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CONTENTS

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HIGHLIGHTS OF DAWN

"He Maketh Wars to Cease" 2

BIBLE STUDY

A Christian Life-Style 12
Redeemed People Transform Society 14
Hope in the Midst of Despair 16
Love in the Midst of Crises 18

CHRISTIAN LIFE AND DOCTRINE

The People of the Bible
Part XII—I Samuel, Chapters 9-21
Kings Saul and David 20
Only Believe 38
Christ's Constraining Love 50
Weekly Prayer Meeting Texts 49

THE BIBLE ANSWERS

Television Schedule 34

"FRANK AND ERNEST"

Radio Schedule 36

ENCOURAGING LETTERS

54

INTERNATIONAL DEPARTMENT

"Who Shall Stand?" 56

SPEAKERS' APPOINTMENTS

Great Britain 35
United States 63

OBITUARIES

63

CONVENTIONS

64

Highlights of Dawn

“He Maketh Wars to Cease”

LONG ago, in commenting on the ceremonies at the opening of the Kiel Canal in Germany, an editorial writer for the Chicago Chronicle said: “He who has a gun wishes to shoot with it. The nation which is fit for war wants to make war. The one serious menace to . . . peace today is the fact that every . . . nation is prepared for war.” Regretfully, that statement is no less true today than when it was first made.

The ceremonies that attended the opening of that waterway on June 20, 1895, purported to celebrate and to assure peace among the nations of the world. The means whereby this peace was to be maintained were grandly on display for all to see as there paraded through the canal the mightiest aggregation of international naval power the world had ever seen until that time.

Since that “peace-keeping” assembly of battleships passed through the canal in 1895, there have been two devastating world wars and numerous other lesser but hardly less bloody conflicts between various nations of the world, with but brief respite in between. And today the same false reasoning prevails. In the expressed hope of keeping the peace the nations of the world, great and small, have amassed the materials of war to a magnitude that literally dwarfs the naval might that was on display at Kiel.

The cost of the combined mighty fleets of fighting vessels then assembled at Kiel is said to have amounted to “hundreds of millions of dollars.” This was considered a staggering sum for those days, and it is, indeed, no inconsiderable sum of money. But, in comparison with the vast

amounts lavished on present-day fighting equipment, it is dwarfed into utter insignificance.

In the year 1964 the United States alone spent \$50.8 billion for defense. It is estimated that this country's 1978 defense budget will come close to \$110 billions. Between 1964 and 1978 the United States by itself will have spent well over one trillion (a thousand billion) dollars on defense. Without counting what other nations have spent during the same period, this sum alone would pay for over 3,000 such combined world fleets as gathered at Kiel. And what do we have to show for this staggering expenditure? A vast array of unproductive but terrifyingly destructive machines of war.

At the time of Kiel the newspapers were reporting on the invention by the United States of a new 20" gun that could throw a projectile loaded with explosives for a distance of ten miles, at which point a direct hit or near miss would probably destroy a battleship. Just half a century later (1945) the first atom bomb used in warfare virtually destroyed an entire city in Japan, killing or wounding 150,000 people. Today, a mere third of a century further along in time, the United States and Russia each possess intercontinental ballistic missiles that can travel many thousands of miles and lay waste the largest cities in the world together with all their environs, killing and maiming untold millions.

Former U. S. Defense Secretary Robert McNamara has said: "There is a kind of mad momentum intrinsic to the development of all new nuclear weaponry. If a weapons system works and works well, there is strong pressure . . . to procure and deploy the weapon." That Mr. McNamara knew what he was talking about is apparent from the unending flow of newer and ever more destructive weapons systems that constantly appear on the scene. The increase of knowledge that so clearly marks the day in which we live as the prophetic "time of the end," is nowhere more visible than in the constant production of arms of war of one highly imaginative form or another.

Among these fearful but ingenious devices are the inter-continental ballistic missiles with their devastatingly powerful nuclear warheads and superaccurate guidance systems. The Minuteman III is one of these and is the present main "deterrent" weapon possessed by the United States. Each of these missiles has three separate warheads totaling an explosive power equal to 510 kilotons (510,000 tons) of TNT. It has a range of 8,000 miles and is said to be accurate to within 1,200 feet of target. With new warheads soon to be available, these missiles will be accurate to within a mere 600 feet of target. The United States has 550 of these ICBMs. It also has 450 Minuteman II missiles. It is further planned (1979) to replace the present warheads of these Minuteman missiles with new warheads that would double their present explosive yield.

This nation also has the so-called MARV missile, whose direction can be changed in flight to assure greater accuracy or to avoid antiballistic missile (ABM) defenses. The United States is also developing an advanced ICBM to be called the MX. Theoretically, this supermissile is capable of flying at a speed of more than 15,000 miles per hour and is designed to strike targets up to 6,000 miles away at an accuracy of within 100 feet. It would have 10 to 12 separate warheads compared to three for the Minuteman III and so could strike several times as many targets. It could be launched from railroad cars, bombers, or underground silos.

Still another awful weapon to be added to the United States arsenal is the neutron bomb, otherwise known as the "clean" bomb. Commenting on this bomb, U. S. News & World Report says (July 11, 1977): "Military strategists call it clean only because, if dropped on a city, it would do little damage to buildings and factories. Yet it would kill nearly all the inhabitants in range with a cell-destroying dose of both neutron and gamma radiation."

Since these neutron bombs are nuclear weapons of relatively small size, the lethal effects of the blast and heat are greatly reduced in proportion to the number of deaths

caused by radiation. The horror implicit in these neutron bombs may be judged from the fact that while some victims might receive sufficient radiation to bring death immediately, others could live on in agony for as long as a month. "When a neutron is released from the nucleus of an atom during a fission or fusion chain reaction," explains U. S. News & World Report, "it rips through the cells of a living organism like a microscopic howitzer shell, destroying everything in its path." President Carter has not yet decided whether he wants to deploy this cruel weapon but has indicated that he wants it in hand as a bargaining chip.

Another fearsome weapon soon to be operational is the cruise missile. This unmanned plane will carry a 200 kiloton nuclear warhead, and after being released from its host bomber plane it can fly for up to 2,000 miles to targets deep in enemy territory. Its unique military effectiveness lies in the fact that it can fly treetop low, following closely the contour of the land, thus escaping detection by enemy radar, to deliver its deadly cargo, amazingly, to within 30 yards of its target.

Already part of the so-called strategic triad of U. S. weaponry, along with long-range bombers and inter-continental missiles, is the Navy's fleet of 41 nuclear-propelled Poseidon submarines, each armed with sixteen ICBM missiles, with each missile believed to carry ten mirrored warheads. Thus, each of the 41 Poseidon submarines has the ability to strike 160 different targets, or a total of 6,560 different strategic targets.

Also in process of being deployed is the new Trident MIRV missile with a range of 4,600 miles. These will be fired from a new fleet of Trident submarines, not yet finished. Each Trident submarine will carry twenty-four Trident I missiles, each missile with a payload of up to ten nuclear warheads, each vastly more destructive than those that destroyed Hiroshima and Nagasaki in the Second World War in 1945. Thirteen Trident submarines are presently on order, at a cost of \$1 billion apiece.

Beyond all this new and projected weaponry are the mighty ships of the navy, the sophisticated fighter planes, the numerous tanks, antitank missiles, and so on ad infinitum, plus some 2,100,000 men and women in the U. S. armed forces. Directing much of this great armory is the North American Air Defense Command from the NORAD Combat Operations Center sunk half a mile deep inside a mountain near Colorado Springs. Its purpose is to warn the United States and Canada of possible missile or bomber attacks and to order appropriate counter action.

We have here been discussing only the American potential for war. But if we add to all this the vast and probably equally powerful fighting equipment of the Soviet Union, the NATO allies, and all the rest of the nations of the world, then we begin to get an inkling of how much of the time, talent, and substance of this good earth is being misused in the making of machinery to destroy the land and environment and to kill and maim our fellow human beings. It also tells us something of the unimaginable suffering, death, and devastation that can be wrought by a major modern war.

An account in The New York Times of February 27, 1977, stated: "According to calculations of the Department of Defense published 10 years ago, 100 nuclear weapons landing on the Soviet Union would kill 37 million people—15 per cent of the population—and destroy 59 per cent of the industrial capacity. The United States now has 9,000 such weapons that can be delivered by missiles or bombers and many thousands more that could strike Soviet territory from forward bases."

Truly, the power of present-day weapons to seek out and to destroy and to kill is monstrous and appalling. No longer do these hideous weapons exist only in the imaginative minds of science-fiction writers. They are real. They are in place. They are operational. Indeed, they are the stuff of which an Armageddon could be wrought. And one constantly reads of yet newer weapons, yet deadlier devices, some already in

existence, others in high state of development—death-dealing laser guns, hunter-killer space satellites, armed space ships, all of which will surely make any future war the most terrible ever experienced by a long-suffering world.

Recently, hopes were raised that the Strategic Arms Limitation Talks (SALT) held in Geneva in May of this year would result in a lessening of the pace of the futile arms race. But at the conclusion of these talks between the United States and Russia, Foreign Minister Gromyko of the Soviet Union, in departing for Moscow, was quoted as saying that "major and serious difficulties remain." Indeed, even as the SALT meetings were about to begin, Time Magazine reports (May 30, 1977) that "steps were . . . taken . . . to counter the U.S.S.R.'s continuously expanding conventional war machine." This was done at a meeting in Brussels of the NATO partners, when U. S. Secretary of Defense Harold Brown persuaded them to increase the amounts they had planned to spend for mutual defense.

It has often been remarked (accurately, no doubt) that each of the two superpowers already possesses the ability to destroy the other several times over and that this circumstance by itself should be sufficient to support the hope that neither will attack the other. But since neither side seems certain beyond all doubt that it has such ability to defeat the other, the mad and futile contest continues. And so also the shameful waste continues.

This fact deeply bothered former President Eisenhower, himself a soldier. He once remarked, "Every gun that is made, every warship launched, every rocket, signifies a theft from those who hunger and are not fed, those who are cold and are not clothed."

The anxious preoccupation that widely exists concerning this subject was pointed up in a recent issue of Time Magazine (May 23, 1977) which presented a special article headed "Arming for the 21st Century." There followed a revealing discussion, illustrated with pictures, of the varied

and powerful weaponry already in existence or planned by the United States. The article was timed to coincide with the then forthcoming meeting in Brussels with America's European allies "to discuss ways of strengthening the North Atlantic Treaty Organization."

Shortly thereafter, in a letter to the editor of Time Magazine (June 13, 1977) a concerned reader wrote, "How tragic that your cover story on defense, titled "Arming for the 21st Century," could not be titled "Disarming for the 21st Century." How tragic, indeed!

But can we hope that men and nations are about to lay down their arms voluntarily and learn to love and trust and serve one another unselfishly, as our Lord instructed us to do? Will men come to their senses and abandon their evil and wasteful ways before it is too late? Before the catastrophe strikes?

It seems not. We quote from a recent letter to the editor of the U. S. News & World Report (June 20, 1977), which reveals the thinking and the fears of so many in this troubled and perplexed world. The writer says: "In a predatory world, Christian compassion on an international scale is only operable where there is a firm exhibition of military strength to back up those objectives. Unless we are at the millennium, it is a false premise to assume we can let down the bars at any time in the guardianship of freedom-loving countries to whom we are committed, as well as in our own nation." Along much the same line of thinking, a writer for The New York Times Magazine (February 27, 1977) has said, "Until swords are beaten into plowshares, military might will have political effect."

Man in his present fallen condition does not love his neighbor as himself, nor does he trust in God. He trusts only in the arm of flesh and the armor of steel. This is sadly true even of so-called Christian nations. Thus the futile race to accumulate arms to "preserve the peace" gains mad momentum, even as Mr. McNamara said.

