



The DAWN

"**W**atchman, what of
the night? Watchman,
what of the night?
The watchman said,
The morning cometh,
and also the night."

ISAIAH 21:11, 12

A HERALD OF CHRIST'S PRESENCE
FEBRUARY 1950

"To Comfort All Who Mourn"

FOR years past many of the friends have been sending "Consolation Cards" to relatives of the deceased, securing the names and addresses for this purpose from obituary lists published in the daily papers. These cards offer to send a free booklet dealing with the subject of hope beyond the grave. This method of witness has been richly blessed, and many sad hearts have been comforted, and some have fully embraced the truth. We recommend that this work be expanded, by ecclesias as well as by individuals.

To make the effort more effective we have prepared a special booklet to be sent to those who respond to the Consolation Cards. It deals with the subject of death and the resurrection in a manner particularly appropriate to the purpose for which it is intended. The name of the booklet is "Hope," and its appearance and subject matter are in keeping with its purpose. Envelopes to match the booklet are provided.

As heretofore, Consolation Cards are furnished without charge. Those ordering a thousand or more may have them printed with their own return address.

The new "Hope" booklets are available in quantity lots at 50 for \$1.00. Let us all do what we can to comfort those who mourn.

THE DAWN

East Rutherford

NEW JERSEY



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CONTENTS

HIGHLIGHTS OF DAWN

"The Morning Cometh"	2
What Is Perfect Love?	9

"FRANK AND ERNEST"

"The Divine Principle of Giving" . .	10
Press On!—Reprints	14

BIBLE STUDY

The First Gentile Church	15
The Gospel Moves Westward	17
The Fight for Christian Freedom . . .	20
Planting a Church in a Pagan City . .	23
Genesis Study—	
The Generations of Esau	26
Joseph's Dreams	27
A Link in Jesus' Genealogy	30
True Light—Reprints	30

CHRISTIAN LIFE AND DOCTRINE

Rejoicing in the Lord	31
As Pants the Hart—Poem	41
"Songs in the Night"	42
Weekly Prayer Meeting Texts	49

YOUR QUESTIONS ANSWERED

Doing God's Will	50
Resurrection of Judgment	51
The Holy Spirit	52
Reconciled to God	53

TALKING THINGS OVER

"World Vision"	54
Encouraging Letters	57

THE BRITISH SECTION

Despite Difficulties	60
--------------------------------	----

SPEAKERS' APPOINTMENTS

Great Britain	61
United States	62

CONVENTIONS

United States	63
-------------------------	----

Broadcast Schedule—See Bible Students News.

"The Morning Cometh"

*"Watchman, what of the night? Watchman, what of the night?
The watchman said, The morning cometh, and also the
night."—ISAIAH 21:11, 12*

MANY of the important lessons of the Bible are presented in pictorial form, partly for the purpose of concealing its meaning until God's due time for it to be understood, and partly—although it seems paradoxical—to help the devout student of the Word get a clearer understanding of its meaning when it is God's will for him to know. Thus Jesus' parables were calculated to hide the meaning of his teachings from the hypocritical Pharisees, yet when they were explained to the disciples by Jesus the same parables enabled them and now us to understand more clearly than otherwise would be possible, the "mysteries of the kingdom of God."—Mark 4:11; Matt. 13:11

Our text presents one of the most meaningful pictures of the Bible, a symbolism which, in reality, encompasses human experience on the earth from the fall of man in the Garden of Eden until his restoration from sin and death at the close of the thousand-year reign of Christ—a nighttime of darkness followed by a daytime of light. The darkness of night is used for the purpose of conveying to our minds the chilling effects of sin, and the fruitless efforts of the fallen race to find its way back to God, and to health and joy and life.

It has been a dark "night" indeed, with disappointment, suffering and death its chief characteristics. But to those who by faith have walked with God it has not been a night without hope, for the promise is that though "weeping may endure for a night, joy cometh in the morning." (Psalm 30:5) It is this morning of joy that is referred to in our text by the statement of the "watchman" that "the morning cometh." Yes, there is to be a glad new day when human experience will be changed from sorrow to joy; from disappointment to happy fruition; from war to peace; from sickness to

health; from death to life, fulfilling the Psalmist's promise that "joy cometh in the morning."

Furthermore, the Scriptures reveal the manner in which this nighttime experience of the human race will be changed into a morning of joy, showing that it will be as a result of the second coming of Christ and the establishment of his kingdom. One of the prophecies concerning this likens Jesus to the sun, and tells us that the "Sun of Righteousness [shall] arise with healing in his wings." (Mal. 4:2) This prophecy also refers to those who "fear my name," emphasizing that those who throughout the ages have exercised faith in the promises of God, in anticipation of their fulfilment, have looked for the Sun of Righteousness to arise.

The Watchers

Those who have looked for the return of Christ and for the establishment of his kingdom, are represented in our text by the "watchman." Jesus addressed these as a class in his great prophecy pertaining to the time of his coming and the end of the age, and admonished them all to watch. His disciples had asked concerning the time of his return, but Jesus explained that then he did know himself, but that they were to "watch." The implication was that none of the "watchmen" would know in advance the time of Jesus' coming, but that if they watched faithfully they would know when he did come, while all others would for a time be unaware of what had occurred.

The Apostle Paul grasped the meaning of Jesus' prophecy, and to the church at Thessalonica wrote, "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night." (I Thess. 5:1, 2) Paul knew this "perfectly," and so did the brethren at Thessalonica, because they were acquainted with Jesus' prophecy. But Paul fills in the picture somewhat for us in that he associates the thief-like return of Christ with the coming of the "day of the Lord." Much is said throughout the Scriptures concerning the "day of the Lord" and Paul knew that this "day" would break upon the world as a result of the return of Christ.

Paul continues to unfold the fuller meaning of Jesus' prophecy by explaining some of the characteristics of the dawning of the Lord's day, and what Jesus meant by his prophecy that it would

come upon the world as a "thief in the night." He writes, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Thus we are reminded that the "day of the Lord" will not at first be a peaceful and happy one, but rather, a time of destruction—"sudden destruction"—upon "them"; that is, those who have not been watching, and who have been trying to assure the people of peace and safety.

"But ye, brethren," continues the apostle, "are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." (Verses 4, 5) Language could not more plainly tell us that the Lord's own people, because they would be spiritually awake and watching, would understand the meaning of that which was to come upon the world as a "thief in the night." In other words, they would know when the day of the Lord had dawned, and would understand that it was because the "Sun of Righteousness" had begun to arise, that the Lord had returned.

And there is a striking similarity between our text and the apostle's statement concerning the "day of the Lord." When asked about the "night" the watchman replied, "The morning cometh, and also the night." And Paul explains that with the dawning of the "day of the Lord" there will be "sudden destruction" which will come upon the world as "travail upon a woman with child." Travelers who have visited the regions around Mount Seir—the geographical setting of our text—tell us that often when the sun arises, its intense heat causes a rapid evaporation of the moisture that has settled in the valley during the night, and that the dense mist thus caused blacks out the light of the rising sun, resulting in a short period of dense darkness even after the sun starts to rise.

It is evidently this which is referred to in the prophecy of our text as the "night also" that is seen by the watchman after the morning has come. It is in keeping with this that Paul speaks of the coming of the "day of the Lord" as resulting in destruction—a time of trouble which in some respects is more distressing to the world than has been the dark "night" of the past 6,000 years. Yes, this "night also" experience of the human race is a dark one indeed, so dark, and its destruction so great that Jesus said, "except those days should be shortened, there should no flesh be saved."—Matt. 24:22

HIGHLIGHTS OF DAWN

The Prophet Joel identifies these same characteristics as belonging to the morning of the "day of the Lord." He wrote, "Let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains." (Joel 2:1, 2) From these prophetic descriptions of the early morning hours of the "day of the Lord," it becomes apparent that the "watchmen" must identify the dawn of the new day largely by events which portend the destruction of "this present evil world [Greek, age]," or social order, rather than by evidences that kingdom blessings are beginning to reach the people.

Distress of Nations

We find, in keeping with this, that when the disciples asked Jesus about the signs of his coming—or presence, as it is in the Greek—he had much to say about the trouble which would come upon the world at that time. He said that there would be "distress of nations, with perplexity," and that men's hearts would fail them for fear as they looked forward to the things coming upon the earth. (Luke 21:25, 26) These are conditions which the "watchmen" now see, and they are signs of the times which become increasingly evident every day.

There is now no question about the foretold distress of nations. And truly men's hearts are failing them for fear. Joel wrote, "Let all the inhabitants of the land tremble," and they are trembling today as never before. Even in the United States, fear is gripping the hearts of the people to such an extent that factories—particularly those manufacturing war materials—are being moved into safer places, away from the sea coasts, and, when possible, away from the larger cities. Prompted by this fear, the government is issuing instructions for civilian defense—what to do when bombed.

Was there ever before a time when fear seized the hearts of thinking people, and those in responsible positions, as it has done today? Can we imagine a more literal and more complete fulfillment of the Master's prophecy concerning the time of his presence! And, as the Lord's watchmen see this, they recognize it as one of the unmistakable signs that "the morning cometh, and also the night," this being a token of that short and darkest of all periods just before the full blaze of the morning sun begins to warm and heal a distressed and dying world.

The Apostle Peter indicates that the prophecies are to be our guide in watching for the day, saying, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." (II Pet. 1:19) Now that the day is dawning the sure word of prophecy is more illuminating than ever before. For example, the Prophet Isaiah foretold the impending destruction of the present social order and indicates that the nations would make an effort to prevent that destruction by banding themselves together. We quote: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought."—Isaiah 8:9, 10

The "watchmen" are seeing the fulfilment of this prophecy in the League of Nations—now deceased—and the United Nations. They see that the failure of these efforts of the nations to stave off the inevitable is augmenting the fear of the people as they look forward to the things coming upon the earth. The "watchmen" themselves do not fear, for they know the larger meaning of what is occurring, that the "day of the Lord" is here, and that shortly it will emerge as one of glorious light and peace and joy. So, as the prophet indicates, we do not fear their fear, neither are we afraid. (Isa. 8:12, 13) Also, as the Psalmist wrote, we know that "God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth BE removed, and though the mountains BE carried into the midst of the sea."—Psalm 46:1, 2

"Peace, Peace, When There Is No Peace"

The "watchmen," alert to notice the signs which portend the coming of day, note the prophetic statement which declares that even in the midst of the destruction of the great "time of trouble" "they" would be saying, "Peace and safety." Or, as the prophet puts it, "Peace, peace; when there is no peace." (I Thess. 5:3; Jer. 8:11) We see that this has had a fulfilment, and continues to be fulfilled by all the various efforts which claim to safeguard the peace.

Now the nations are engaged in another armament race, with their armaments including atomic bombs and equipment for waging bacteriological warfare. This is being done in the name of peace, the claim being that the only way to be sure of peace is to be prepared for war. In this again the "watchmen" see the fulfilment

of prophecy which traces further the pattern of events in this "day of the Lord." "Proclaim ye this among the Gentiles"; the prophet wrote, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."—Joel 3:9, 10

Heavens and Earth Pass Away

The present social order is symbolized in the prophecies as the present heavens and the present earth, the "heavens" being pictorial of the powers of spiritual control while the "earth" pictures the more materialistic phases of the social structure. Both are to pass away in this time of destruction, for there is to be a "new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:10, 13

In this connection it is particularly significant to the "watchmen" that the religious controls over the people are losing their power, especially in the Old World. Jesus foretold this, saying that "the powers of the heavens shall be shaken." (Matt. 24:29) The time was when these powers of the symbolic heavens crowned and uncrowned the kings of Europe. Now it is no longer so. Instead, in many countries where this control was formerly the most powerful, the state now reigns supreme, and the church, if it wants to exist at all, must become the servant of the state and be subject to its every rule.

Actually, of course, both the civil and ecclesiastical elements of the present social structure are melting. Not only are they losing their cohesion to each other, but the increasing friction that is developing between them is causing their disintegration, as the people lose confidence in all the former standards and arrangements by which this "present evil world" was governed. Not only are the elements melting, but they are also, as the apostle predicted, passing away with a "great noise."—II Pet. 3:10

The Roaring of the Sea and the Waves

When Jesus said that there would be upon the earth "distress of nations with perplexity," he illustrated this condition by likening it to the roaring of the sea and the waves. (Luke 21:25) We read in Isaiah 17:12, *margin*, "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters."

It is plain from this prophetic explanation just what the Master meant by the roaring of the sea and the waves. It is a picture of the restless, discontented masses of the people clamoring for their real and fancied rights, and, as they lash against the bulwarks of the old social order, cause its governments or "mountains" to be toppled over and engulfed.—Psalm 46:3

These radical forces are now well organized—they have to be to accomplish all that the prophecies predict. Gradually, of course, even these powers of destruction will disintegrate into chaos. Now, however, as the "watchmen" see these forces of radicalism, both in the Eastern and Western worlds, overrunning the earth, as foretold in Joel 2:3-11, they recognize it as another sign that the "night also" phase of the Lord's new day is already here.

The Budding Fig Tree

Not all the signs of the new day have to do with the destruction of the old order. The morning has come, and while the confusion of an awakening world is causing fear, chaos, and disintegration the world over, there are, nevertheless, evidences which have more directly to do with the incoming new order. One of these is the manner in which the Lord is dealing with his ancient people Israel. The Jewish nation was symbolized by a fig tree, and in Jesus' great prophecy of the coming of dawn—a dawn that would break upon the world as a result of his return—he said that when his "watchmen" would see the fig tree giving evidence of life, then we would know the kingdom of God was near.—Luke 21:29-31

We now see the fulfilment of this prophecy. While we know that the present Israeli state is not the kingdom of the Lord, and that it will have to give place to Christ's kingdom, just as will all the other governments of the earth, it is a necessary expedient to make possible a further regathering of the Israelites to the Promised Land. This could not be done in a haphazard manner. Organization was needed, and, in the Lord's providence, this has been furnished as a means of accomplishing a work among and for this people in preparation for the time when their eyes will be opened to recognize their Messiah. Then they will be glad to recognize Jesus as their King, and the resurrected ancient worthies as their "princes."—Psalm 45:16

Yes, the "watchmen" are confident that "the morning cometh." It is as yet "spread upon the mountains"—that is, obscured by

HIGHLIGHTS OF DAWN

clouds of war and other disorders of a crumbling world society. But, like the convulsions of nature which accompanied the giving of the Law to Israel, so the "watchmen" see in the present symbolic storm clouds, and the thunderings and lightnings and earthquakes now convulsing a dying world, evidence that the new day of the Lord is dawning, that it hasteth greatly, and that soon the storms will have been scattered and the warming and healing rays of the "Sun of Righteousness" will be giving health and life to all mankind. And thank God for the promise that "joy cometh in the morning." (Psalm 30:5) That joy will be so complete that it will result in wiping away tears from off all faces, the prophet writes. (Isa. 25:8) "Sorrow and sighing shall flee away," both the prophet and the Revelator declare. (Isa. 35:10; Rev. 21:4) All the causes of darkness will be removed, and the reign of sin and death will be over. Because Jesus died to pay the penalty of sin, the race will be restored to that which was lost, and paradise, with its teeming millions of ransomed and restored humans, will be world-wide.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad Sun of promise given
Rises to shine a thousand years."

What Is Perfect Love?

"PERFECT love is gentle and teachable, kind, and easy to be entreated. It enters the school of Christ, as a pupil, not as a master, realizing how much is yet to be learned, rather than how much has been attained. Perfect love shows us our ignorance and begets the inextinguishable desire to dissipate that darkness, and to enter the realm of real and reliable knowledge. If you find yourself growing wise above all your teachers, inclined to become dogmatic, to criticize your fellow disciples and set yourself up as a standard for the whole church, you have no little reason to fear that you are not controlled by the spirit of God. Self-wisdom may easily assume the place of divine wisdom; and Satan may appear as an angel of light even in one who concerns himself with the most holy things. In no way are his ends more effectually secured than by inducing people to promote the subject of holiness by exceptional methods, and in an unteachable and arrogant spirit." —Reprints

"The Divine Principle of Giving"

¶ You know Ernest, the Bible speaks of God as possessing wisdom, and justice, and power; but tells us that he IS love. And all the problems of the fear-filled world of today would be solved if the people of all nations could really learn to know God, and by emulating his example, begin to think of what they could do for one another instead of how much they can get from others. Isn't that true, Ernest?

¶ Undoubtedly it is, Frank, and as I understand it, God's love is manifested by the bountiful manner in which he is continually giving for the well-being of his human creation.

