

a herald of Christ's presence

THE DAWN

"YE ARE A CHOSEN
GENERATION, A ROYAL
PRIESTHOOD, AN
HOLY NATION."

--1 Peter 2:9

March 1963

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CONTENTS

HIGHLIGHTS OF DAWN

The Earth Devoured 1

THE BIBLE ANSWERS TV SCHEDULE 8

"FRANK & ERNEST" BROADCAST SCHEDULE 10

TOPICAL BIBLE STUDY—The People in God's Plan

The Minor Prophets—Port I 12

CHRISTIAN LIFE AND DOCTRINE

From Popularity to Death
A Memorial Article 20

Composition of the Bible
The Faith of Our Fathers—Section IV 35

The Parable of the Penny
The Parable Series—Article XIV . 43

Weekly Prayer Meeting Texts 63

THE BRITISH SECTION

The Grace of Contentment 49

VINEYARD ECHOES

Publishing Glad Tidings 55

SPEAKERS' APPOINTMENTS

Great Britain 54

United States 62

CONVENTIONS 64

The Earth Devoured

THE world is now well on its way into another year. The horn blowing and bell ringing with which 1963 was ushered in are now forgotten, and everywhere the people are aware that they are faced with the same, or similar problems, that so gravely perplexed them during 1962. From an international standpoint, perhaps the Cuban crisis was the most threatening of the past year. It was settled with something less than complete victory for the Western world, in that, up to now, on the spot inspection of military installations is not permitted by Cuba. However, a world nuclear conflagration was avoided, and for that the people of all nations can be thankful.

The less than complete settlement of the Cuban issue is typical of the many other trouble spots throughout the earth. Whether in Africa, the Far East, the Middle East, or in Berlin, half measures are adopted from time to time in an effort to prevent an outbreak of trouble which might spread into a world-wide conflagration. But the real issues continue, and new ones appear from time to time, so that in the opening months of 1963 the hearts of the people continue to be filled with fear as they look ahead to the things coming upon the earth.

As the international situation stands at present, it looks as though there may be considerable talk among the great powers over the possibility of partial or total disarmament. There seems little doubt that there is a considerable measure of sincerity on the part of the rulers of all nations to reduce their armaments. But to do so creates another problem, an economic problem, in that so many billions of dollars are now being spent to prepare for war that if this expenditure were suddenly and drastically curtailed it would doubtless lead to widespread unemployment, which in itself would be a serious problem.

There is already unemployment in America and other countries, despite the billions which are being spent for munitions of war. Here in the U. S. the President is advocating a reduction in taxes with the hope that the money thus saved by the people will be spent for domestic goods, and thus help to keep the factories going and avoid a serious recession a year or so from now. A reduction in corporate taxes, it is believed, would encourage business to expand, in that higher profits might be in sight.

This is the situation in the United States, despite the fact that more than fifty billion dollars a year are being spent in preparation for war, or to guard against war, whichever way we may look at it. Sixty-eight percent of the \$103 billion voted by congress in 1962 will be spent on the military program. The current military effort of the United States Government figures out to nearly \$295.00 for each man, woman, and child in the United States. To whatever extent this might be curtailed through agreements to disarm, it would lead to a corresponding rise in unemployment. So we can see the problem which confronts this and other nations.

It was predicted by economists from the very outset that labor-saving machinery would lead to a situation of this kind. However, in this time of the prophetic increase of knowledge, invention followed invention so rapidly that the manufacture of the new machines being invented took up considerable of the slack of employment brought about by the machines already in operation. This meant that the real crisis was delayed. Already it has been largely delayed for more than a century.

Besides, the number of work hours per week has gradually been reduced. When the working man did everything by hand it was customary to work twelve hours a day, six days a week. Now the work week has been reduced to half this length of time, and there is much agitation that it be reduced still more. Naturally, this also has helped to postpone the time when, through automation, the nation's factories will be able to produce more than the people can possibly use, and with only a portion of the manpower now needed.

Another thing brought about by invention and labor-saving machinery is the manufacture and use of so many items which

were unheard of a century ago. There is the automobile, refrigerator, radio, television and a host of other things which now are considered necessities to the average American family. In fact, "two cars in every garage" is quite the thing these days. This demand for so many new articles has also helped to reduce the unemployment brought about by labor-saving machinery.

However, all these things put together, while they help to postpone a "crisis" situation, cannot solve the problem of unemployment which labor-saving machinery has created. The tremendous unemployment problem of the 1930's was solved only by virtue of the fact that war broke out. It was a war economy that put the people back to work. And that war economy has been with us ever since, with as much or more money being poured into the economy for the military each year as during the years of the war itself. Thus we can see that there are grave forebodings even in the laudable discussions of possible disarmament.

The Fire Kindled

THE acute problems of the world are due, basically, to human selfishness. The enlightenment of the people in this "time of the end" has led them to clamor for their rights, and the selfish interests of all groups blind them to a consideration of the rights of others. Thus there is trouble, serious trouble. Even in the labor world, equitable solutions could be found if those concerned were governed by an unselfish interest in the welfare of all mankind.

