISSIPPI

Grenada WNAG 1400 12:30 p.m.
 Jackson WRBC 620 12:15 p.m.
 Laurel WLAU 1490 10:15 a.m.
 Tupelo WELO 1490 12:15 p.m.
 Vicksburg WQBC 1420 12:15 p.m.

MISSOURI

Jefferson City KWOS 1240 11:45 a.m.
 Kansas City KCMO 810 6:15 p.m.
 St. Joseph KFEQ 680 12:15 p.m.
 St. Louis WIL 1430 9:45 a.m.
 Sedalia KDRO 1490 11:45 a.m.
 Springfield KICK 1340 11:45 a.m.

MONTANA

Butte KOPR 550 11:15 a.m.
 Great Falls KNON 560 11:00 a.m.
 Helena KFDW 1340 10:45 a.m.
 Miles City KRJF 1340 10:45 a.m.

NEBRASKA

Fremont KFGT 1340 11:45 a.m.
 Kearney KGFV 1340 11:45 a.m.
 Lincoln KOLN 1400 11:45 a.m.
 McCook KBRL 1450 11:45 a.m.
 Omaha KBON 1490 11:45 a.m.

NEVADA

Las Vegas KRAM 920 9:45 a.m.
 Reno KATO 1340 11:00 a.m.

NEW HAMPSHIRE

Laconia WLNH 1340 12:45 p.m.

NEW JERSEY

Atlantic City WMID 1340 12:45 p.m.

NEW MEXICO

Albuquerque KVER 1340 10:45 a.m.
 Clovis KICA 1240 10:45 a.m.
 Las Vegas KFUN 1230 10:45 a.m.
 Raton KRTR 1490 10:45 a.m.
 Roswell KGFL 1400 10:45 a.m.

NEW YORK

Albany WROW 590 12:45 p.m.
 Auburn WMBO 1340 12:45 p.m.
 Buffalo WBNY 1400 8:45 a.m.
 Kingston WKNY 1490 12:45 p.m.
 New York WJZ 770 11:15 a.m.
 Oneonta WDOS 1400 12:45 p.m.
 Plattsburg WIRY 1340 12:45 p.m.
 Rochester WVET 1280 12:45 p.m.
 Syracuse WNDR 1260 1:00 p.m.
 Utica WKAL 1450 12:45 p.m.

NORTH CAROLINA

Burlington WBBB 920 12:45 p.m.
 Charlotte WAYS 610 10:45 a.m.
 Durham WSSB 1490 12:45 p.m.
 Fayetteville WFNC 1450 12:45 p.m.
 Greensboro WGBG 980 12:45 p.m.
 Hendersonville WHKP 1450 1:30 p.m.
 Kinston WELS 1010 12:45 p.m.
 New Bern WHIT 1450 12:45 p.m.
 Newton WNNC 1230 12:45 p.m.
 Raleigh WRAL 1240 12:45 p.m.
 Salisbury WSTP 1490 12:45 p.m.
 Wilson WVOT 1420 12:45 p.m.

NORTH DAKOTA

Bismarck-Mandan KGCU 1270 11:45 a.m.
 Fargo-Moorhead KVOX 1340 1:00 p.m.
 Grand Forks KNOX 1400 10:30 p.m.
 Minot KLPN 1390 12:15 p.m.
 Valley City KOVC 1490 12:15 p.m.

OHIO

Cincinnati WCPO 1230 12:45 p.m.
 Cleveland WHK 1420 12:00 noon
 Columbus WHKC 610 12:45 p.m.
 Dayton WONE 980 12:45 p.m.
 Hamilton WMOH 1450 12:45 p.m.

Marietta WMOA 1490 1:15 p.m.
 Sandusky WLEC 1450 12:45 p.m.

OKLAHOMA

Altus KWHW 1450 12:45 p.m.
 Elk City KASA 1240 2:30 p.m.
 Enid KGWA 960 11:45 a.m.
 Muskogee KMUS 1380 12:15 p.m.
 Oklahoma City KOCY 1340 11:45 a.m.
 Okmulgee KHBG 1240 12:15 p.m.
 Ponca City WBBZ 1280 11:45 a.m.
 Tulsa KOMA 1340 12:15 p.m.
 Woodward KSIW 1450 11:45 a.m.

OREGON

Astoria KAST 1280 11:00 a.m.
 Coos Bay KOOS 1280 11:00 a.m.
 Eugene KORE 1450 11:00 a.m.
 Klamath Falls KFJI 1240 11:00 a.m.
 Portland KPOG 1330 11:00 a.m.
 Salem KSLM 1390 11:00 a.m.
 The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Altoona WJSW 1290 12:45 p.m.
 Bradford WESB 1490 12:45 p.m.
 Easton WEST 1400 12:45 p.m.
 Hanover WHVR 1280 12:45 p.m.
 Harrisburg WKBO 1230 12:45 p.m.
 Huntingdon WHUN 1400 12:45 p.m.
 Lancaster WGAL 1490 12:45 p.m.
 New Castle WKST 1280 12:45 p.m.
 Philadelphia WFIL 560 12:15 p.m.
 Pittsburgh KQV 1410 1:30 p.m.
 Pottsville WPAM 1450 12:45 p.m.
 Reading WRAW 1340 12:45 p.m.
 St. Mary's WKBI 1400 6:30 p.m.
 Shamokin WISL 1480 2:45 p.m.
 Washington WJPA 1450 12:45 p.m.

RHODE ISLAND

Providence WEAN 790 12:45 p.m.
 Woonsocket WWON 1240 12:45 p.m.

SOUTH CAROLINA

Charleston WUSN 1450 12:45 p.m.
 Columbia WNOK 1230 12:45 p.m.
 Dillon WDSC 800 12:45 p.m.
 Georgetown WGTN 1400 12:45 p.m.
 Greenville WAKE 1490 12:45 p.m.
 Newberry WKDK 1240 12:45 p.m.
 Orangeburg WRNO 1450 12:45 p.m.
 Walterboro WALD 1490 12:45 p.m.

SOUTH DAKOTA

Aberdeen KSDN 930 1:45 p.m.
 Sioux Falls KIHO 1270 11:45 a.m.

TENNESSEE

Chattanooga WAGC 1450 12:45 p.m.
 Columbia WKRM 1340 12:15 p.m.
 Johnson City WBEJ 1240 12:45 p.m.