¶ That's true, and besides, he is an impartial Giver.

¶ You're right again, Frank, for in Jesus' Sermon on the Mount he admonished his disciples to be like his Heavenly Father, and said that he caused the rain to fall and the sun to shine on both the just and the unjust. Jesus also indicated that to love merely those who love us is no indication of Godlikeness.

¶ Which sets the Christian standard of righteousness pretty high, doesn't it?

¶ That's very true, Frank, but getting back more particularly to the thought of God's love, what would you say is the most convincing

evidence we have that the Creator really does love his human creation?

¶ The Bible gives us a direct answer to that question, Ernest, and in what is probably the best known text in the entire Word of God. It is that wonderful passage which declares that God "so loved the world" that he gave his only begotten Son that whosoever believes on him shall not perish but have everlasting life. (John 3:16) The more we analyze the depth of meaning contained in this passage, the greater becomes our appreciation of the love of God.

¶ That is a wonderful text, Frank, and how beautifully it emphasizes the thought that divine love is manifested by giving. Just as the Creator's love is seen in his provision of the sunshine and the rain, so in a much grander way it is seen in the gift of his Son to make everlasting life possible for all who believe. But, Frank, a question comes up right here. Just how universal is the love of God in this connection, in view of the limitation that is so clearly stated in that text you quoted? The text states that only those who "believe" on Christ will have everlasting life; and it indicates that all the remainder of mankind will perish. Does the Bible help us out in any in this respect?

"FRANK AND ERNEST"

¶ Yes, Ernest, it does. I think I know what you have in mind. You are wondering, for example, about all the millions who died before Christ came, and who, therefore, did not have an opportunity to believe on him. There are also the millions who have died in heathen lands since he came who never even knew that Christ existed. Then there are those who die in infancy, before they reach the age when they can intelligently believe on Christ. Besides, there are many others who, for one reason or another, do not have a real opportunity to believe on Christ.

¶ You got the point, all right, Frank. If only those who believe on Christ are truly benefited by God's love, is his love as far-reaching as it might seem by a casual reading of that wonderful text?

¶ Ernest, we have a very human tendency to make God's love too narrow by false limits of our own, and one of the limits we have unwittingly placed on God's loving provision of salvation through Christ is that the opportunity to believe is restricted to this present brief span of imperfect life.

¶ Are you implying that there will be an opportunity to believe on Christ in the next life?

¶ Ernest, that is just what the Scriptures clearly teach.

¶ Are you sure of that, Frank?

¶ Yes, very sure. Take for example, the inhabitants of those two wicked cities that God destroyed at the time of Abraham.

¶ You mean Sodom and Gomorrah?

¶ That's right. God destroyed them because they were so wicked, yet Jesus said that it would be favorable for them in the day of judgment, more favorable, or more "tolerable," than it would be for those who had an opportunity to believe on him, but did not.

¶ Well, of course, Frank, the Sodomites had no opportunity to believe on Christ.

¶ That's just the point, Ernest. In God's plan of salvation, an opportunity—a full and impartial opportunity—is provided for all to believe on Christ. If that opportunity is not given in this life, then it will be given in the next; that is, in the future day of judgment.

¶ Why, Frank, do you mean to say that in the judgment day, people will be given an opportunity to believe on Christ?

¶ That's just what the Bible teaches, Ernest. In Isaiah 26:9, for example, we read that when God's judgments are abroad in the earth the inhabitants of the world will learn righteousness. Ernest, do you remember the question asked by the Apostle Paul as to how one can believe on him of whom they have not heard?

¶ Yes, I remember that text, and he also asks how anyone can learn about Christ without a teacher.

¶ That's right. And the Apostle Paul, writing to Timothy, informs us that God will have all men to be saved and come to a knowledge of the truth, and the great truth which they will all have an opportunity to learn, he explains, is that

the "man Christ Jesus . . . gave himself a ransom for all." Then he adds, that the testimony concerning this great gift of divine love will be given to all in due time.

¶ All of which is very wonderful, Frank. But isn't it true that one has to have a knowledge of the truth in order to be saved?

¶ Certainly, and God has provided for that in the thousand-year judgment day.

¶ But Frank, in that text you just quoted, the apostle says that it is God's will that all shall be saved and come to a knowledge of the truth. Doesn't that mean that they are first saved, and then enlightened? What does Paul mean by being "saved"?

¶ Well, in this instance the reference is not to eternal salvation, but rather to an awakening from the sleep of death. You see, Ernest, those who have died cannot be enlightened while they are sleeping in death, so they must be saved, or rescued, from this condition. Jesus tells us that he will awaken all from death, that they will all hear his voice and come forth from the tomb. And it will be after that, as the apostle shows, that they will be given a knowledge of the truth. That will be their "due time" to hear about Christ, and to believe on him, if they will.

¶ It will be then that the knowledge of Christ's atoning work will be made known to all, is that it?

¶ That's right. It will be then that the knowledge of the glory of God and of the love of God will fill the whole earth as the waters cover the sea.

¶ That's a lovely way to look at it, Frank, and I believe it is the scriptural viewpoint. However, if I remember correctly, there's a text in the New Testament which asserts that "now is the day of salvation." Am I right?

¶ Yes, Ernest. That is the second verse of the sixth chapter of Second Corinthians, and it reads, "Now is the accepted time; behold, now is the day of salvation."

¶ Frank, doesn't that limit the opportunity for salvation to the present span of life?

¶ Not at all, Ernest. The apostle is not referring to the life span of individuals when he speaks of the "day of salvation." Rather, he is speaking of the present age in the divine plan, and to the opportunity of a special salvation that is extended to all true followers of Christ during this age, or "day," as he calls it in this text.

¶ What do you mean by a "special" salvation?

¶ Why, Ernest, according to the Scriptures the divine plan provides for two salvations. That which is being offered to believers now is spoken of as the "great salvation which began to be spoken by our Lord." This salvation leads to glory, honor, and immortality, and to the privilege of reigning with Christ during the thousand years of his kingdom here on earth.

¶ And will it be during that thousand years that the remainder of mankind will be enlightened and given an opportunity for salvation through Christ?

¶ Correct! And it will be a salvation to that which was lost

through sin; that is, to life everlasting on earth as human beings.

¶ And that's the other salvation you spoke of?

¶ That's right, Ernest.

¶ But Frank, to get back to the text you quoted a moment ago, didn't it say something about this being the "accepted time"?

¶ Yes it did, but again I want to emphasize that the apostle is not referring to the present span of an individual's life, but is outlining God's program for this present Gospel age. The expression, "accepted time" is a reference to the fact that this is an age of sacrifice, and that only upon the basis of giving all, can one be a true disciple of Christ.

¶ Which brings us back to the idea of giving, doesn't it?

¶ That's right. Most of us remember the story of the rich young ruler who came to Jesus and asked what he could do to inherit eternal life.

¶ Isn't he the one to whom Jesus said that he should sell all his goods and give to the poor?

¶ Yes, and in addition Jesus said to him, "Take up your cross and follow me and thou shalt have treasure in heaven."

¶ Say, Frank, it really costs something to be a disciple of Christ, doesn't it? But did Jesus mean that all who believe on him and become his followers must literally make themselves paupers?

¶ No, Ernest. Other scriptures indicate how this works out. They reveal that Christians are made stewards over what they give to

the Lord, and are expected to use whatever they possess in his service as their best judgment, guided by the Word of God, may indicate to be the Lord's will for them. In other words, a Christian's time, strength, talents, money, everything, really belong to the Lord, but he has the privilege of holding these in trust for the Lord and using them as he believes the Lord directs.

¶ Which is a wonderful way to test our sincerity! But how do the Scriptures guide one in the use of what he has given to the Lord? Does the tithing system have anything to do with that?

¶ The tithing system was given to ancient Israel. Under that arrangement, they were to give one tenth of all they received to the Lord. But as I understand it, that arrangement does not apply to Christians. The Christian devotes everything to the Lord, and then is made steward over it and is expected to use it as he believes would be pleasing to the Lord. You see, Ernest, Christians get their instruction from the Creator, the One who has given so much; and from Jesus, who, in turn, gave his life for us and for all mankind. When the true meaning of this divine example is realized, the heart is touched, and one does not have to be placed under a law that forces him to give. He just wants to do for others, and his only regret is that he can't do more!

¶ Frank, that's a wonderful viewpoint of life, and as you said in the beginning, if the people of all nations were governed by such a

THE DAWN

principle it would quickly solve the problems of the world. Just imagine a world in which everybody would continually be seeking opportunities to do things for others! And yet, that is the true spirit of Christianity—there is no getting away from that!

¶ Right, and besides, it is the secret of true happiness. This is what Jesus meant when he said that it is more blessed to give than to receive. He was speaking of the great fundamental principle of love, as exemplified in giving, and saying that it results in greater blessing to those who practice it in their daily lives than does the principle of self-interest, or selfishness—that viewpoint of life which insists that we must look out for ourselves first, regardless of how others may be affected.

¶ Frank, do you think that the world will ever be governed by the principle of love?

¶ Yes, Ernest, the Scriptures assure us that this will be one of the blessed results of the reign of Christ. God has promised to write his law in the hearts of the people, and this means that they will then be governed by his spirit, the spirit of love, the spirit which will prompt them to do for others. This is one reason the kingdom of Christ will be such an effective remedy for the ills of a sin-sick and dying world. Not only will sickness and death be destroyed in that kingdom, but selfishness, the cause of all evil, will be replaced by love—divine love.

¶ And, Frank, that is evidently what Jesus meant when he taught us to pray, "Thy kingdom come. Thy will be done in earth, even as it is in heaven." Well, let's hope that this prayer will be answered soon!

Press On!

COURAGE, then, my Christian brother or sister, seeking with weary step to run the narrow way. Heed not the rugged course; it is all hallowed and sanctified by the blessed feet of the Master. Count every thorn a flower; every sharp rock a milestone, hurrying you onward to the goal. Let every advancing step be a "nearer to Thee": every hillock in the road an "upward toward heaven." Keep your eye fixed on the prize. Soon—very soon—you may wear the crown.
—Reprints

He is a great conqueror who can conquer himself.

THE FIRST GENTILE CHURCH

Lesson for Sunday, February 5

ACTS 11:19-26

TRULY "God works in a mysterious way, his wonders to perform." There are many illustrations of this in the experiences of the Early Church, and one of them is the manner in which God's providences were manifested in connection with the establishment at Antioch of the first ecclesia in which probably the majority were Gentiles. Two of God's providences had an important bearing on what occurred at Antioch. One of them was the martyrdom of Stephen, and the other the conversion of Cornelius, the first Gentile to become a divinely accepted follower of the Master.

God permitted the slaying of Stephen, and the spirit of persecution as it centered around his martyrdom caused many of the believers to be scattered into other parts of the country. Some of these traveled as far as Antioch, and the account indicates that all along the way they bore witness to the Gospel of Christ. However, until they reached Antioch, the witness was confined to Jews. The account does not indicate what caused them to depart from this procedure when they reached Antioch, but they did. They began

preaching the Gospel to the Grecians.

"And the hand of the Lord was with them," the account states, "and a great number believed, and turned unto the Lord." The Lord then saw that these faithful witnesses for the truth needed help; and, in his providence, word reached the brethren in the church at Jerusalem, and they sent Barnabas to assist the brethren at Antioch. But in order for the church at Jerusalem to be willing to do this, a certain preparatory work had been going on in their hearts.

Shortly before this, Peter had been used of the Lord in connection with the conversion of Cornelius. This, of course, entailed the necessity of his eating with Gentiles, and associating with them in other ways. News of this reached the brethren at Jerusalem, and when Peter arrived they were ready to condemn him for his "sinful" course. However, they gave Peter an opportunity to explain his position; and when he did, they seemed convinced that God was indeed pouring out his blessing upon believing Gentiles, and were ready to co-operate. Thus, when they heard of what was taking place at Antioch, they were quite

ready to send Barnabas there to help.

Barnabas was a willing missionary. He had the proper spirit, the spirit of rejoicing to note the manifestation of God's grace upon the believing Gentiles at Antioch. The account says that he "was glad." What a true Christian spirit! Anyone who begrudges the grace of God to others is not in a fit heart condition to be worthy of an entrance into the kingdom of Christ.

Jesus said that the Pharisees sought to shut up the kingdom of heaven to others; and there are some even today who are trying to do this. The favorite way of doing it now is by a misuse of chronology and by wrong conceptions of dispensational truths. By their misinterpretations of these truths, some seem able to maneuver themselves into a feeling of smugness inside of what they considered to be a closed door to the high calling, and apparently take some satisfaction in telling others that it is too late for them to enter. This was not the spirit of Barnabas. Even though it was something new for God to accept Gentiles, Barnabas believed the evidence of God's grace which he saw at Antioch, and immediately began to exhort these Gentile disciples to cleave unto the Lord.

Barnabas, we are told, was a "good man." Another evidence of this is seen in his journey to Tarsus to seek Saul that he might bring him to Antioch to share in the inspiration of the ministry there. Barnabas may have had a twofold reason for this. He probably felt his need of help in minis-

tering to the growing church at Antioch. But he also could have had in mind what such an experience would mean to Saul.

In this account the great apostle to the Gentiles is still referred to as Saul, rather than Paul, which may indicate that he had not as yet been generally accepted by the Jewish believers in the Early Church. Barnabas may have reasoned that Antioch, with its many Gentile believers, would be an excellent place for him to use his great talents. In any event, the plan worked out well. Together, Saul and Barnabas met with the church at Antioch, and "taught much people."

It was at Antioch that the disciples were first called Christians. There is no evidence, however, that this name was given to them by the authority of the Holy Spirit. More likely it was intended to be a title of derision. It was very unpopular in those days to be a Christian. It is quite different now, for the title is applied to nearly everyone who is not a Jew or a heathen. After the title was first given to the believers at Antioch there is practically no further mention of it in the New Testament. Apparently it did not come into general use until some time after the death of the apostles.

ACTS 13:1-3

From the account just considered it is apparent that Saul and Barnabas took a leading role as servants in the church at Antioch. But the goodness of Barnabas in seeking out Saul to help him was also shared by the apostle, for now we

find that under their leadership other qualified servants were brought to the front in this congregation. Here again we find manifested the true spirit of discipleship. The question of who would be greatest in that church did not seem to have been raised. They were all brethren, and one was their Master, even Christ.

Because other servants qualified to carry on the ministry had been trained under the leadership of Saul and Barnabas, the Lord indicated that it was his will for these two to move on to other fields of service. As is usually the case in these brief accounts of incidents in the Early Church, not many details are given. Apparently, though, what occurred was that after praying over the matter, the church took a vote and thereby expressed the will of the Lord concerning Saul and Barnabas. And this is referred to as a choice of the Holy Spirit; that is, the Holy Spirit, or will of God, expressed itself through the minds of his consecrated people.

Jesus had told his disciples that when they received the power of the Holy Spirit they were to go into all the world and preach the Gospel. The brethren at Antioch would certainly know of this divine commission, and realizing that now they could spare two of their number for service afield, expressed themselves in keeping with the mind of the Lord. They not only had learned the truth, but were on the alert to put it into practice. The truth had given them a world vision, and they were not content merely to see their own congregation at Antioch rejoicing in what the Lord had done for them.

QUESTIONS:

What providences of the Lord were manifested in connection with the establishment of the church at Antioch?

What were some of the evidences that Barnabas was a "good man"?

Why did Barnabas want Saul to help him in Antioch?

Did the name Christian ever come into general use in the Early Church?

In what way may the Holy Spirit have indicated the choice of Saul and Barnabas for missionary work?

THE GOSPEL MOVES WESTWARD

Lesson for Sunday, February 12

ACTS 13:4, 5

IN THESE two verses of Scripture is revealed an example of genuine faithfulness in the service of the Lord. Saul and Barnabas had been sent out as missionaries by the church at Antioch. There is

no indication that they were given specific instruction as to where they were to go, and apparently they were guided by the providences of the Lord. Seleucia was the seaport outlet for Antioch, and from thence they sailed to the Island of Cyprus. The first place

they visited on the Island was Salamis.

Arriving in Salamis, they "preached the Word of God in the synagogues." This may seem like a casual observation concerning the activities of these two faithful servants of God, but actually these few words tell a wonderful story of zeal and devotion to the cause of Christ which they represented. They preached the Gospel in the synagogues, which means that they gave their first attention to the Jews.

We are not to suppose that they intruded upon those who assembled in the synagogues for worship. Apparently there was an arrangement in those days to permit visitors to take a part in the service. And, like Jesus when he visited the synagogue in Nazareth, Saul and Barnabas made effective use of the opportunity that was granted to them.