But the arm of flesh will surely fail man. World conditions are approaching a crisis that eventually will result in the foretold final phase of the great time of trouble, which the Scriptures describe as Armageddon. Then, and then only, will mankind learn the utter futility of sin and selfishness. Then, and then only, will mankind finally look to their Creator for help.

We do not know the precise details of that final great cataclysm that will come upon the earth. The Scriptures are clear, however, in stating that the land of Palestine will be the scene of a great battle. They state that a powerful force from the "north quarters," "clothed with all sorts of armor," and accompanied by many allies, will descend upon Israel after she has been regathered to her homeland in Palestine, even as she is this very day.—Ezek. 38:11, 16

The mighty attacking forces, however, will be destroyed by the Lord; Israel will be saved; and the slaughtered of the attackers will be so numerous that it will prevent travelers from passing through the land. Indeed, the prophet says that for "seven months shall the house of Israel be burying them, that they may cleanse the land."—Ezek. 39:11, 12; 38:15—39:6

"Thus [says the Lord Jehovah] will I magnify myself, and sanctify [vindicate] myself; and I will be known in the eyes of many nations, and they [the attackers and the whole world] shall know that I am the Lord." (Ezek. 38:23) This awesome display of God's unmatched mighty power on behalf of justice will be an everlasting lesson to all humankind. "I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them."—Ezek. 39:21

Then will the Jews themselves discern that Jehovah God has never forgotten them but has long been directing their ultimate destiny—lovingly, faithfully, and wisely, even as he did in the days of old. By this miraculous deliverance of the tiny nation from seeming certain defeat at the hands of the

mighty enemy, the Jews will come to know and truly appreciate God's love for them.

“When I have brought them again from the people, and gathered them out of their enemies’ lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.”—Ezek. 39:27-29

Then will come the establishment in the earth of Christ's millennial kingdom for the blessing of all the families of the earth. All who are in their graves shall hear the voice of the Son of man and come forth and have an opportunity to gain life everlasting here on earth.

In that glorious kingdom war will be forever abolished. “He [God] maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.” (Ps. 46:9-11) All will joyfully beat their swords into plowshares, and their spears into pruninghooks. “Nation shall not lift up a sword against nation, neither shall they learn war any more.” In that kingdom of peace, hunger, one of the major causes of wars, will no longer stalk the land. There will be plenty for all, for “they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever.”—Micah 4:1-5

So be it, Lord!

Yea, all kings shall fall down before Him: all nations shall serve Him.—Psalm 72:11

Do You Know?

That the plan to have nations unite in forming alliances for self-protection is clearly foretold in the Bible? Read Isaiah 8:11,12.

That the Jewish homeland of Israel was definitely foretold in the Bible, and that persecution of the Jewish people in other countries was to force them to want to return to their homeland? Read Jeremiah 16:14-16.

That since the year 1914 the recurrent trouble of war, depression, and political turmoil is compared, in the Bible, to "travail upon a woman with child"? As her pain ends with the birth of a child, so world trouble will end with the birth of a new order of society, with the full establishment of Christ's kingdom on earth. Read I Thessalonians 5:3; II Peter 3:12,13, and Matthew 6:10.

That all God's Old Testament prophets from "Samuel and those that follow after" have spoken of a time when the human family will be restored to the perfection they enjoyed in Eden? And at that time those living on earth will have no blindness, nor deafness; none will be lame or dumb? Read Acts 3:19-34 and Isaiah 35:5,6.

That hell is not a place of suffering? That those who are in hell are unconscious in the sleep of death? That "the dead know not anything," but are awaiting the time of resurrection from the dead, when they will have the opportunity to obey the laws of God and be blessed in his kingdom? Read Ecclesiastes 9:5 and I Corinthians 15:22-28.

That those who go to hell will return; that the Bible says that "death and hell [margin, the grave] delivered up the dead which were in them"? And after this is done, death and hell will be destroyed in the lake of fire, which is a symbol of the second death of complete destruction. Read Revelation 20:13,14. []

Bible Study

LESSON FOR SEPTEMBER 4

A Christian Life-Style

MEMORY SELECTION: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."—Colossians 3:17

SELECTED SCRIPTURE: Titus 2:1-8; Colossians 3:12-17

WE THINK that perhaps a better title for this study would be **The Christian Life-Style**, for it is the principles set forth in our selected scriptures that provide the standard of true Christian conduct.

In Colossians 3:1-3 the Apostle Paul identifies those Christians who are responsible for their conduct before God: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

The Apostle Paul, in another text, likens the transfer of the affection of a Christian from worldly things to heavenly things as baptism: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we

also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. 6:4-6

In these texts we see that the true Christians, those who are endeavoring to follow in the footsteps of Jesus, consider everything associated with the flesh as dead, and have taken on a new outlook with new and elevated values. The Apostle Paul, in Romans 12:2, describes the transformation thus: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The thought is that previously the Christian's thoughts could

have been motivated by self-interest and thus engaged in devising all manner of ways to satisfy the lusts (desires) of the flesh. But having received of the Lord's spirit, we are to put to death the old man—that is, the carnality of the mind—and substitute instead spiritual thoughts and spiritual aspirations. And, of course, at the same time that the Christian is putting to death his carnal thoughts he is to spend the vitality of his flesh in the service of the Lord, the truth, and the brethren.—Rom. 12:1

Starting with the 12th verse of the 3rd chapter of Colossians, the apostle begins to enumerate some of the positive traits of character that are identified with a renewed mind. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering."

"Bowels of mercies" is an old biblical expression that denotes a feeling of inward affection, also pity and sympathy. The true Christian, because he enjoys the enlightenment of the Holy Spirit, is able to put fallen man in his proper perspective, and he should be moved to feel compassion and sympathy for him. Even the brethren, who have the treasure of enlightenment and of the Holy Spirit,

have this in earthen vessels. Therefore they are subject to allowing the old man to have ascendancy in moments of weakness. To these, also, the true Christian should show sympathy and compassion, for all suffer like passions—yes, even all.

Kindness carries the thought of gentleness and consideration. Humbleness of mind means the quality of being teachable, easily entreated, and not having an exaggerated opinion of the merit of one's own thoughts. Meekness has to do with conduct, and it denotes a proper evaluation of one's self and abilities when compared to the perfect standard, Jesus. Long-suffering, almost more than any of the Christian graces, illustrates a mature faith and a willingness to wait on the Lord and his overruling providences.

In verses 13,14 the apostle continues enumerating the necessary Christian graces: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness."

Love is the ultimate expression of all the Christian graces, for, fully developed and expressed in the Christian's life, love reflects godlikeness, because God is love. □

Redeemed People Transform Society

MEMORY SELECTION: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12:2

SELECTED SCRIPTURE: Titus 3:1-11; I Peter 2:13-17

AMONG the prospects of the church, who are redeemed from all peoples and tongues during the Gospel Age, are that they will share in the privilege of transforming society and the human race to conform to the laws of the kingdom in the next age. But before this work can be done there is a great work of transforming that must first be done with the church.

Our memory selection refers to this work. The first verse of the 12th chapter of Romans states, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This verse, together with the second (which is our memory selection), gives us an outline of the transforming works that must be done in the footstep followers of Jesus.

The Apostle Paul first indicates that it is only by "the mercies of God" that the church is privileged to enter into a covenant of sacrifice with him. "Mercies" carries the thought of divine favor or grace. In confirmation of this, Jesus states in John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

Apparently the apostle was addressing his remarks to consecrated brethren who were not fully carrying out the terms of their covenant, for he urges them to "present [yield] your bodies a living sacrifice." Their covenant was to be buried in the likeness of Christ's death; that is, to sacrifice the flesh and its interests in order that their material substance and strength of the flesh might be directed to

the service of the Lord, the truth, and the brethren.

Such an offering is acceptable to God, because the blood of Christ has been applied on their behalf, and in God's sight their fleshly weaknesses are covered by the merit of Christ. They are justified. The apostle says that they are holy and acceptable to God and that their sacrifice is a "reasonable service." It is reasonable in view of the great things done for them—the enlightenment of mind which enabled them to discern some of God's secrets with respect to his plan, the privilege of having fellowship with the Father and Son and brethren of like mind and spirit, the joy that is set before them, that is, the prospect of being an instrument in the Lord's hands during the next age in bringing blessings to all the families of the earth.

Verse 2 of the 12th chapter of Romans, in a broad way, tells of the work that must be done in the hearts and minds of each and every one of the footstep followers of Jesus if they are to be partakers of the glories to follow. The admonition is, "Be not conformed to this world." The thought is that Satan is the god of this world and that the consecrated, as children of Adam, have been subjects under his rule of sin and death; but

having been called by the Lord and begotten of his Holy Spirit, they have been freed from sin and darkness.

The apostle, in II Corinthians 5:17, states, "Therefore if any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new." In our memory selection he states the matter this way: "Be ye transformed by the renewing of your mind."

The thought of these texts is that the footstep follower of Jesus must learn to subordinate the carnal mind and supplant it with a mind that is dominated by spiritual concepts. This is accomplished by having spiritual concepts revealed to him through the Holy Spirit and study. Then, being aware of the proper conduct, he is given an opportunity to develop these principles, or characteristics, in meeting the experiences that he is permitted to have as he endeavors to walk in the footsteps of Jesus.

The balance of the 12th chapter of Romans is devoted to enumerating many of the facets of a spiritual, or Christlike, mind, and with each there is some practical advice on how progress in growth can be made. □

Hope in the Midst of Despair

MEMORY SELECTION: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28

SELECTED SCRIPTURE: Luke 6:17-26

OUR memory selection gives us a clue as to whom the lesson is addressed. God's overruling providences are at work in the lives of those "who are the called according to his purpose." In the same chapter of Romans, verses 14-17, we read: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption [sonship—margin], whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him [together—Diaglott], that we may be also glorified together."

It is God's purpose to call out from the world a little flock of people who have faith and who

are willing to walk in the footsteps of Jesus, sharing in his sufferings and death. These have the prospect, if faithful, of being joint-heirs with Jesus in the kingdom. It is to these that the promise of God's overruling providence applies in all the experiences of life.

In verses 22, 23 of our selected scripture Jesus indicates the kind of suffering and experiences that will come to those who endeavor to walk in the footsteps of Jesus: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."

It is these kinds of experiences that the Heavenly Father permits his children to have in order that they might develop patience, joy, peace, long-suffering, gentleness, goodness, faith, and love. These are the fruits and graces of the Spirit, and when fully developed, the Christian is spoken of as mature.

Even Jesus, during the three and one-half years of his ministry, was required to suffer these things in order that he might prove himself obedient under difficult and trying circumstances and that the fruits and graces of the Spirit might be crystallized in his new mind.

The Apostle Paul wrote of the experiences of Jesus in this regard as follows: "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect [mature] through sufferings." (Heb. 2:10) And again in Hebrews 5:8,9, he states, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [mature], he became the Author of eternal salvation unto all them that obey him."

And so Jesus, as the Captain of his footstep followers, suffered, first to set an example,

and also that he might be a sympathetic high priest, touched with a feeling of our infirmities. (Heb. 4:15; 2:18) The Apostle Peter states: "For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. . . . For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Pet. 2:19,21

And so the footstep followers of Jesus are promised trials and sufferings, but along with the trials they are promised that God will not permit them to be tempted beyond that which they are able to bear. This, together with the assurance that God's overruling providences will make all things work together for our eternal good, stamps us the most blessed of all people, even in the midst of despair. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13) "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28 □

Love in the Midst of Crises

MEMORY SELECTION: "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."—Luke 6:27, 28

SELECTED SCRIPTURE: Luke 6:27-36

THE Apostle Paul, in I Corinthians the 13th chapter, defines love by giving examples of love in action. "Love suffers long and is kind. Love does not envy. Love is not boastful; is not puffed up; acts not unbecomingly, seeks not that which is not her own; is not provoked to anger; does not impute evil; rejoices not with iniquity, but rejoices with the truth; covers all things; believes all things; hopes for all things; endures all things. Love fails not at any time."—vss. 4-8, Diaglott

Love has been described as being like the light from the sun. When the rays of the sun are passed through a prism of glass they are broken up into the colors of the rainbow. When love motivates the actions of a Christian it will be manifested by all those qualities of which love is composed. This is brought out by the Apostle Paul in I Corinthians 13:4-7. It reads, in

essence, that love is patient, kind, not envious, not proud, courteous, etc.