Greenville	WGRV	1340	12:45	p.m.	Walla Walla	KUJ	1420	11:00	a.m.
Knoxville	WKGK	1340	12:45	p.m.	Wenatchee	KWNW	1340	12:00	noon
Memphis	WHBQ	560	12:15	p.m.	Yakima	KYAK	1400	12:45	p.m.
Nashville	WMAK	1300	11:45	a.m.	WEST VIRGINIA				
Oak Ridge	WATO	1490	12:45	p.m.	Bluefield	WKOY	1240	12:45	p.m.
Union City	WENK	1240	12:45	p.m.	Clarksburg	WHAR	1340	12:45	p.m.
Winchester	WCDT	1340	11:45	a.m.	Montgomery	WMON	1340	12:45	p.m.
TEXAS					Welch	WBRW	1340	12:45	p.m.
Alice	KBKI	1070	12:15	p.m.	Wheeling	WTRF	1290	12:45	p.m.
Amarillo	KAMQ	1010	12:30	p.m.	Williamson	WBTH	1400	12:45	p.m.
Bay City	KIOX	1270	11:45	a.m.	WISCONSIN				
Borger	KHUZ	1490	11:45	a.m.	Appleton	WHBY	1230	11:45	a.m.
Brownwood	KBWD	1380	12:15	p.m.	Ashland	WATW	1400	12:00	noon
Corpus Christi	KUNO	1400	12:01	p.m.	Beloit	WGEZ	1490	11:45	a.m.
Dallas	WRR	1310	1:00	p.m.	Fond Du Lac	KFIZ	1450	11:45	a.m.
El Paso	KSET	1340	10:45	a.m.	Janesville	WCLO	1230	11:45	a.m.
Houston	KTHT	790	12:15	p.m.	La Crosse	WLCX	1490	11:45	a.m.
Huntsville	KSAM	1490	12:15	p.m.	Manitowoc	WOMT	1240	11:45	a.m.
Lubbock	KCBD	1590	12:15	p.m.	Medford (Wed.)	WIGM	1490	9:30	a.m.
Lufkin	KTRE	1420	12:15	p.m.	Merrill	WLIN	550	11:45	a.m.
Pampa	KPDN	1340	12:15	p.m.	Rhineland	WOBT	1240	11:45	a.m.
Pecos	KIUN	1400	1:15	p.m.	Wisconsin Rapids	WFHR	1340	11:45	a.m.
Perryton	KEYE	1400	11:45	a.m.	WYOMING				
Port Arthur	KPAC	1250	12:15	p.m.	Casper	KSPR	1470	10:45	a.m.
San Angelo	KTXL	1340	7:00	p.m.	Lander	KOVE	1230	10:45	a.m.
San Antonio	KMAC	630	12:15	p.m.	Powell	KPOW	1260	10:45	a.m.
Stamford	KDWT	1400	11:45	a.m.	Rock Springs	KVRS	1360	10:45	a.m.
Tyler	KGKB	1490	12:15	p.m.	CANADA				
Vernon	KVWC	1490	12:00	noon	Brockville	CFJM	1450	10:30	a.m.
Waco	KWTX	1230	10:00	a.m.	Calgary	CKXL	1140	10:05	a.m.
UTAH					Halifax	CJCH	920	10:00	a.m.
Logan	KVNU	610	10:45	a.m.	Kentville, N. S.	CKN	1490	2:15	p.m.
Ogden	KLO	1430	10:45	a.m.	Niagara Falls	CHVC	1600	10:30	a.m.
Price	KOAL	1230	10:45	a.m.	Peterborough	CHEX	1430	10:30	a.m.
Provo	KOVO	960	10:45	a.m.	Prince Albert	CKBI	900	10:30	a.m.
Salt Lake City	KALL	960	10:45	a.m.	St. John's	VOCM	590	9:00	p.m.
VERMONT					Toronto	CKFH	1400	9:45	a.m.
Rutland	WSYB	1380	12:45	p.m.	Vancouver	CJOR	600	10:45	a.m.
Waterbury	WDEV	550	12:45	p.m.	Windsor, N. S.	CFAB	1450	2:15	p.m.
VIRGINIA					Winnipeg	CKY	580	12:45	p.m.
Clifton	WCFV	1230	12:45	p.m.	Woodstock	CKOK	1340	10:30	a.m.
Front Royal	WFTR	1450	12:45	p.m.	Yorkton	CJGX	940	10:15	a.m.
Galax	WBOB	1400	12:45	p.m.	PANAMA				
Lynchburg	WWOD	1390	12:45	p.m.	Panama City	HOXO	760	7:15	p.m.
Norfolk	WSAP	1490	12:45	p.m.	EUROPE				
Orange	WJMA	1340	12:45	p.m.	"RADIO LUXEMBOURG"	11:15 p.m. (Monday) British Time			
Richmond	WLEE	1450	10:45	a.m.	RADIO MONTE CARLO 8:45 a.m. (Italian language)				
Roanoke	WROV	1240	12:45	p.m.	ASIA				
Waynesboro	WAYB	1490	12:45	p.m.	Formosa	BED33, 630 kc., BED22, 750 kc.			
WASHINGTON							BED7, 6095 kc. 5:45 p.m.		
Bellingham	KPUG	1170	11:15	a.m.	AUSTRALIA				
Centralia	KELA	1470	11:00	a.m.	Geelong	3GL 222 metres 10:00 a.m.			
Everett	KRKO	1400	12:45	p.m.	Perth	6KY 227 metres 4:45 p.m.			
Olympia	KGY	1240	11:00	a.m.	Sydney	2KY 294 metres 8:15 a.m.			
Seattle	KVI	570	11:00	a.m.					
Spokane	KNEW	790	5:15	p.m.					

The Called of God

HEBREWS—CHAPTER V

Verse 1—*“Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin.”*

OBEDIENCE, divine appointment of those who serve God, and a studious application to the study and practice of the truths of the divine plan, are among the important lessons emphasized in this chapter. The high priests mentioned in this first verse are those of the Aaronic order. They were taken from among men in a very complete sense. The tribe of Levi from which the priestly family, beginning with Aaron, was chosen, was one of the tribes of Israel. They were human beings in every particular, but they were chosen by the Lord and ordained by him to serve the nation in all matters pertaining to their relationship with God.

These priests, the apostle tells us, offered “both gifts and sacrifices.” The “gifts” were the various thank offerings and peace offerings brought to the priests by the people, while the “sacrifices for sins” were more particularly the typical sacrifices which were offered on Israel’s atonement day. It was by virtue of these that the nation maintained its standing before God from year to year—at least in a typical sense.

Verse 2—*“Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.”*

THE high priests of Israel, being taken from among the people, were men of like passions—that is, weak and imperfect. They were thus in a position to understand, sympathetically, the problems and failings of the people whom they served, and could, if they would, extend a measure of patient forbearance, particularly where sincere efforts were made to progress in righteousness. God exercised similar forbearance toward the whole nation in the wilderness, although finally provoked to anger against them.

Verse 3—*“And by reason hereof he ought, as for the people, so also for himself, to offer for sins.”*

SINCE the typical priests of Israel were themselves imperfect, they needed atonement for their sins as much as those to whom they ministered. On account of this, provision was made whereby they could offer sacrifices for themselves. An account of this is recorded in Leviticus 4:3-12.

Verses 4, 5—*“And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.”*

THE elect character of both the typical and antitypical priesthood is made very definite in the Bible. No one can serve God acceptably unless called, or invited, by him. The matter of who will occupy a given place in the divine arrangement is not left for human wisdom to decide. Aaron was God's choice to be Israel's first high priest. Whether or not there were others who could have served just as well was not a matter for Israel, or any one in Israel, to decide.

Korah, his sons and others, challenged the appointment of Aaron, and the Lord arranged a demonstration in order that his choice might be clearly and definitely established. The account of this is recorded in Numbers, chapters 16 and 17. A representative of each of the twelve tribes was instructed to bring a rod to Moses. He placed these rods in the tabernacle overnight. The understanding was that the owner of the rod which miraculously budded and brought forth almonds during the night would be the Lord's choice. It was Aaron's rod that budded. Thus clearly indicated that Aaron was indeed “called of God.”

Even Jesus “glorified” or honored not himself to become a high priest. Before he was “made flesh” Jesus occupied the highest position in the universe, next to his Father; but unlike Lucifer, who aspired to be as the Most High, the Logos humbled himself, taking on the form of a human servant. Although he had come to earth to be the world's great High Priest, he did not assume this position. Not until at Jordan, when he heard the Father's voice saying, “This is my beloved Son, in whom I am well pleased,” did Jesus undertake his priestly work. (Matt. 3:17) While he was the “Only Begotten of the Father” in his original creation, the begetting referred to in this

verse seems to refer to the beginning of his life as a new creature at Jordan.—John 1:14

Verse 6—“*As he saith also in another place, Thou art a Priest forever after the order of Melchisedec.*”

HAVING established the fact of Jesus' divine appointment as the High Priest prefigured by Aaron, in this verse Paul verifies Christ's appointment, or calling, to another order of priesthood, one which applies particularly to the work of the kingdom age. The apostle does this by quoting Psalm 110:4—a prophecy in which Jehovah declares his intention that his Son should serve in this high and honored capacity. So again it is clear that Jesus did not take this honor unto himself. Melchisedec was king of Salem in addition to being a priest of the most high God, and his twofold office serves well to illustrate Christ's work during the Millennium.

Verses 7, 8—“*Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered.*”

THERE had never been any question about Jesus' divine appointment to the priesthood, yet it was essential that his worthiness for this high office be proved, and one of the methods chosen by the Heavenly Father to accomplish this was “by the things which he suffered.”

The prayers, supplications, and agony here referred to took place in Gethsemane. Jesus made no noisy outcry, else the disciples not far away would have been awakened. He bore this intense suffering alone so far as human help was concerned. Not until he was heard in that which he feared did he receive strength which enabled him to endure calmly the physical suffering in his trial and crucifixion.

The Greek word translated “feared” in this passage means primarily to be cautious, rather than to be in dread as the word fear suggests. Jesus had reached a very critical point in his life and he was making sure that no missteps should be taken. Much the same thought is contained in Paul's admonition to us: “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.”—Heb. 4:1

Paul says that Jesus was heard in that which he feared, or in that about which he was being so cautious, or careful. The text also states that he was heard by One who was able to "save" or deliver him from death. It would seem that the Master was concerned over the matter of his eternal existence. He knew that he was to die as man's Redeemer, but his concern was whether he had been fully faithful, so that he could confidently expect to be raised from death.

It is reasonable to suppose that Jesus would have in mind the lessons taught by the typical tabernacle and the services the priests rendered therein. When the high priest was offering sacrifices for sin, the blood of which was carried into the most holy and sprinkled on the mercy seat, if he had not fully and correctly carried out every detail of that service as instructed by the Lord, he would die as he passed under the second veil. This would picture the second death. His rising alive beyond the veil pictured a resurrection from death.

So Jesus, the antitypical priest, offering himself in sacrifice, instead of an animal, realized that if he had not carried out every detail of the divine will, he would, in passing under the veil of death, fail to rise on the other side. No wonder he was concerned; and what a comfort it must have been when he was "heard" and given complete assurance that his sacrifice was acceptable.