While the time limit for exclusive favor to the Jews had run out, and now God was accepting Gentiles into the church, nevertheless, there was a harvest still going on among the Jews, and in many instances when the witness was given in their synagogues grains of "wheat" were found and separated from the "chaff." There was joy in finding these true-hearted Israelites, but the effort almost always finally resulted in bitter opposition and severe persecution.

ACTS 14:1-3

This part of our lesson directs us to the experiences of Saul and Barnabas at Iconium. They had left the Island of Cyprus, and were

now on the Galatian mainland. Here again we find them witnessing to the Gospel in the Jewish synagogues, "and a great multitude both of the Jews and also of the Greeks believed." Just how many were in this "great multitude" we do not know, but evidently there were a greater number in the right heart condition to receive the Gospel in Iconium than in many other places, and certainly Saul and Barnabas must have rejoiced to note the rich fruitage of their labor.

But there has always been bitter opposition to the truth, particularly in places where there is evidence that it may be gaining a foothold among the people. It was so in Iconium. "The unbelieving Jews," we read, "stirred up the Gentiles, and made their minds evil affected against the brethren." Every faithful servant of God, at one time or another has experienced satanic attacks of this sort. The pattern is not at all unfamiliar to those who stand firm for the truth and are zealous in proclaiming it to others.

And because the human race is fallen so far from the standard of perfection, many people seem more ready to believe evil reports than good. Moreover, once the mind is poisoned by falsehood, it is with great difficulty that the blight is removed. Evil communications lead to prejudice, and prejudice often develops into bitterness of heart; and when the heart is bitter, ability clearly to discern between right and wrong is lost. "Evil communications corrupt good manners," the apostle tells us, and

how true this was of those who listened to the evil reports against the brethren, circulated by the opposing Jews.—I Cor. 15:33

However, Saul and Barnabas did not hurry away from Iconium just because opposition developed. They saw that there was further work to be done; that there were others who would hear and rejoice in the truth if given an opportunity, so they remained and stood their ground for a "long time . . . speaking boldly in the Lord." Their boldness was not in their own wisdom or strength, but they were "strong in the Lord and in the power of his might."—Eph. 6:10

We are admonished to adorn ourselves with a "meek and quiet spirit," and also to be "clothed with humility." (I Pet. 3:4; 5:5) This quality of meekness and humility should be well developed in every Christian, and if it is, any boldness which he might display in proclaiming the Gospel of the kingdom will stem from his confidence in the Lord, his conviction that the Lord will be with him and give him the needed wisdom and strength for every time of need.

The boldness of the brethren at Iconium was a testimony to the grace of God by which they were being blessed and helped. Their message was made the more effective because of the "signs and wonders" which accompanied their ministry. These were quite essential in those early days of the Christian era. The people as a whole were inclined toward superstition, and the religion of Jesus was so new, and so simple, that there was a need for "signs and

wonders" until the church became somewhat established.

ACTS 14:19-23

Finally the opposition at Iconium became violent, so the brethren decided to move on to other fields of service—"Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about." (Verse 6) Because of a miracle Paul performed in Lystra, there was a great stir among the people, and an attempt was made to offer sacrifice to the brethren, but, of course, they would not permit it, explaining to the people that they were men of like passions as themselves, and not to be worshiped as gods.

People are easily swayed from one extreme position to another. About the time these would-be worshipers learned that Paul and Barnabas were mere men, and not to be worshiped, certain Jews from Antioch and Iconium appeared on the scene with evil reports. The wrath of the Adversary in attempting to destroy the "seed" of promise knows no bounds, and he had stirred up these opposing Jews to follow the brethren and to create trouble wherever they could.

At Lystra they "persuaded the people" against these two faithful missionaries so that the very ones who shortly before were ready to worship them, now turned on them and attempted to stone Paul to death. These two servants of the Lord were not alone at Lystra, for we are told that "as the disciples stood round about him, he rose up, and came into the city." The next day Paul and Barnabas left Lystra and journeyed to Derbe.

They worked for a while in Derbe, and then returned to Lystra, Iconium, and Antioch. On the return journey they seemed to have spent most of their efforts confirming the believers, "exhorting them to continue in the faith." And how appropriate, in view of what had been experienced of opposition in all these places that the apostle should explain to the new disciples "that we must through much tribulation enter into the kingdom of God." Doubtless in this connection Paul made clear to these new ones in the truth, their privilege of suffering and dying

with Jesus, and also, upon this basis, the hope of living and reigning with him.

QUESTIONS:

In view of the opposition of many of the Jews, how was it possible for Paul and Barnabas to preach the Gospel in the "synagogues?"

Did the Jewish harvest continue after the conversion of Cornelius?

What is the origin of all opposition to the Gospel?

Why, seemingly, do many people prefer to believe evil rather than good?

Do those who have bitterness in their hearts have clear spiritual vision?

What phase of the truth did Paul stress when he returned to confirm the new disciples in the faith, and why?

THE FIGHT FOR CHRISTIAN FREEDOM

Lesson for Sunday, February 19

ACTS 15:1-6

IT WOULD seem that throughout the Christian era there have been among the followers of the Master varying degrees of discernment with respect to the Gospel, both as it applies to Christians and what it will mean for the world during the "times of restitution of all things" which were to follow the second coming of Christ. It is true even today that those who "come into the truth" are not all able to appreciate its beauty and power to the same extent.

So in the Early Church there were those who became followers of the Master up to a point, but were not able to discern all the "mysteries of the kingdom of heav-

en" as revealed through him. Among these were certain Jews—mostly of the sect of the Pharisees, who, while professing to accept Jesus as the Messiah, insisted that in order to obtain salvation through him it was necessary also to adhere to the ceremonial features of the Law, particularly circumcision. The Pharisees were noted for their rigidity of profession with respect to the forms and ceremonies of the Law, and probably it was more difficult for them to break away fully from their sectarian background of thought and custom than for others.

That which one has believed for a long time, and what his parents have believed, is often a difficult barrier to surmount in order to

make real progress in the way of truth. Paul indicates that there were some in the church in his day who did not believe in the resurrection of the dead. (I Cor. 15:12) This was one of the disbeliefs of the Jewish sect known as the Sadducees; and perhaps it was from among these that converts were made who failed to grasp the full import of the Gospel as it relates to the hope of everlasting life; even as it was from among the Pharisees that the Judaizing teachers arose.

In any event these teachers of error, coming from Judea, found their way to the various groups of Gentile converts which had been brought together by the ministry of Paul and Barnabas, and their "strange" teaching disturbed the brethren considerably. Paul and Barnabas withstood them, as was proper to do; but inasmuch as these false teachers had come from Judea, there seemed to be some question in the minds of the ecclesias as to whose teachings should be looked upon as having the greatest authority.

It was therefore decided that Paul and Barnabas, "and certain others of them," should go to Jerusalem and confer with the apostles and elders there with the view of reaching an authoritative conclusion, something that could be adopted as a standard for all the churches. While apparently no particular congregation of believers in the Early Church was looked upon as the head, or chief among the others, it can readily be understood why the brethren in Jerusalem would be held in high esteem,

and any viewpoint emanating from there would carry weight.

In this account, stress is laid on the thought that the apostles and elders at Jerusalem should be consulted. Not much is recorded after Pentecost with respect to the activities of most of the apostles. Perhaps the majority of them remained with the church at Jerusalem, and on certain needed occasions, such as the one recorded in today's lesson, served as a board of counselors in questions that would be brought before them.

ACTS 15:22-29

The twelve apostles were given authority in the church to decide doctrinal matters, but it is interesting to note that in reaching a decision with respect to the Gentiles, they do not exclude the other brethren in Jerusalem from having had a share in the deliberation. Thus is revealed a true spirit of humility on their part. The chosen men who were sent back to the Gentile churches with Paul and Barnabas did not go merely as representatives of the apostles, but also of the elders and the "whole church." While in this instance the authority of the apostles would have been sufficient, the fact that they included the church tends to emphasize the importance the Lord places upon decisions reached by ecclesias of his consecrated people. God's blessing is certain to be upon any action in which his people as a whole concur.

"Judas surnamed Barnabas, and Silas" were the ones chosen by the brethren at Jerusalem to accompany Paul and Barnabas on their

return to the Gentile churches, and together with them bear the message of freedom from the Law which had been decided upon at the Jerusalem conference. Letters were written which, in addition to containing the maximum demands they would make of Gentile converts with respect to conduct, gave the qualifications of those chosen to dispatch the message.

These qualifications are simple, but eloquent. The Jerusalem church did not say that these messengers were brilliant men, or great orators, or efficient organizers. The church merely referred to them as "men that have hazarded their lives for the name of our Lord Jesus Christ." What a volume of meaning is in these few words! Men may be great promoters of a cause which offers some opportunity for gain, either of glory or of wealth, and yet not be sincere, not trustworthy. But if they risk their lives, and continue to serve when there is nothing to be gained but weariness, misrepresentation, ignominy, and finally death, well, one can be reasonably sure that such will have at heart the best interests of all those who serve the same cause.

The Gentile converts were admonished to abstain from "meats offered to idols," from "blood," from "things strangled" and from "fornication." This code of morals was designed to meet a peculiar situation which then existed. Gentiles, before conversion, indulged in all these things without sense of shame or wrong. They ate the meat offered to idols because it was cheaper to buy. They drank

blood without any thought of its being wrong. And as for things strangled, it didn't make any difference to them how an animal was killed, they ate and enjoyed the meat just the same. And seemingly fornication was in some instances a part of their religious ceremonies.

But we can readily understand the consternation of Jewish converts if Gentile believers came among them still practicing these things. It would simply be impossible for the church to work together harmoniously under such circumstances. Aside from the ban on fornication, the other requirements seem to have been suggested as a necessary concession to the Jewish viewpoint, and not because they were basically wrong for a Christian.

This thought seems to have been borne out later by Paul, for he wrote that only if it caused his brother to offend, would he refrain from eating meat offered to idols. (I Cor. 8:4-13; Rom. 14:21) Paul was one of the apostles in the group that reached the decision on this point, and from his own attitude later, it is evident that their chief consideration was the feelings of the undeveloped Jewish converts. Surely the blending of viewpoints of Jews and Gentiles in the Early Church imposed a severe test of patience and brotherly love.

GALATIANS 2:16

Justification means to be made right with God. Those who are right with God are at peace with him, being no longer alienated through wicked works. (Rom. 5:1)

These have passed from death unto life, thus, by faith, being saved. The whole crux of the controversy in the Early Church on this point was whether or not justification could be obtained simply by faith in the shed blood of Christ and obedience in following in his steps of sacrifice, or whether it was also necessary to subscribe to certain features of the Law, such as circumcision.

Paul's spiritual vision was very clear on this point, and he wrote emphatically that "by the works of the Law shall no flesh be justified." One of the purposes of the Law was that it might serve as a "schoolmaster" or pedagogue, to teach the necessity of the atoning blood of Christ. It taught this lesson by revealing that no member of the fallen and dying race was able to live up to its righteous re-

quirements. Those to whom the Law had taught this lesson in a convincing manner were glad to accept the provision of escape from its penalties which the Lord had provided through the blood of Christ. And all such will endeavor, therefore, to stand free "in the liberty wherewith Christ hath made us free."—Gal. 5:1

QUESTIONS:

Why would it seem to be natural for some of the converted Pharisees to insist that Christians must keep the Law?

How much authority did the apostles have in the Early Church, and did they need the additional authority of the church at Jerusalem?

What did the apostles probably have in mind in their listing of the things from which the Gentile Christians should abstain?

How binding did Paul consider this ruling as applied to himself?

What is justification, and how is it attained?

PLANTING A CHURCH IN A PAGAN CITY

Lesson for Sunday, February 26

ACTS 18:1, 8-11

THE church at Corinth was established on Paul's second missionary journey. Corinth was a wicked city, filled with vice and immorality. It was largely a pagan city, although there were many Jews among the population and these maintained their synagogues. It was to these synagogues that Paul first went to preach the Gospel when he arrived in the city. This seems to have been his gener-

al plan of procedure in every city he visited.

Apparently not many of the Jews in Corinth accepted the truth, but one did—"Crispus, the chief ruler of the synagogue." It would seem, though, that Crispus did not take a firm stand for the truth until Paul had ceased preaching in the synagogue and had taken up residence in the home of Justus, who lived next door to a synagogue. (Verse 7) From the time Paul made his headquarters in the

home of Justus, many of the Corinthians accepted Christ "and were baptized."

As everywhere, Paul encountered much opposition in Corinth from those who were stirred up by the Adversary to persecute the ambassadors of Christ. But, at the same time, and as always, the Lord stood by the apostle. At Corinth he was favored with a special vision in which the Lord said, "I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." What a blessed assurance!

But it is well to note the principle involved in this promise to Paul. It was not an unqualified promise always to protect Paul from physical harm. No such promises as this have been made to the footstep followers of the Master. Jesus himself was not thus protected, except as it was necessary in order that he might finish the work the Heavenly Father had given him to do.

And this was the point with Paul. The Lord said to him in effect: Paul, I have much people in this city, and I have chosen you to be the one I will use to carry the Gospel to them. There will be those who will try to interfere with your work, even to the extent of inflicting bodily injury upon you, even death, if they have the opportunity. But do not fear, Paul; because of my people and their need to hear the Gospel from your lips and to be strengthened in the most holy faith, I will protect you from all harm.

It is the privilege of every Chris-

tian to suffer and die with Jesus, and the promise God made to Paul at Corinth did not set aside this privilege in his case. It was an assurance merely of temporary protection until a certain necessary work had been accomplished in that city. All of the Lord's people can expect similar protection, for nothing will be permitted to harm any of them until the work the Lord has assigned them is accomplished.

As individuals, the task assigned to us by the Lord may not be so clearly outlined as was Paul's mission in Corinth. But this means merely that we must exercise implicit confidence in the Lord and in his overruling providences while we zealously endeavor to do with our might what our hands find to do. We are all commissioned to be ambassadors for Christ, and should be willing to go where he wants us to go, and to do what he wants us to do. Because Paul was faithful to his charge, the Lord's work in Corinth was accomplished through him.

II CORINTHIANS 6:14—7:1

The group of Christians at Corinth was not one of the most ideal among the ecclesias in the Early Church. Perhaps the wickedness of the city—it was a Sodom of that day—had its influence to some extent upon the brethren. Every follower of the Master is influenced somewhat by the spirit of the world and needs constantly to be on the alert not to be overcome by its lustful pleasure and selfishness. Obviously the more wicked the surroundings of a Christian,

BIBLE STUDY

the more difficult it is for him to overcome.

In his letter to the church at Corinth, Paul urged the brethren there to separate themselves fully from their former worldly associations, and to be clean. One reason this was important was that they were the "temple of the living God." (Verse 16) The Scriptures give us two viewpoints of the temple illustration. In one, each individual Christian is the Lord's temple, his dwelling place, the place from which he speaks to the people. In the other, the church as a whole—that is, each local group as such—is the temple in which God dwells; and those who would know God and make contact with him must come to his "temple."

This places all Christians in a

highly honored position, and one of great trust, hence the importance of keeping the "temple" clean in order that the Lord may be properly represented therein. Those who are thus faithful are accepted by God as his children, members of his family, his household—those who, together with his beloved Son Christ Jesus, will constitute the glorified "temple" of the future from which the true knowledge of God and the blessings of everlasting life will spread to the world of mankind.

QUESTIONS:

Did many Jews in Corinth accept the truth?

Has the Lord promised to protect his people from physical harm?

Explain the meaning of the temple illustration as applied to the Lord's people.

Our Living Savior

THOUGH we have known Christ after the flesh, and the memory of that "man of sorrows," "who bought us with his own precious blood" is sweet and sacred; yet now we know him as our living Redeemer whom (because of obedience "unto death, even the death of the cross") God hath highly exalted, giving him a name that is above every name.

—Reprints

BEWARE!—Flatterers are the worst kind of traitors for they will strengthen your imperfections, encourage you in all your evils, correct you in nothing, but so shadow and paint your follies and vices that you shall never, by their aid discover good from evil, vice from virtue.

—Reprints

The Generations of Esau

GOD'S PLAN IN THE BOOK OF GENESIS

Chapter Thirty-Six

36:1-43

"These are the generations of Esau, who is Edom." Thus are summed up the principal contents of this chapter. Perhaps the most significant point in the chapter is the definite identification of Esau with Edom, and that he settled finally in Seir. Esau is referred to in the New Testament as that profane person who sold his birthright. (Heb. 12:16) And the Edomites as a whole seem to be used in Old Testament prophecies as symbolic of the nominal church which also sold its birthright—its hope of joint-heirship with Jesus as the spiritual seed of Abraham through which all the families of the earth are to be blessed.