When we reach the point of our development in love where we can from the heart say that we love our enemies, we are manifesting godlike love toward our fellow creatures. This highest form of love is able to separate the sin from the sinner. And while God hates the sin, he loves the sinner, because he can see in him the potential of perfection when blessed by the favorable conditions that will exist in the kingdom, when the author of sin, Satan, will be no more. So it should be with us. The Scriptures tell us that God is love. "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."—I John 4:16

The thought that God is love implies that all of his acts are

beneficent in purpose. Even the permission of evil has as its ultimate purpose granting to mankind the ability to choose the good rather than evil in the kingdom. After having experienced both good and evil, those who still prefer the evil ways of Satan will be destroyed from among the people. To these God manifests his love in that he removes them from an environment of righteousness wherein they would be most unhappy and from which there would never be any escape.

So this is the kind of love that we as the footstep followers of Jesus are endeavoring to achieve. The Apostle Paul states that this kind of love "suffers long, and is kind." This means that we must be patient in trials, realizing first that it is by God's permission that the trial has come our way. Also, we must endeavor to look beyond the person perpetrating the trial, taking into account the inherited weaknesses of all of mankind.

Then we are told that love does not envy, is not boastful, and is not puffed up. All of these things have to do with the manifestation of pride. We envy someone when he has something that we think we should have. The thing envied can be something material—a talent or a position. Actions motivated by

envy can be unseemly and destructive to all involved. Being boastful and puffed up are less subtle expressions of pride, but they are no less harmful to the development of love.

Love doth not behave itself unseemly, which carries the thought of acting contrary to a proper form of conduct and good taste. This might mean to be rude or inconsiderate. Love seeketh not her own, or as some translations have it, love seeks not that which is not her own. In either case the thought seems to be that love is not manifested by a greedy or grasping attitude.

Love is not easily provoked or incited or angered. This means that emotional outbursts are not compatible with the manifestation of love. And, finally, the apostle says that love thinketh no evil. This suggests that love does not manifest itself through an attitude of suspicion or doubt. Love worketh no ill to his neighbor, and therefore love fulfills the law. "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. . . . If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law.—Rom. 13:8-10 □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XII
I SAMUEL, CHAPTERS 9 THROUGH 21

Kings Saul and David



KINGS Saul and David are both prominent personalities in the Old Testament. Sufficient is recorded of each to be the basis for a lengthy discussion, but because many of their experiences were so closely associated, we think it best to consider them together. Saul was the son of Kish. The description of him states that he was "a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people."—I Sam. 9:2

The information we are given concerning David is that he was the youngest son of Jesse, a keeper of his father's sheep, and that he "was ruddy, and withal of a beautiful countenance, and goodly to look to." (I Sam. 16:11, 12) Both these men were seemingly well-favored specimens of humanity, but as we trace their activities we can see why the Lord considers it so important to look on the heart of an individual rather than on the outward appearance.—I Sam. 16:7

At first, Saul seemingly was humble. When he sensed that he had been chosen for some special service he said to Samuel, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?" (I Sam. 9:21) Later Samuel said to Saul, "The Spirit of the Lord will come upon thee, and thou . . .

shalt be turned into another man; . . . for God is with thee.”
—ch. 10:6, 7

Saul was presented to the people as king at Gilgal. When it became known that this son of a Benjamin family was the Lord’s choice for king, he was nowhere to be found. “Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff.” (ch. 10:22) The fact that Saul was keeping out of sight on such an important occasion seems to suggest that he felt insufficient for the task assigned to him. However, since the Spirit of God had come upon him, and he had received various evidences of God’s direction in his choice (see chapters 9 and 10), it may be that his hiding “among the stuff” revealed a lack of faith in God and in the Lord’s ability to help him.

But the people showed no hesitancy. Presenting Saul to them as their king, Samuel said: “See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said God save the king.” (ch. 10:24) Then “Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.”—vss. 25, 26

Saul’s Opportunity

Saul did not at once exercise his authority as king of Israel. But when Nahash the Ammonite “came up, and encamped against Jabesh-gilead” and threatened to “thrust out” the “right eyes” of the Israelites, the “Spirit of God came upon Saul, . . . and his anger was kindled greatly,” and, taking command of an army which he quickly raised, he defeated the Ammonites.—ch. 11:1, 2, 6

Perhaps one reason Saul had not asserted himself prior to this is that “the children of Belial said, How shall this man save us? And they despised him, and brought him no presents.” (ch. 10:27) But now that he had delivered the Israelites from the oppressive hands of the Ammonites “the

people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death."—ch. 11:12

But Saul did not agree to this. He said, "There shall not a man be put to death this day: for today the Lord hath wrought salvation in Israel." (vs. 13) "Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly."—vss. 14, 15

The rejoicing of the people under the rulership of Saul was not destined to continue long. After he had reigned two years he chose three thousand men, two thousand of whom he kept under his own direct command, and one thousand were delegated to the command of Jonathan, his favorite son. Jonathan, young and ambitious, "smote the garrison of the Philistines that was in Geba, and the Philistines heard of it."—ch. 13:1-3

Saul realized that this would stir up the animosity of all the Philistines against the Israelites, so he began to muster an army of defense. The men were summoned to Gilgal, and seemingly Saul had arranged with the aged Samuel to meet them there to offer sacrifice on behalf of Israel, thus to assure that the Lord would be with them in the coming battle against the Philistines. But Samuel did not arrive within the time agreed upon, so Saul offered the sacrifice himself. This was exceeding his jurisdiction and was contrary to the arrangements of the Lord; and Samuel said to him: "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now (had you been faithful) would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."—ch. 13:13, 14

Samuel here spoke prophetically of David, whom later he anointed to be Saul's successor as king of Israel. It is noteworthy that from Saul's first transgression against the commandment of the Lord, he was rejected. In this respect no mercy, no second opportunity, was given to him. Later, when Saul again disobeyed the Lord, his rejection was reaffirmed. This was when he was commanded to go "and smite Amalek." He was instructed to "destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (ch. 15:2,3) The Lord in his wisdom knew that it would be best for the Amalekites if they were all put to sleep in death until the time came for them to be awakened and given an opportunity to be enlightened and to enjoy the blessings of the messianic kingdom.

Saul was victorious in his battle against the Amalekites and had it within his power fully to carry out the Lord's instruction. But he did not do so. He spared the king, Agag, and "the best of the sheep and the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly."—vss. 8,9

The Lord then made it known to Samuel that Saul had again disobeyed, and he went to the king at Gilgal, where, when Saul met him he said, "Blessed be thou of the Lord: I have performed the commandment of the Lord." (vs. 13) Here he sinned again by attempting to misrepresent the facts to Samuel. But Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" (vs. 14) Saul explained that the people had saved the best of the sheep and of the oxen to sacrifice to the Lord, but all the rest had been destroyed. Saul contended that it was the people who had spared the best of the sheep and the oxen, as though he was not personally responsible for this failure to obey the Lord's instructions.

Then Samuel reminded Saul of the time he was anointed king over Israel—"when thou wast little in thine own sight."

(vs. 17) Saul's exaltation had, as the expression is often used today, "gone to his head." He now imagined that he was wiser than the aged Prophet Samuel, who had given him the instructions of the Lord concerning the Amalekites.

Throughout the ages, many who have started out humbly in the service of the Lord have similarly been affected by a measure of prominence with which they may have been favored by the Lord. Such proudness of heart manifests itself in various ways and not infrequently by a tendency to be overcritical of others and by the assuming of superior judgment in matters pertaining to the service of the Lord and his people. Saul thought that his way of serving the Lord was superior to Samuel's. It seemed obvious to him that the Lord would be pleased to have sacrifices offered to him. But he was mistaken. Samuel said to him, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord: Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—vss. 22, 23

No Mercy Shown

Saul acknowledged his sin and asked for pardon. "Pardon my sin," he asked of Samuel, "and turn again with me, that I may worship the Lord. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." (vss. 25, 26) Samuel had, as we have seen, previously told Saul that the Lord had rejected him, and now Saul himself had sealed this rejection by his further flagrant violation of the Lord's command. No mercy was shown to him so far as his kingship was concerned, although we are glad that this will not deprive him of an opportunity to gain everlasting life under the laws of Christ's kingdom, when as one of the "unjust" he will be awakened from the sleep of death.—Acts 24:14, 15

Following this final and complete rejection of Saul as the rightful king of Israel, God instructed Samuel to anoint another to take his place. This was David, the son of Jesse, of Bethlehem. He was the one Samuel had prophetically referred to as a man after God's own heart.—I Sam. 16:1-13; 13:14; Acts 13:22

Although David was now anointed to be king of Israel, he did not assume the rulership of the nation until the death of Saul. Meanwhile, the lives of these two men were frequently and dramatically brought into close contact. Saul's first acquaintance with the newly anointed king was when he was taken into the royal palace as a harp player, Saul, of course, being unaware of David's anointing.

The record states that when the Spirit of the Lord departed from Saul, an "evil spirit from the Lord troubled [margin, 'terrified'] him." (ch. 16:14) His servants recommended that they find a good harp player who by his sweet and soft music could soothe the king's nerves. He consented, and David was the one selected. "Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep." (vs. 19) In harmony with this request Jesse sent David to Saul, who was greatly pleased with the young man. The account says that Saul "loved him greatly." (vss. 20, 21) In addition to playing the harp for the king during his spells of nervousness, David became his armorbearer.

But Saul's love for David was not to continue very long. It was not a time of peace in Israel, for now the Philistines "gathered together their armies to battle," and it was necessary for the Israelites to do the best they could to defend themselves. To make the situation worse, the Philistines sent out a giant to challenge the Israelites, a man "whose height was six cubits and a span."—ch. 17:4

This heavily armed giant "stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he

be able to fight with me, and kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.”—vss. 8-10

When the Israelites heard these words, they, including Saul, were greatly dismayed. Three of David's brothers were in Saul's army, but David had returned home to care for his father's sheep. For forty days the Philistine giant appeared and hurled his defiance to Israel's army. David learned about the situation when, in response to his father's request, he had taken a supply of cheese to the officers of Israel's army and inquired concerning the welfare of his brothers.

David, brave and confident, volunteered to meet the giant in battle, much to the dismay of Saul and others. It was his defeat of the Philistine giant that brought him into prominence before the people and kindled the murderous jealousy of Saul against him. However, it is in David's encounter with the giant that we begin to see why he was considered a man after God's own heart.

When David revealed his determination to accept the challenge of the giant, Saul insisted that he wear his armor, but the young shepherd boy declined because he had not proved it. He chose instead “five smooth stones out of the brook,” deciding that he would rely on his slingshot to slay Israel's enemy. “And the Philistine came on and drew near unto David; . . . he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods.”—ch. 17:40-43

Then David answered, “Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee.” (vss. 45,46) Here David's true character is

revealed. He had faith that God would give him victory over the giant, and in advance of that coming victory, he hastened to give the glory to the Lord.

David was victorious. The giant was slain. This destroyed the morale of the Philistine army, and they were easily put to rout, and thus was Israel delivered from the oppressive hand of their enemy. But in the minds of the Israelites David was given the credit for this defeat. Soon, and in appreciation, the women were shouting that while Saul had slain his thousands, David had slain his ten thousands. (ch. 18:7) This was more than Saul could bear.