What did Jesus have in mind when he prayed, "If it be possible, let this cup pass from me"? (Matt. 26:39) "This cup" was probably the intense mental and physical suffering which he now realized would be involved in connection with the consummation of his sacrifice. For him to suffer as a blasphemer of the God whom he loved with all his heart, mind, soul, and strength, was a terrible ordeal.

The manner of death—the horror of crucifixion with its long, drawn-out torture of thirst, of racking pain, of unbearable agony, and of fever—all of which frequently lasted for several days—was something from which his flesh cringed. Could he endure this and yet remain perfectly obedient? With these thoughts flooding his mind, it is no wonder that he agonized with "strong crying and tears."

But there was no question in Jesus' mind of wanting to avoid anything which was his Father's will. If the Father's will would allow for a less trying experience he would be glad, "Nevertheless, not as I will, but as thou wilt," was the Master's sincere and whole-

hearted desire. (Matt. 26:39) He was willing to endure, but he sorely needed some assurance that he was acceptable to his Father before entering the black darkness of death; and he needed strength to bear this awful experience.

But why did the Father withhold this assurance until Jesus had prayed in agony three times? Why was the assurance not given at once? As Jesus must pay it all, he must be tested to the utmost. Would he give up because the answer was delayed? Would he believe that his Father had really forsaken him? And what suffering the Father's heart must have endured thus to permit his beloved Son to suffer, yet withhold until his third pleading the answer which would comfort him! Does it not shame us, who complain if our burdens seem heavy, or faint if the help is long delayed!

When the testing had accomplished the intended purpose of proving the Master's obedience, the Father sent him the assurance which he sought, and he was comforted. Then with supreme confidence he met all his persecutors triumphantly. Now he could not be turned aside from his course of faithfulness, although he knew what the consequences would be. As the first and only begotten Son of God, he had always been obedient, and had daily been his Father's delight. But now, in Gethsemane, before his accusers, and on the cross, he learned to be obedient through suffering. Truly we can have confidence in such a High Priest!

Verse 9—"*And being made perfect, he became the Author of eternal salvation unto all them that obey him.*"

THE word "perfect" used here is a translation of a Greek word meaning complete. Its use does not imply that Jesus was ever imperfect in the sense of being a sinner. The thought is, rather, that his training for the priesthood had been completed, the final lesson being the excruciating suffering through which he passed.

Because he was obedient, he became the Author of eternal salvation to all who obey him. Obedience is a basic requirement in all who will have eternal life on any plane. The whole world of mankind lost life through the disobedience of our first parents. How logical that the One who redeemed Adam and his race from death should prove his worthiness by obedience, and how appropriate that all who reap the benefit of his ransom sacrifice should do so only upon the basis of their obedience! This lesson of obedience must be learned by all Jesus' followers, although not necessarily through such severe tests as came upon the Master.

THE DAWN

Verses 10, 11—*“Called of God an High Priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.”*

THE Jews on the whole seem almost completely to have overlooked, or to have forgotten, the special order of priesthood which was typed by Melchisedec; although they must have known about him, and that Abraham paid tithes to him. Jehovah foretold that the Messiah would be the antitype of Melchisedec, so it was only because the Jewish Christians to whom Paul wrote were “dull of hearing” that they did not know about it.—Ps. 110:4

Later in his epistle Paul reveals further lessons based on the Melchisedec type, but nothing that seems especially difficult to understand. He was both a king and a priest, representing the double role of the Messiah during the Millennium, and this is a beautifully simple truth to grasp. Apparently, then, their dulness of hearing was not a lack of intelligence, but simply a disinterested attitude. This lack of studious interest probably caused them to overlook what the Lord had said about Melchisedec, so anything that Paul might write to them about this type would seem strange.

What about ourselves? Are we giving the Master our undivided attention, listening with all our mind and heart? In Isaiah 50:4, the prophet, personifying Jesus, says of his Father (Leeser's translation): “He wakeneth me morning by morning, he wakeneth my ear to listen like those who are well taught.” Is God blessing us in this manner, or are we hindering our own growth in grace and knowledge by our hardness of heart and dulness of hearing? It has been given to us to know the mysteries of the kingdom of heaven, and Jesus said, “Blessed are your eyes, for they see: and your ears, for they hear.” (Matt. 13:16) Do we properly appreciate this great honor, and are we keeping alert to learn and to apply all the lessons which the Lord is so graciously supplying for us?

Verses 12, 13—*“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskilful in the word of righteousness: for he is a babe.”*

“FOR the time ye ought to be teachers”—this indicates that God's purpose in calling us into the truth is in order that we may become teachers of the Word—his ambassadors and the “ambassadors for Christ.”—II Cor. 5:20

The Hebrew brethren to whom Paul wrote had been in the truth long enough to be skilled in the use of the Word, able to explain, not merely the simple facts concerning sin, the need of a Redeemer, and the hope of life through Christ for both the church and the world, but also to be able to give a reason for this hope, from the promises of God and from the many illustrations he has provided to help us appreciate more fully what the truth should mean to us.

Paul does not in any sense minimize the importance of the "milk" of the Word. Indeed, he tells the Hebrew brethren that they needed to have the "first principles" taught to them again. Because of neglected privileges, neglected opportunities for study and prayer and fellowship, they had not grown in the knowledge of the Lord and of his truth, and had even lost some of the clear vision of the truth which, for awhile they had enjoyed. Real growth in knowledge is possible only when the basic principles of the truth are kept in mind and used as a foundation upon which to build.

The "first" principles of the truth referred to by Paul are not necessarily the simple truths of the divine plan. They are first, rather, in that they are basic, or fundamental, to an understanding of all truth. The Greek word here translated "principles," conveys the thought of an orderly arrangement, and such are the basic doctrines of the divine plan when seen in the light of the rightly divided Word of truth.

The Hebrew brethren had lost their clear vision of the divine plan, and in order again to become skilful in the use of the Word they needed to begin their studies all over anew. Not only did they need to be taught again concerning the "first principles," but it had become necessary that these basic truths be outlined to them in the simplest way possible—as illustrated by feeding a child with milk. Thus they could properly understand and assimilate the truth.

Verse 14—*"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."*

The difference between babes in Christ and mature Christians is that the latter have made proper use of the truth, and have thus grown strong in the Lord. They have been diligent both in their study of the truth and in their application of its principles in their daily lives. The *Diaglott* renders this passage, "possessing faculties habitually exercised," that is, not allowed to grow dormant from neglect.

—CONTRIBUTED

Our Lord and Nicodemus

JOHN 3:1-13

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews."—VERSE 1

THE account of the interview of Nicodemus with Jesus is one of the most interesting of the many incidents in the Gospel story, illustrating as it does the attitude of at least some of the rulers of the Jews toward him whom the Father had sanctified and sent into the world. More important than this is the illustration it gives of the attitude of a learned natural man toward spiritual things, and his inability to receive and understand them.—I Cor. 2:14

The Pharisees were the "holiness people" of their day, claiming special sanctity as a result of keeping the Law; manifesting scrupulous care for all its ceremonial features. Being spoken of as a "ruler of the Jews," and a "master of Israel" (vs. 10), Nicodemus would fittingly picture a similar class today, found among the rulers of the nominal church—that great system that we frequently designate nominal spiritual Israel—and his inability to grasp spiritual things would foreshadow the condition of the majority of Christendom's religious leaders and teachers who, on account of being natural men, are unable to receive the things of the Spirit of God, or to understand them, because they are spiritually discerned.—I Cor. 2:14

Why by Night?

The account states that Nicodemus came to Jesus by night, and it has been suggested that he came at that time because he did not wish to be seen visiting such an unpopular person as Jesus, and was ashamed to have it known that he was in any way influenced by his message. On the other hand, it may be said that night would be the most convenient time for a quiet conversation; specially in view of our Lord's busy life of teaching, his performing of miracles, and frequently having great multitudes following him. For instance, when the friends of the "sick of the palsy" wished to bring him to Jesus, the people so thronged the house that the only way to obtain access to the Master was by making an opening in the

roof and in this way lowering the sick man to the feet of Jesus. On another occasion, we read that there were so many going and coming that our Lord and his disciples had not even time to eat. (Mark 6:31) Further, we need not think of Nicodemus coming at the dead of night, but merely after dark—almost the only time open for a busy man to make a call.

His approach to our Lord was very respectful: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (vs. 2) From our Lord's reply, in verse 3, it is quite evident that only a part of the conversation is recorded; also it seems clear that the great subject of Messiah's kingdom, in which every Jew believed, must have been mentioned. "Verily, verily, I say unto thee, Except a man be born [begotten] from above, he cannot see the kingdom of God." (See margin) Nicodemus had evidently heard that Jesus was preaching that the kingdom of heaven was at hand; and possibly he may have heard that Jesus was claiming to be the Messiah, the great King in that kingdom.