Verse 6 presents an interesting sidelight on the life of Esau and his family. His sons were all born in the land of Canaan, yet together with their father, they all forsook the land. This apparently was because they did not cherish the promises God had made concerning the land—a further despising, as it were, of the birthright which he had sold to Jacob for a mess of pottage.

On the other hand, all of Jacob's sons were born outside of Canaan, yet under the influence and leadership of their father, they came into the land and became the inheri-

tors of the promises God had made concerning it. Thus does the Lord honor those who have respect for his promises, regardless of where they may be born.

A parallel of these experiences may be seen in God's dealings with the Israelitish nation and his later blessings upon believing Gentiles. The messianic kingdom promises were all made to the natural seed of Abraham, but because they did not appreciate these promises and did not qualify to inherit their fulfillment, God turned to the Gentiles, and from them has been selecting a people for his name. Thus Gentiles, born outside of the commonwealth of Israel, and strangers to the promises, become fellow-heirs with that small remnant of Israelites who accepted Jesus, while the nation as a whole wandered further away from God and his promises.

The reason given for Esau and his family moving out of the land which God promised to Abraham is that their riches of cattle were so great that the land could not provide for them and for Jacob's flocks as well. Apparently his riches meant more to him than the promises of God pertaining to the land. And besides it is quite possible that divine providences over Jacob had made Esau realize that his sale of the birthright had been ratified by God, and hence he could

not claim any share in the promises and might as well move to where he could further increase his riches. Thus does the way of the ungodly lead ever further from God and from his covenants.

JOSEPH'S DREAMS

Chapter Thirty-seven

37:1-4 "And Jacob dwelt in the land wherein his father was a stranger." This was the "Promised Land," but so far as the patriarchs Abraham, Isaac, and Jacob were concerned they were merely sojourners in it at that time. Their actual possession of the land will not be until they are raised from the dead and take their places among the other ancient worthies as "princes in all the earth."—Psalm 46:16

Beginning with the second verse of this chapter is the unfolding of one of the most interesting stories ever written, the story of Joseph and his brethren. It possesses all the elements usually found in fictional dramas, yet it is a true story. In it are displayed at their worst the fallen human passions of jealousy and lust manifested in cruel intrigue of brother against brother, of mistress against servant, and friend against friend.

Also there are exhibited in the narrative those noble qualities of mercy and understanding, manifesting themselves in a willingness to forgive past injuries and to give glory to God for overruling the harm that was intended, to the great good of all concerned. And it is more than merely a true story of Joseph and his brethren, for in it are to be found striking similari-

ties to the experiences of another favorite Son, even to Jesus, the beloved Son of God and Redeemer of the church and of the world.

"Now Israel loved Joseph more than all his children, . . . and he made him a coat of many colors." Thus do we have the setting of the story, the reason for the jealousy of Joseph's brethren. "Jealousy is as cruel as the grave," the Scriptures tell us, and this green-eyed monster soon was able to stir up Joseph's brethren to take action against him. (Song of Sol. 8:6) At first it was merely a passive hatred they held toward Joseph, but nevertheless a hatred so intense that they found it difficult to even speak to him in a friendly manner.

37:5-8 When Joseph's brethren heard about his dream in which they were seen as bowing down to him, they hated him even more. Under the circumstances perhaps Joseph was indiscreet in relating his dream to his brethren, but he was a mere lad and certainly innocent of any desire to impress his brethren with his greatness. But his brethren were quick to grasp the meaning of the dream and their jealousy increased.

37:9-11 Joseph's second dream carried more sweeping implications than his first, for it signified that even his parents would bow down to him. It was a true forecast of coming events, but his father rebuked him for relating it. Probably Jacob sensed the jealousy of his other sons and realized that the telling of this second dream would but fan the

flame of hatred and make it even more difficult to find a peaceable solution.

But Jacob wasn't jealous, hence his reaction to the forecast of Joseph's rulership over the rest of the family was quite different. He rebuked him merely for telling the dream. As for what it might portend, "he observed the saying"—that is, he took note of it with the idea of watching the Lord's providences in connection therewith.

37:12-22 The hatred which Joseph's brethren bore toward him was not reciprocated. He loved them, and had nothing but their best interests at heart. While apparently for some time they had not spoken to him peaceably, he was quite willing, when his father requested it, to look them up in distant fields for the purpose of seeking their welfare and to report back to his father and theirs. This Godlike characteristic of Joseph continued to manifest itself throughout his entire life.

Those who are pure of heart and who desire only good for others, even for those who may be opposed to them, seem often to be incapable of imagining the evil plottings which go on in the minds of those whose hearts are filled with hatred. A thief always suspects that others are thieves, but the innocent and pure are quite likely to be trustful of others. This seems to have been Joseph's attitude. Perhaps if he had been warned it still would have been difficult for him to believe that his brethren would take advantage of his insecurity in the open field and

lay hands on him for evil as they did.

It seemed to be the desire of all Joseph's brethren with the exception of Reuben to kill the "dreamer," but Reuben persuaded them to modify their plans and to cast him into a near-by pit. His thought was that when he had the opportunity, and unknown to the others, he would restore Joseph to his father. This was to Reuben's credit, although his effort was not wholly successful.

37:23-28 In agreeing to cast Joseph into a pit, Reuben's brothers had no other thought apparently than that of leaving him there to die. But having left him in the pit, Judah's intentions softened toward Joseph, and seeing an opportunity to dispose of him short of murder, he proposed that they do so; that is, by selling him to the Ishmaelites to be taken to Egypt as a slave. The others agreed to this, and it might be said on the part of all of them that this change of plans indicates that none of them were hardened criminals. They had been caught in a snare of jealousy and hatred, but when it came to the real test they proved not to be of the ignoble type who think nothing of committing cold-blooded murder.

37:29-36 Reuben had not counted on his brother's changing their minds about Joseph, and was evidently not with them when he was sold to be taken to Egypt. He returned to the pit with the evident intent of freeing his younger brother and returning him to Jacob, but he found the pit

empty. He reported the matter to his brothers, and asked whither he should go—for the purpose, evidently, of finding Joseph.

Bible stories seldom give all the details involved, and there is nothing said here of how Reuben was reconciled to the sale of Joseph, for the report that was prepared for their father would have the same tragic consequences as though his beloved son had actually been killed. Perhaps Reuben decided that it was useless to continue opposing the plans of his brethren, so joined in the plot to deceive their father.

And they did deceive Jacob. When he saw Joseph's coat of many colors smeared with blood he reached exactly the conclusion his sons had reasoned he would, for no doubt was left in his mind that the boy had been slain by a wild beast. Jacob was heart-broken. It was almost more than the aged parent could bear. He wept bitterly, and rent his clothes and put sackcloth upon his loins, "and mourned for his son many days."

His family tried in vain to comfort him. He explained that he would continue to mourn for Joseph as long as he lived. But he didn't express the thought in just this way. He said, rather, "I will go down into the grave unto my son mourning." This is one of the very important texts of the Bible, although seldom thus recognized because the translators have used the word "grave" to translate the Hebrew word **sheol** used by Jacob in his statement, which reveals that he expected to continue

mourning until he joined Joseph in **sheol**—believing, of course, that his son was dead.

This is the first time the word "**sheol**" appears in the Bible, but it is used many times in later books of the Old Testament. However, it is not always translated grave. Thirty-one times this same word is translated by the English word "hell," and, as a matter of fact, it is the only word in the Old Testament that IS translated hell. In other words, this word **sheol** is descriptive of the only hell that is mentioned in the Old Testament; and in Jacob's use of it, he reveals that according to his understanding, Joseph—whom he thought to be dead—was in hell, or **sheol**, and that he expected to join him there when he died.

Thus we find that this expression of sorrow on the part of Jacob is most revealing, for it shows that the righteous as well as the wicked go to the Bible hell when they die. The Bible hell, however, is not a place of torment, but merely the state of death, a condition which the Scriptures liken to sleep, and from which there will be an awakening in the morning of the resurrection. In Ecclesiastes 9:10, where the Hebrew word is again used and translated "grave," we are told that in this condition there is no knowledge, wisdom, nor device—in other words, it is a state of unconsciousness.

In verse 36 we are informed that Joseph was sold to Potiphar in Egypt by the Midianites, whereas in verse 28 it is stated that his brethren had sold him to the Ishmaelites. In Chapter 39:1 we read

that it was the Ishmaelites who sold him to Potiphar. This might seem to be contradictory, but is not actually so. The Ishmaelites were Arab descendants of Abraham through Hagar, whereas the Midianites were Arab descendants through Keturah. Apparently they were more or less associated, and sometimes were called by one name and sometimes by the other.

The army of Midianite Arabs defeated by Gideon and his little army of 300 had Ishmaelites among them as revealed by Joshua 8:24. Apparently they were distinguished from the Midianites only by the fact that they wore golden earrings. It is possible that the band of traders to whom Joseph was sold by his brethren was made up of both Midianites and Ishmaelites, hence they are referred to first by one name and then by the other.

A LINK IN JESUS' GENEALOGY

Genesis Thirty-eight

38:1-30 In this chapter we have a detailed account leading up to the birth of Pharez, a son of Judah. The narrative breaks into

the sequence of the story relating to Joseph, and we might wonder what useful purpose it serves, since not even a good moral lesson is suggested by it. However, the purpose of the narrative is apparent when it is discovered that Pharez is one of the links in the genealogical chain from Abraham to the birth of Jesus. See Matthew 1:3.

In this connection some interesting sidelights might be mentioned. For example, in the Book of Ruth we have an entire book of the Bible devoted to a story, the evident and chief purpose of which is to identify another link in the line of genealogy leading down to Jesus, namely, Obed. See Matthew 1:5.

In this narrative we also have an illustration of what is evidently the Lord's choice, that is, Pharez, although an attempt was made to establish his twin brother as the firstborn. (Verses 28-30) We have something similar to this in connection with the birth of Jacob and Esau. "God works in a mysterious way, his wonders to perform."

True Light

TRUE light is in harmony with all previous light, or truth. We should scrutinize closely everything presented as light which shines only as it is able to extinguish previous light. Remember, too, that now ("the evil day") is not so much a time of attack and advance, as of watching and withstanding the attacks of error. "Take unto you the whole armor that you may be able to withstand in the evil day."

—Reprints

Rejoicing in the Lord

"Rejoice in the Lord alway: and again I say, Rejoice."

—PHILIPPIANS 4:4

THE desire of every intelligent creature is to be happy, to live in a state of joy and rejoicing. This is a natural and legitimate desire. Sadness is abnormal, and the divine purpose for the human race is that ultimately sorrow and sighing shall flee away. Tears are a symbol of the long night of suffering through which the world has passed, and God's promise is that he will wipe away tears from off all faces, and that the former conditions of unhappiness and suffering shall pass away. What a glorious prospect!

The apostle speaks of the "children of the day"—that is, of that new day of peace and joy for the world—and admonishes such to "walk" as though they were already living in that blessed time. (I Thess. 5:5; Rom. 13:13) These "children" are the footstep followers of the Master, and it is our privilege now not only to conduct our lives in keeping with the high standards of righteousness which will be enforced during that day of the Lord, but also by faith to live lives of rejoicing because of our knowledge of the divine plan for the world and of the high calling to which he has invited us.

True, we are still surrounded by sickness, suffering, and death. The circumstances of life are such that we do not know from one day to another what difficulties we may encounter, or what circumstances may arise to cause us mental or physical suffering, or both. In these ways our experiences are not unlike those of the world. But if we are the Lord's, and because of our relationship to him as "children" can claim his promises, we should be able to live above the immediate circumstances of life which so often tend to rob us of our joy in the Lord.

Spiritual Senses

The apostle says that if any man be in Christ he is a "new creature." (II Cor. 5:17) As such we may properly think of

ourselves as having spiritual senses. In the natural realm it is through the senses that a person is brought into contact with the things which contribute to his joy or sorrow. If what one sees is pleasing to the eye, it is enjoyed. To hear the harmonious strains of music is a delight. To smell the fragrant odor of the rose is a joy. To taste the delicious flavor of well prepared food is a pleasing sensation to the palate, and to feel the tender embrace of a parent or a friend, or for the sense of feeling to function in other legitimate ways, also adds to the joy of living.

Our sense of sight as new creatures is our ability to discern the truth of God's Word, and, through the truth, to "see" the Lord himself. Jesus, speaking of the truth due to be understood in his day, referred to it as the "mysteries of the kingdom of heaven," and said to his disciples concerning their ability to understand these mysteries, "Blessed are your eyes, for they see." (Matt. 13:11, 16) Many in Jesus' day, and later, had an opportunity to learn the truth, but they did not possess the spirit of discernment. Of the Pharisees, Jesus said that they were "blind leaders of the blind." —Matt. 15:14; 23:16, 24

True, the disciples of Jesus were not begotten of the Holy Spirit until Pentecost, so even their ability to discern the "mysteries" of the truth until then, was limited. Jesus said to them, "I have many things to say unto you, but ye cannot bear them now. Howbeit when it the Spirit of truth, is come, it will guide you into all truth: . . . and . . . show you things to come." (John 16:12, 13) What the disciples possessed prior to Pentecost was the necessary humility of heart, and desire to learn. These qualities are essential in order to be able to "see" the truth.

Jesus said, "Blessed are the pure in heart: for they shall see God." (Matt. 5:8) A pure heart is a sincere heart, and only those who are thus pure, sincere, will be able to "see" God. Probably it is the lack of these qualities that prevents many from seeing the truth. Two people may be approached with the message of God's love. One "sees" it and is filled with joy, the other insists on placing his own interpretation on every text of Scripture cited, and goes away still blind to the truth. One "sees," the other does not. How true, then, are Jesus' words, "Blessed are your eyes, for they see."

How do we see God? For the faithful followers of Jesus there will be the unspeakable privilege in the "first resurrection" of being presented before the Father, and of seeing him face to face. This,

indeed, is a glorious hope, a hope which should lift us up to things above where even now, by faith, we can see "the King in his beauty:" in "the land that is very far off."—Isa. 33:17

However, there is a way in which we can see God now, and that is through his truth. The truth reveals the glorious attributes of God's character—his wisdom, justice, love, and power. And what a glorious vision this is!

Have the eyes of our understanding been opened to behold the glory of the Lord as it is revealed through his divine plan of the ages? If they have, then we know something of the joy that belongs to those who are thus blessed. We are enraptured by the sight! Nor tongue nor pen can describe the delight that fills the hearts of those who can thus "see" God. Nor is it merely a momentary sensation of joy. It is a rejoicing that continues always, because it is a rejoicing in the Lord.

We see God's love, and at once we realize that such a love is all-comprehensive in providing our every need. We see it to be a love that is tender and sympathetic and compassionate—a love that is everlasting. We see his wisdom, and we know that he is too wise to err, even as he is too loving to be unkind. We see from this that no matter what he may permit our experiences to be, it is because he loves us and knows what we most need in order to be prepared to share his glory beyond the veil. We see his justice, that all his ways are just, even his ways of dealing with us. We see his power also, and seeing this, we realize that nothing can possibly interfere with what our Heavenly Father proposes to do, either for us or for the world.

And what a basis this is for peace and joy! Think of it! Our Heavenly Father, whom we see by faith through his Word, loves us with an everlasting love, a love that has made provisions more generous and more abundant than anything we could ask or even think. And he is so wise that no mistakes will be made in the administering of his bounties; nor will his justice permit any experiences to reach us, even though they may be difficult to bear, that will not be necessary for our discipline and training. And then to crown it all, we see that his power stands as a guarantee that not one of all his good promises will fail.

When thus we "see" our Lord, can we not rejoice in him? Should one in the natural realm, as a human being, discover that every possible need of his life was to be provided; that there could

be no possible contingency that would rob him of his security of both mind and body; that all his surroundings were to be only of the sort that would contribute to his good, would he not be happy? Well, this is what occurs to us when we "see" the Lord and devote ourselves to the doing of his will. And when we thus see him by the keen vision of faith, he becomes more precious to us than any earthly object we have ever seen. We are enraptured with the vision, and our prayer goes up to him,

*"O! may no earth-born cloud arise
To hide thee from thy servant's eyes."*

Nor is our joy in seeing the Lord, one that is based merely on the fact of knowing that he will supply all our needs. We rejoice also, and even more, in the fact that we see him as a God so abundant in mercy, and so loving, that he has made a plan whereby all may be blessed. As we see the manner in which his love operates for the blessing of all his creatures, we rejoice in him for his own sake and not merely because he has promised that no good thing will he withhold from us if we walk uprightly. Even when he permits trials that hurt, and even if, at times, we may cry to him in our distress and he does not seem to answer, we will continue to rejoice in him, for just the joy of seeing him more than compensates for any sorrow that may temporarily overwhelm our souls.