The Scriptures reveal that the Lord takes the responsibility of bringing about this foretold "increase of knowledge." We are told that his "lightnings" would enlighten the world, and that when the people saw, they would tremble. (Ps. 97:4) The prophecies reveal that this "trembling" of the people would ultimately result in the destruction of man's social order. God foretold this, saying that he would "devour" the whole "earth" with the "fire" of his jealousy, or zeal.—Zeph. 3:8

It would seem that this "fire" is already kindled. Jesus said, in a prophecy of destruction upon the Jewish polity of his day, "I am come to send fire on the earth; and what will I, if it be already kindled?" (Luke 12:49) What Jesus meant was that the

conditions and situations which would lead to the great time of trouble upon Israel in A. D. 70-73 were already manifesting themselves. This is an interesting statement, for it reveals that the "fire" of the prophecies is not literal, but symbolic of a conflagration of human passions which destroys man's world. It led to the destruction of the Jewish world at the first advent, and now it is leading to the destruction of the symbolic world or "earth" of today.

And what a vivid illustration Jesus suggests! Applying it today, we can think of all the various trouble spots of the earth as so many places where the "devouring fire" of Jehovah's zeal is already beginning to burn. Indeed, worldly writers refer to them as "brush fires," which is what they are; but, eventually these will become joined in a world-wide blaze which will destroy man's selfish, social order, and make way for the full establishment of the kingdom of Christ.

In Zephaniah 3:8, where we read that the Lord will devour the whole earth with the fire of his "jealousy," the Hebrew word translated jealousy is the same one which is translated "zeal" in Isaiah 9, where, forecasting the birth of Jesus, and the establishment of his kingdom, we are informed that "the zeal of the Lord of hosts will perform this." The "zeal" of the Lord of hosts in the setting up of Jesus as the new world Ruler is manifested in many ways.

This zeal of the Lord for the establishment of righteousness in the earth is reflected in the outworking of every aspect of his plan for the reconciliation and salvation of the human race now estranged from him through wicked works. Nothing has been permitted to interfere with the divine plan. When the enemies of Jesus, the new King of earth, put him to death, God raised him from the dead and exalted him to his own right hand of power.

The divine plan for the Gospel Age has been the selection of a "little flock" from among mankind to share the rulership of the kingdom with Jesus. (Luke 12:32) This work has gone grandly on and, at the end of the age, these "joint-heirs" are, like Jesus, raised from the dead to live and reign with him. The zeal of the Lord of hosts is seen in the carrying out of these great features of his plan.

Before the kingdom of Christ can function for the promised blessing of all the families of the earth, the selfish and sinful rulership of man must be set aside; and here again the zeal of the Lord for the accomplishment of his purposes is manifested. He declares that his determination is "to gather the nations," and to "assemble the kingdoms," that he might pour upon them his indignation, even all his fierce anger, and as a result of this the whole symbolic earth will be destroyed. The psalmist wrote concerning this that the "heathen raged, the kingdoms were moved: he uttered his voice, the earth melted."—Ps. 46:6

In Love

THE Lord does not destroy man's social order through lack of love for the people, but rather because he does love them, and is preparing for their ultimate and eternal blessing. This is reflected in the further prophecy of the psalmist: "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." (Ps. 46:8, 9) Note that the "desolations" made in the earth by the Lord is simply the fact that he makes an end of war, and the munitions of war.

This has been one of the heart desires of the people of all ages, but because of human selfishness it has been impossible of accomplishment. And even today, as we have noted, for the nations to disarm and be satisfied to settle their differences in ways other than by war, would create serious problems. But the Lord knows how to solve these problems, and indeed will solve them, to his own glory and to the eternal blessing of his human creatures.

The Lord tells us that after he has devoured the symbolic earth with the fire of his zeal, he will turn to the people a pure language, or message, that they might all call upon him and serve him with one consent. (Zeph. 3:9) Yes, while the symbolic earth will be destroyed, the literal earth will remain as man's home, and the people will be enlightened to know the Lord, for then a true knowledge of him will fill the earth as the waters cover the sea.—Isa. 11:9

This knowledge will be in both the minds and hearts of the

people, inducing them willingly to seek the Lord's will and ways and be guided thereby. It is described by the Prophet Jeremiah as the law of God being written in the "inward parts" of the people. (Jer. 31:31-34) This means that divine love will replace selfishness as a motivating power in human behavior. This in itself will solve the problems created by human selfishness.

We have noted how overproduction, due to the use of labor-saving machinery, now threatens the economy of many countries. However, at the same time, think of the hundreds of millions of people who do not have a needed supply of food, clothing, and housing! There is only a minority of the earth's population which enjoys the high standard of living with which the people of America are blessed. There is a great need waiting to be filled in most countries, and with the law of love operating under the guidance of messianic kingdom agencies, these needs will be supplied.

More Production Needed

LABOR-saving machinery has appeared as a result of the foretold "increase of knowledge." The Lord knew that to start with it would create problems for the nations, and help to bring about the downfall of Satan's empire. But the Lord also knew that eventually this increased potential of production would be needed to provide food, clothing, and homes for the billions who, throughout the kingdom age, would be restored from the sleep of death.