But in view of our Lord's complete absence of political influence, and with only a handful of followers from among the common people, Nicodemus was naturally perplexed that such claims should be made, hence Jesus' emphasis of the fact that a man must be "begotten from above" if he would "see," in the sense of understanding about the kingdom in its embryo state during the Gospel age. For instance, Paul says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," suggesting that God's people, when begotten from above, enter into a new world, a spiritual world, with new hopes, aims, ambitions, interests, old things having passed away, and all things having become new.—Col. 1:13

The apostle says, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." (Rom. 14:17) Christians, members of the kingdom class, are not restricted in the use of food, as were the Jews under the Law Covenant, nor are Christians bound to keep one day in seven as a day of physical rest, although when possible it is wise and advisable to do so. It has often been proved that, over a period of time, a man can do more and better work in six days than in seven. However, as members of the kingdom class, our liberties, privileges, and blessings are much greater than freedom to eat what we like, or liberty to

do some work on the first or seventh day of the week. Some of the chief blessings we enjoy as members of the Lord's kingdom class are "righteousness, and peace, and joy in the Holy Spirit."

In spite of centuries of effort, righteousness (justification) was not enjoyed by any Jew as a result of keeping the Law. Peace with God was not the possession of any in natural Israel; the Law only condemned and told God's typical people that they were short of the divine requirements, hence under judicial condemnation. Neither was joy (resulting from the operation of the Holy Spirit) the portion of any until Pentecost. Hence we see how true it is that a man must be "begotten from above" before he can understand or be acquainted with the kingdom of God, and the blessings to be enjoyed by those called to the kingdom during the Gospel age.

The Natural Man and Spiritual Things

In Nicodemus' question, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" we see the operation of the natural mind, with its ability to reason only on the level of earthly things. And in his reply Jesus enunciates a further vital truth that can be fully appreciated only by those Spirit-begotten. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (vs. 5) To "see" the kingdom one needs to be "begotten from above," but in order to "enter into" that heavenly phase of the kingdom to which the church is called, it is necessary not only to be begotten, but also to be born of the Spirit. As Paul says, "Flesh and blood cannot inherit the kingdom of God." (I Cor. 15:50) A new spiritual body must be received ere we can be forever with the Lord.

This Spirit birth, our Lord tells us, is brought about by means of two things—"water" and "Spirit": (1) the cleansing, sanctifying power of the water of truth—living by every word that proceedeth out of the mouth of God; being built up by the word of his grace (Acts 20:32); (2) the operation of the Holy Spirit, quickening our mortal bodies in the work of sacrificing the flesh, renewing and transforming our minds that they may become more and more like the mind of Christ. (I Cor. 2:16) In this way we are prepared to be born as spirit beings in the resurrection. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—vss. 6, 7

CHRISTIAN LIFE AND DOCTRINE

Our Lord here tells us that there is more than one kind of begetting and birth. As the begetting and birth of the flesh is a real thing, so the begetting and birth of the spirit being is just as real and necessary, if one would enter the heavenly phase of Messiah's kingdom. However, as the record suggests, Nicodemus continued to marvel, and failed to grasp our Lord's meaning. How frequently has this been the experience of the Lord's people since that time, as they have come in contact with well-meaning natural men! (I Cor. 2:14) It has been well said, "The profoundest knowledge of mathematics or oriental dialects does not qualify a man to judge of pearls and diamonds." Still less does it fit him to recognize spiritual truths.

In verse 8, Jesus seems to say: Let me give you an illustration of the powers possessed by one born of the Spirit—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." From this we gather that to man, spirit beings are like the wind, invisible and powerful; and their means of locomotion is very rapid. (Dan. 9:21) To use a common expression, they are able to go and come like the wind. Even with this explanation, Nicodemus, continuing to be handicapped by his natural mind, replied, "How can these things be?"—vs. 9

Many inquirers, like Nicodemus, never become the Lord's disciples, although, like him, they will frequently speak a word favorable to the Lord and his truth (see John 7:50); or even perform a service for the Lord at considerable cost to themselves, as did Nicodemus when he brought "a mixture of myrrh and aloes, about an hundred pound weight" in order to embalm the body of Jesus. (John 19:39) These materials for embalming were usually very expensive.

How thankful we should be that as a result of faith in the Redeemer and a consecration to God through him, we have been enabled to lay aside the natural mind, and by being begotten from above, "see" the kingdom of God (appreciate the things of the kingdom), the conditions for membership in that kingdom, and the work of the kingdom, now and in the future. But actually to enter into that kingdom we must be born of the Spirit—born by means of water and the Spirit.—vs. 5

Which Translation Is Best?

What version of the Bible do you recommend? I like your broadcasts; they have interested me in the Bible, and I desire to get the most out of my time devoted to study.

IT IS our opinion that it is not as important to recommend one version of the Bible above another version, as it is to recognize that the Bible is the Word of God, and that it should be studied reverently. It is through the Bible that our Heavenly Father communicates with us; it is the pure fountain of truth that refreshes those who thirst after righteousness.

The Apostle Paul in his letter to Timothy said, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (II Tim. 3:15) We also believe that the divine instructions of the Word of God are for the purpose of making us "wise unto salvation," of teaching us how to be pleasing to him, and how we have been made acceptable to him through the ransom sacrifice of Jesus Christ. You will notice that the apostle carefully guards against the idea that the worldly-minded are able to have this great treasure-store of truth opened to them, for he told Timothy that to be

"wise unto salvation" he must have the "faith which is in Christ Jesus."

We live in a time when the Bible, year after year, is the world's best seller; yet in a time when the divine inspiration of the Bible is more generally doubted than in past generations. In our father's day those who doubted the inspiration of the Bible were called "infidels," but today many of the traducers of the Bible are found in the pulpits of our churches, and in the professors' chairs of our universities and seminaries. Had these followed the apostle's admonition to be "wise unto salvation," instead of seeking wisdom "falsely so-called," they might have learned of the divine plan of the ages as recorded in the Bible. Those who have learned God's plan for a kingdom of peace and good will have found it so stupendously grand that we know it could not have been conceived by any human mind.

The Dawn Bible Students Association, publishers of The Dawn Magazine, handles Bibles in all price classifications, and while the Authorized Version, popularly known as the King James Bible, is by far in greatest demand, and should be owned by everyone, The Dawn can also supply you with the various modern language translations and revisions. We also recommend as a helping hand for

are thus conformed to the world and its standards, or we submit ourselves to God, and his will, that the power and influence of his Holy Spirit might accomplish a work of grace in our hearts.

Our appreciation of spiritual truths is also dependent upon our study of the Bible; and through his Spirit the Word of God is made plain. By submitting to the transforming power of his Word, we learn those things which are the "good, and acceptable, and perfect will of God."

Resurrection of Church and World

I John 3:2 reads: "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."

Does not this text disprove the idea that those who are resurrected will be human beings?

THIS text is one of great comfort to the church of God. It is one of our assurances of partaking with him in glory of the blessings of the spiritual kingdom, as it is written, "Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." (II Thess. 2:14) Our text proves, indeed, that the church will, in the first resurrection, receive a heavenly reward to "be like him" and "see him as he is"; not as he was while upon the earth in his first advent, for then he had become "poor, that ye through his poverty might be rich." However, this does not disprove that others are to be

resurrected upon the earth to enjoy the earthly blessing for which our Master taught us to pray, and which shall come when his "will is done in earth, as it is in heaven."
—Matt. 6:10

To properly understand the message of the Bible we must know that both a heavenly and an earthly kingdom are prophesied, and with this understanding, many obscure texts become full of meaning and many earthly promises that assure us that there will be peace on earth, fill us with hope for a better day, because of God's love for the world. (Luke 10:14; John 3:16, 17) The Apostle Paul had this great truth in mind when he said, as recorded in Acts 24:14, 15: "But this I confess unto thee, that after the way they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

It would be wrong to say that none go to heaven, simply because the prophecy of Isaiah 52:10 states: "The Lord has made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God"; just as it would be wrong to conclude from the text of our question that none will be blessed upon the earth in his kingdom. Let us rejoice in the light of truth, knowing that after the work of the Gospel age is completed and the church has taken her place with the Lord upon his throne, the blessings of the

Lord will flow to the willing and obedient of all the families of the earth.—Isa. 2:2-4; Gen. 12:3; Gal. 3:8, 16, 29; Acts 17:31

God's Law

Please explain why God's law demanded "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Exod. 21:23, 24) To me these harsh demands are contrary to the principles of love and forgiveness.