Tasting that the Lord is Good

As new creatures in Christ, we also have a spiritual taste. And like our spiritual vision, our spiritual taste is primarily for the Lord. The Scriptures speak of tasting that the Lord is good. (Psalm 34:8) But here again, our knowledge of the Lord reaches us through his Word, so we feed upon that Word, eating every word that the Lord has given us, and with each morsel—each glorious promise he has made—we appreciate more the goodness of the Lord.

And now, at this end of the age, the Lord's people are served with special "meat in due season." And what rich delicacies we are finding at the table which the Lord has spread for us in the midst of our enemies—the table of present truth. How good the Lord becomes to us as we learn to know him by partaking of the truths which he has provided. And just as "seeing" the Lord causes us to rejoice, this rejoicing increases as we taste his goodness. True, the "little book" of truth that is so sweet to our taste becomes bitter as we digest it—that is, assimilate and practice its precepts—yet

even this bitterness of persecution and trial that comes as a result of our faithfulness to the truth cannot take away the joy that is ours from tasting the goodness of the Lord.—Rev. 10:8-11

Ears that Hear

Jesus also said to his disciples, "Blessed are your . . . ears for they hear." (Matt. 13:16) Thus the ear is used as a symbol of understanding and heart appreciation. Millions have heard the Word of the Lord but have not understood, and have not realized that the Lord was speaking to them. To hear the voice of the Lord and to recognize it brings great joy to the new creature, for it is indeed a joyful sound.

Abraham heard the voice of God speaking to him in terms of that wonderful promise to bless all the families of the earth. Those who have heard the voice of God since that time, have heard a message in keeping with that all-comprehensive promise. Restitution is implied in that promise, and Peter tells us that the hope of restitution was spoken by the mouth of all God's holy prophets since the world began. (Acts 3:21) Jesus preached restitution, and illustrated restitution blessings by his many miracles. The apostles taught it, and it is on this glorious theme song of divine love that the Bible closes, in the last three chapters of Revelation.

What joy came into our hearts when we heard this voice of the Lord revealing his love for all mankind. We rejoiced to learn that blessings were provided for others beside ourselves. We said, That's just the kind of a God we want to worship and serve. Thus we were drawn by his love, a love that was not only for ourselves, but for the whole world. Some hear this voice, but do not discern that it is the voice of God. They insist that God has planned to torture most of the people rather than bless them. Many of these have been heard to say that if there isn't a hell of torture there ought to be, revealing thus their animosity toward their fellowmen. Naturally one in this condition of heart would not discern the voice of God speaking in terms of compassion and love.

Having recognized the voice of divine love, and having devoted ourselves to God's service, he continues to speak to us. He speaks also through his Son, who is our Good Shepherd, and we learn to know his voice too, and, if we are true sheep, we will not follow the voice of a stranger. The Good Shepherd's voice, like the voice of

our Heavenly Father, is one of love. It is the voice of truth—the truth of the divine plan to bless all the families of the earth.

New creatures in Christ, called during this Gospel age to be partakers with him of the divine nature, hear the voice of God as a voice behind them; that is, it comes from the past—from the prophets and apostles, and from our Good Shepherd. It is not only a voice of assurance and comfort, but one of guidance and instruction as well, for it is a voice which says, "This is the way, walk ye in it." (Isa. 30:21) What joy it brings to our hearts to realize that we have such an infallible guide, and that, by following the instructions of the Lord's voice from behind, we can never, never lose our way!

It is a voice of encouragement also, and how often we need to be encouraged! At times the shadows are deep, and the pathway in which the Lord instructs us to walk seems rough and difficult. Our feet become weary and bruised and we falter by the wayside. Then we hear the voice of God speaking wonderful words of encouragement. "Be of good courage, weary one," we hear him say, "for I will go with thee, and I will sustain thee. Just put your trust in me, and I will give you strength to mount up on wings as eagles, to run and not be weary, to walk and not faint."—Isa. 40:31

Could any joy be greater than that which stems from a realization that our God is thus speaking to us, that every one of his exceeding great and precious promises was made to us, and that through them he strengthens us to walk in the way which he has appointed—the narrow way? Think of the hardships of the way which were endured by Paul, yet even with his back bleeding and his flesh weary, because he could hear the voice of God saying, "Fear not, Paul, I will be with thee," he could write for the encouragement of others, "Rejoice in the Lord," for he himself was thus rejoicing, and rejoicing always.

Strength from the Lord

Then sense of touch, or of feeling, also has a counterpart in the lives of new creatures. If we are living close to the Lord we will be able to "feel" his everlasting arms round about us—not literally of course, but by means of his promises and providences. And it is when we feel the weakest in our own strength that the many promises of mighty power to sustain us mean so much. It is then, as in the case of Paul, that the Lord enables us to realize he is near, that

he knows our every weakness and will make up for those weaknesses by his grace. Yes, we hear him say, and we feel the uplifting strength of his promise, "My grace is sufficient for thee: for my strength is made perfect in weakness."—II Cor. 12: 9

Not only do we feel the arm of the Lord sustaining us in our weakness, but it is also our privilege as new creatures to reach out and "touch" him and thus be assured of his nearness, that he is present to guide us over the rough places which we know are in the pathway ahead. Many sought to touch the Master and thereby to draw upon his healing virtues. This, of course, was in a literal sense; but now, as new creatures, we can by faith and through prayer, "touch" both him and our Heavenly Father, and from them receive virtue and strength that will enable us to press on victoriously in the good fight of faith until we gain the crown.

So let us, beloved make contact with this never failing source of strength, for it is there always, and it remains only for us to reach out by faith to lay hold upon it. No matter what our need may be, He is able and willing to meet the emergency. And may we, by "touching" Him through prayer and the application of His promises, realize more and more each day what it means to be "strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness." (Col. 1: 11) Ah, yes, "with joyfulness"! Can we help but have joy when we realize His almighty power is sustaining us in our every trial, helping us to bear every burden, and enabling us to endure, even unto the end of the way of sacrifice!

Of Jesus, our Head, and of every member of his body, our God and strong tower has said, "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him." (Psalm 91: 14, 15) This is one of God's precious promises to those who love him—who love him more than they love anything else in life; who love him so supremely that his will is their law.

Do we thus love the Lord? Then, by the hand of faith we can grasp his promise, and in claiming it, realize that the strength of our God is employed on our behalf and that no matter what experiences he may permit, he will not suffer us to be tested above that which we are able to bear, that he will deliver us from trouble and finally set us on high, even at the right hand of his beloved

Son, to live and reign with him a thousand years. Surely, to enjoy such a privilege of favor with God that we can "touch," or make contact with him at any time and be assured that his promised help will be ours, is great cause for rejoicing. "Happy Zion, what a favored lot is thine!"

In the Holy

Our rejoicing in the Lord takes place in our new minds. It is only as new creatures that our spiritual senses are exercised by our knowledge of the Lord through his truth. Only as new creatures can we appreciate the sweetness of his will, and the blessedness of his many promises. This life of the new creature is pictured in the holy of the typical tabernacle, wherein was the table of shewbread, the golden candlestick, and the golden altar of incense.

Antitypically, we are feeding upon that "bread," and thereby tasting that the Lord is good. Through the eyes of our understanding, we are enlightened from the antitypical candlestick. By that same light, we are also shown the way to the altar of incense where we have the privilege of offering up our heart devotions to God as a sweet smelling savor to him. We know, of course, that in the type the fragrance from the incense that was burned on the golden altar permeated into the most holy, thus preparing the way for the entry of the high priest as he passed under the veil from the holy

But is it not logical that the sweet odor of the burning incense also filled the holy? We think so, and in this we have an illustration of how our spiritual sense of smell is exercised. The smoke from the burning incense was a sweet smelling savor to God because it was evidence that the work of sacrifice enjoined upon the priest was being consummated. This assures us that in the antitype our sacrifices are pleasing to God, that they give evidence of our love for him and our desire to be like him; for, if our sacrifice is being offered upon the proper basis, he knows that we are devoting our lives thus to his service because of his sacrifice for us. Yes, true sacrifice is an evidence of Godlikeness.

And then the question arises, Do we love the things which God loves? Is the smoke which arises from the sacrifices of his people a sweet smelling savor to us as well as to him? This is a test of how well developed is our spiritual sense of smell. The Apostle Paul was continually offering up his heart devotion to God in sacrifice, often at great cost to himself. While in a Roman prison, he

wrote to a little group of fellow-sacrificers at Philippi, saying, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me."—Phil. 2:17, 18

What a beautiful example of saintly rejoicing in the sacrifices of fellow-members in the body of Christ! To Paul, the sacrifices of the Philippian brethren, including the great effort they had made to send him gifts, were as a sweet smelling savor, and he was delighted in this aroma which testified so eloquently of their love for him and for God.

They rejoiced also in his sacrifices. It was a joy to them to know of his faithfulness, and although his devotion to God and to the truth and to the brethren had resulted in his imprisonment in Rome and a position of ignominy in the eyes of the world, they did not forsake him. The smoke of the burning sacrifice did not become a stench in their nostrils, but continued as a fragrant aroma of love which they were willing and glad to reciprocate.

How well is our spiritual sense of smell developed? Naturally we rejoice in the great sacrifice God made in sending his Son to be our Redeemer. As we view the cruel cross of our Savior and realize that he bore it all for us, a deep sense of gratitude wells up within us, and we give thanks to God and to Jesus for their love. Do we likewise appreciate the sacrifices of our fellow-members in the body of Christ, and do we show our appreciation by standing shoulder to shoulder with them—rejoicing with them in their joys and weeping with them in their sorrows?

May we never develop a fault-finding spirit, saying that brother so and so, or sister so and so is doing too much, and if they bring suffering upon themselves it will be their own fault. These criticisms might seem sincere and harmless at first, but later become vindictive and harsh. It could be that the fundamental cause of this wrong viewpoint, or of this faulty sense of spiritual smell, is that the faithfulness of another reveals our own unfaithfulness. Perhaps we are not willing to go quite so far in the way of sacrifice as another brother in the class, and we unconsciously endeavor to hide our own lack of zeal by criticizing his greater devotion.

Let us, dear brethren, be on guard against any and all influences which might cause us not to appreciate the sacrifices of one another. If we are offering our lives sincerely to God, we may be sure that the smoke of the burning incense is penetrating beyond

the veil, even into heaven itself, and that our Heavenly Father, seeing this evidence of our devotion to him and to his people, rejoices. He joys over us, not because of what we accomplish, for that is nothing, but because we are endeavoring as best we can to show our appreciation to him, that with every sinew of our being we are saying, Thank you, dear Heavenly Father, for calling us out of darkness into thy marvelous light, for showing us your plan, for revealing your great love, for the loving gift of your Son that we might live, for his supreme sacrifice and for his blood of cleansing.

Yes, we are rejoicing in the Lord and all he means to us. We love him. The Apostle John reminds us, though, that unless we love the brethren whom we have seen, then we cannot truly love God whom we have not seen. The fulness of this thought would indicate that much of our rejoicing in the Lord is through our association with the brethren, and seeing in them the evidences of Godlikeness by the sacrifices they are making for him, for his truth, and for one another.

Is our spiritual sense of smell appreciating the sweet odors of the sacrifices being offered by the brethren? Is this one of the contributing causes of our rejoicing in the Lord? It should be thus, for how can we rejoice in the Lord except we rejoice in his people? And how can we rejoice in the works of the Lord unless we rejoice in that part of his work that his people are doing? And we do rejoice! The smoke which ascends from the burning sacrifices of the people of God is incense sweet indeed, stimulating us to greater faithfulness as we, likewise, present our bodies a living sacrifice.

Thus is our rejoicing in the Lord complete.

We have seen him in all his glory and beauty.

We have heard his sweet voice telling us of his love for both the church and the world, and instructing us in the way that we should go.

We have tasted that he is good, and are continually feeding upon the bread of life which he has provided, appreciating especially "the meat in due season" which he has placed upon his banquet table at this end of the age by that "faithful and wise servant."

We have learned also that by "touching," or making contact with our Heavenly Father through prayer, and by faith laying hold upon his promises, we receive rich supplies of grace and strength

sufficient for our every time of need. Oh the blessedness of the feeling that his everlasting arms are round about us, holding us secure by the power of his might that we may not stumble or fall!

And the evidence of his love, and the love of his people is as a sweet odor of delight as we recognize thus the fuller meaning of his divine grace.

Thus by all five of our spiritual senses we come to know the Lord, that he is the God of our salvation, the spring of all our hopes, and the fountain of all our joys. If we keep our senses properly exercised, our rejoicing in the Lord will continue, and his joy will ever be our strength.

As Pants the Hart

*While cooling streams are far away,
Yet for them pants the hart,
So longs my soul for thee today,
My God, for love thou art.
And thou from purest source dost give
Truth's water full and free.
I drink, I rise: O joy! I live!
My praise ascends to thee.
As pants the hart, and kneeling, finds
His craving satisfied
With crystal stream that leaps and winds
Along in silver tide;
So find I at the throne of grace
Life's portion rich and true,
Which shall the things of earth efface,
And all my strength renew.
As now the hart in peace goes on,
With thews sustained, in joy,
I feel the glory that's begun,
And ne'er can know alloy.
And all my being, poised and thrilled
With hope that's from above,
Each moment knows the grace that flows
From fountains of thy love.*

"Songs in the Night"

FEBRUARY 1

The Lord will not forsake his people for his great name's sake.—I Sam. 12:22

SAMUEL appealed to fleshly Israel to remember the great things that God had done for them as a ground for thankfulness and faithfulness—their delivery from Egypt, their guidance through the wilderness and their entrance into the land of Israel; but if we apply these words to spiritual Israel, with what greater force do they come to us! The Lord has delivered us from Egyptian bondage, the bondage of sin and death. He has led us out of darkness into his marvelous light. He not only lifted our feet from the horrible pit and the miry clay, but he placed them upon the Rock, Christ Jesus; yea, more! he has put a new song into our mouths, even the loving-kindness of our God. He not only forgave our sins, but accepted us in Jesus, and invited us to joint-heirship with Christ. He not only gave us exceeding great and precious promises to cheer our hearts in the wilderness journey, but has in reservation for us things exceeding great and precious, of which he has given us a glimpse or foretaste through the Holy Spirit, an earnest of our inheritance.—Z '08-204 (Hymn 19)

FEBRUARY 2

These are they which are sown on good ground; such as hear the Word, and receive it, and bring forth fruit.—Mark 4:20

LET us, dear brethren, not only be sure that our hearts are of the good ground sort, and be sure that we have received and are developing the good seed, the Word of the kingdom, but let us seek also to bring forth much fruit. Seeing that some of these may bring forth thirty, some sixty, and some an hundred fold to the Master's praise, let us determine that by the grace of God, which we know is ours and will assist us, we will be of those who bring forth fruitage an hundred fold—to our largest possible capacity and measure of

service to our King. How may we increase our faithfulness? We answer, by increasing honesty of heart, which prepares us for increased measure of the seed and which enables us to bring this forward to perfection. The harvest is nigh: let us give diligence, therefore, while still there is opportunity, that the Master may find us fruitbearing to the very largest degree of our possibilities of nature, surroundings, and opportunities.—Z '06-126 (Hymn 225)

FEBRUARY 3

Teach me good judgment and knowledge.—Psalm 119:66

NO FOLLOWER of Christ is so well developed that he can say, I do not need any further instructions along the lines of justice and love, but my brother needs it. And in our experiences with the brethren, where the other one seems to be at fault, let us say to ourselves, Here is a brother who perhaps has had more disadvantages than I have had. He is a brother of mine according to the Spirit. He seems to me to be doing something wrong, but I sympathize with him because he probably does not know that his action is wrong. Or I may be wrong myself. If he saw the matter from my viewpoint, he would do differently. I will not judge him, but leave that for the Almighty, who is infallible in judgment and to whom judgment belongs.—I Cor. 4:5—Z '15-7 (Hymn 154)

FEBRUARY 4

Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand.—Rom. 13:11, 12

IF THE apostle could say to the saints of his day, "Knowing the time, that now it is high time to awake out of sleep," etc., because they had then entered upon the Gospel age with its privilege of running the race for the prize of our high calling, with how much greater force do his words apply to these closing days of the age! . . .