Just from the standpoint of divinely directed human abilities, think of the work that awaits the human race! First there will be the raising of the standard of living for the people of what we now call the backward nations. The Lord will not be satisfied to have backward nations. He will want them all to share equally in the bounties of earth.

And then, as noted, will be the need to feed, clothe, and house those who are being raised from the dead. What a happy project that will be! True, all will be giving a hand in it, and we can imagine that there will not be more work for anyone than can and will be thoroughly enjoyed. With love the motive, and righteousness the guiding principle of life, all otherwise idle time will

be profitably spent to enrich the minds and hearts of mankind, increasing their appreciation of the Lord, and their desire to serve and please him.

We cannot expect that this glorious kingdom program will become operative during 1963. But we do now see that the "fire" which will devour the old and selfish social order of man is already kindled—yes, kindled in many places. In the Lord's due time they will be joined in the greatest "time of trouble" the world has ever seen. But, unlike the world, we do not fear as we look ahead to these things coming upon the earth.

We do not fear because we know the outcome, an outcome that will be glorious, not only for the Master's followers, who can expect soon to be delivered from this present evil world to live and reign with him, but glorious also for all mankind; for after the "fire" has devoured the earth, "the desire of all nations shall come." (Hag. 2:7) Instead of fear, we look up and rejoice, and seize every opportunity that comes to us to make known the glad tidings of the kingdom, and thereby to comfort those who mourn. May the Lord help us to continue rejoicing, and to remain faithful as his ambassadors, while we wait his due time for the full establishment of his kingdom!

"LIFE BEYOND THE GRAVE"

To be discussed by

"FRANK AND ERNEST"

WAVE—970 kc.—8:15 A. M.

Sunday, March 17

How much can we know about the great beyond? Will we meet and know our loved ones who have died? Where are the dead? Hear "Frank and Ernest" discuss these questions, and send for a free copy of the booklet, "Life After Death." Address:

"FRANK AND ERNEST"

**Box 60, Dept. N. General Post Office
New York, N. Y.**

For Your Newspaper

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

APRIL TOPIC: On Sunday, April 21, the "Frank and Ernest" topic will be, "Are the Dead Alive?" The effectiveness of these broadcasts is in proportion to the number of listeners, which is increased by advertising. Circulars are available for advertising this special program of the 21st, and you are invited to send for as many as you can use. There is no charge. Please mail your order as soon as possible to, The Dawn, East Rutherford, New Jersey. Ask for the April radio circular, and state the number you can use.

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Montgomery WCOV-TV Channel 20
Saturdays, 12:30 p.m.

ALASKA

Anchorage KTVA Channel 11
(Time and day to be announced.)
Fairbanks KTVF Channel 11
(Time and day to be announced.)

ARIZONA

Phoenix KPHO-TV Channel 5
Saturdays, 11:30 a.m.

ARKANSAS

Hot Springs KFOY-TV Channel 9
Sundays, 4:30 p.m.

AUSTRALIA

Perth TVW
Sunday, Jan. 13, Feb. 17, Mar. 24

CALIFORNIA

Kingsburg KDAS-TV
Sundays, (Time to be announced.)
Salinas KSBW-TV Channel 8
Sundays, 2:00 p.m.
San Luis Obispo KSBY-TV Channel 6
Sundays, 2:00 p.m.

COLORADO

Denver KTVR Channel 2
Sundays, 2:30 p.m.

CONNECTICUT

Waterbury WATR-TV Channel 53
Tuesdays, 1:30 p.m.

FLORIDA

Palm Beach WPTV
Sundays, (Time to be announced.)

INDIANA

Elkhart WSJV-TV Channel 28
Thursdays, 9:00 a.m.
Fort Wayne WPTA-TV Channel 21
Sundays, (Time to be announced.)
Lafayette WFAM-TV Channel 18
Sundays, 11:00 a.m.
Marion WTAF-TV
Sundays, 2:30 p.m.
Muncie WLBC-TV Channel 49
Sundays, 12:30 p.m.

KANSAS

Wichita KAKE-TV Channel 10
Sundays, 11:00 a.m.

KENTUCKY

Louisville WLKY-TV Channel 32
Sundays, 9:00 a.m.

LOUISIANA

Lafayette KATC-TV
Sundays, (Time and channel to be announced.)

MANITOBA

Thompson CESM-TV
Sundays, 5:30 p.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 12:00 noon

MICHIGAN

Grand Rapids WOOD-TV Channel 8
Sundays, 10:00 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 10:00 a.m.

MISSISSIPPI

Laurel WDAM-TV
Sundays, 10:00 a.m.
Meridian WTOK-TV Channel 11
Sundays, 10:30 a.m.

TV BROADCAST

MISSOURI

Kansas City WDAF-TV Channel 4
Sundays, 10:30 a.m.
Springfield KYTV Channel 3
Sundays, 8:00 a.m.
St. Joseph KFEQ Channel 2
Saturdays, 5:00 p.m.