NO ONE should find fault with the exactness of the law of God, for God's law is based upon the principle of justice. The Mosaic Law laid down the principle of exact justice, and the judges of Israel were instructed to require it. The principle of justice is a proper one, and how glad we are that the courts of our country attempt to administrate our laws in conformity with this principle. All right-minded people believe in the basic wisdom of exact justice. But our Heavenly Father has more than this one attribute of precise justice. Wisdom, love, and power as well as justice are found to be in perfect balance as the plan of God progresses toward completion.

It was divine justice that sentenced Adam to death because of his wilful disobedience of God's law; and regardless of how harsh it may appear on the surface, it was a just penalty. Before the human race could be released from the condemnation placed upon father Adam in Eden, divine justice demanded a corresponding price be paid as a ransom. It is not until we clearly understand this requirement of divine justice that

we can know the reason why Christ had to die to accomplish our redemption.

Adam was a perfect man, and he sinned; an imperfect man could not redeem him, for it is written: "none of them can by any means redeem his brother, nor give to God a ransom for him." (Ps. 49:7) But God so loved the world that he devised a way to extend his love to us without violating the demands of justice. He gave his only begotten Son. Jesus was not imperfect like the rest of the race, but was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26); and thus as a corresponding price for the perfect man Adam, who sinned, he was able to become our Savior.

This truth is verified in I Corinthians 15:22, which reads: "For as in Adam all die, even so in Christ shall all be made alive." In I Timothy 2:3-6 we find these words: "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

Concerning Jesus Paul wrote, "Whom God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:25, 26

"Within Thy Gates"

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."—PSALM 122:1, 2

THE Jewish age was one of types and shadows, of symbols and illustrations, the "substance" of which is the heritage of the people of God during the present Gospel age. In that typical age, the Lord's people looked upon Jerusalem, and particularly the temple which was in Jerusalem, as a place where they could draw near to God and be assured of his blessings. The temple was his "house," and to go into it signified to them the privilege of visiting the Lord. Those who loved the Lord, as David did, were therefore glad of every opportunity which came to them to visit Jerusalem and the temple. In fact, to be "within the gates" of the city, hence near to the temple, was in itself considered a great favor from the Lord.

When Jesus came and introduced the divine arrangements for the Gospel age, those of the typical age ended for believing Jews. To the Samaritan woman he explained that no longer was God to be sought in exclusive places, but that those who worshiped him would do so in "Spirit and in truth." Paul, in his sermon on Mars' Hill, explained that God does not dwell in temples made with hands, and that he is "not far from every one of us."—Acts 17:24, 27

Various New Testament scriptures suggest the typical lessons of the temple, and of Jerusalem, and Zion, showing that the Lord's people themselves are now the temple of God. These scriptures reveal that each Christian should consider himself to be a temple in which God may dwell, while other texts indicate that groups of believers, as the church, each in its own community, may also be

considered the Lord's temple. The complete antitype of the temple picture will be Christ and his church in glory, beyond the veil.

While it is true that neither season nor place now enters into our worship of God, that under the great dome of heaven we are privileged to enter into his presence at any time and under any circumstances, rich blessings are derived by seeking communion with others of like precious faith, and by unitedly worshiping our God and lifting up holy hands in his service. The Lord dwells in the heart of each one of his people, and for this reason, when "two or three" or many of his people meet together for mutual fellowship and encouragement, rich blessings are sure to result. In the antitypical arrangements for the present age this is our way of "going into the house of the Lord," and like David of old, every true follower of the Master is "glad" when these opportunities are presented.

Losing sight of the spiritual realities of the present age, many of the Lord's professed people have engaged in the building of expensive and impressive church edifices as places of worship. While the magnificence of these buildings is impressive, and to a degree no doubt helps to put the worshiper into a reverential and receptive frame of mind, we are not to suppose that God can be found any more easily amidst such grandeur than in a plain room which serves merely to give the worshipers a measure of privacy and to protect them from the elements of the weather. In other words, the "temple," the "church," is not the building in which the Lord's people assemble, but the people themselves. This means that any "place" where they may come together for praise and worship of their God is, for the time, made holy by his presence with them.

We are reviewing these simple truths pertaining to the privileges of the Lord's people partly for the benefit of the many thousands of new readers who have become subscribers to *The Dawn* as a result of hearing the kingdom message over the radio in the "Frank and Ernest" programs. Many wish to know about the groups which help to keep these programs on the air, where and how they meet, and the nature of their services. From what we have already said, it will be observed that the sponsors of these broadcasts are not a large, influential group. Indeed, the very reverse of this is true.

In the days of the Early Church the smaller groups of the Lord's people held their meetings in one another's homes, and that

custom is being followed today, with rich blessings resulting. Where the groups are too large to meet in homes, suitable halls are hired. In many places, rooms in Y. M. C. A.'s or lodge halls are secured. But wherever the meetings are held, those who come together in the name of the Lord to worship him and to learn more of his Word in order that they may serve him more acceptably, rejoice to realize that his presence is with them.

The nature of the meetings varies according to circumstances. In many places, especially on Sundays, Bible lectures, or sermons, are given by locally elected elders, or by visiting speakers. Bible studies on various topics have also been found very profitable to spiritual understanding and growth. In these Bible studies one of the volumes of "Studies in the Scriptures" is generally used to help outline the topic being studied. Prayer and testimony meetings are held also.

One of the most unique features of all these meetings is that collections are never taken. We all know, of course, that money is needed to carry on any co-operative service for the Lord, and while we do not condemn taking up collections, we think there is a better way of accomplishing the same purpose. In the first place, there is never the problem of raising funds to build a new church, or to pay off the mortgage on the one already built. There is no paid ministry. These two facts alone help to make unnecessary the extreme methods sometimes employed in religious circles to raise money. They also help to explain why it is possible for so few people, comparatively speaking, to make the necessary funds available for broadcasting the Gospel of the kingdom over more than 300 radio stations each week.

Every service a Christian renders to the Lord should be wholly voluntary and unsolicited. Having given our hearts to the Lord, we realize that everything we have belongs to him, including our time, our strength, and our money. With this viewpoint in mind those who are able to help with the work financially are glad to do so without the ceremony of passing a collection plate as the regular part of a meeting.

Conventions

In addition to the local meetings, the "brethren," or "friends," enjoy rich blessings by meeting together on special occasions in conventions. These may be only for one day—usually on a Sunday—or in the case of larger gatherings they may be for two or three

TALKING THINGS OVER

days, or even for a week. They are very joyful occasions, when those who love the Lord, and have been blessed by the truth of his Word, drink deeply of the satisfying waters of truth, and are greatly encouraged by their fellowship with others of "like precious faith." From month to month, many of these conventions will be found listed on page 64 of *The Dawn*. The purpose of the listings is that as many as possible may know about them, and, if interested, plan to attend. In every instance a cordial invitation is extended to all who love the Lord and are desirous of learning more about his precious Word.

For some years past a "General Convention" has been held, and there is to be one this year—in August, the 18th to the 25th at the State University, in Bowling Green, Ohio. There will doubtless be at least a thousand in attendance at this convention, and speakers from many parts of the country will be on the program. On Sunday, August 19, the Lord willing, the "Frank and Ernest" program will be broadcast direct from the convention auditorium. It is probable also that during the week another network broadcast will go out from the convention. Full details concerning the cost of rooms and meals at Bowling Green for the period of the convention will be found on the front cover of this issue of *The Dawn*. Begin now to make your plans to attend. A hearty welcome awaits all who can arrange to enjoy this week of feasting on the good things of the Word of God.

Traveling Speakers

We would like to take this occasion also to announce that *The Dawn* routes a number of traveling lecturers who visit and serve the various local groups throughout the country. Speakers' schedules will be found on pages 62 and 63. If at any time you find that one of these brethren is scheduled to be in your community and you would like information as to when and where the meetings will be held, we will gladly furnish it if you send us a card, addressing *The Dawn*, Pilgrim Department, East Rutherford, New Jersey.

The visits of the traveling lecturers are available to all groups who request them. There is no charge for the service. If you are interested in the message and you do not meet with a group, perhaps you know others who would like to join with you in a gathering—in your home or elsewhere—to hear a lecture on the divine plan. If so, simply let us know, and the first time one of the travel-

ing brethren is in your territory, he will be scheduled to your community.

A Co-operative Arrangement

We would like to emphasize that we have no organization to join. The local groups of Bible Students meet because they love to study the Bible together. The tie that binds them is their Christian love for one another and their mutual interest in the great divine plan of the ages as they have found it in the Word of God. All who likewise cherish the Bible are welcome in their midst. We will be glad to put you in touch with the group in your community.

The relationship of The Dawn Magazine to these local groups is also one that is based merely on the constraint of Christian love. The Dawn is not in any sense whatever a "head." Each local group is free to co-operate or not to co-operate as it may elect. There is a wonderful spirit of co-operation because we all love the Lord and love his Word, and are happy to have the privilege of doing anything and everything we can to tell the whole world the glad tidings of the kingdom.