Yes, "the night is far spent" and "the day [the glorious millennial day] is at hand." Even now the gray streaks of dawn appear. It is the day when the kingly Bridegroom shall receive unto himself his ready and waiting bride, and the time is short in which to make ready for our gathering together unto him. It is high time indeed to awake out of sleep; for now is our salvation, our glorious deliverance, very near.—Z '06-246 (Hymn 230)

FEBRUARY 5

For this is the love of God, that we keep his commandments: and his commandments are not grievous.—I John 5:3

WHO that has gratitude of heart to the Lord for these blessings, who that is appreciative and thankful, would not be indeed seeking to serve the Lord in truth with all his heart! Who that is of this attitude of mind would fail to remember the Lord's Word and to seek divine assistance in complying with its requirements, remembering the statement, "If ye love me, keep my commandments." To such daily the commandments of the Lord amplify, enlarge. Daily he sees new forces, new meanings in these commandments. If he be thankful, if he be appreciative of the Lord's providence toward him in the past, the depths of meaning to God's commands would not be grievous to him; but he will still rejoice to go on day by day in sympathy with our Lord's attitude, "I delight to do thy will, O my God; Thy law is written in my heart." So it will be with us. As the apostle says, we shall do his commandments, and they will not be grievous unto us, and this will be the evidence to us that we love God and that we are loved of him, and being sealed, impressed more and more by his Spirit, the spirit of truth.—Z '08-204 (Hymn 225)

FEBRUARY 6

Follow peace with all men, and holiness, without which no man shall see the Lord.—Heb. 12:14

AS NEW creatures we should be very vigilant, should continue to grow, should increase in power to overcome the flesh. Then we shall be safe. Self

is to be our special battleground. Many of the Lord's people have a great deal of natural combativeness. This is a good trait if controlled and turned in the right direction. Combativeness is necessary, or we could never overcome. But we need to restrain ourselves that we do not fight the brethren; and we are not to enter into a personal combat with the devil. We are no match for him. But we are to resist him. The Lord will soon take hold of him and bind him up for a thousand years. He will conquer the Adversary and will undo all his works. But it will require the entire thousand years to accomplish fully that work. We need not hope to overthrow Satan or his works while we are in the flesh. It is not our mission. What the Lord has given us to do is to conquer ourselves, to control this body which is of the fallen race of Adam, to keep ourselves that that wicked one touch us not.—Z '16-212 (Hymn 242)

FEBRUARY 7

My grace is sufficient for thee: for My strength is made perfect in weakness.—II Cor. 12:9

IT IS the divine power which operates through our Lord Jesus, through the Word of truth, through the followers of Jesus; and this power can operate in the weakest members of the body of Christ as well as in the strongest. The Lord's grace is sufficient for all and for every time of need. We are not to forget, however, that this great sufficiency is not poured out upon the Lord's people unconditionally, but in answer to their appreciation of their need and their prayerful request for grace divine in every time of need.—Z '16-250 (Hymn 304)

FEBRUARY 8

For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.—Luke 6:32

THE standard for the Lord's people is still higher than that of gratitude, though it must include this. Our standard is benevolence, a forgiveness of those who transgress against us, and

who say all manner of evil against us falsely. Such as attain this degree of character likeness to their Lord receive an extra blessing from him in proportion, and are bidden to rejoice and be exceeding glad, and to know that they will have a reward in heaven.—Z '08-202 (Hymn 219)

FEBRUARY 9

He that is begotten of God keepeth himself, and that wicked one toucheth him not.—I John 5:18

WE ALL have natural inclinations toward sin. It is necessary, therefore, that we overcome the inclinations of the flesh, the disposition of the flesh—all these things that war against the Spirit. From the moment that we surrendered ourselves to the Lord and were begotten of the Holy Spirit we were new creatures. Old things have passed away and all things have become new. We no longer belong to the old family, the family of Adam; we are an entirely new creation. We have passed from death unto life, from condemnation to death in Adam to a new life in Christ. The continuation of this new life will depend upon our faithfulness as children of God. We must show our loyalty to the Lord by resisting everything that pertains to the old life.—Z '16-212 (Hymn 160)

FEBRUARY 10

Resist the devil, and he will flee from you.—James 4:7

LET each of us as followers of the Master be prompt in giving our response to the Adversary's proposition of compromise. He who dallies with temptation increases its power every moment; hence the propriety, yea, the necessity, of an absolute consecration of the heart, the will, at the beginning: on that foundation the daily conflicts with the world, the flesh, and the Adversary become much more simple and lose much of their power. Meantime, let us pray as our Lord directed, Abandon us not in temptation, but deliver us from the evil one, realizing that of ourselves we are no match for the Adversary, that our help is in the Lord, and that greater is he who is on our part than all that be against us.—Z '06-45 (Hymn 312)

FEBRUARY 11

It is more blessed to give than to receive.—Acts 20:35

OUR Lord Jesus Christ is the grandest example of self-denial in the interests of others. He was rich in the possession of the spiritual nature with all its glory and honor. Yet for our sakes he became poor, taking the human nature in order that he might redeem mankind. To this end he surrendered life itself at Calvary, that through his sacrifice we might become rich—possessed of divine favor and the riches of divine grace in Christ—even joint-heirship with him who is now our exalted Lord at the right hand of divine Majesty. But to attain this joint-heirship with him we must study to be like him, to have his Spirit and to share with others whatever he may give us of either temporal or spiritual favor—either to feed or to clothe others (particularly those of the household of faith) temporally or spiritually, as circumstances may dictate.—Z '16-219 (Hymn 191)

FEBRUARY 12

So great salvation; which at the first began to be spoken by the Lord.—Heb. 2:3

NOT only was there no eternal life in our race, and no hope for attaining any except through Jesus, but all of the promises of the past would have been powerless without his work of atonement, and not until he came was it known how our redemption was to be accomplished. True, the Lord had provided various types and shadows in the numerous sacrifices of the past which illustrated the fact that without the shedding of blood there can be no remission of sin; but they could not be understood until the Antitype had come. Then he brought life to light and immortality to light—life for the world, eternal life to be conferred during the millennial age—immortality for his church, his bride, his little flock, his joint-heirs. These were never brought to light before; they were faintly seen and vaguely described, but it remained for the great Teacher to set forth before us the salvation which God had proffered through him. Thank

God that our hearts have made our lips more and more tell forth the praises of him who has called us out of darkness into his marvelous light. Through faith in him we are already reckoned risen to walk in newness of life, and through him by and by the Father will raise us up by his own power, that we shall be like him and share his glory, honor, and immortality.—Z '06-186 (Hymn 255)

FEBRUARY 13

Study to show thyself approved unto God, a workman that needeth not to be ashamed.—II Tim. 2:15

IF IT was the wise and proper course for the Master to go aside for the study of the divine plan before beginning his public ministry, how much more should his followers feel it incumbent upon them as fallen beings with imperfect judgments to seek counsel of the Lord's Word and Spirit to ascertain what work the Lord would have them do in his vineyard before beginning any work. If this course were more generally followed there would be far less ranting done in the name of the Lord, fewer would feel that it was their privilege to rush in and work for the Lord without first studying carefully the divine will or program respecting that work—lest they should be hinderers of the Lord's plan which they desire to serve. Let us more and more apply each to himself the apostle's words to Timothy. Until we do study we will have every reason to doubt our preparation or usefulness in the Lord's service. First comes consecration, wholly, unreservedly; and secondly, as the first step in the fulfilling of that vow, comes the study of the divine will, the divine Word, the divine plan; and following that comes labor in the Lord's vineyard.—Z '06-40 (Hymn 154)

FEBRUARY 14

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying.—Eph. 4:29

IT WOULD appear that not only among the worldly, but among the Lord's people there is a tendency to relate little incidents or make little remarks, which while not necessarily

sinful, tend to cause sprouts of evil to develop. It is along this line that the apostle says we should let no corrupt communication proceed out of our mouth. If by any mischance any corrupting information has come to our attention, we should see to it that it goes no further. We have sometimes wondered whether it is the quality of the natural mind to use the tongue to the disadvantage of others, or whether evil spirits have something to do with it. Let us, as the apostle enjoins, drop evil communications; shun them, and hold fast only to that which is edifying—the word "edifying" having in it the thought of an edifice, a building, the upbuilding of one another.—Z '11-62 (Hymn 125)

FEBRUARY 15

Create in me a clean heart, O God.—Psalm 51:10

THE heart represents the will, the intentions; the will must be kept true and centered in God, but it is the governing power of the whole man. Yet, though the will is the controlling power of man, it is also subject to influences. If the thoughts be impure, unjust, or unholy, the power of the will becomes more and more impaired. Hence the wisdom of the admonition of the apostle as to what should be the character of our thoughts. In those who are striving to perfect holiness in the fear of the Lord—to adorn themselves with the beauty of holiness—the thoughts must not be neglected and permitted to browse in every pasture, but must be disciplined to feed upon pure and healthful food.—Z '11-165 (Hymn 198)

FEBRUARY 16

I the Lord thy God am a jealous God.—Deut. 5:9

IF MAN could have his hatred and his jealousies along the same lines as God it would be all right. We, as God does, should hate sin, but not the sinner. God's jealousy is just and is sure to bring to the sinner a just punishment. He tells us that when we have other gods we must consider him jealous; but the impropriety of jealousy is when it leads to bitterness and other like qualities to which the fallen human

mind is subject and liable. When the Lord announces himself as a jealous God, he means us to understand that he wants all of our affections, all of our confidence, our entire trust. He wants us to be so fully in accord with him that his will shall be supreme in all the affairs of life. This is not to be considered selfishness on the part of the Almighty; because this, under his overruling providences, means to his creatures the largest amount of happiness, the largest amount of success in the duties and affairs of the present life, and the fullest preparation for the blessings which God has prepared for, and promised to those who love him.—Z '11-93 (Hymn Appendix B)

FEBRUARY 17

Every branch in Me that beareth not fruit He taketh away.—John 15:2

IF WE will not bear the fruitage we may not remain in this relationship; if we do bear the fruits, if we have that spirit and disposition, and desire the Lord's grace and strength and assistance, his grace will be sufficient for every time of need and we will come off conquerors and more than conquerors through him who loved us and bought us with his precious blood. The bearing of the fruit which the Father desires cannot be accomplished, we cannot be pleasing to him, except as we are related to Christ and his fruit is born in us by our relationship to him and the power of his Spirit and his Word working in us to will and to do of his good pleasure. The assurance is that if we abide in him we will bear much fruit and that without him we can do nothing, have no fruit that the Father will accept.—Z '05 123 (Hymn 130)

FEBRUARY 18

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—Eph. 6:18

THE Lord frequently called attention to the fact that we should be persevering in prayer. Perseverance is an essential quality in the sight of God. It includes patience, carefulness, and interest. In short, it is related to every fruit of the Spirit which the Lord's

people are to cultivate. . . . Perseverance does not make the will. The will is already there. It is the will that God recognizes in the beginning. But by various experiences, trials, difficulties, tests of endurance, the Lord would prove us and develop us. He would have us become very positive characters in all these qualities which have his approval. So our praying should all be in the spirit, from the heart. We should watch thereunto with perseverance day by day, until the Lord shall see that we have attained the character which he can honor with a share in the kingdom.—Z '14-182 (Hymn 239)

FEBRUARY 19

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.—II Cor. 5:19

CHRIST kept the Law and satisfied divine Justice for all who become his during the Gospel age; and his merit is imputed to those who keep the Law in their heart and are hindered from keeping it absolutely by the weaknesses of their fallen flesh which they are unable to control. And so the Apostle Paul says that the righteousness of the Law is fulfilled in us who walk not after the flesh, but after the Spirit. First of all, through the imputation of his merit to their mortal bodies, their flesh, our Redeemer covers their natural imperfections. Second, because that body so devoted, so justified, is sacrificed, he reckons them dead as human beings. They are then begotten to a new, a spirit nature. Thenceforth their mortal body is counted as the body of the new creature, no longer as a human body; for this was sacrificed. Actually, however, it is quickened to be the servant of the new creature. Being still actually human, it must be given a robe of righteousness to wear until the end of the present life. This is furnished by the Savior.—Z '16-199 (Hymn 54)

FEBRUARY 20

I determined not to know any thing among you, save Jesus Christ, and him crucified.—I Cor. 2:2

WE BESEECH you, brethren, as you value the glorious hope set before you in the Gospel, that you give no heed

to seducing spirits and doctrines of devils, as the apostle terms them in I Timothy 4:1; but that, with fixedness of purpose, you apply yourselves to the one thing to which you are called and are privileged to do as prospective members of that royal priesthood. Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims, and ambitions, and favored with a clearer insight into the deep things of God, having been called out of our former darkness into his marvelous light. And if thus separate from the world and from Christians who partake largely of the spirit of the world, what wonder if we find them all out of harmony with us, and either ignoring or opposing us!—Z '16-307 (Hymn 313)

FEBRUARY 21

Let not the sun go down upon your wrath.—Eph. 4:26

NO MATTER what provocation one may have had, he should see to it that the matter is settled as quickly as possible. Anger or wrath must not be harbored and cherished; for it is sure to lead to permanent bitterness and hatred. The word anger seems not to be so strong a word as wrath. Wrath in an imperfect, fallen being, seems to be deep, determined, and lasting anger, something that is resentful, retaliatory. Evil speaking is a more refined, a more subtle matter, more deceitful, more malicious. Many people become so weak in character, so unbalanced, that they do not realize the proper application of the Golden Rule in their daily lives. They say things of others that they would not wish others to say of them. They treat others in a way that they would not wish to be treated. All such conduct should be put far away from the Lord's children, from those who have taken God's holy covenant upon themselves and who profess to be God's ambassadors.—Z '16-312 (Hymn 267)

FEBRUARY 22

The Lord seeth not as man seeth; . . . the Lord looketh on the heart.—I Sam. 16:7

OH, HOW the imperfect tongue and the imperfect body often misrepresent

the real sentiments of the new creature using them! Our stammering tongues fail to express our real sentiments, and we are misunderstood. Our poor brains, which the new creature strives to exercise in favor of justice and love, often get sadly twisted. The justice we would do we often misunderstand and do not; and the love which we wish to manifest is twisted also and misunderstood by others and is unsatisfactory to ourselves. Early in our Christian experience we may have failed to see our blunders, and frequently have done injury where we supposed we had done good. Later, as we began to see our imperfect works, imperfect words, imperfect thoughts and reasoning, and discerned how little we really accomplished of the much we would like to do, we were in danger of being thoroughly discouraged. We needed the very encouragements which the Lord's Word holds out to us—the assurance that God looketh at the heart and not at the outward appearance; and that the pure in heart will be blessed and see God, notwithstanding the weaknesses of their flesh, against which they strive courageously.—Z '16-280 (Hymn 321)

FEBRUARY 23

We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—II Cor. 4:18

WHAT do these words mean? They mean that the Apostle Paul had spiritual eyesight. He indeed saw earthly attractions, but they lost their drawing power upon him because of his spiritual sight—his perception of the things unseen. With the eye of faith he saw the Heavenly Father, the glorified Lord Jesus, the heavenly hosts, the coming kingdom of glory, honor, and immortality. By faith he saw the great millennial kingdom spreading out before him, and heard the divine invitation to become an heir in that kingdom, to be joined in heirship with the Master and Redeemer. He had accepted his invitation. He had enlisted under the banner of the Master; and he realized that everything else in the world was of practically no value in

comparison with these eternal things which God had promised. His confidence was in the Word of God.—Z '16-266 (Hymn 133)

FEBRUARY 24

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.—Mark 12:30

IN PROPORTION as we discern the perfection of the divine character, in the same proportion are we able to love the Lord with all our hearts, all our minds, all our beings, all our strength. The Christian who attains to this in his heart has surely reached the mark expressed by this command—the first command, the principal command. The Lord may permit him to be tried, tested, and proved along the line of this love and to demonstrate a fixity of love, but all the time he is thus being tested he is at this standard of the divine law. There is a distinction, however, to be made between the heart standard by which the Lord is judging the church and the fleshly standard by which the same persons might be judged of others. Because of the weakness of the flesh, the heart love for the Lord might at times not be fully and clearly expressed so that it would be apparent to all mankind. The world, which judges only by the flesh, knoweth us not. It is a consolation to our hearts that the Father realizes our love and devotion, and is judging us not according to the flesh, but according to the spirit, the heart, the intention, the new mind. And in proportion as we realize the imperfections of our flesh and our inability to show the loving devotion of our hearts and minds, being, and strength, we should have compassion and sympathy with our fellow members who similarly more or less imperfectly manifest in their flesh the devotion of heart which they have professed. As the Lord waits patiently for us to develop the fruits of the Spirit, the graces of the Spirit, in our lives, so it behooves us to wait patiently upon the fellow members of the body as they seek also to become renewed in thought and word and deed, sanctified wholly to the Master and his use.—Z '06-301 (Hymn 69)

FEBRUARY 25

Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him.—Col. 3:9, 10

THROUGH knowledge, as well as in knowledge, the new creature is renewed or refreshed, built up, made strong. The wisdom of this world is foolishness with God. What the old mind had was the wisdom of this world. What the new creature receives is the wisdom of God. The development of the different powers of the new mind is a gradual work, dependent upon knowledge. With the new will the knowledge becomes the energizing and strengthening power, and finds opportunities by which the new creature can accomplish its purpose. This knowledge is that which cometh from above. It is not merely the knowing how many chapters there are in the Bible, nor how many verses there are in the Bible and being able to quote them; but by the various providences of God in life, it is to come to such a knowledge of God that it is sufficient for his will to be made clear to us, to insure obedience. Our knowledge is increased in proportion as we give heed to the things which God has spoken; in proportion as we set our affections on things above and not on things on the earth.—Z '11-382 (Hymn 81)

FEBRUARY 26

Take heed that ye do not your righteousness before men to be seen of them; else ye have no reward with your Father which is in heaven.—Matt. 6:1, R. V.