NEBRASKA

Hastings KHAS-TV Channel 5
Sundays, 2:00 p.m.

NEW YORK

Binghamton WBJA-TV Channel
Sundays, (Time to be announced.)
Buffalo WKBW-TV Channel 7
Sundays, 10:00 a.m.

OHIO

Cleveland WEWS-TV Channel 5
Saturdays, 8:30 a.m.
Columbus WTVN-TV Channel 6
Sundays (Time to be announced.)
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OKLAHOMA

Oklahoma City KOCO-TV Channel 5
Sundays, 9:00 a.m.
Tulsa KVOO-TV Channel 2
Sundays, 10:00 a.m.

ONTARIO

Peterborough CHEX-TV
Sundays, 12:00 noon.

OREGON

Medford KMED-TV
Sundays, (Time to be announced.)

PENNSYLVANIA

Pittsburgh WTAE-TV Channel 4
Sundays, 9:30 a.m.

SOUTH CAROLINA

Columbia WCCA-TV
Sundays, (Time to be announced.)
Greenville WFBC-TV Channel 4
Sundays, 10:00 a.m.

TENNESSEE

Knoxville WTVK-TV Channel 26
Sundays, 1:30 p.m.

TEXAS

El Paso KELP-TV Channel 13
Sundays, 12:00 noon.
San Antonio KWEEK-TV Channel 4:
Sundays, 12:00 noon
Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.
Waco KWTX-TV Channel 10
Sundays, 12:30 p.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 11:00 a.m.

VIRGINIA

Bristol WCYB-TV Channel 5
Sundays, 12:00 noon.
Portsmouth WAVY-TV Channel 10
Sundays, 9:00 a.m.

WASHINGTON

Seattle KIRO-TV Channel 7
Sundays, (Time to be announced.)

WEST VIRGINIA

Fairmont WJPB-TV Channel 35
Sundays, 12:00 noon
Oakhill WOAY-TV Channel 4
Sundays, 7:30 p.m.

WISCONSIN

Eau Claire WEAU-TV Channel 13
Sundays, 7:00 a.m.
Milwaukee WITI-TV Channel 6
Sundays, 8:30 a.m.

"Frank and Ernest"

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Decatur WMSL 1400 11:15 a.m.
Haleyville WJBB 1230 11:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.
Prescott KYCA 1490 10:05 a.m.
Globe KIKO 1340 10:05 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KHJ 930 6:00 p.m.
Marysville KMYC 1410 10:30 a.m.
Napoo KVCN 1440 10:30 a.m.
Redding KVCV 600 7:45 a.m.
San Diego XERB 1090 9:30 p.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Ft. Collins KZIX 600 11:05 a.m.
Puebla KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Palatko WSUZ 800 11:05 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAW 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 a.m.
West Frankfort WFRX 1300 9:30 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBJ 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MASSACHUSETTS

New Bedford WBSM 1420 10:45 a.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WQTE 560 8:15 a.m.
Grand Rapids WMAX 1490 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 12:00 noon

MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
Joplin WMBH 1450 11:45 a.m.
Kansas City KCMO 810 9:35 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Newark WJRZ 970 10:00 a.m.

BROADCAST SCHEDULE

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

NEW YORK

Buffalo CHML 900 9:45 a.m.

New York WJRZ 970 10:00 a.m.

Rochester WHEC 1460 11:15 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

Belmont-Charlotte WCGC 1270 12:30 p.m.

Elizabeth City WGAI 560 12:05 p.m.

Leaksville WLOE 1490 12:05 p.m.

OHIO

Akron-Canton WHLO 640 7:30 a.m.

Cincinnati WNOP 740 9:00 a.m.

Columbus WBNS 1460 8:00 a.m.

Piqua WPTW 1570 11:30 p.m.

Zanesville WHIZ 1240 11:45 a.m.

OKLAHOMA

Oklahoma City KLPR 1140 12:05 p.m.

OREGON

Astoria KAST 1280 10:30 a.m.

Lebanon KGAL 920 9:00 a.m.

Portland KGON 1520 10:00 a.m.

The Dalles KODL 1230 9:15 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Connellsville WCVI 1340 12:05 p.m.

Pittsburgh WWVA 1170 9:30 a.m.

Pottstown WPAZ 1370 8:30 a.m.

PUERTO RICO

Aguadilla (Fri.) WGRF 8:00 p.m.

TEXAS

Livingston KVIL 1220 8:45 a.m.

Lubbock KDAV 580 9:45 a.m.

Pampa KPDN 1340 12:00 noon

San Antonio KBOP 1380 6:45 a.m.

Sherman-Dennison KRRV 910 11:05 a.m.

Wichita Falls KWFT 620 10:15 a.m.

UTAH

Salt Lake City KSOP 1370 9:30 a.m.

VIRGINIA

Richmond WLEE 1480 7:45 a.m.

WASHINGTON

Bellingham KPUG 1170 11:15 a.m.

Centralia-Chehalis KELA 1470 10:30 a.m.

Olympia KGY 1240 10:30 a.m.