David was brought back into the household of Saul. He was given Saul's daughter Michal, who loved the young hero. Saul's son, Jonathan, also greatly loved David. The record is that the "soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."—ch. 18:1

But it was different with Saul. The record is that he was "afraid of David, because the Lord was with him, and was departed from Saul." (vss. 12,15) So this wicked king determined in his heart that David must die. He attempted to murder him with his javelin but failed. Then he endeavored to prevail upon both Jonathan and Michal to work with him to bring about David's death. Instead, they used their knowledge of their father's intention in order to save David and enable him to escape.

For a time, seemingly, Jonathan persuaded Saul not to press his anger against David but to let him live. Saul agreed. But soon "there was war again: and David went out, and fought with [against] the Philistines, and slew them with a great slaughter: and they fled from him. And the evil spirit from the Lord was upon Saul." (ch. 19:8,9) So again he endeavored to murder the shepherd boy but failed.

Saul's heart attitude toward David had not changed. In his jealousy he could not bear to see David praised for his victories over Israel's enemies. The statement that an "evil spirit from the Lord" came upon Saul should not be

understood to mean that God directly filled his heart with evil. Rather, the Lord knew Saul's heart condition, and he simply permitted circumstances to arise which would cause the wicked and rejected king to manifest his true disposition so the people might know why the Lord had rejected him from being king and why David had been anointed to succeed him. The people did not immediately know this, but the Lord knew that later they would understand.

Jonathan and David

A very deep friendship developed between Jonathan and David, a friendship which more than once cost Jonathan the ill will of his father, Saul. When, through the advice and assistance of Michal, Saul's daughter, who had become David's wife, David escaped from the murderous designs of his father-in-law, he sought out the aged Samuel, and related his trials to him.—ch. 19:11-18

But Samuel made no attempt to enter into the controversy; and realizing that Saul was still plotting against him, David sought out Jonathan at Ramah. Jonathan endeavored to reassure David on the ground that his father would do nothing unless he revealed his plans to him. David was not too sure of this. However, he followed the advice of Jonathan, who aided him again in escaping the wrath of Saul.—ch. 20

Jonathan said to David, as they separated, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever." (ch. 20:42) After this David was for some time hunted by Saul, who did all he could to find and kill him. On two occasions Saul, while sleeping, was at the mercy of David, but David spared his life. David looked upon Saul as the Lord's anointed, so he would not take the responsibility himself of destroying him, even though it would mean safety for himself.

In this as in other matters, David took the Lord into consideration. Saul, on the contrary, even when knowing the

will of God, did not hesitate to go contrary thereto. It was for this reason that the kingdom of Israel was wrested from him and, after his death, given to David. But David's waiting for the Lord's due time was a severe test upon him, especially since all the while his life was in danger from the angry Saul.

The Witch of Endor

Saul continued his course of disobedience to the Lord right to the end of his career, his last sin being to consult a witch concerning an impending battle with the Philistines. (See I Samuel 28:3-20) The Philistines had again assembled their armies to fight against Israel, "and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."—vss. 4-6

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." (vs. 7) As if to emphasize Saul's willful sin in this matter, the narrative is introduced by the information that "Saul had put away those that had familiar spirits, and the wizards, out of the land." (vs. 3) He knew that this ancient form of spiritualism was condemned by the Lord and in this respect had endeavored to carry out the Lord's will.

But when Saul realized that the Lord would no longer communicate with him, either directly or indirectly, he turned away from the Lord to seek information through a channel which he knew was under divine condemnation. In doing this, however, it was not with any thought of ascertaining the Lord's will but simply of learning, if he could, how he would fare in the impending battle with the Philistines.

Saul, in compliance with his request, was taken to a witch—the witch of Endor. He disguised himself, for he knew that the witch would be afraid and would not co-operate if she realized that the king of Israel, who had placed a ban upon her activities, was in her presence. Then she asked him whom

she should “bring up” to him, and he said, “Bring me up Samuel.” (vs. 11) Samuel had died, but for some time before his death he had not communicated with Saul concerning the will of the Lord. He knew that God had withdrawn his favor from the wicked king and so withheld his own services from him.

But Saul, in his fear and wickedness, was easily deceived. The witch discovered that it was Saul who was in her presence and assumed that she had been tricked. But Saul assured her that she would not be harmed, and then she described an old man who she said had ascended “out of the earth.” “And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.” —vs. 14

Then Saul heard a voice speaking to him, which he supposed to be Samuel’s. The “voice” reiterated Saul’s rejection by the Lord, and predicted defeat of the Israelites by the Philistines, adding, “Tomorrow shalt thou and thy sons be with me.” (vs. 19) Saul understood this to be a prophecy of his death, and he was “sore afraid.”—vs. 20

Those who believe that humans have “immortal souls” which continue to live after the body dies are prone to use this narrative in an attempt to prove their error. They claim it proves that Samuel was not really dead, else he could not have been called up by the witch. But a close examination of the account leaves much to be desired in the way of proof that righteous souls, such as Samuel’s truly must have been, go to heaven when the body dies.

For example, the record states that the supposed Samuel came up out of the earth. So far as we know there is no one who believes that righteous souls go into the earth when the body dies. Again, the “voice” predicted that Saul and his sons would be with Samuel the next day, meaning that they would be killed. This would mean that the righteous and the wicked live together after death, which is also contrary to the popular belief on this subject.

The true explanation of this episode in the life of the wicked King Saul is that evil spirits ("fallen angels") impersonated the dead Samuel, deceiving both the witch and Saul. Actually, the "voice" which spoke to Saul gave him no information which he did not already possess. He knew that he had been rejected by the Lord, and he realized also that with the mighty armies of the Philistines closing in around him he was sure to lose his life. That is why he had gone to the witch. He had hoped against hope that he would be told something he could do that would result in a restoration of the Lord's favor and that, with the Lord's help, the Philistines might yet be defeated.

But he was disappointed. Neither the witch nor the evil spirits with whom she worked could change matters. All they could do was to reaffirm his fears. But even so, the "voice" was inaccurate in predicting the time of the king's death. He was not killed the next day, but several days later.

A detailed account of Saul's death is presented in I Chronicles, chapter 10, verses 1-7. Jonathan and his other sons were slain first. Then Saul was wounded. Fearing what the Philistine soldiers might do to him should they find him in a weakened and helpless condition, he asked his armorbearer to kill him, but he refused. Then Saul fell upon his own sword, killing himself. Thus came to an inglorious end this first king of Israel, who, to begin with, was little in his own eyes but became proud, disobeyed the Lord, and died an outcast from divine favor.

After Saul's death, David became one of Israel's most beloved kings. In the next part we will discuss some of the important aspects of his reign and the manner in which they reflect the character of this man of God—also the typical features of the "throne of David."

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8

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Palmerton	Blue Ridge	CATV	Bridgeport	WBTV
Philadelphia	WPVI		Charleston	WCHS
Pittsburgh	WTAE		Morgantown	CATV
Vandergrift	CATV		Oak Hill	WOAY-TV Channel 4
SOUTH CAROLINA			Parkersburg	WTAP
Anderson	WAIM-TV	Channel 40	WISCONSIN	
Ashville	WANC		Beloit	CATV
N. Charleston	CATV		Eau Claire	WEAV Channel 13
SOUTH DAKOTA			Janesville	CATV
Rapid City	KOTA		Rhineland	WAEO
TENNESSEE			CANADA	
Chattanooga	WTVC		Sault Ste. Marie, Ont.	CATV
Kingsport	CATV		Toronto, Ont.	CATV
TEXAS			WEST INDIES	
Amarillo	CATV		St. Kitts	ZIZ-TV Channel 5
Austin	KLRN			

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL

Latchford	Sept. 17
Hull	Oct. 1
Dewsbury	Nov. 19

R. E. ROBINSON

Dewsbury	Sept. 17
Latchford	Oct. 22

SUBSCRIPTIONS and LITERATURE—70 Station Rd., Gidea Park, Romford, Essex. RM2 6DA.

TAPES and CASSETTES on loan for the British Isles only—15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA				Grand Rapids	WMAX 1480	8:45 a.m.
Sheffield	WSHF 1290	1:30 p.m.		Saginaw	WSGW 790	8:45 a.m.
ARIZONA				MINNESOTA		
Phoenix (Sat.)	KHCS	11:30 a.m.		Bemidji	KBUN	10:45 a.m.
Tucson	KFMM	5:45 p.m.		Minneapolis	KTCR	10:00 a.m.
CALIFORNIA				MISSOURI		
Bakersfield	KPMC	10:00 a.m.		Farmington	KREI 800	9:00 a.m.
El Centro	KICO 1490	10:30 a.m.		St. Louis	KSTL	7:30 a.m.
Los Angeles	KBRT 740	9:00 a.m.		MONTANA		
Petaluma	KTOB	9:45 a.m.		Baker	KFLN 960	8:00 a.m.
Redding	KVCV 600	7:45 a.m.		Great Falls	KEIN 1310	8:06 a.m.
Sacramento	KGMS 1380	8:00 a.m.		Kalispell	KGEZ	9:30 p.m.
San Francisco	KNEW 910	8:30 a.m.		Miles City	KATL 1340	10:15 a.m.
COLORADO				NEW JERSEY		
Englewood	KQXI	3:15 p.m.		Salem	WJIC 1510	9:45 a.m.
DELAWARE				NEW YORK		
Wilmington	WTUX 1290	10:15 a.m.		Buffalo-Niagara Falls		
FLORIDA					WHLD 1270	12:00 noon
Orlando	WGTO	7:30 a.m.		Mineola (Sat.)	WTHE 1520	9:00 a.m.
Tampa	WFLA 970	9:30 a.m.		Rochester	WBBF 950	8:15 a.m.
GEORGIA				NORTH CAROLINA		
Albany	WALG	7:30 p.m.		Beaufort	WBMA 1400	9:00 a.m.
IDAHO				Mt. Airy (Sat.)	WPAQ	11:00 a.m.
Coeur d'Alene	KVNI 1240	9:15 a.m.		OHIO		
Sandpoint	KSPT 1400	10:15 a.m.		Zanesville	WHIZ 1240	6:40 a.m.
ILLINOIS				OKLAHOMA		
Chicago	WEFM	10:30 a.m.		Norman	KNOR	7:30 a.m.
Granite City	WGNU	9:45 a.m.		OREGON		
La Salle	WLPO 1220	9:45 a.m.		Portland	KYXI 1290	9:30 a.m.
Peoria	WPEO 1020	9:30 a.m.		PENNSYLVANIA		
Rockford	WRRR 1330	6:15 a.m.		Allentown	WHOL 1600	10:45 a.m.
West Frankfort	WFRX 1300	9:15 a.m.		Pittsburgh	WARO 540	12:00 noon
INDIANA				Pottstown	WPAZ 1370	12:45 p.m.
Gary-Hammond	WJOB 1230	8:30 a.m.		PUERTO RICO		
Muncie	WLBC 1340	7:00 a.m.		Aguadilla (Fri.)	WABA	8:00 p.m.
KANSAS				SOUTH CAROLINA		
Goodland	KLOE 730	9:15 a.m.		Hemingway	WKYB	
KENTUCKY				TEXAS		
Bowling Green	WLBj 1410	8:00 a.m.		Borger	KQTY 1490	8:00 a.m.
Louisville	WHAS	10:30 a.m.		Hamilton	KCLW	10:00 a.m.
Newport	WNOP	8:00 a.m.		Lubbock	KDAV 580	9:45 a.m.
Winchester	WWKY 1380	10:30 a.m.		Pleasanton	KBOP 1380	7:30 a.m.
MAINE				Shamrock	KBYP 1580	10:15 a.m.
Caribou	WDHP 96.9 FM	9:30 a.m.		UTAH		
MICHIGAN				Salt Lake City	KWHO	9:00 a.m.
Detroit	CKLW 800	6:45 a.m.		VIRGINIA		
Grand Haven	WGHN	8:30 a.m.		Richmond	WIKI	7:45 a.m.