THE point which the Great Teacher makes is the motive actuating us. If we are actuated by a selfish motive, if we are seeking show and applause or earthly gain, the procedure cannot bring divine approval or blessing—"Blessed are the pure in heart." We may be seen to do good or to pray or to fast, but we are not to do our charities, our praying, and our fasting to be seen. Of such the Lord says they have received their reward—nothing more is coming to them; they get the publicity sought.—Z '12-150 (Hymn 229)

CHRISTIAN LIFE AND DOCTRINE

FEBRUARY 27

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16

NOTHING in this text guarantees that the world would receive the message, either from our Lord Jesus or from his followers. We are, nevertheless, to let our light shine as he let his light shine, though the darkness comprehend it not. The thought seems to be that while some may resist the light because their deeds are evil, nevertheless there are others by whom the message may be differently received. Therefore we are to let our light so shine before men that they may see our good works—whether they account for these works properly or evilly. Some may appreciate and see. Those who opposed our Lord were not of the common people, but of those who specially claimed to be the people of God, the scribes and Pharisees, who were not living up to their own recognized standards. These felt reprobated. They realized that Jesus'

teaching was of a higher order.—Z '11-23 (Hymn 45)

FEBRUARY 28

Blessed are they whose iniquities are forgiven, and whose sins are covered.—Matt. 4:7

IN STUDYING this subject it is well to keep in mind that the robe does not cover, as some seem to think, sins of the new mind. The Scriptures ascribe no sin to the new mind, and no perfection in righteousness to the fallen flesh. If the new mind were disloyal to God, the robe would not cover it; it would cease to be a new mind. To continue to have the imperfections of the flesh (which we have inherited from Adam) covered, the new creature must remain loyal to God, otherwise it will deserve the second death. Hence, these new creatures, with imperfect bodies under the control of the new mind, have the bridal robe granted to them, that they may have a standing in the sight of the Lord and of each other.—Z '11-189 (Hymn 120)

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 2—"For if ye live after the flesh, ye shall die."—Romans 8:13 (Z. '95-8. Hymn 277)

FEBRUARY 9—"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—Psalm 116:7 (Z. '95-250. Hymn 324)

FEBRUARY 16—"Through honor and dishonor, through evil report and good

report: as deceivers, and yet true; . . . giving no offense in anything, that the ministry be not blamed."—II Corinthians 6:8, 3 (Z. '01-314. Hymn 261)

FEBRUARY 23—"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye."—Psalm 32:8 (Z. '02-251, 249. Hymn 242)

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Doing God's Will

Matthew 7:21-23 reads, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I confess unto them, I never knew you: depart from me, ye that work iniquity."

For a long time I have been perplexed by these verses. Are we not instructed throughout the Scriptures to do good to all as we have opportunity, to be helpful, kind and considerate? Why, then, did our Lord deliver this invective to some who were so engaged?

IN THIS text the line of true discipleship is distinctly drawn. In it our Lord contrasts the nominal professor and the true Christian.

The general thought expressed today, both among the clergy and laity, especially at funerals, is that every one who dies goes to heaven, unless one is a complete moral reprobate. Even for the most sinful, hope is held that a deathbed repentance has been made, and thus salvation is assured, and they have gone to heaven too, along with the true followers and the partial followers of the Master.

The point of the lesson in this text

is, that it is not enough merely to profess discipleship. If that is the depth of our consecration to God we will never go to heaven. Those who have entered into a covenant with the Lord "by sacrifice" have learned that he is lenient with our shortcomings, but strict in determining the intentions of our hearts. —Psalm 50:5

Thus Jesus here declares that many do their own will, in lieu of God's will. They boast of their accomplishments in preaching and in healing, and they demand of the Lord a blessing. Many of these teach that God permits a vast majority of the race to go to a place of eternal torment, and thus misrepresent the name and character of the Lord and his kingdom. No wonder he speaks of them as "workers of iniquity," unfit to enter into the kingdom of heaven.

Doing the will of God is the important thing. "He that doeth the will of my Father" shall enter into the kingdom of heaven. To do his will, certainly includes doing good "unto all men as we have opportunity." (Gal. 6:10) A true Christian should always be kind and helpful, and considerate of others; but above and beyond these necessary requirements he must also be fully submissive to God. He must be teachable, willing to give up error for truth, willing to supplant the theology of the Dark Ages with the Gospel of the kingdom. A true Christian must be willing to

have the Lord's will done in his daily life and his sacrifices are not to be seen of men. To such, our Lord has promised his approval; yes, he has promised to confess their names before his Father in heaven, for they are true wheat, not tares.—Matt. 10:32; Rev. 3:5

Resurrection of Judgment

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28, 29

Please explain "the resurrection of damnation."

GOD, through his Spirit, inspired the writers of the Bible. He has not inspired those who have translated it into the various languages of earth. The use of the word "damnation" in this text is a poor choice. To many who believe the doctrine of eternal torment, this text means that there is a resurrection to hell-fire and brimstone. Of course that sounds foolish, even to those who have not yet learned of the love of God and his kingdom.

The translators should never have used the word "damnation" to translate the Greek word, "**krisis**," and they knew it. Proof of this is found in verses 22, 24, 27, and 30 of the same chapter that contains the text of our question. In each of these verses, the Greek word "**krisis**" is found, but not once is it translated "damnation," as it is in verse 29. The word "damna-

tion" simply would not fit in these verses, nor does it express the proper thought in the 29th verse.

The English word which most properly translates the Greek word "**krisis**" is "judgment," and it is so translated in verses 22, 27, and 30. It is easily established that no modern translator, nor Greek scholar uses the word "damnation" to translate the Greek word "**krisis**."

"The resurrection of judgment," therefore, is what we have been asked to explain. A close study of the text reveals that the coming forth from the tomb precedes the resurrection, or rather, is but the first step in the resurrection which is accomplished by "judgments." Resurrection from the dead, means a full and complete lifting out of the death and dying condition. Those comprising the true church of the Gospel age partake of the "resurrection of life," which is an instantaneous work. But with those who will be blessed throughout the thousand years of Christ's righteous reign, it will not be an instantaneous, but a gradual lifting out of death, and the sins and imperfections which all have inherited as members of Adam's race.

This resurrection, or lifting out of death, is accomplished by judgments. A judgment consists of a trial and a sentence. Those who serve the Lord during that day of righteous judgments, will gradually, under the disciplines and the rewards of Christ's kingdom, be lifted out of death to perfect human life; for Jesus, in verse 25, says, "they that hear shall live." This

great truth of the resurrection by judgments is also the prophet's theme in Isaiah 26:9, where he says, "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

The Holy Spirit

How can Frank and Ernest deny the personality of the Holy Ghost, in the face of such scriptures as Hebrews 3:7, which says, "Wherefore as the Holy Ghost saith, To-day if ye will hear his voice"; and Hebrews 10:15, which says, "Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant," etc.?

IT IS our conviction that properly to understand the part that the Holy Spirit plays in the plan of God, is to magnify the Heavenly Father and his Holy Spirit also. We have carefully considered the texts quoted above and they have not changed us from our previously expressed view, but our study of them has rather confirmed us in the truth of our opinion.

We find no scriptural ground for believing in the Holy Spirit as the third person in a trinity of Gods. This teaching has led to confusion, for admittedly it is incomprehensible. By comparison how clear is the truth! The Holy Spirit is the holy power of God. This power from on high has been exercised in the creation of the whole universe; and it was the holy power,

or Holy Spirit of God that influenced or inspired the prophets of old to express the mind, or will of God in Holy Writ. With that truth in mind, let us examine the texts of our question.

Hebrews 3:7 begins a quotation from Psalms 95:7-11, and by reference to this Psalm we learn that God is the spokesman, lamenting the disobedience of the children of Israel in the wilderness. In Hebrews 3:12, the apostle concludes his exhortation by saying "take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Thus we learn that God's expressed Word is recorded for our instruction by the Holy Spirit, because his divine power inspired the writers of the Bible to chronicle the things necessary for our salvation.

The same argument applies in Hebrews 10:15. In chapter 8, verse 10, the apostle had just quoted, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." In Hebrews 10:16, the apostle again clearly states that the Lord is the speaker in the prophecy of Jeremiah from which he is quoting. (Jer. 31:31-34) In verse 15, the apostle terms this prophecy a witness of the Holy Spirit.

The facts are clear that God is the speaker in both instances. Instead of proving that the Holy Spirit is a person apart from the Father, how beautifully these texts prove that the Word of truth, the

Bible, has been recorded for our learning, not by chance, nor by the will of any man, but that God's Holy Spirit, his power, has influenced and inspired men to record his will concerning us. One reason the study of the Bible is such a source of blessing, is because of the Spirit of God, its author.

Reconciled to God

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11

Is this not an assurance that eventually all men will be reconciled to God, for how else could every tongue confess to God's glory?

THIS is a beautiful text, showing the extent of Christ's kingdom reign, but we do not believe that it teaches universal reconciliation to God. One of the truths lost sight of during the Dark Ages is that Jesus Christ, by the grace of God, tasted death for "every man." (Heb. 2:9) The Apostle Paul emphasizes this truth in his first letter to Timothy (I Tim. 2:1-6) by assuring him and us that "all men" might be saved and "come unto the knowledge of the truth," because Christ Jesus "gave himself a ransom for all, to be testified in due time."

It is a shock for many to learn that the majority of earth's millions

who have lived both before and after Calvary have died in total ignorance of the name, Jesus Christ. Although such is the case, it does not alter the fact that Christ died for all.

To understand our text, one must clearly see the difference between being saved from Adamic condemnation and being saved unto eternal life. I Corinthians 15:22 declares, "For as in Adam all die, even so in Christ shall all be made alive." Thus we are assured of the extent of the removal of the condemnation of death. It passed upon all because of Adam's transgression, and will be removed from all because of Christ Jesus' ransom.

As to whether or not one receives the blessing of eternal life, either in this age or in the age to come, depends upon the individual. Those who choose Christ and the laws of his kingdom will receive eternal life; but the Word of God tells us that all will not accept him, nor choose to obey the righteous laws of his kingdom, and these will not inherit eternal life even though they have come to a knowledge of the truth. Acts 3:23 is a Scripture text in point, for here we read, "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

Eventually, when the kingdom is fully established, all in heaven and on earth will bow their knees, and with their tongues acknowledge Christ. Those who were not willing to confess him will have been cut off from the land of the living.

"World Vision"

ONE of the speakers at a recent convention pointed out that a true follower of the Master, and particularly one who is qualified to be a teacher in the church, has "world vision," meaning that he is interested in the Lord's people and in the Lord's work not merely in his own immediate neighborhood, but everywhere. This is undoubtedly true, and it is a characteristic of Godlikeness, for God loves the entire world, and in his plan 'has made provision for the blessing of all the families of the earth. This blessing is to reach the world through the promised "seed" of Abraham, of which the consecrated followers of Jesus are a part—"heirs according to the promise."—Gal. 3:29

It is reasonable, and to be expected, that we will be interested in our inheritance, a part of which will be the privilege of showering kingdom blessings upon all mankind. This means that our interest as Christians now will naturally embrace the Lord's people in every part of the world, the work they are doing in the Lord's vineyard, and the spiritual progress they are making as they grow up into Christ in all things. If we are filled with the Lord's Spirit our love will go out to our brethren in Europe, in Australia, in India, and everywhere, even as it does to those with whom we meet in our local ecclesias; and we will be interested in what they are doing to serve the Lord even as we are interested in what we are doing ourselves.

There is nothing more detrimental to healthy spiritual growth as new creatures in Christ Jesus than to be self-centered, and to have a feeling of smugness based on the thought that since all is well with ourselves we can relax and enjoy the blessings of the truth without a sense of responsibility toward others. There is very little evidence of this narrow outlook among the Lord's people today, but it is a condition of mind and heart against which we all need to be on guard because it is very appealing to the flesh.

The proper "world vision" of a Christian begins at home. We want our families to enjoy the Lord's blessings with us, and are glad if he gives them "ears to hear" and "eyes to see" the truth and to rejoice in it. Then we will think about the people of our neighborhood—the village, or town, or city in which we live. Nor will our interest stop here, for we will want to make known the truth to those in other communities throughout the nation, and in other nations throughout the world.

This Godlike interest in others will first of all manifest itself toward our brethren in Christ. If there are truth-enlightened brethren in our community we will want to meet with them for fellowship, and to co-operate with them in what they are doing to make known the glad tidings far and wide. As groups, or classes, we will want to co-operate with other classes. And together, the ecclesias in one country will want to enjoy the fellowship and co-operation of their brethren in other countries throughout the world. Thus does the heart of a true Christian become enlarged to encompass the Lord's people everywhere. But if we find our hearts shrinking, and the circle of our self-sacrificing interest narrowing down to circumscribed limits set by the reasonings of our fleshly minds it is time to take the matter to the Lord in prayer, asking him to help us become emptied of self and to be filled with his Spirit, the Spirit of love for all.

This Christian broadness of vision has been manifested to a remarkable degree among the Lord's people for many years past; and as each year we get nearer to the kingdom it becomes more pronounced. We have seen it demonstrated in the support of the radio work during the last several years, and particularly so in connection with the enlarged radio witness over the ABC Network. In this effort the brethren are showing their interest in those who can be reached outside their own immediate neighborhoods. Knowing that by increasing their sacrifices the witness can be extended to districts where there are no classes, they rejoice in this privilege. This wholehearted devotion to the Lord, to the brethren, and to the spread of the truth is most encouraging, and let us all be happy about it.

The wonderful response in connection with the physical needs of our brethren in the war-torn countries of Europe has been another outstanding demonstration of the "world vision" possessed

by the Lord's people. The brethren in the United States and Canada responded to this opportunity with loving zeal and self-sacrifice. So did those in Great Britain, and Australia, and Switzerland. It was a particular sacrifice for the friends in some of these countries, for they barely had enough for themselves. But their hearts went out to their less favored brethren in other countries, and they wanted to share their limited supplies with them.

Seemingly there will continue to be opportunities for the Lord's people to sacrifice on behalf of others, particularly their brethren. When there are no longer such opportunities it will mean that the "accepted time" for sacrifice has passed and that the age of restitution blessings is about to open up in its fulness. While the need for food and clothing is not so acute in Europe as it has been, the need for truth literature is ever increasing. Right now we are investigating the possibility of reaching Great Britain and Continental Europe more adequately by radio. We have also learned that there is a radio station on the border of India which will accept truth programs. While the shortwave broadcasts twice a month are reaching many in foreign lands, the use of radio stations within Europe and on the border of India would give a more effective witness.

Interest in our brethren in every part of the world, and a desire to witness the truth to all who have a hearing ear in every country, induce us ever to be seeking ways and means of doing more, and in a better way. And it is so very encouraging to realize that the brethren everywhere share this viewpoint with us. As a matter of fact, in most instances, the brethren in the fields are leading the way in developing opportunities of service. We are trying to keep up, and are happy over every opportunity of working together with those of like precious faith.