Seattle KAYO 1150 9:45 a.m.

Tacoma KTNT 1400 10:00 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 9:30 a.m.

WISCONSIN

Fond du Lac KFIZ 1450 11:05 a.m.

Janesville WCLO 1230 11:05 a.m.

WYOMING

Cheyenne KVWO 1370 10:05 a.m.

CANADA

Calgary, Alta. CKXL 1140 8:15 a.m.

Corner Brook, N'fld. CFCB 570 10:30 a.m.

Hamilton, Ont. CHML 900 9:45 a.m.

Prince Albert, Sask. CKBI 900 10:30 a.m.

Vancouver, B. C. CJOR 600 9:00 a.m.

Dauphin, Man. CKDM 730 10:30 a.m.

SPANISH BROADCASTS

San Diego XERB 1090 9:00 p.m.

RADIO TOPICS FOR MARCH

- 3—"The Bible Harmonious"
10—"Times of Restitution"
17—"Life Beyond the Grave"

- 24—"Peace When There Is No
Peace"
31—"The Word of God"

THE PEOPLE IN GOD'S PLAN

Lesson XX

The Minor Prophets

Part 1

THERE are twelve of what are generally referred to as the "minor prophets" of the Bible. These are: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These prophets of the Lord were not "minor" in the sense that their prophecies are of minor importance, but rather by reason of the brevity of their messages as compared with those of the "major prophets," Isaiah, Jeremiah, Ezekiel, and Daniel.

Hosea was the son of Beeri. He served as God's prophet during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and in the days of Jeroboam the son of Joash, king of Israel.¹ This was, of course, during the time when the nation was divided with ten tribes forming the northern kingdom known as Israel, and two tribes constituting the southern kingdom known as Judah.

Most of Hosea's prophecies are

directed against the people of Israel, and their fulfilment was in more or less of a local setting, and not too remote from the prophet's own time. It is of value to us today to note these in the sense that they reveal that God notices the waywardness of those who profess to serve him, and in due time inflicts appropriate punishments upon them. They also reveal God's grace and mercy in his willingness to forgive and take back into the fold of his care those who repent and in sincerity return to him and endeavor to serve him faithfully.

In addition to the general tenor of Hosea's prophecy, there appear in his book some nuggets of truth related to God's plan as a whole. The nation of Israel had entered into a covenant with the Lord. This was at Mt. Sinai, when Moses served as mediator between the people and their God. This covenant was based upon the Ten Commandments. Hosea points out that the people had

transgressed that covenant even as Adam had transgressed his covenant with the Lord.² This reference to Adam is in the marginal translation. Statements like this reveal that God's ancient people were acquainted with the Genesis record of creation, and that they knew about the transgression of our first parents. Adam, being created perfect and in the image of God, was by nature in covenant relationship with him. This relationship will be restored under the provisions of the promised New Covenant.³

Hosea also records a prophecy of the final restoration of the Israelites to God's favor.⁴ This prophecy speaks of two "days" of disfavor, and foretells that after this, in the third day, the Lord would revive them and raise them up. In some instances a day with the Lord is as a thousand years.⁵ And it could be that Hosea's reference is to thousand-year days. This would indicate that the cast-off period would be, roughly, the two thousand years of the Gospel Age, and the "third day" would be the thousand-year period of Messiah's kingdom. It will be during this period that Israel will be completely "raised up" to God's favor, and when they will receive everlasting life.

Hosea records another prophecy in which it is revealed that the life-giving blessings which are yet to flow out to Israel, and

to the whole world, will be the result of the fact that God provided a ransom.⁶ In this prophecy we are informed that the Lord would ransom the people from the power of the grave (**sheol**), and that eventually **sheol**, the state of death, will be destroyed. This is in keeping with other prophecies of God's Word.⁷

The Prophet Joel

JOEL opens his prophecy by predicting an extraordinary plague of locusts, canker worms, and caterpillars which would come upon the land of Israel because of the sins of the people. This prophecy is expanded into a forecast of a great time of trouble which would come upon the whole world in "the day of the Lord."⁸ Joel describes "the day of the Lord" as being one of darkness and of gloominess, "as the morning spread upon the mountains;...there hath not been ever the like, neither shall be any more after it, even to the years of many generations." This seems to link the fulfillment of this prophecy with that of Daniel's in which he said that there would be a time of trouble such as never was since there was a nation; and Jesus said there would never be anything like it again.⁹

Some commentators insist that Joel's description of the Lord's "great army" in this prophecy of trouble in the day of the Lord

is merely a continuance of his forecast of the plague of locusts coming upon the land of Palestine. But a more critical study of the prophecy indicates that this is not so, although it is reasonable to suppose that the Lord's great army is here likened to a plague of locusts.⁴ Chapter 2, verses 19 and 20, suggests this symbolic fulfilment.

Joel also was used by the Lord to forecast the outpouring of the Holy Spirit at Pentecost, and during the Millennial Age, upon all flesh.¹⁰ This indicates that his prophecy cannot be limited to local circumstances in the land of Palestine, although these are mentioned by Joel even as all God's prophets were used to deliver messages which were specially applicable to his typical people of Israel.