Radio Broadcast Schedule

WASHINGTON

Bellingham	KPUG 1170	9:15 a.m.
Clarkston	KCLK	10:45 a.m.
Seattle	KMPS	10:00 a.m.
Spokane	KUDY 1280	9:45 a.m.
Tacoma	KMO 1360	9:45 a.m.
Yakima	KUTI 980	7:15 a.m.

WISCONSIN

Milwaukee	WEMP	8:45 a.m.
Neillsville	WCCN 1370	9:15 a.m.

WYOMING

Sheridan	KWYO 1410	12:00 noon
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CANADA

Edmonton, Alta.	CJOI	12:45 p.m.
Vancouver, B.C.	CJJC	9:45 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.
Corner Brook, Nfld.		

	CFCB 570	10:30 a.m.
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Deer Lake, Nfld.	CFDL-FM	
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Port au Choix, Nfld.	CFNW	10:30 a.m.
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Port aux Basques, Nfld.		
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	CFGN 910	10:30 a.m.
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St. Andrews, Nfld.	CFCV-FM	
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St. Anthony, Nfld.	CFNN-FM	
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Stephenville, Nfld.	CFNX	
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Oshawa, Ont.	CKLB 1350	9:45 a.m.
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St. Thomas, Ont.		
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	CHLO 1570	10:45 a.m.
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Montreal, P.Q.	CFMB	5:15 p.m.
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Prince Albert, Sask.		
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	CKBI 900	9:15 a.m.
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Regina, Sask.	CKRM	7:45 a.m.
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Yorkton, Sask.	CJGX 940	10:00 a.m.
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AUSTRALIA

Geelong	3GL	10:00 a.m.
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Wangaratta	3NE	8:15 p.m.
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BRITISH WEST INDIES

Grand Cayman	Radio Cayman	
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		11:15 a.m.
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CEYLON

Radio Sri Lanka (Sat.)		9:45 p.m.
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MALDIVE ISLANDS

Radio Maldives (Tues.)	4740	9:00 p.m.
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NEW ZEALAND

Auckland	1XI	10:45 a.m.
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Dunedin (Sat.)	4XD	6:45 p.m.
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NIGERIA

Ondo State (Wed.)	OSBC	2245
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Oyo State (Wed.)	BCOS	2245
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PANAMA

Panama City	HOQ 1250	10:30 a.m.
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SOUTH AFRICA

Joubert Park	SWAZI Music Radio	
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(Wed.)		11:30 a.m.
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VIRGIN ISLANDS

St. Croix	WSTX 970	9:00 p.m.
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SPANISH RADIO BROADCASTS

ARIZONA

Nogales	XEHF	9:00 a.m.
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CALIFORNIA

Fresno	KXEX 1550	10:45 a.m.
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Los Angeles	XEGM	7:45 a.m.
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San Jose	KAZA 1290	8:45 a.m.
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FLORIDA

Coral Gables	WRHC	8:45 a.m.
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ILLINOIS

Chicago (Sat.)	WOJO	12:45 p.m.
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TEXAS

Lubbock	KWGO	8:30 a.m.
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San Antonio	KUKA 1250	8:45 a.m.
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MEXICO

Mazatlan	XEACE	9:00 a.m.
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Nogales	XEHF	9:00 a.m.
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PORTUGAL

Oporto	Radio Miramar	
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782 k.c.		10:15 p.m.
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URUGUAY

Montevideo	Radio El Espectador	
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810 k.c.	(Sat.)	1:30 p.m.
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RADIO TOPICS FOR SEPTEMBER

4—The Opening of the Books

11—Christ's Second Advent

18—Does Man Have a Soul?

25—What Is Death?

Christian Life and Doctrine

Only Believe

“This is the work of God, that ye believe on him whom he hath sent.”—John 6:29

THE apostle tells us that without faith it is impossible to please God. (Heb. 11:6) This is understandable, for we see the same principle exemplified in human relationships. If faith in one another is requisite to a genuine friendship among human beings, how much more essential it is to have faith in God if we expect to be pleasing to him and to enjoy the rich benefits of being his friends! Abraham was called a friend of God, because he was faithful and believed the promises God made to him. And throughout all the ages of the divine plan, faith in God has opened the door of divine favor to all the blessings and honor his wisdom and love had planned for his faithful people.

There is no other approach to a friendly relationship with God except by faith. All works of righteousness, apart from faith, are “as filthy rags” in his sight. (Isa. 64:6) Any attempt to co-operate in his plan which is not based upon full confidence in him and a belief that his will and way are best, is unacceptable. And our faith in him must be absolute—so full, so complete, that whatever he reveals his will to be, even though it may lead to privation, hardship, suffering, or death, we will do it. A faith that trusts God only when the sunshine of joy is brightening our lives is not the kind of faith which constitutes a basis of true friendship with God.

So fundamental to at-one-ment with God is true belief in him that in our text Jesus indicates it to be the sum total of everything which may properly be considered “the work of

God.” In this passage the test of true belief in God is shown to be the acceptance of Jesus, whom God had sent. The full force of the thought is more readily grasped when we remember that it was addressed to a people who considered themselves the elect of God in the earth, the ones to whom God had committed his work of blessing all nations.

The Israelites claimed Abraham as their father and Moses as their lawgiver. They believed that the promises made to Abraham concerning his “seed” were to have fulfillment through them. They considered themselves to be God’s royal nation, his special people; that the Messiah would exalt their nation to prominence in the earth; and that all other nations, in order to receive God’s promised blessings, would have to bow down to them. As they understood the matter, this was God’s program for the human family, the works of God in the earth—works in which they assumed they had an assured part.

Moreover, the Israelites supposed that they were qualified to be God’s servants through their keeping of the Law. Indeed, they viewed their many ceremonies as being properly a part of the works of God. The Israelites as a nation had never been too faithful in keeping the Law, but they did make a better show of outward obedience to the Law and its ceremonies than they did of exercising genuine faith in God. Their lack of faith is displayed throughout the entire period of their national existence. It kept them in the wilderness for forty years after leaving Egypt. It prevented their entering into rest under the leadership of Joshua. It led to the loss of national independence in 606 B.C., and hindered them from accepting the Messiah when he came to them at his first advent. They thought they were the true servants of God, and they could have been, but their lack of belief in God hindered their participation in his works.

Partners with God

There IS work to do for God, and the Scriptures refer to those who are “workers together” with him. (II Cor. 6:1) But

God will not use anyone in such an exalted work who does not have full faith and confidence in him. So Jesus said, "This is the work of God, that ye believe on him whom he hath sent." This struck right at the root of Israel's most damaging weakness. Ostensibly they were the nation to whom and through whom the Messiah of promise would come. They professed to be God's co-workers in the earth; but all of their professions, all of their claims, all of their ambitions, were meaningless unless they believed on the Messiah whom God had sent.

Whether Jew or Gentile, no one can be a co-worker with God except through Jesus. All things are of the Father and through the Son. (I Cor. 8:6) "In the dispensation of the fulness of times" he will "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10) How apparent it is, then, that belief in Jesus is essential, both to salvation for ourselves and as a basis of acceptable service to God. The entire plan of God—all his works—is the gathering of mankind into Jesus, through belief in him, a work which will not be complete until the close of the "dispensation of the fulness of times."

But to "believe" on Jesus is much more far-reaching in its implications than many have supposed. It was so for the Jews at the time of his first advent. They looked for a Messiah who would exalt their nation to a position of glory among the other nations and hence were not prepared to believe on the One who was "despised and rejected of men." (Isa. 53:3) After Jesus was raised from the dead he said to two of his disciples that they were "slow of heart to believe" all that the prophets had said concerning the Messiah. (Luke 24:25) They had exulted over the promises of the Messiah's glory but had not believed the prophetic record telling of his suffering and death.

The Jews were "slow of heart" to believe that which was not pleasing to them. In all the ages this has constituted the supreme test of genuine belief. Abraham demonstrated his living faith in God by an obedience which caused him to leave

his own people and his father's house. It was certainly no alluring prospect for Abraham to leave his home in Ur and to start out on a long journey to a land of promise, "not knowing whither he went." (Heb. 11:8) But had he not done this, he would have given no evidence that he truly believed God.

All Israel would readily have believed on Jesus had he come in glory and in conquering power; but because he was meek and lowly, a friend of publicans and sinners, and a reprover of unrighteousness, they "hid as it were" their faces from him. (Isa. 53:3) Those who did believe did so at great cost. They lost their standing among their fellows. Their names were cast out as evil. Their belief made it incumbent upon them to become witnesses for the despised Nazarene, not only in Judea but to the uttermost parts of the earth. Had they side-stepped these results of their belief, it would have been an evidence that their profession of faith was not wholehearted and sincere.

No Faith Without Works

James declares that "faith without works is dead." (Jas. 2:20) This is evidenced all along the line of Christian discipleship. When Jesus said that the works of God were accomplished by believing on him, he certainly did not mean that a mere lip profession of belief that he is the Messiah and Redeemer of the world is all the works of God his followers are expected to perform. Jesus said too many other things in explanation of Christian discipleship to permit us to misinterpret this one statement so grossly as to find in it an excuse for an easy way of living the Christian life.

Jesus' disciples believed on him. They had confidence that he was the Messiah and visualized the glory of his kingdom. They wanted to be with him in that kingdom. The mother of two of them, ambitious for her boys, asked that one might sit on his right hand and the other on his left hand in the kingdom. Jesus asked them, "Are ye able . . . to be baptized with the baptism I am baptized with?" and also, "Are ye able to drink of the cup that I shall drink of?" (Matt. 20:22) Here

was something besides giving mental assent to the fact of his messiahship. Here was the real test of their belief—a severe test, a test of willingness to suffer and to die with him.

To believe on Jesus in the full, absolute sense is to believe that through him the entire plan of human redemption and salvation is to be carried out. It is to accept his leadership by faithfully following in his steps. It is to accept his headship in a body of which we are the controlled members—controlled by his will. It is a willingness to obey his commands, to be guided by his principles, and to die as he died. It is to work for God as he worked for God, and to speak the things God gives us to speak, as Jesus did. It is our faithfulness along all these lines that proves our sincere belief in Jesus, the “sent” of God.

In brief, the real evidence of belief is our willingness to do God’s will as expressed in and through Jesus, even when his will runs contrary to our own natural inclinations. The Sermon on the Mount contains many expressions of the divine will which are not easy to carry out in our lives. For example, we are instructed to love our enemies and to do good to those who spitefully use us and persecute us. Instructions like these run counter to the will of the flesh; but if we believe in Jesus, we will obey them, no matter what the cost may be—and it IS costly.

A Severe Test

Circumstances vary, of course, but there comes to mind in this connection the inspiring example of those who have refused combatant military service because it was contrary to the Master’s instructions. To have taken this stand cost these young Christians a great deal. They were looked down upon by their unbelieving friends and relatives. Some of them toiled for years without compensation. All of them were made to suffer in one way or another—not so severely in this country, but in other countries the suffering on the part of these was cruel indeed.

And why? Simply because they believed on Jesus in that full measure which leads to obedience! Millions profess to believe but claim that his teachings on love are not practical for this day and age, that if he were here today he would probably be a recruiting agent for the armies of the world. In this way the nominal believers draw near to the Lord with their lips, but their hearts are far from him, even as the prophet foretold would be the case.—Isa. 29:13; Matt. 15:8

When Jesus first sent his disciples into the ministry, these believers were given what has always appeared to the half-hearted Christian very radical instructions. He instructed them in his Sermon on the Mount, "Take no thought for your life, what ye shall eat," or how you shall be clothed. (Luke 12:22; Matt. 6:25,31) Their willingness to obey these instructions was the practical test of their genuine belief in Jesus' leadership. And it was a severe test! The idea was contrary to human wisdom. It was basically unsound and foolhardy. So was the course of Abraham when he left his own people and his father's house. But as with Abraham, so with these disciples, their obedience to the instructions of the Lord was the proof of their belief.