It is a blessed partnership which we enjoy with one another and with the Lord. It is a partnership in which all can be active—not all in the same way, but there is something for each one to do. And there is one thing that all can do, and that is to pray. What a privilege it is to pour out our hearts to the Lord in the interests of his kingdom everywhere, and on behalf of his people and the service they are rendering! Jesus gave us an example of world vision when he said to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." May the spirit of this petition be reflected in our prayers and in our daily work for him.

Encouraging Letters

From Africa

Dear Sirs: I am writing to you in connection with your broadcast from Boston at 10 P. M. (local time) yesterday. Reception on the 19 meter band was unfortunately not very clear, however, by listening very carefully to the most interesting conversation and intensely interesting subject matter of this religious informal talk, I have been prompted to write for the literature "God and Reason" to which you referred. I would like to say that I feel there is today, among Christians in every part of the world, a very urgent need for a simple explanation of the Bible. I must admit there is much I do not understand, and there must be many like myself who would automatically show a natural desire to read and learn more, with the help of modern explanations. May I congratulate you on your broadcast, and the service and enlightenment you have brought about. I need hardly say I look forward with keen enthusiasm to your next broadcast. Before I close I would be pleased to know if you could put me right on some queries in connection with the Bible I have in mind. Yours sincerely, T. H. F., Southern Rhodesia, Africa

In the Truth

Dear Brothers in the truth: Grace to you and peace from God the Father and from our Lord Jesus Christ. Brothers I heard

your broadcast yesterday morning over KOMA and I enjoyed it. I perceive that you are in the truth, so please send me your Gift Book, God and Reason or whatever booklets or magazines you have to spare. Your Sister in the truth. L. P., Oklahoma

Needs to Know More

Dear Frank and Ernest: Our whole family enjoy your program very much. We were wishing after the close of your last talk that you had more time. Even our children can understand the Scripture as you explain each question so thoroughly. I am not a Christian, and I've just come to realize how much I need to be one to raise our fine little children. They're beginning to ask questions that are very hard for me to answer. I am looking forward to reading your book "God and Reason." Thanking you in advance. Sincerely yours, V. C., Tenn.

Telling Everyone

Please send literature on program for January 1, 1950. I like you both very much. There is something different than just a sermon. It makes one follow the Bible with you both. I am telling everyone I meet to listen in. Sincerely yours. Mrs. G. B., Mass.

Not a Handed Down Faith

Dear Frank and Ernest: I listen to your radio programs often and do enjoy them so much. I under-

stand the real meaning of your programs, which is, to learn to study and understand God's Word, and not misunderstand the Bible by handed down faith from so-called preachers. Please send me your booklet of "God and Reason." Thanking you, I am, Mrs. J. W. K., S. Car.

Surprised

Dear Sirs: I heard your broadcast last Sunday, and again today over Station WJHL, Johnson City, Tennessee, and was I surprised for I have been in this belief for about forty-five years and have talked to those I have come in contact with on the same line of reasoning and study of the Bible you mentioned last Sunday. Please send me both your gift booklets—if there are two of them—or you might send me all the copies you wish and I will distribute them. I suppose I should address you as brethren, but I hope to get acquainted with you more fully, for I have to get in contact with people that believe in God's holy plan of salvation through Jesus Christ our Lord, for we are living in the last days of this dispensation. Hoping to hear from you by return mail, I am yours truly, Mr. J. E. S., Tenn.

Regular Habit

Dear Frank and Ernest: Listening to your program is a regular habit with me. After I heard your program first, I influenced the rest of my family and others, also, to make it a habit to tune in every Sunday morning. We all enjoy it ever so much. Last Sunday your program was of particular interest

to us here, and we would like to have your gift book. Trusting your good work of spreading the Word of God will continue, I am, F. L. C., Mass.

Most Reasonable

Frank and Ernest: Enclosed find one dollar. Please send me two of your books called the Hope Book. I want one for myself and one to send to my friends in Illinois. The two verses (Luke 23:42, 43) have been giving me a headache for the past forty years, and I have heard hundreds of people argue over these verses, more than any other verses in the Bible that I know of. It is very simple and you cleared up a fog in my mind with complete satisfaction. It sounds most reasonable to me, because I was certain that Jesus did not go to paradise that day. The thief must have had faith in Jesus being the true Christ, who some day would set up an everlasting kingdom on this earth. Yours respectively, A. L. S., Ohio

From Confusion

I HAVE derived great satisfaction from your literature and I want to try to help others to a better understanding of the Bible, that they may come out from the maze of confusion and perplexity as I have since I heard Frank and Ernest on the radio and sent for literature. Sincerely, Mrs. L. D. T., N. Y.

Tried in Vain

Gentlemen: I can't tell you how much I enjoy your broadcasts. For years, I have tried in vain to un-

ENCOURAGING LETTERS

derstand everything in the Bible. Your programs have enlightened me immeasurably. Thank you. Mrs. B. I., Mich.

Recognizes the Truth

Dear Friends: Your booklet God and Reason received a few days ago, has meant more to us (my husband and myself) than we had expected. Opening it and starting to read, we did not stop until we had gone from cover to cover. It is nearer the truth than anything we have seen, with the exception of one other set of publications. If your other books relate the meaning of the Scriptures as accurately as this one, then I should say you are outstanding in coming out with the truth. . . . Enclosed please find check for \$2.00 for which please send me items checked on en-

closed slip. Also please send me samples of the available free literature from which to make a choice for distribution. Yours in Christian fellowship, Mrs. W. K., Mass.

Thirsting After Righteousness

Dear Friends: I received your book entitled God and Reason and want to tell you it was very helpful and enlightening. What a wonderful work you are doing! I surely hope you may continue on and on. I have just heard your Sunday broadcast. I enjoy them very much. I will be looking forward to receiving your magazine and the book, Behold Your King. "Blessed is he that hungers and thirsts after righteousness for he shall be filled." Sincerely your friend, Mrs. A. H. M., Okla.

GOD'S PROMISES COME TRUE—Bible Stories for Children: In this topsy-turvy world of today children more than ever need to know about the promises of the Bible and of their certain fulfilment. There is nothing that will prepare them better to face the uncertain years of this new atomic age. Each story is colorful, charming, and thought-provoking. While intended for children, it has at once become a favorite with adults. Excellent as a gift. 390 pages. Bound in green cloth, gold stamped, \$2.00.

A ROYAL NATION—A 32-page Dawn size booklet which discusses God's dealings with typical Israel and the failure of that nation to obtain the great prize of joint-heirship with Christ. It deals with the British-Israel question and points out from the Scriptures who comprise God's ruling nation. Single copies ten cents; twelve for one dollar.

THE DAWN

East Rutherford

NEW JERSEY

Despite Difficulties

THE following letter from the British Office of The Dawn was received too late for the current issue of The Bible Students News:

DURING the year 1949 the Lord's work in Britain has been carried on under difficulty. Out of all the countries engaged in the World War, Britain finds itself still forced to ration its people's food and limit its imports, and the supply of raw materials is rigorously controlled. These government restrictions have tended to impede the work, but by the Lord's grace the difficulties have been largely overcome.

Books and booklets and free tracts have gone out in large numbers, not only to Britain but to the Continent, to Australia and to India, etc. The brethren in India because of currency difficulties have asked the British Dawn Office to help them by sending literature, and this has been done. Conventions and meetings held in Great Britain have manifested real fellowship and loving comradeship in the service of our Present King.

During the late summer months we had a visit from Brother Herrscher, and he has been an inspiration to the friends, stating with great clarity truths that have warmed our hearts. Like Peter of old he stirred up our minds by way of remembrance. What joy it has

been to have the truth thus presented, and we are encouraged thereby to resolve to fulfil our consecration, working out our own salvation, knowing that it is God that is working in us both to will and to do his good pleasure.

The broadcast of the "Frank and Ernest" programmes can now be heard in this country by those who have powerful short wave sets. We pray, therefore, that our Father will use this means of sending forth his truth. We ask the prayers of all the brethren on our behalf that the Word may go forth in this country with no uncertain sound, so that all might hear the message that the kingdoms of this world have had their day and that our Lord, earth's rightful King, is smiting the nations prior to bringing universal peace.

Supplementing the above report from Great Britain concerning the radio, we wish to say that there is now hope that the truth will soon be reaching Great Britain over Radio Luxembourg. If our hopes materialize a full announcement will be made.

BROTHER POLLOCK'S VISIT

IT IS expected that Brother G. R. Pollock, of Los Angeles, California, will visit Great Britain this summer. So far as we now know it will be during the latter part of June and in July. While the exact dates have not yet been determined we suggest that the brethren keep the visit in mind and make Brother Pollock's ministry here a matter of special prayer. It is hoped that a number of public meetings will be arranged.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

J. E. HUMPHREY			
Southampton	February	5	
Eastleigh	March	5	

F. LINTER

Leigh (Afternoon)	March	12	
Warrington (Evening)		12	

J. H. MURRAY

Oxford	February	19	
Ipswich	March	5	

W. E. PAMPLING

Portsmouth	February	19	
Liverpool		26	
West Wickham	March	19	
Southampton		26	

C. W. SCHOLEFIELD

Anerley	February	12	
Oxford	March	12	

A. SPAIN

Anerley	March	26	
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"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:24, 25

AVAILABLE IN GREAT BRITAIN

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9
 Volumes 1, 2, and 3—2/6 each
 Volumes 4, 5, and 6—3/9 each
 Berean Questions (Volumes 1, 2, and 3)—6d
 Berean Questions (Volumes 5 and 6)—8d

THREEPENNY BOOKLETS—2/6 per dozen

As Angels of Light; Christ Has Returned; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Jesus, the World's Savior; Hope for a Fear-Filled World.

FREE BOOKLETS

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

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Plastic)—1/3
 God's Promises Come True—10/-
 Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3
 Hymns of Dawn (Cloth)—5/-
 Tabernacle Shadows (Cloth)—2/6 each
 Emphatic Diaglott—10/6
 Moffatt's Translation (Complete Bible)—17/6
 Creation—8d each; 7/6 per dozen
 Chosen People—8d each; 7/6 per dozen
 The Everlasting Gospel—8d each; 7/6 per dozen
 A Royal Nation—6d
 Hope (Consolation booklet)—1/2 a dozen
 Leaser's Translation—10/- each

THE DAWN

98 Seel Street

Liverpool 1

Speakers' Appointments

Ministering the Glorious Gospel of Christ

J. BEDNARZ			The Dalles, Ore.	27, 28
Wilkes Barre, Pa.	February	19	Yakima, Wash.	March 1, 2
F. A. BRIGHT			A. H. KRUMPOLT	
Lehigh, Pa.	February	19	Binghamton, N. Y.	February 12
O. D. DEIFER			R. J. KRUPA	
Easton, Pa.	February	12	Adrian, Mich.	February 19
Port Crane, N. Y.		19	L. P. LOOMIS	
H. E. DEITRICH			Wallingford, Conn. (Morning) Feb.	26
Detroit, Mich.	February	1	Hartford, Conn. (Afternoon)	26
Ann Arbor, Mich.		2	E. LORENZ	
Jackson, Mich.		3	Riverside, Calif. (Morning) Feb.	19
Covert-Kalamazoo, Mich.		4, 5	Pomona, Calif. (Afternoon)	19
Gary, Ind.		6, 7	J. Y. MAC AULAY	
Chicago, Ill.		8, 9	Havre, Mont.	February 2, 3
Cicero, Ill.		10	Minneapolis, Minn.	5-7
South Bend, Ind.		11, 12	Withee, Wis.	8, 9
Muncie, Ind.		13-15	Wausau, Wis.	10
Richmond, Ind.		16	Milladore, Wis.	11, 12
Indianapolis, Ind.		17-19	Appleton, Wis.	13, 14
Salem, Ind.		20	Port Washington, Wis.	15, 16
New Albany, Ind.		21, 22	Waukesha, Wis.	17
Cincinnati, Ohio		23, 24	Milwaukee, Wis.	18, 19
Dayton, Ohio		25, 26	Rockford, Ill.	20
Nelsonville, Ohio		27, 28	La Salle, Ill.	21
E. L. FOWLER			Aurora, Ill.	22
Oakland, Calif.	February	5	Batavia, Ill.	23
W. J. HOLLISTER			Chicago, Ill.	25, 26
Paterson, N. J.	February	19	Gary, Ind.	27, 28
G. O. JEUCK			M. C. MITCHELL	
St. Petersburg, Fla.	February	5	Paterson, N. J.	February 12
R. A. KREBS			Groton, Conn. (Evening)	18
San Francisco, Calif. ...	February	1	Groton, Conn. (Morning)	19
Concord, Calif.		2	New London, Conn. (Afternoon)	19
Stockton, Calif.		5	J. H. MOORE	
Sonora, Calif.		6, 7	Cumberland, Md.	February 1
Sacramento, Calif.		9	Washington, D. C.	2
Broadbent, Ore.		11-16	Baltimore, Md.	3
Salem, Ore.		18, 19, 21	Wilmington, Del.	4, 5
Lebanon, Ore.		20		
Portland, Ore.		22-26		

SPEAKERS' APPOINTMENTS

N. MOLENAAR		C. R. WEIDA	
Santa Ana, Calif.	February 26	Reading, Pa.	February 5
E. MURRAY		G. M. WILSON	
Columbus, Ohio	February 24	Duquesne, Pa.	February 5
Pittsburgh, Pa.	25, 26	Jacksonville, Fla.	12
Piqua, Ohio	27	Orlando, Fla.	13
L. H. NORBY		Miami, Fla.	19
Lancaster, Pa.	February 12	W. N. WOODWORTH	
Allentown, Pa.	26	Paterson, N. J.	February 5
H. PASSIOS		C. W. ZAHNOW	
Washington, Pa.	February 19	Florence, Ala.	February 2
F. W. RICE		Clio, Ala. area	4-12
Whittier, Calif.	February 19	Atlanta, Ga.	14
J. I. VAN HORNE		Augusta, Ga.	15, 16
East Liverpool, Ohio ..	February 12	Dana, N. C.	17
Monessen, Pa.	26	Hendersonville, N. C.	18, 19
F. S. WASSMANN		Knoxville, Tenn.	20, 21
New Haven, Conn. (Morning) Feb.	19	Greensboro, N. C.	23
Waterbury, Conn. (Afternoon) ...	19	Rocky Mount, N. C.	24
		Richmond, Va.	25, 26
		Washington, D. C.	27
		Baltimore, Md.	28

CONVENTIONS

For Mutual Fellowship, Edification, and Service

SAGINAW, MICH., February 12—Woman's Club, 311 N. Jefferson Street.

CHICAGO, ILL., February 26—Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., February 26—Macabees Bldg., Woodward Avenue at Putnam.

WATERBURY, CONN., March 19.

WILMINGTON, Del., March 25, 26—Pre-Memorial Convention.

PATERSON, N. J., April 9.

THE GENERAL CONVENTION

BOWLING GREEN, OHIO, August 12-19—The convention will open on Sunday morning, August 13, but in order that as many as possible be present for the opening day, arrangements for food and rooms start Saturday evening, August 12. In other words, Saturday

will be arrival day. The convention will close the following Saturday at noon, thus giving an opportunity for the brethren to travel home over the week-end. Further information will be announced from time to time; or write the secretary, Mr. Ray Krupa, 8191 Wisner, Detroit 5, Michigan.

1950 MEMORIAL DATE

The date this year for commemorating the death of our Redeemer will be after sundown, Friday, March 31. The 14th of Nisan, Jewish reckoning, falls on Saturday, April 1, but as this day properly begins at sundown the night before, Friday evening is the proper Memorial date.

Bible Helps--Written and Spoken

THE DIVINE PLAN OF THE AGES—A Key to the Scriptures. Although all human plans are failing, God has a plan—this is the reassuring fact emphasized over and over again in this widely accepted text book on the Bible. Written more than sixty years ago, it has attained the merited circulation of more than 8,000,000.

This companion to the Bible has 350 pages, and in cloth binding is priced at fifty cents. In paper binding, twenty-five cents; ten or more to the same address, eighteen cents each.

HOME RECORDINGS: Usable on any standard record player or phonograph, including automatic changers. Three sets are available: **The Kingdom Series**—six double-faced discs, presenting dialogs and hymns, \$6.00; **Know Your Bible Series**—seven double-faced discs, presenting fourteen Bible lectures in sequence, \$7.00; **Hope of Life Series**—three double-faced discs, presenting six dialogs, \$3.00. Albums for each series—when desired—fifty cents additional.

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

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

That the hope of the church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Act. 3:19-23; Isaiah 35