Joel was used by God to forecast the regathering of the Israelites to Palestine in the "last days." This is referred to as a bringing "again the captivity of Judah and Jerusalem."¹¹ In this prophecy Joel associates the bringing of the captivity of Judah and Jerusalem with a gathering of the nations into the valley of Jehoshaphat, interpreted in verse 14 as the "valley of decision." We believe that we are living in the day when this prophecy is being fulfilled. How remarkable it is that contemporaneously with the regathering of the Jews to Palestine there would be such a

warlike gathering of the Gentile nations of earth as we have witnessed in our generation!¹²

The Prophet Amos

AMOS' prophecy deals much with the sins of God's typical people, and the punishments which would come upon them. But of greater interest to us at the present time is his prophecy of the establishment of Messiah's kingdom and the regathering of Israel in these latter days.¹³ In the New Testament this prophecy is quoted by James and given its true setting in the plan of God.¹⁴

This prophecy refers to the time when the Lord would build again the tabernacle of David, which is fallen down. This seems to refer to a re-establishment of the kingdom of David in the hands of Christ.¹⁵ The tabernacle, or house of David, is re-established, Amos explains, so that "they," that is, those who participate in it—Christ and his joint-heirs—may possess, or rule over, the remnant of Edom, and all the heathen, which are called by my name, saith the Lord that doeth this." James quotes this as "the residue of men... and all the Gentiles."

The Edomites were the descendants of Esau, who sold his birthright, and this could be a reference to the fact that the nominal house of Israel—who sold their birthright to the chief

blessings offered them—are, nevertheless, not forgotten by the Lord; but when the kingdom is established, they will be the first to have its blessings offered to them. Among these blessings are those mentioned in verses 14 and 15 of this chapter, which is the bringing again of their captivity, and their being planted upon their own land, never again to be “pulled up out of their land.”

The Prophet Obadiah

THE prophecy of Obadiah is the shortest of them all, being but one chapter in length. A considerable portion of this prophecy is a forecast of the overthrow of the Edomites, the descendants of Esau, the reason for this being their fierce opposition to the Israelites. The closing verse of the prophecy depicts the establishment of the Lord's kingdom.¹⁶

In this prophecy the spiritual phase of Messiah's kingdom is mentioned under the symbol of “mount Zion.” We are told that Saviors shall come up on mount Zion. The fact that there will be more than one “savior” is a reminder that Jesus, as the new King of earth, will have associated with him those who have proved worthy to live and reign with him.¹⁷ Obadiah makes a positive identification of the time when this prophecy will be fulfilled by saying that then the kingdom will be the Lord's.

The Prophecy of Jonah

THE prophecy of Jonah is chiefly in narrative style and, in itself, scarcely seems like a prophecy. It tells of the prophet's commission to go to Nineveh and announce the destruction of the city. Jonah shrank from fulfilling this commission and endeavored to flee from the Lord by ship, but the Lord intervened and brought the prophet back by a great fish which swallowed him when he was cast into the sea. Later he was again sent to Nineveh to declare God's vengeance upon the city.¹⁸

It is Jesus' reference to the experience of Jonah which gives the book its chief prophetic connotation.¹⁹ Jesus explained that just as Jonah was three days and three nights in the stomach of the great fish, so the Son of Man would be three days and three nights in the heart of the earth. In other words, Jonah's experience was symbolic of the death and resurrection of Jesus. And Jesus explained to the scribes and Pharisees that his death and resurrection would be the only sign that would be given to that generation. But what a meaningful sign, especially the resurrection of Jesus, for it denoted that the great Jehovah was with him, and that he exercised his mighty power to raise him from the dead.

When Jonah was sent the second time to prophesy against

Nineveh, he obeyed. However, the Ninevites repented and their city was saved. Jonah was displeased with this. There is no reference to this in the New Testament as being typical, but we can learn from it that usually the Lord is more merciful than his human servants. For this we can be glad.²⁰

The Prophecy of Micah

MICAH, even as the other prophets of the Lord, was used to call Israel's attention to her sins and to warn against dire punishments which would result from the people's unfaithfulness to their covenant with the Lord. But again our chief interest is in his prophecies relating to the outworking of the divine plan of salvation for both Israel and the remainder of the world of mankind.

One of Micah's prophecies relating to the plan of God told of the birth of Jesus.²¹ This prophecy names Bethlehem as the birthplace of Jesus, and also refers to his prehuman existence, that his "goings forth have been from of old, from everlasting."

In another prophecy by Micah, Jesus is referred to as "the tower of the flock."²² Jesus is, indeed, the tower of the "little flock." This prophecy states that the "first dominion" would come to this "tower of the flock." The "first dominion" is the one given to Adam. It was an earthly do-

minion, over the beasts of the field, and the fowls of the air.²³ Man forfeited this dominion through disobedience to divine law. It was redeemed by Jesus, and now, being the rightful owner of it, he will give it back at the close of his thousand-year reign, to all who, during that time of individual judgment, prove worthy of it.²⁴

Micah also foretold the establishment of Messiah's kingdom.²⁵ In this prophecy the kingdom is likened to a great mountain, even as in the prophecies of Isaiah and Daniel.²⁶ This illustration should have been very understandable to the people of Israel, for God's rulership over them was from Mount Zion in Jerusalem, and the mountain-kingdom referred to in Micah's prophecy is spoken of as Zion and Jerusalem.