Every opportunity to fellowship with those who love the Lord and his truth; every privilege to speak of the glories of his kingdom; every sacrifice we can make which in any way will help to praise our God, each and all are to us comparable to David's feelings when he wrote, "I was glad when they said unto me, Let us go into the house of the Lord." Yes, when we are fellowshiping with the Lord's people, and working in the Lord's vineyard, we feel that our feet are standing, symbolically speaking, within "thy gates, O Jerusalem."

As the Lord Provides

WE BELIEVE that the friends generally know that The Dawn supplies a variety of literature for free distribution. This service has been continuing for many years, and we have considered it a privilege to co-operate in this way, that our mutual efforts might be the more effective in making known the glad tidings of the kingdom. We rejoice that in the Lord's providence we are able to continue this service.

TALKING THINGS OVER

We furnish tracts and cards for general distribution and for advertising public meetings. In addition, we supply letters for announcing "The Divine Plan of the Ages." All of this literature is available without charge, the cost being met from the General Fund or the Free Literature Fund. Special literature for particular ecclesia needs is also supplied when the subject matter is mutually satisfactory.

At present we are encountering a little difficulty in continuing these services, due to a paper shortage. It is just possible that we may find it necessary on this account to curtail somewhat the quantity of free tracts. This is not necessary yet, but we mention it now so that if later the friends find their orders for tracts not completely filled they will know the reason.

We feel that the most essential use for our quota of paper is for The Dawn, for the booklets offered on the "Frank and Ernest" programs, and for "Studies in the Scriptures." We are hopeful that beyond these needs there will still be paper for tracts. However, we are already having our supply rationed by the paper mills; but unless our quota is further reduced, we will be able to continue present services, at least for awhile.

As the friends know, the network programs are still being broadcast. All are interested in seeing the witness continue, and we have confidence that it will. Our experience last year, when using the ABC Network, was that the months of May, June, and July were the most critical, and the outlook now is that it will be the same this year, but if it is the Lord's desire, the broadcasts will continue.

In the chaotic and fear-filled world of today, the glorious truth of the divine plan is a more priceless treasure than ever, and the brethren everywhere are proving that the joys of the truth are greatly enhanced by their efforts to share it with others. Certainly we at The Dawn are rejoicing in our privileges of working with the Lord's people to this end, and let us continue to look to him for his guidance and blessing upon our mutual service in his vineyard.

Are you enjoying The Dawn? Since it is more blessed to give than to receive, why not share its blessings with others? Gift subscription offer of six for \$5.00 still applies. Single subscriptions \$1.00.

The Gospel Shall Be Preached

"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth."—Romans 1:16

THERE is abundant evidence that there has been in Christendom a drifting away from the true Gospel. Jehovah spake concerning Israel, quoted in Jeremiah 2:13: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." The living waters here are symbolic of the true good news of Messiah's kingdom, "the Gospel of Christ," which so many have forsaken, and which the Lord charges as the first offense of the two evils committed; the second being the hewing out of new cisterns, symbolically meaning doctrines or new schemes which they have brought forward as a substitute for the Gospel, and which cannot hold "living" water.

But the "Gospel of Christ" is God's means for salvation. To whom? To everyone that believeth. The Greek word here translated "believeth" actually means

(per Young) to adhere to; to trust; to rely on. This true Gospel, then, is God's instrument unto salvation, unto safety, unto soundness, unto life, to everyone who adheres to it; who trusts it; who relies upon it; and also adheres to, trusts, and relies on the Lord Jesus Christ, who came preaching, "Repent ye, and believe the Gospel."

Jesus throughout his earthly ministry bore witness to the truth, the true good news, and he proved his loyalty in connection with it. He himself declared, "For this cause came I into the world, that I should bear witness unto the truth." (John 18:37) And we know that he did faithfully proclaim the Gospel, the true good news of the kingdom; and so should his followers. Indeed, this feature is definitely embodied in his instructions to his faithful followers. "Go ye therefore, and teach all nations." (Matt. 28:19) Great care should be taken to ensure that the true Gospel is proclaimed.

The words of our Master, recorded in Matthew 24:14 are, "And this Gospel of the kingdom shall be preached in all the world for a witness [for a testimony] unto all nations; and then shall the end come." In this scripture our Lord Jesus is expressing his Heavenly Father's will that the Gospel

THE BRITISH SECTION

of the kingdom shall be preached in all the world for a testimony unto all nations. And truth-loving, truth-seeking Christians are now rejoicing wholeheartedly in the knowledge that the true Gospel is today being proclaimed worldwide as never before.

Sincere, heartfelt praise and gratitude are due, and do most surely ascend, to the Lord for the various means which he has provided for the proclamation of his glorious Gospel in these wonderful days in all the world for a testimony. What means are there? We each indeed have very considerable freedom of speech; and quite apart from public speaking, private conversation is still an important means of witnessing to the truth. Correspondence is another means. Then there is also the use of the printed page—literature concerning the true Gospel is available for distribution in abundance.

Next, there is the wireless in various parts of the world, where, with each broadcast dealing with the "good news," untold millions have an opportunity to listen. Weekly radio proclamations of the true Gospel are now being clearly heard in the British Isles, also on the Continent of Europe. There is a growing and deepening grateful appreciation of the wonderful faith, and loving self-sacrificing service of the many, many American brethren who, being prompted, directed, and richly blessed by the Lord, have made the "Frank and Ernest" broadcasts a joyous and inspiring reality.

Hundreds of encouraging and appreciative letters continue to be

received from listeners. Naturally, there are also countless numbers of others who "listen in," but who do not express themselves in writing, hence, the full result of these radio Gospel messages cannot now be gauged or even approximated. Following are extracts from a few of the many letters received from listeners to the "Frank and Ernest" broadcasts from Radio Luxembourg:

Minister Blessed

Dear Friends: My wife and I have been both blessed and encouraged by your broadcasts, and we trust that this letter will include us in your list for books, etc., mentioned over the radio. Our earnest prayer is that your ministry will continually be blessed as it is to us. Please send full details of your broadcasts, so that we may not only tune in, but pray intelligently. God bless you. Yours "unto him." F. P., Netherfield, Notts.

"I Thank God"

Dear Sirs: I tuned in to Radio Luxembourg and heard your Gospel message, and I thank God that men can in his name use such a medium as wireless for getting his message into people's homes. Will you please send me the book, "Our Lord's Return," for which I thank you. Yours sincerely, A. F., Hetton le Hole, Co. Durham.

"Back to Our Bibles"

Dear Sirs: I would like to have a copy of the Plan Book, which you offered in your last Monday evening's broadcast. My family and I look forward to these talks, and occasionally we have friends in to listen to them. Your circle of listeners is widening, and all those who hear you derive great spiritual benefit. You are sending us back to our Bibles. Thank you for the other books. Yours sincerely, G. H., Cork, Erie.

Listening Weekly

Dear "Frank and Ernest": Will you please send me your book, "Our Lord's Return." I listen to your service on Radio Luxembourg each week, and en-

joy it very much. May God bless the good work you are doing in this dark world. Shall look forward to reading your book. With many thanks, Yours sincerely, E. B., Falmouth, Cornwall.

"I Never Miss"

Dear Sirs: I should be very thankful for a copy of "Spiritualism." It was mentioned as your gift book in your programme on the radio. I never miss your broadcasts, which are very sound. Hoping you will oblige me. Yours sincerely, J. F. C., Hackestown, Co. Carlow.

"Very Helpful and Comforting"

Dear Sirs: Thank you very much for sending me a copy of the booklet, "God's Plan." I found it very interesting, and I also find your broadcasts from Radio Luxembourg most interesting—very helpful and comforting. Will you please send me a copy of the booklet, "Spiritualism." I will be most grateful. Yours faithfully, C. B., Flitwick, Beds.

"A Break in the Clouds"

Dear Friends: I feel I must pen a simple thanks for your very interesting and hope-inspiring broadcast this evening from Radio Luxembourg. I must confess that at 11:30 p. m. on Mondays I look forward to 11:15 p. m. the next Monday for another broadcast. It is always a pleasure to listen to you, and I venture to express the hope that you will soon be in a position to give us more broadcasts per week. I also find The Dawn Magazine very interesting. Many years of poverty, unemployment, and their attendant misery, filled my heart with bitterness; but with your kind efforts, I think I can see a break in the clouds. Will you please have the goodness to mail me a copy of "God and Reason," which Don mentioned this evening. Cordial felicitations, G. E., Linthorpe, Middlesbrough.

"Compelled to Write"

Dear "Frank and Ernest": After hearing your broadcast last night I felt compelled to write to you and ask if you would send me a copy of the "Hell" book. I already have your "God and Reason" and the "Creation" books, and I have enjoyed reading them very much. I believe your programme is

doing a great work in clearing up a lot of doubt concerning the Word of God. May he continue to bless you in your work. Yours in his service, H. B., Swinton, Manchester.