Later, at the close of his ministry, the Master inquired of these faithful ones, "Lacked ye anything?" (Luke 22:35) Of course they hadn't! There is never any danger of lacking either temporal or spiritual blessings so long as we are faithful to the Lord's commands, for the promise is that "no good thing will he withhold from them that walk uprightly." —Ps. 84:11

Times have changed, and many of the circumstances of life are now quite different from what they were in Jesus' day. But the underlying principle of these instructions is the same, and obedience to that principle is still one of the severest tests of our faith. The disciples of Jesus today are also called to be his ambassadors, his representatives. Their belief, leading up to their full consecration to do God's will, puts them on the side of God and of truth and of righteousness.

They are told plainly that they are no longer the servants of self, but of God. Their approach to the entire problem of life is therefore changed.

The chief concern of the man or woman in the world is to "make a living." From childhood on there is the planning and working for home, for food, for clothing, for ease, and for security in approaching old age. This is legitimate for the natural man; but belief in Christ, if it is genuine, changes the whole outlook and approach. Mere nominal belief does not make much of a change, but a genuine belief does. The wholehearted believer notes the instructions of the Word which reveal that his chief concern now is the doing of God's will. He still recognizes that he needs food and clothing and that his family does also; but the providing of these is now secondary, while the main purpose of his whole life is to do the will and work of God.

But it is not easy to make this change in our hearts and lives. Only an unbounded faith in God and in Jesus will enable us to do it in a real sense. It is a radical change, and to the extent our unconsecrated friends know about it they will think we are foolish, that our judgment is unsound. Religion is all right, such say, when kept within bounds and in its proper sphere. It is all right, they say, to go to church on Sunday and to send our children to Sunday School. It is good for our children, and an hour inside the church won't hurt any of us; but to make religion the chief thing in our lives, well, that is all right for the minister; it is his business, and he gets paid for it.

Thus it is that the true believer finds himself at odds with the world and with nominal churchianity. But his true belief leaves him no choice. He hears the Word say, "Ye are ambassadors for Christ," ministers of reconciliation. (II Cor. 5:20, 18) From this and other instructions he knows that he has been called to be a minister, and as a minister of God his chief work is the service of God. However, he knows better than to expect a salary for his services; for they are to

be given freely and without stint—given until he makes himself poor in order that others might be blessed.

Things Needful

For some it is a severe test of faith to wait upon the Lord. The knowledge of God and of his plans and purposes is so inspiring that we want to tell it out far and wide. If upon coming into the truth we presume we are handicapped because of scriptural obligations toward our families, we might be tempted to neglect these obligations in order to devote ourselves more fully to the service of the Lord. In such an event the test of our belief would be our obedience to the instructions of the Word concerning the matter of providing for our own, for “if any provide not for his own . . . he is worse than an infidel.”—I Tim. 5:8

And this might well be a severe test of faith for some. We might see the need of workers in the vineyard and, feeling that we possess talent for some particular part of the work, be inclined to reason that surely the Lord would not want us to neglect this opportunity merely because we have a family to support. But this would be the reasoning of the flesh. Any service that is rendered contrary to the instructions of God's Word is not acceptable to him and evidences a lack of confidence in the divine arrangements.

Moses waited forty years before the Lord was ready to use him and before he was ready, from God's standpoint, to be used. Jesus waited eighteen years. At the age of twelve he was desirous of being about his Father's business, but not until he was thirty could he enter upon that ministry. So if the instructions of the Word and the circumstances of life seem to circumscribe our activities in the Lord's service, we should wait patiently on the Lord, meanwhile making the very best use possible of whatever opportunities we may rightfully enjoy. Thus we will demonstrate our true belief.

Belief and Consecration

True belief implies action; hence belief in Christ means consecration to do the will of God as it is expressed through

him. So if we say, "Yes, Lord, I believe," it is the equivalent of saying to him that he should take our lives and use them to his glory. Any other attitude would come short of revealing a genuine and full belief.

Just think of what it is that we profess to believe! It is that Jesus is the Son of the Creator and God of the universe; that he was with the Father from the beginning and shared in the work of creation. We believe that the human race was created to live upon this earth forever, and that sickness and death entered into the world only because of sin. We believe that the Creator of the universe, whom we call our Heavenly Father, sent his Son into the world to redeem the dying race and restore the people to life. We believe that his followers of this age are invited to share in his sufferings now and are promised a share in his kingdom glory—if they are faithful unto death.

Do we believe these things? Do we believe that the Creator of this vast universe is thus really dealing with us? Do we actually believe that the merit of Jesus' sacrifice compensates for our imperfections, so that our imperfect works are acceptable to our Heavenly Father? Do we believe that it is actually our privilege to share in the sufferings of Christ? Do we believe that if faithful we will share in his glory, sit on his throne, be partakers of the divine nature, and with him participate in the future work of blessing all the families of the earth?

All these things are included in our belief in Jesus, for he is the embodiment of the entire divine plan. Is it not evident, then, that such a belief is bound to change our entire perspective of life? Of what value are the transitory toys and joys of this fitful and uncertain human life when compared with the privilege that is ours of being "workers together" with God? (II Cor. 6:1) Once we permit the power of our belief to take proper hold upon us, there is nothing we can do except place ourselves entirely in God's hands to be used according to the wise decisions of his will.

Ah, yes, Lord, take my life—I realize that there is little left of it, and that it is marred by sin and very imperfect; but I want thee to have it and to use it, for I believe in all of thy arrangements for mankind and for me. I believe in Jesus and in the merit of his blood. Lord, if I did not believe, I would have little heart in offering thee my life—it is so imperfect—but because I believe, I know that my life—what is left of it—will be acceptable. Yes, I thank thee for the assurance that this, my “reasonable service,” will be “holy and acceptable unto thee.”—Rom. 12:1

And I want every part of me used in thy service. So take my hands. There isn’t much that they can do, but I do want them used for thee. I want thy great love to be a moving power in my life, causing my hands to serve thee. So show me things for my hands to do. And my feet also, Lord—I want them to be swift on errands for thee. And give me more and more errands to do that my feet may be ever in thy service.

And Lord, I also want my voice used for thee. May it ever bring honor and glory to thy name! Take my lips, too. May the impulse of thy love cause my lips to be moved with messages from thee. There is so much to be said concerning thy love. Eternity will not suffice to tell it all; but Lord, I do want to be faithful in telling as much about it as I can; so take my lips, sanctify and use them to thy glory.

And take my time! It is a fleeting thing, but help me to “redeem” as much of it as possible to be used in thy service. There are so many things, Lord, which crowd in upon my time and take it away from use in thy service; but help me to be more watchful, for I want all my moments and all my days to be used in ceaseless praise to thee because thou hast called me out of darkness into thy marvelous light.

And take my intellect, Lord. I know that it is only in thy great mercy that thou wilt be able to use that which is so inferior. Angels, cherubim, and seraphim could be used far more efficiently, but I believe thy promise to give me the spirit of a sound mind. So take the little mental faculty I have

and use it. I am renewing my mind day by day the best I can through the study of thy Word. I will seek to discern thy will in all that I do, and I know that my shortcomings will be covered by the blood; so, because I believe, I say again,

“Take my intellect and use

Every pow’r as thou shalt choose.”

Nor would I withhold my silver and my gold—my money! I know, Lord, that the cattle on a thousand hills belong to thee, and that thou dost not need my money, but I want to give it as an evidence of my belief. I want to give it to show my love for thee and for the truth and for my brethren. I want to give it to show my faith in thy promises to care for me. I want to give it because it is a part of my all which I have devoted to thee in full consecration. “Nothing, Lord, would I withhold.”

Take my will, Lord, and make it thine. I don’t want any will of my own. I want my life to be used as thou wouldest have it used. I want my hands to serve as thou, my Lord, desirest them to serve. I want my feet to go where thou wouldest have them to go. I want my intellect to search out thy ways and not my own. I want my silver and my gold to be used for thy glory and not to further any plans of my own. I want my every moment to be devoted to thee and to the doing of thy will. In no way whatever do I want **my** will to be done. So take my will, Lord—take it and make it thine.

And take my heart, too—my affections. I don’t want them to be set on the things of this earth but upon things above. I esteem the things of this earth as of trifling worth, and in view of what thou hast promised concerning heavenly treasures I want my affections to be set upon them, for I recognize that this is thy will for me. So take my heart, Lord, and from henceforth, may all the things which tug at my heartstrings be those only which are pleasing to thee.

And I want thee, Lord, to have all of my love. I want my love for thee to be so complete that no other loves will be permitted to thwart my determined purpose to do thy will. I want, indeed, to be ever, only, all for thee. This is the

declaration of my desire because I believe. I have no misgivings concerning the wisdom of thy plans and purposes, or concerning thy ability to accomplish them. Thy love as revealed through Jesus overwhelms me, and I no longer have any desire to live for self or to spend time and strength and means in furthering my own interests and plans.

To me, nothing is worthwhile now but to live for thee. Lord, increase my faith that I may increase my faithfulness. I want no earthborn clouds of doubt to hide thy face from me or quench the fires which are consuming my sacrifice. Give me strength to endure the trials of the narrow way, to be unmoved by the indifference of earthly friends, and to glory in the weariness of service. Through faith, give me the victory over self and self-will, that thy will may reign supreme in my mortal body, causing me to be consumed wholly in thy service.

To truly believe means much. It must inevitably lead us to the complete surrender of ourselves to God and to the devoting of everything we have and are to the doing of his will. It is thus that we share in the work of God according to his plan of the ages, as ministers of reconciliation both now and when exalted to kingdom glory.

Weekly Prayer Meeting Texts

SEPTEMBER 1—But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.—Acts 9:15 (Z. '03-206 Hymn 225)

SEPTEMBER 8—Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.—James 4:4 (Z. '99-70 Hymn 193)

SEPTEMBER 15—Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.—II Corinthians 6:17 (Z. '99-203 Hymn 118)

SEPTEMBER 22—Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.—Psalm 23:6 (Z. '03-413 Hymn 288)

SEPTEMBER 29—Every one that is proud in heart is an abomination to the Lord.—Proverbs 16:5 (Z. '03-329 Hymn 229)

Christ's Constraining Love

"The love of Christ constraineth us."—II Corinthians 5:14

THE love of Christ is the love of the Heavenly Father. We could, of course, know something of God's love apart from Christ. His love is manifested in the sunshine and the rain, and in the wondrous provision of all the things we need. Those who think, see in all these things a manifestation of the Creator's love. But, oh, the boundlessness of divine love that is revealed to the Christian through the life of Christ!

The disciples said to Jesus, "Show us the Father," and Jesus replied, "He that hath seen me hath seen the Father." (John 14:9) Yes, in the life of Jesus, as recorded in the four Gospels, we have a wondrous close-up view of the Father's love. It is this love that constrains us, that is, draws and holds us within its control. And what is the result of that control? The Bible answers, saying that inasmuch as we see Christ's love manifested by the sacrifice of himself for us and for all, we conclude that we do not really belong to ourselves, but belong to him who died for us, hence should live unto him and not unto ourselves.

Christ's love, therefore, if we are truly constrained by it, should hold us within this orbit of selflessness. This means that the moment we find ourselves viewing life and its experiences from the standpoint of how we can benefit most therefrom, we are getting too far away from the drawing power of the Master's love. A daily check-up on our attitude should reveal how close we are living to Christ; how successfully we are walking in his footsteps.

To the extent that any of the Lord's people are constrained by the love of Christ they will endeavor to be guided by his

example in all things. There are many wonderful examples of faithfulness given us in the Bible. We think of Enoch, who "walked with God"; of Abraham, who pleased God by his faith; of Moses, the "meekest man in all the earth"; of David, the "man after God's own heart"; and of others who were commendably noted in various ways. We can profit by their example in some respects, but not altogether, for these faithful servants of God did some things we should not do. With Jesus, however, it is different. His entire life is a pattern for our lives if we have yielded to the constraining influence of his love.