Micah foretold that the kingdom of the Lord would be established in the "last days." This does not mean the last days of time, or the last days of human experience. The reference is, rather, to the last days of the reign of sin and death, when Satan has been the prince of the world.

In the "last days," Micah wrote, "the mountain of the house of the Lord shall be established in the top of the mountains." The mountain of the house of the Lord is the kingdom consisting of God's ruling house. In ancient times, and, in fact, until 1914, the

old world was governed largely by hereditary ruling houses. These were, in reality, ruling families in which the right, or authority, to rule, was passed on from one generation to another. In Micah's prophecy the Lord uses this as an illustration, in part, of the kingdom arrangements of the Messiah.

Thinking of this symbolism, we could say that God also has a ruling house. It consists of his own family, of which Jesus is the chief. Associated with Jesus will be those who have suffered and died with him. These are described in the Bible as heirs of God and joint-heirs with Jesus Christ.²⁷ These are raised from the dead at the end of the Gospel Age, that they might live and reign with Christ, and together with Jesus they constitute the "mountain," or kingdom, of the house of the Lord.²⁸

Micah's prophecy states that the Lord's mountain, or kingdom, is established in the "top" of the mountains. This simply symbolizes the fact that the kingdom of Christ will dominate in the affairs of all mankind; that eventually every knee shall bow to him and every tongue confess to his position of honor and glory throughout the earth, which will also be an acknowledgment of the glory of God.²⁹

When Christ's kingdom is fully established, then the people of all nations shall flow into it, and

will look to the Lord for instruction and help. The prophecy states that the "law shall go forth from Zion, and the Word of the Lord from Jerusalem." This is a reference to the two ruling phases of Messiah's kingdom, Zion being typical of the spiritual phase, and Jerusalem of the earthly.³⁰

The prophet Micah foretold that the Lord will then judge among the people, and rebuke strong nations afar off. That will be the great day of judgment, with the judgment work beginning on a national basis, and extending throughout the Millennium to all individuals. And when the people learn the Lord's ways, and decide to walk in them, they will, symbolically speaking, beat their swords into plowshares, and their spears into pruninghooks, and will learn war no more. Then there will actually be universal and lasting peace.

Micah also foretold that every man would dwell under his own vine and fig tree. This is a symbol of security and assurance that all needs will be provided. This assurance will then be given to all the willing and obedient. The Prophet Isaiah wrote of that time that nothing would hurt nor destroy in all God's holy mountain, or kingdom.³⁰

Micah was used to set forth the basic requirements of the Lord for all who would be pleasing to him.³¹ These requirements are simple, but when analyzed are

found to be very exacting. They demand the practice of justice, the exercise of mercy and love, and that one should walk humbly

with God, which means paying attention to the instructions of his Word, and wholeheartedly endeavoring to comply with them.

QUESTIONS

Why are the last twelve prophets of the Old Testament referred to as the "minor prophets"?

Who was Hosea, and when did he serve as prophet?

Against whom are the most of Hosea's prophecies directed?

Explain Hosea's reference to the fact that the Israelites had broken their covenant with God even as Adam had done.

Explain Hosea's reference to the final restoration of the Israelites to God's favor.

Explain Hosea's prophecy that the Lord would ransom the people from the power of the grave.

How does Joel open his prophecy?

Explain Joel's description of "the day of the Lord," and how it harmonizes with the prophecies of Daniel and Jesus.

How did Joel forecast the outpouring of the Holy Spirit at Pentecost, and during the Millennium upon all flesh?

Explain Joel's prophecy concerning the regathering of Israel during the "last days."

How does the New Testament guide us in the understanding of Amos' prophecy concerning the re-establishment of the tabernacle of David?

Who are the remnant of Edom, and all the Gentiles who will be blessed by the Lord as a result of the re-establishment of the tabernacle of David?

Quote the closing verse of Obadiah's short prophecy and explain its significance with respect to the work of Messiah's kingdom.

Relate the story of Jonah, and how he came to be swallowed by a great fish.

What lesson did Jesus draw from the experience of Jonah in being swallowed by a great fish, and how did Jonah's experience pre-figure a sign that was given to the generation of Israelites which lived in Jesus' day?

What helpful lesson can we draw from Jonah's displeasure over the fact that God did not destroy the city of Nineveh at the time he had predicted?

To what situation does most of Micah's prophecy refer?

Explain Micah's prophecy concerning the birth of Jesus.

What did Micah mean in his reference to Jesus as "the tower of the flock" to whom would come "the first dominion"?

What symbolism does the Prophet Micah use with respect to the kingdom of Christ, and what is "the mountain of the house of the Lord"?