Dawn Magazine Added to Library

Your Dawn Magazines have been circulating, and found to be very interesting. I personally wish to be a subscriber, and enclose postal order for twelve months. I need hardly say that this will find a place each month in the small library we have in our church room, and thus be available for all. One of our number here has read your book, "Behold Your King," and recommends it, so that, too, is eagerly awaited. Yours sincerely, S. H., West Drayton, Middx.

Extracts from many more grateful letters could be given, which, together with those already quoted, illustrate the growing appreciation and gratitude of listeners respecting the true "Gospel of the kingdom" which Jesus declared "shall be preached in all the world for a testimony unto all nations." (Matt. 24:14) How thrilling! And how our hearts are warmed and gladdened to know that untold numbers are thanking God for these weekly broadcasts; that hearts are being blessed and encouraged; and that fervent prayers are being offered, not only to render thanks, but also petitioning the Lord's continued guidance and rich blessing upon this work.

How good to know also that Dawn literature in abundance is being distributed freely to listeners in response to their written requests, and that these publications, as in the case of the "Frank and Ernest" radio discussions, are bringing to so very many interested ones, truth, and increasing light in a dark world: radiating

THE BRITISH SECTION

also hope, comfort, joy, and peace. There are also testimonies of an urge to get back to a close study of God's Word.

It is intensely refreshing and encouraging to know also, as a result of the Gospel being proclaimed through Radio Luxembourg and other broadcasting stations giving the "Frank and Ernest" programmes, that there are those who gratefully testify that they have been drawn closer to the Heavenly Father, and, seeing the reasonableness of the exhortation as stated in Romans 12:1, they have progressed further and fully consecrated themselves to God. There is surely joy in heaven on such occasions. (Luke 15:7, 10) We indeed also rejoice!

We in the British Isles desire to express our sincere gratitude and Christian love to the American brethren for all they have done, and are doing, in this great world-wide radio work of proclaiming the true Gospel, and also in connection with the wide distribution of free literature.

Over and above these sentiments of gratitude, our highest praise and thankfulness is, of course, to our Father in heaven, who has lovingly directed the thoughts and sympathetic hearts of his children.

And our earnest prayer is that he will continue to guide and very richly bless all who thus lovingly labour, or assist in any way, to proclaim the good news near and far; and that all these efforts shall receive his rich blessing.

The words of Psalm 145:11, 12 (Septuagint) are: "They shall speak of the glory of thy kingdom, and talk of thy dominion; to make known to the sons of men thy power, and the glorious majesty of thy kingdom." And how reassuring is God's statement in Isaiah 55:11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereto I sent it."

CONVENTIONS

LIVERPOOL, May 12, 13, 14—Public lecture on Saturday evening at 7:30 by Brother Woodworth in Y. M. C. A. Building, Mount Pleasant. Meetings Sunday and Monday at Co-operative Hall, Lodge Lane.

OXFORD, May 27—Alfred Street Gymnasium, of High Street, near Carfax. Secretary, Mr. P. Watts, 13, Valentia Road. Headington, Oxford.

YEOVIL, June 23, 24—Masonic Hall, Hendford. Secretary, Mr. W. F. Fox, 34, St. Michael's Road, Yeovil.



*"He speaks, and list'ning to his voice,
New life the dead receive;
The broken, contrite hearts rejoice;
The humble poor believe."*

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE	
Anerley	May 20
C. A. CORNELL	
Maidstone	May 6
Eastleigh	June 17
C. E. DICKINSON	
Leigh (Afternoon)	May 27
Warrington (Evening)	27
J. E. HUMPHREY	
Portsmouth	May 20
Anerley	June 24
J. H. MURRAY	
Liverpool	May 12/14
Ipswich	May 20
Oxford	June 10
W. E. PAMPLING	
Liverpool	May 12/14
Bournemouth	20
Ossett	June 3
Coventry	17
Yeovil	23/24
W. N. WOODWORTH	
Glasgow	May 6, 7
Dewsbury	8
Lincoln	9

Doncaster	10
Warrington	11
Liverpool	12/14
Dublin	15/16
Co. Fermanagh	17
Portrush	18
Belfast	20/21
Birmingham (Afternoon)	22
Coventry (Evening)	22
Kettering	23
West Wickham	24
Ipswich	25
Oxford	26/27
Anerley	28
Lausanne, Switzerland	June 3
Berlin, Germany	17
Copenhagen, Denmark	19
Aldersbrook	June 21
Eastleigh	22
Yeovil	23/24
Ealing	25

"RADIO LUXEMBOURG"

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 11:15 P. M. Every Monday—1293 Meters
 Long Wave; 49:26 Meters Short Wave.

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ONEPENNY BOOKLETS

God's Hand in the Affairs of Men; Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad; God's Restitution Project.

MISCELLANEOUS PUBLICATIONS

- "Behold Your King" (Cloth)—2/6; (Plastic)—1/3
- God's Promises Come True—10/-
- Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3
- Hymns of Dawn (Cloth)—2/6 each
- Tabernacle Shadows (Cloth)—2/6 each
- Emphatic Diaglott—10/6
- Moffatt's Translation (Complete Bible)—17/6
- The Everlasting Gospel—8d each; 7/6 per dozen
- Hope (Consolation booklet)—1/2 a dozen
- Leeser's Translation—10/- each

THE DAWN

98 Seel Street

Liverpool 1

Encouraging Letters

A True Interest

Gentlemen: I first listened to your radio program out of curiosity. Then I became greatly interested in your word analysis of the various true meanings of what the Bible has in store for us. Now I find that there has developed within me a real true interest in your Sunday broadcasts. Very truly yours, W. L. O., Calif.

Appreciates Help

Dear "Frank and Ernest": I listen to you every Sunday, and I enjoy your messages so much. I have your book, "God and Reason," and I also now take The Dawn Magazine, which has helped me so much to understand, for which I am very thankful to you. May God bless you in your work of helping people like me to understand the Bible better. There are so many people of good will, those who have righteous hearts, but they just don't understand the Bible. Sincerely, Mrs. L. B., N. M.

Rejoicing

Dear "Frank and Ernest": Three cheers for your enlightening broadcasts! I have been studying the Bible for several years and was thrilled to hear my personal viewpoints confirmed by you. I had long been misled, and feel sure in my heart that Christ is now taking things in hand. I have nothing but praise for your booklet, "Our Lord's Return." It would certainly seem that Christ is being revealed

in the true light to more and more Christians. I am humbly trying to work out my own salvation through scriptural truth. Will you kindly send me "Behold Your King," "The Divine Plan of the Ages," "Hope Beyond the Grave," and any other literature which may be of help to me. Most sincerely, Mrs. C. R. B., Pa.

Appreciated by Many

My dear "Frank and Ernest": Your program this afternoon was so interesting that I felt I should write and let you know that it is being heard and appreciated by many of the young people here in Chattanooga. I have heard many comments on your discussions, especially from Sunday School classmates. I am a young man, unmarried, and a Christian. Yet as a Christian I many times find myself in doubt, not of my salvation, but of the many ways the Bible is undoubtedly misrepresented by ministers of the Gospel. Any information you may send will be greatly appreciated, and I will be listening to your program each Sunday, the Lord willing. Very truly yours, H. H. M., Tenn.

An Opportunity for All

Dear Sirs: I just listened to your enlightening broadcast, and I praise God that he is using you to rightly divide the Word of truth, and in such a way that a child can understand. What a wonderful revelation there was in the ex-

planation you made that everyone, from the time the earth was created, will have an opportunity. Thanking God through you for this wonderful enlightenment, I wish to remain, Yours in Christ, H. L. E., Colo.

Helps Bear the Burden

Gentlemen: A friend in Elkader, Iowa, recently sent me a copy of the booklet, "Hope." After reading it I am more resigned to the great loss we recently sustained in the death of my beloved wife. I am an old man, and my grief is intense. I would like very much to send a copy to each of our three children. The booklet offers great solace and helps one to bear the burden of such a loss. Thanks a lot. Sincerely, Z. G. H., Iowa

Will Study Hard

Dear Friends: Thank you very much for the books. I intend to study hard and try to be worthy of God's love. Since I lost my beloved Jerry in the last war I seem to have lost faith and the will to fight ailments and fears. I will try, and God bless you both, and your work. Sincerely, H. M., Calif.

Made It Clear

My Beloved "Frank and Ernest": I listen to your inspiring and intelligent program every Sunday, and am sincerely impressed. Will you please send me your book, "God's Plan." I am seventy-three years old, and have been confused by so many different Bible arguments, but now you have made it all clear to me. May God continue to bless you in your effort

to untangle the contradictions which have gotten the people into this conditions of unrest and hysteria. Sincerely yours, Mr. C. L. D., Calif.