Jesus knew God's plan far better than we know it, and it is well to keep this in mind in considering the example of his life. He knew that the kingdoms of this world were all a part of Satan's empire, but he did not rail against those kingdoms. He taught, rather, that we should render to Caesar the things that are Caesar's, and to God the things that are his. He knew that the scribes and Pharisees of his day were hypocrites, and when conversing with them, he told them so. He did not go out of his way publicly to proclaim this fact to the world, but he did tell the Pharisees themselves.

Jesus, furthermore, could read the hearts of people. He could say of Nathaniel, "Behold an Israelite indeed, in whom is no guile!" And when there was guile, such as he detected in the hearts of the Pharisees, he was qualified to tell them about it. If we could read the hearts of individuals today as Jesus did, we could safely follow his example in dealing with hypocrites. But since we cannot do this, it would seem unwise to depart from a course of proclaiming the comforting message of the kingdom in order to expose the imperfections of others.

Jesus was holy, harmless, undefiled, and separate from sinners, being in no way contaminated by his contacts with fallen man; but this was not because he held himself aloof from the people, or separated himself from their company. The scribes and Pharisees condemned him because he ate

with publicans and sinners. There is an example in this for us. We are to keep ourselves unspotted from the world, not by holding aloof from people, but because the indwelling spirit of God makes us immune to the imperfections with which we are surrounded. Like Jesus, we cannot hope to bear witness to the people if we do not come in contact with them. As Jesus was not contaminated by his contact with publicans and sinners whom he wished to help, so we can keep ourselves separate from the world while bearing witness to it.

Jesus knew that the time was not then due for the conversion of the world—not even of the Jewish nation. He knew that the Jewish nation would not be converted as a result of his ministry. Jesus, nevertheless, zealously performed “mighty works” in Chorazin, Bethsaida, Tyre, Sidon, and Capernaum, placing a measure of responsibility upon those cities because they did not repent.—Matt. 11:20-24

The Heavenly Father’s love, which prompted the gift of his Son to be man’s Redeemer, is thus manifested in the Son by his untiring effort to help Israel see the light and repent. His deep concern is revealed near the close of his ministry, when he said, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”—Matt. 23:37

If we are constrained by the love of Christ, we should have no less interest in our fellow men than he displayed, especially in our brethren. We, like Jesus, know that this is not the time when the world will be converted. We know that only one here and there, even of those who profess to be Christians, will accept the truth in this age. We know, furthermore, as Jesus knew, that a glorious opportunity is yet to be given to all mankind under the favorable conditions of Christ’s kingdom; but if the constraining influence of Christ’s love has the same effect upon us as it had upon him,

we will work just as hard and sacrifice just as much to let our light shine now as though we believed the world actually would be converted as a result of our efforts.

But we won't do this in the spirit of accomplishing "great and wonderful works." We won't do it to make a name for ourselves, or to convince ourselves or others that we have a right to God's favor because of our works. We won't do it in order to build a big church organization, because Jesus did not do it for any of these reasons.

We will do as Jesus did, because we want to be like Jesus, fully yielding to the constraining power of his love. We will do it, not at the expense of our own growth in grace and love, but because our increased growth in love impels us to do it. Being constrained by the love of Christ to lay down our lives in the service of the truth, and for our brethren, we will also endeavor to follow his example of kindness, mercy, patience, long-suffering, and brotherly kindness in all that we say and do. Let us all continue to pray for one another, that we may be constrained more and more by the love of Christ, and be more like him in all things.

**"DOES MAN HAVE
A SOUL?"**

To be discussed by

'FRANK and ERNEST'

KREI-800-9:00 a.m.

SUNDAY, SEPTEMBER 18

Tune in this discussion, and send for a free copy of "Hope Beyond the Grave." Send to:

"FRANK and ERNEST"
Box 60, Dept. N. General Post Office
New York, N.Y. 10001

FOR YOUR NEWSPAPER

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

SEPTEMBER SPECIAL: On Sunday, September 18, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

Encouraging Letters

Searching for More Light

Dear Brothers in Christ: I always enjoy The Dawn Magazine, and I am sure that I learn more from it than from any other publication I read—from its deep, rich explanations of the Bible. I am not a scholar, but I am sure I now understand the Bible better than anyone in our congregation, because I am searching for more light on Bible truths. Yours in Christ. —IL

Time Is Running Short

To all at The Dawn: Greetings! A friendly word to all who have to do with the printing of the booklets I have received from you. I read and re-read them, for they are spiritual food for me. I now have five booklets, which I am listing below, which I have received from you. If you have any more in print that I don't have, I would be glad to receive them. My son and I read and study them, and we have found them a great blessing and have learned some things we didn't know. May I ask your prayers for a son of mine who needs God to change his heart and mind? I believe time is running short. Words can't express the love I have in my

heart for all of you ambassadors for Christ. May God richly bless all of you is my prayer.—KY

Seeks Lord's Teachings

Dear Ones in Christ: I receive The Dawn every month and enjoy reading it. And I always look forward to the encouraging letters. I love to read them. And I see that so many are turning to the dear Lord and praising his holy name. I am seeking for more understanding of the Lord's ways and teachings. I am living with my son and his family. They are believers in the Bible, but I am alone here in my studies. May the Lord bless you all in his work.—OR

Bible Gives Comfort

Dear Sirs: Having received and read the literature you sent me, I wish to say it was very inspiring. How well I know what it is like to lose someone! After we lost our little girl, I know it was faith and trust in God that helped us all. In my hours of sadness and loneliness I turn to the Bible, and to God. But oh, how I miss her! But I hope and pray to meet her again some day. Please send me your booklet "Hope Beyond the Grave." May God bless you,

and I thank you so much for your inspiring literature.—Sask.

Hearing Aid Center Owner

Dear Sirs: Please send 25 copies each of "Life After Death," "When a Man Dies," "Archeology Proves the Bible," "How God Answers Prayer," "The Church," and "Science and Creation." Mail these to my office. Any balance left over—donation to whatever you wish. Thanks!—CA

Everything Is Going Along

Dear Ones: I am enclosing cost of my renewal to The Dawn at this time. It has been in my family over forty years. My father subscribed to it for thirty years. So I look forward every month to the truth published in The Dawn. Everything seems to be going along with prophecy. Thank you.—FL

For the Spiritually Hungry

Dear Christian Friends: You people were kind enough to send me, at my request, several booklets, entitled "Hope Beyond the Grave," "Why God Permits Evil," and "Life After Death." These were sent to me to be handed out to honest people who desire to know the truth on these things as taught in the Bible. It seems that the clergy

does not teach or preach these vital truths. I sure met a lot of spiritually hungry people who were glad to get these booklets. Now I am sending for more, but I desire to pay for them. This time I want 50 copies of "God and Reason," and I enclose the cost of these. Please be prompt in sending them! Best wishes and kindest regards to you all. Sincerely, Your brother in Christ.—WV

Minister Writes

Dear Sirs: Will you send me a free copy of "The Kingdom of God." God is blessing your endeavors to spread his holy Word to a spiritually hungry people. Yours in Christian love.—SC

Prays for Us

Dear Friends: I would like to let you know how much I have enjoyed The Dawn magazine. Enclosed you will find my check. I pray for you all and for the wonderful work you are doing. With Christian love.—AZ

Anxious for More

Dear Sirs: I would appreciate a catalog of your current publications sent to me. I have enjoyed the booklet "God and Reason" and would like to order additional literature. Thank you.—MI ☐

“Who Shall Stand?”

“But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner’s fire, and like fullers’ soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”—Malachi 3:2,3

AND who shall stand this experience, at the time of the Lord’s appearing? At the first advent, Jesus came to his own—the Jewish people—but as a nation they rejected and crucified him. There were only a few who stood the test. John the Baptist had said of him, “He will thoroughly purge [or cleanse] his floor, and gather his wheat into the garner.” (Matt. 3:12) Here was a testing and cleansing work.

Further, throughout the Gospel Age our Lord has been making himself known to those in the right condition of heart, that he might cleanse, test, purify, and assist them in walking in his steps and in being conformed to his image.

And now, in the days in which we live, during our dear Lord’s

second presence, there are very definite testings. He is proving his people, individually. Each member of the true church is being tested, refined, purified; and who shall stand these experiences?

Here is clear evidence that ere long the church will be completed and glorified with her Lord beyond the veil, as the spiritual, heavenly structure through which God’s glorious kingdom in the earth will be established.

A Day of Preparation

We are approaching one of the greatest dispensational changes in the world’s history, and a pressing question for us is, “Who shall be able to stand?” The Revelator, in chapter 6, verse 17, also questions, “Who

shall be able to stand?" But here the context makes reference to the world in general and to the climax of trouble towards which it is now rapidly approaching—the great collapse of present arrangements in the earth.

Our Lord, the apostles, and the prophets also prophesied of this period, in which the old order is to pass away and the glorious kingdom of God is to be ushered in, which kingdom will stand forever. We rejoice in the knowledge that we are living in the Lord's second presence, and in this connection the Prophet Nahum (2:3) speaks of "the day of his preparation."

We see around us today "distress of nations, with perplexity" [with no way out]. (Luke 21:25) Selfishness, hatred, pride, and the spirit of aggression have led to the mustering of vast armies and the creation of cruel and powerful tyrannies. Sin, corruption, and injustice surely bring their legitimate awful consequences.

However, the human race will not be permitted to destroy itself. The Scriptures reveal that human selfishness would ultimately lead to this if not restrained by divine intervention; and Jesus, speaking of the climax of the period of distress towards which the world is now moving, said, "Except those

days should be shortened, there should no flesh be saved." (Matt. 24:22) But to this he added that the days of trouble "shall be shortened." This will mean the rescuing of the human race from the result of its own madness.

All national and international problems will be solved by Christ's kingdom; it will also entirely eliminate from the earth all sickness, sorrow, pain, and death.

Meanwhile, we are living in the "time of trouble" which is developing and coming upon the world as a thief and as a snare. "Take heed to yourselves lest your hearts be overpowered by dissipation and drunkenness and worldly anxieties, and so that day catches you suddenly like a trap. For as a snare shall it come upon all dwellers on the face of all the earth. From hour to hour keep awake; praying that you may **succeed** in escaping all these things that shall come to pass, and in standing before the Son of man."—Luke 21:34-36 (Compare Moffatt.)

If we are to "succeed" we must continue to be prayerful and watchful, meditating upon our Father's Word and will. Also, we must be on guard, so that this world-wide trouble (which has not come upon the true church unawares) does not

so completely fill our mental horizon as to hide from us another kind of experience, which is especially for the church and which must reach us and also test and prove us, individually.

On Trial

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.” (I Pet. 4:12) “Though now for a little while, (since it is necessary,) you are distressed by various trials, so that the proof of your faith, being much more precious than gold which perishes, though proved by fire, may be found to praise and glory and honour at the revelation of Jesus Christ.” (I Pet. 1:6, 7, Diaglott) And who shall stand these experiences?

Our faith, indeed our whole being, is on trial. And we are exhorted, “Be thou faithful unto death.” Faithfulness unto death for the members of the church means joint-heirship with Christ in glory beyond the veil, then very specially to bless all families of the earth. This is the greatest and grandest theme and position in the whole universe that we could ever hope to realise and attain, and it is well worth our being prepared for it.

The Lord asks for faithful loyalty and character-likeness to himself. He desires to purge out of us everything in the nature of dross, including self-will and all the works of the flesh. As a refiner, he wishes to purify us.

As we picture a refiner in olden times, we see him seated at his crucible of valuable ore, positioned over an intensely hot fire. By means of bellows or blowpipe, the furnace was made sufficiently fierce to reduce the metal to a fluid state. The refiner, adding certain solvents and giving every attention to his work, watches the process very closely. It is his business to see to the separation and removal of the dross from the pure precious metal. “For He is like a refiner’s fire,” and he wishes to refine, cleanse, and purify us individually.