Never Miss

Dear "Frank and Ernest": We all enjoy your radio service on Sundays, and try never to miss any of them. Last week's subject was very interesting. Would you kindly send me the book entitled, "Hope Beyond the Grave." I will be subscribing to your Dawn Magazine as soon as I possibly can. May God bless you in your work for him. Thanking you once more, I remain, R. B., Canada.

That Man of God

Dear "Frank and Ernest": How much I want one of your books, "When a Man Dies." Having read Charles T. Russell's writings during the last thirty-five years, you can easily see why I get so much from your weekly talks. I am thankful for such a great man of God. Hoping to remain yours until "the times of restitution," R. F., Colo.

Could Not Understand

Dear Frank and Ernest: I want you to know how very much we enjoy your programs. They make it so much easier to understand the Bible. So many times I read the Bible but did not know the meaning of the things I read. I don't think the average person can read the Bible and get out of it what you get on such subjects, for example, as Nebuchadnezzar's dream. May you remain on the air for many years to come. Sincerely, B. B., N. Y.

Speakers Appointments

HENRY E. ANDERSON	
New Haven, Conn. (Morning) May	6
Waterbury, Conn. (Afternoon) ..	6
ALFRED BURNS	
La Salle, Ill.	May 20
JENS COPELAND	
Gary, Ind.	May 20
ORLANDO D. DEIFER	
Wilkes Barre, Pa.	May 20
Lehighton, Pa.	27
DAVID DINWOODIE	
Paterson, N. J.	May 13
THOMAS FAY	
Whittier, Calif.	May 20
IRVING C. FOSS	
San Diego, Calif.	May 13
EARL L. FOWLER	
Riverside, Calif. (Morning) May	20
Pomona, Calif. (Afternoon)	20
JOHN HULL	
Santa Ana, Calif.	May 27
CHARLES W. JANKE	
Pittsburgh, Pa.	May 13
Binghamton, N. Y.	20
PETER KOLLIMAN	
Piqua, Ohio	May 5, 6
ARTHUR H. KRUMPOLT	
Mahanoy City, Pa.	May 20
Boston, Mass.	27
RAYMOND J. KRUPA	
New Brunswick, N. J.	May 6
Wallingford, Conn.	13
Lancaster, Pa.	20
Springfield, Mass.	27
LUDLOW P. LOOMIS	
Albany, N. Y.	May 13
Paterson, N. J.	27
EDWARD LORENZ	
Stockton, Calif.	May 20
JOHN Y. MAC AULAY	
Pottstown, Pa.	May 1
Reading, Pa.	2
Easton, Pa.	3
Brooklyn, N. Y. (7 p. m.)	6
Rutherford, N. J.	8
Wallingford, Conn.	13

Springfield, Mass.	14
Kittery, Me.	16, 17, 30
Augusta, Me.	19, 20
Brewer, Me.	21, 22
Searsport, Me.	23
Belfast, Me.	24-27
Bangor, Me.	28
E. R. MAC JILTON	
Washington, Pa.	May 20
MARTIN C. MITCHELL	
Philadelphia, Pa.	May 6
DANIEL J. MOREHOUSE	
Piqua, Ohio	May 5, 6
EVERETT MURRAY	
Piqua, Ohio	May 5, 6
LEON H. NORBY	
Pottstown, Pa.	May 6
Levittown, N. Y.	13
Groton-New London, Conn.	19, 20
ADOLPH OBENLAND	
Melbourne, Fla.	May 1
Orlando, Fla.	2
Jacksonville, Fla.	3
Riverhills, Fla.	4
Augusta, Ga.	6
Newport, N. C.	8, 9
Rocky Mt., N. C.	10
Enfield, N. C.	11
Richmond, Va.	13
Greensboro, N. C.	14, 15
Hendersonville, N. C.	16, 17
Knoxville, Tenn.	18-20
Chattanooga, Tenn.	21
Rockmart, Ga.	22, 23
Atlanta, Ga.	24
St. Petersburg, Fla.	26, 27
Sarasota, Fla.	28
Ft. Myers, Fla.	29
WILBUR N. POE	
Saginaw, Mich.	May 13
G. RUSSELL POLLOCK	
Salem, Ore.	May 4
Portland, Ore.	5, 6
Spokane, Wash.	12, 13
Seattle, Wash.	19, 20
Vancouver, B. C.	25-27
S. E. RANGER	
Albany, Ore.	May 8
Portland, Ore.	13

SPEAKERS' APPOINTMENTS

Seattle, Wash.	21, 22
Bellingham, Wash.	23
Vancouver, B. C.	25-27
Lynden, Wash.	28
Tacoma, Wash.	29
The Dalles, Ore.	31
GEORGE P. RIPPER	
Fresno, Calif.	May 6
BERT E. ROSE	
Piqua, Ohio	May 5, 6
Toledo, Ohio	20
VICTOR E. SAMUELS	
Allentown, Pa.	May 13
FELIX S. WASSMANN	
Washington, D. C.	May 5, 6
Wallingford, Conn.	13
CLAUDE R. WEIDA	
Reading, Pa.	May 6
Baltimore, Md. (Morning)	13
Wilmington, Del. (Afternoon)	13

GEORGE M. WILSON	
Duquesne, Pa.	May 6
ERNEST G. WYLAM	
Salem, Ind.	May 3
Milwaukee, Wis.	13
La Salle, Ill.	27, 30
HARRY L. YOUNG	
Paterson, N. J.	May 6
Easton, Pa.	20
CHRISTIAN W. ZAHNOW	
Goodland, Kans.	May 1, 2
Topeka, Kans.	4
Kansas City, Mo.	5, 6
St. Joseph, Mo.	7
Lincoln, Neb.	8
Shenandoah, Iowa	9, 10
Barnes City, Iowa	11-13
Clinton, Iowa	14, 15
Chicago, Ill.	16

CONVENTIONS

PORTLAND, ORE., May 5, 6—Redman's Hall, S. E. 9th at Hawthorne. Two meals will be served by the local ecclesia. For further details write the secretary, Mrs. H. L. Brown, 6936 S. W. 54th Street, Portland.

PIQUA, OHIO, May 6—Y. W. C. A. Building, 418 N. Wayne Street. There will be a service at 7:30 Saturday evening in the basement of the Piqua National Bank. Arrangements can be made for friends arriving Saturday evening to be entertained. For details and programs write the secretary, Mrs. Eva Peddemors, 222 Walker Street, Piqua.

ALBANY, N. Y., May 13—Y. W. C. A., 5 Lodge Street.

PITTSBURGH, PA., May 13—Opens at 9:45 a. m. in the O. of I. A. Temple, 610 Arch Street, North Side.

SAGINAW, MICH., May 13—Woman's Club, 311 N. Jefferson Street.

WALLINGFORD, CONN., May 13—All-day gathering to be held in the Masonic Temple, 50 North Main Street, next to the library.

BOWIE, TEXAS, May 20—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset.

SALEM, ORE., May 20—Home gathering, 2339 State Street.

TOLEDO, OHIO, May 20—Bach Conservatory, 2211 Jefferson Avenue.

VANCOUVER, B. C., May 25-27—Hastings Auditorium, 828 East Hastings Street. For reservations write the secretary, Mrs. Henry Burdett, 2591 East 20th Avenue, Vancouver, B. C.

CHICAGO, ILL., May 27—910 N. La Salle Street.

FLATWOODS, PA., May 27—Grange, Hall, beginning at ten o'clock. There will be a public meeting at three o'clock. Flatwoods is located on Route 711, between Connellsville and Route 51. For further information write Mrs. Raymond Siesky, R. F. D. 3, Box 105, Connellsville. It is requested that the friends bring their own lunches.

DETROIT, MICH., May 27—Maccabees Building, Woodward Avenue at Putnam.

PERU, ILL., May 30—K. of P. Hall, located on Fourth Street, sponsored by La Salle Ecclesia.

ALLENTOWN, PA., June 2, 3—Odd Fellows Hall, 118 N. 9th Street. For reservations write the secretary, Mrs. Orlando D. Deifer, 747 East Wyoming Street, Allentown.

LINCOLN UNIVERSITY, PA., July 15—On Ritchie Farm.

STUDIES IN THE SCRIPTURES

SIX VOLUMES—CLOTH—\$3.75

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Thy Kingdom Come—Cloth, 50 cents.

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God's Plan—French, 10 cents each.

Where Are the Dead?—French. Free.

The Divine Plan of the Ages—German; Italian. 50 cents each.

God's Remedy—Italian, 50 cents a hundred.

The Dawn—Greek; German; French; Danish; Swedish, \$1.00 a year.

ORDERS NOT ACKNOWLEDGED UNLESS REQUESTED

To Us the Scriptures Clearly Teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, 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