And He is “like fullers’ soap.” There is, in Mark 9:3, an indication respecting the trade of the fuller. Concerning the shining brightness and whiteness of our Lord’s raiment on the Mount of Transfiguration, this verse reads, “And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.” The work of the fuller, as he used a soap which had strong cleansing properties, consisted chiefly in cleaning garments and

whitening cloth. "For he is like a refiner's fire, and like fullers' soap."

In all this the Lord is able to read our heart; no human being is able to do this. He can discern our thoughts and intentions, also the extent of our faith and love. We may be able to deceive those very near and dear to us on the human plane, but not the Lord. And it is his will that we be cleansed, purified, refined. There are experiences which are especially for the church, and we are to be purged of pride, selfishness, bitterness, impatience, and all the works and deeds of the flesh.

Faith and Works

It will always be necessary with us, this side of the veil, that "thou standest by faith." We must "stand fast in the faith," as declared in God's Word. And if this right kind of faith is developed in us, it will surely bear fruit and make an outward manifestation, according to circumstances.

The Apostle James, in dealing with this feature, would awaken those who have a measure of faith but who have not progressed and gone on to the quickening degree, making it a living faith. He asks, in James 2:14, "What doth it profit, my brethren, though a man say he

hath faith, and have not works? Can faith save him?" The answer is no, and the Diaglott rendering of that verse confirms this: "What advantage, my brethren, has anyone, though he say he has faith, but have not works? This faith is not able to save him."

If we are to endure, and stand fast before the Son of man, we must have a living, operative faith. This matter is clearly dealt with in James, the second chapter (vss. 17, 18): "Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works."

Works are essential, and although they are vital, works without faith will not, of course, enable us to stand fast. And the same is true of faith without works. "Faith without works is dead," or unproductive, and can never bring life. In other words, a man whose faith will not develop obedience, whose life is not in harmony with his faith, dishonours that faith; and such faith is dead.

"Was not Abraham our father justified by works, when he brought up Isaac his son to the altar? Thou seest that the faith co-operated with his works; and

that the faith was made complete by the works.”—James 2:21,22, Diaglott

If Abraham and other faith heroes had merely discussed their faith with one another they would never have been faith heroes, obtaining “a good report through faith.” The Scriptures reveal that they ventured in faith; works co-operated with their faith; they were very courageous; and their faith was made complete by their works. Our faith, also, must be alive; it must be active, working in us by love.

Activity

We learn from God’s Word that the true church is the body of Christ, and that here is a very wonderful co-operative arrangement. In this “body,” of which Jesus is the Head, or controlling power, the Apostle Paul explains in I Corinthians, 12th chapter, that there are various activities: “There are diversities of operations.”—vs. 6

When there cease to be “operations,” or activities, that member of the body which thus becomes inactive, unfruitful, must either be revived or be in danger of losing his place in “the body.” In this chapter (I Corinthians 12) the apostle explains that there is given to each member of the body some

function, or activity, and that these all combine to accomplish the Lord’s will, he, the Lord Jesus, being our Head.

One member cannot truthfully say to another, “I have no need of you.” Nor can any true member of the body say to himself, “There is no service that I need render; I will just enjoy the benefits of the ‘body,’ but will certainly not exert myself to do anything for the other members, or for the ‘Head,’ Christ Jesus.” There must be that assistance which every joint supplieth.—Eph. 4:16

Activity, where it is physically possible, is one of the very valuable lessons of this “body of Christ” illustration. And there are various kinds of activities, including teaching, exhortations, sound judgment in administration. Those in authority should be energetic and alert. In public speaking, one should speak in exact proportion to his faith, that no word be spoken but from the conviction that God gives. He who gives should be liberal; those who succour the afflicted are to do it cheerfully; love is to be perfectly sincere.—Rom. 12:4-9, Weymouth

We are to be obedient to the Holy Scriptures, and this will include compliance with Philipians 2:14-16: “Do all things

without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life." We are to make these deeds co-operate with our faith.

Inactivity is an unnatural state for any of God's intelligent creatures. However, the mere fact of being active is not sufficient. It is perhaps for this reason that immediately after the 12th chapter of the first Epistle to the Corinthians, to which reference has already been made, the Apostle Paul follows up his lesson on the active functioning of the body of Christ with the grave warning that without love as the motive power, nothing we might do would have the Lord's approval. —I Cor. 13:1-3

Love

The importance of this attribute of love cannot be over-emphasized. Not that we are to suppose, however, that it can take the place of other important considerations in the Christian life. For example, love cannot take the place of doctrine, but it does guide us in the proper use of doctrine. Love cannot take the place of faith or activity in the Lord's name, but it is the only

motive for faith and for service acceptable to God.

So, while we stand fast in one spirit, with one mind, co-operating vigourously for the faith of the Gospel, the good news of the kingdom, we are to love one another from the heart fervently. We are to consider one another, to provoke (incite, encourage) to love and to good works; not to antagonise, avoiding every word and every act, so far as possible, that might incite to misunderstanding, strife, envy, bitterness, hatred, and to bad works, all of which are of the flesh and of the Devil. Faith and love must go hand in hand. And if we stand fast in a faith which is impelled, made alive, by love, through such a living faith we are **kept** by the power of God.

The love of many may wax cold. But our love towards others, as we stand fast in the faith, must remain fervent, even though it may be spurned by others. We may be abused in language—in other words, "reviled"—but let us see that we revile not in return. We may be persecuted, but let us never join the ranks of the persecutors.

We need a stronger and ever stronger faith, and an increasing measure of the loving Holy Spirit, and this should be our desire and earnest prayer. God's

precious Word is the firm foundation for our faith, and ours must be a faith which works by love.

Endurance

To us the question comes, "But who may abide the day of His coming? And who shall stand when He appeareth?" Will we bear up under trials and stand fast while our beloved Lord refines, purifies, and cleanses us, that we may offer unto the Lord in the final, complete sense our "offering in righteousness" which has already begun?

It will mean, even as Jesus clearly stated, that we must deny self utterly, take up our cross daily, and follow him. If we are doing this, the refining, the cleansing, is in progress. Titus 2:14 explains that our Lord Jesus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The beloved Refiner is graciously working upon us, and we, individually, are to submit willingly to his refining. We all need refining, cleansing, because of the dross inherent in the earthen fleshly vessel in which our spiritual treasure resides.

"If thou, Lord, shouldest mark [observe or watch] iniquities, O Lord, who shall stand?" (Ps. 130:3) How true it is that at the onset, and onward throughout our pilgrim journey, we could not possibly have any standing before God without the covering robe of righteousness of which the Scriptures speak: "He hath covered me with the robe of righteousness." (Isa. 61:10) Even as we read in Romans 3:22, "the righteousness of God, which is by faith of Jesus Christ." And we are exceedingly grateful for this gracious provision which is by faith.

In all this we are to see to it that we are cleansed. "If we confess our sins, he [the Father] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) And II Corinthians 7:1 reads: "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

We shall be tried and tested. There will be subtle tests as to what we believe, and why. Depend upon it that our Lord is always with us. He will never leave us nor forsake us. He lovingly desires that we be conformed to his image and that we reflect his image. It is for us to

bear up courageously under his refining and cleansing.

Do not become "weary in well-doing," and remember that our test is not one simply of well-doing, but of "patient continuance in well-doing." (Rom. 2:7) Then, keeping on the

whole armour of God, that we may be able to stand in this our day (Eph. 6:13), we shall surely be able to say in the words of Job, "When he hath tried me, I shall come forth as gold."—Job. 23:10 □

Speakers' Appointments

S. ALLEN		E. F. LANKFORD	
New London, CT	Sept. 18	York, PA	Sept. 1
E. HERRSCHER		Flushing, NY	2
		New York, NY	4, 5
New York, NY	Sept. 4, 5	K. NAIL	
Berwick, PA	7	New Haven, CT	Sept. 11
Allentown, PA	8	Pittsburgh, PA	17, 18
Pottstown, PA	9	G. PASSIOS	
New York, NY	11	Philadelphia, PA	Sept. 25
Baltimore, MD	16	E. K. PENROSE	
Washington, D.C.	18	New York, NY	Sept. 4, 5
Richmond, VA	21	L. POST	
Blackstone, VA	22	Paterson, NJ	Sept. 11
Lynchburg, VA	23	Buffalo, NY	24, 25
Monessen, PA	28	J. TATE	
West Newton, PA	29		
G. JEUCK		Allentown, PA	Sept. 11
Hartford, CT	Sept. 11		

Obituaries

The following brethren have recently finished their Christian course:

Brother Alfred Koskey, Gresham, OR (Portland Ecclesia)—July 31.
Age, 87

Brother Tom Stark, Victoria, B.C., Ecclesia—August 3. Age, 91

We appreciate information concerning brethren to be included in this list.

Conventions

SAN DIEGO, CA, Sept. 3-5—Zable Hall, United States International University, 10455 Pomerado Rd. Mrs. Gilbert Rice, 4005 Olympic St. 92115

JACKSON, MI, Sept. 3-5—Jackson Community College, Fieldhouse, Emmons Rd. Mrs. Ray Lumley, 2531 Ashton Rd. 49203

SEATTLE, WA, Sept. 3-5—Norway Center, 300 Third Ave., W. Miss M. Stevens, 6525 - 24th, N.W., #1. 98117

NEW YORK, NY, Sept. 4, 5—Sheraton Hotel, 56 St. & 7th Ave. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605

RICHMOND, VA, Sept. 16-18—Roslyn Conference Center, 8727 River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave. 23225

KALISPELL, MT, Sept. 23-25—Outlaw Inn, 1701 Hwy. 93 S. Mrs. Malcolm Thompson, P.O. Box 1105, Columbia Falls. 59912

CINCINNATI, OH, Sept. 18—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway. 45211

PITTSBURGH, PA, Sept. 18, 19—Joint Area Conv., Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. John Baracos, 736 Dunster St. 15226

BUFFALO, NY, Sept. 24, 25—Unity Temple Masonic Lodge, 1940 Niagara St. Mr. Stanley Borowiec, S. 4798 Bay View Rd. Hamburg, NY 14075

GROTON/NEW LONDON, CT, Sept. 25—Mohegan Community College, Mahan Dr., Norwich. Doreen Apicelli, 27 Ledyard Ave., Groton, CT 06340

CHICAGO, IL, Sept. 25—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst, IL. Mr. George Tabac, 900 Brentwood Dr., Bensenville, IL 60108

DETROIT, MI, Sept. 25—Redford YWCA, 25940 Grand River. Mr. Robert Gorecki, 4943 Gerald, Warren, MI 48092

SAN LUIS OBISPO, CA, Oct. 8, 9—Odd Fellows Hall, 520 Dana St. Mrs. J. E. Dunn, 3078 Johnson Ave. 93401

GRAND RAPIDS, MI, Oct. 8, 9—Walker Jr. High School, 4252 Three Mile Rd., N.W. Mrs. Bernard Fuerst, 804 Conger, N.E. 49505

CINCINNATI, OH, Oct. 15, 16—Masonic Temple, Social Rm. 3, 317 E. Fifth St. Mrs. William Bertsche, 2850 Dunaway. 45211

MILWAUKEE, WI, Oct. 15, 16—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14 St. 53221

PORTLAND, OR, Oct. 22, 23—Lewis and Clark College, Templeton Center, Council Chambers, S.W. Palatine Hill Rd. Mrs. Tim Krupa, 12624 N.E. Prescott Dr. 97230

ORLANDO, FL, Oct. 29, 30—Orlando Garden Club, 710 E. Rollins St. Mrs. Stanley Jeuck, 587 Queens Mirror Cr., Casselberry, FL 32707

Thanks be unto God, which always causeth us to triumph in Christ.—II Corinthians 2:14