What are the "last days" referred to by Micah in which the kingdom will be established?

Explain who constitutes God's ruling house. And how is the "first resurrection" related to their part in the kingdom?

What is meant by the Lord's

kingdom being established in the "top of the mountains"?

What is meant by the law going forth from Zion, and the Word of the Lord from Jerusalem?

Explain the difference between national and individual judgment.

How will the people gain peace under Christ's kingdom?

What is meant by dwelling under one's vine and fig tree?

Explain God's basic requirement of righteousness for all who would be pleasing to him.

SCRIPTURAL PROOF

- ¹Hosea 1:1 ¹⁶Obodiah 21
²Hos. 6:7, margin ¹⁷Rev. 14:1, 4;
³Jer. 31:31-34 20:6
⁴Hosea 5:15—6:3 ¹⁸Jonah 1:1—3:
⁵II Pet. 3:8 1:3
⁶Hosea 13:14; ¹⁹Matt. 12:38-40
I Tim. 2:3-6 ²⁰Jonah 3:1—4:11
⁷Rev. 21:4 ²¹Micah 5:2
⁸Joel 2:1-11, 25 ²²Micah 4:8
⁹Dan. 12:1; Matt. ²³Gen. 1:26-28
24:21, 22 ²⁴Matt. 25:34
¹⁰Joel 2:28-31; ²⁵Micah 4:1-4
Acts 2:16-21 ²⁶Dan. 2:44; Isa.
¹¹Joel 3:1, 2 25:6-9
¹²Joel 3:9-11 ²⁷Rom. 8:17
¹³Amos 9:11-15 ²⁸Rev. 20:4
¹⁴Acts 15:13-18 ²⁹Phil. 2:9-11
¹⁵Luke 1:30-33; ³⁰Isa. 11:9
Isa. 9:6, 7 ³¹Micah 6:8

REFERENCE MATERIAL

- ^A"The Battle of Armageddon," pages 543-547.
^B"The Atonement Between God and Man," page 219.
^C"Thy Kingdom Come," pages 256 and 257.
^D"Thy Kingdom Come," pages 243-245.
^E"The Battle of Armageddon," page 628.

SUMMARY OF IMPORTANT THOUGHTS

There are twelve so-called minor prophets of the Old Testament. Much in their messages is concerned with the sins of Israel, and the punishments which the Lord would visit upon them. There are also references to the sins of surrounding nations. But each of these prophets speaks of important future events in the outworking of God's great plan of salvation which is to culminate with the work of Christ's thousand-year kingdom, through the agencies of which all the families of the earth will be blessed.

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."

—James 5:10

A MEMORIAL ARTICLE

From Popularity to Death

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29

THE picture of Jesus as the Lamb of God conjures up thoughts of persecution, sacrifice, and of suffering. It had been foretold of him that he would be "brought as a lamb to the slaughter," and he was. (Isa. 53:7) But Jesus was not under constant attack by his enemies during the entire period of his ministry. True, the religious leaders of Israel as a group were always opposed to the Master, although there were individuals even among these who were inclined to be kindly disposed toward him. Nicodemus was one of these.

The rank and file of the Israelites were favorably impressed by Jesus' ministry. They heard him gladly, and rejoiced in the many blessings they received at his hands. Indeed, it was this popularity among the common people that stirred up the jealousy of the religious rulers against the Master. This was particularly so toward the close of his ministry when Jesus awakened Lazarus from the "sleep of death." "Behold," they said, "the world is gone after him."—Ps. 13:3; John 11:11-14; 12:19

Prior to this, and because Jesus knew that the Heavenly Father's time for his sacrifice to be consummated had not yet come, he was conducting his ministry in Galilee, far removed from the Judean area of Jerusalem and Bethany where his enemies were mostly concentrated. It was while in Galilee that Jesus received the message that his friend Lazarus was ill. After waiting two days until Lazarus had died, Jesus announced to his disciples that he would return to Judea. Then they said to him, "Master, the Jews of late sought to stone thee; and goest thou

thither again?" To this Jesus replied, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him."—John 11:5-10

Thus did Jesus use a simple illustration of the orderly progress of the divine plan, particularly as it concerned him. Just as there were twelve hours in the day, so there was a certain time in the divine plan for him to accomplish his earthly mission, and now the time was fast approaching for the consummation of his sacrifice. In this event it was not wrong for him to return to Judea where his enemies would have a better opportunity to apprehend him and put him to death. So in making this move Jesus was not walking in darkness, but being guided by the light of the divine Word.

Reaching Bethany, there followed that outstanding miracle, the awakening of Lazarus from the sleep of death. This led to Jesus' great popularity among the common people, and to a determination on the part of the religious rulers in Israel that this man must be put to death. (John 12:9-11) Among those who had come to Jerusalem to "worship at the feast," and who had heard of Jesus' miracle in raising Lazarus from the dead, were "certain Greeks." These may have been Jews who lived in Greece, or could have been proselytes to the Jewish faith. In any event, they asked to see Jesus.—John 12:20, 21

These "Greeks" presented their request to Philip, who in turn spoke to Andrew, and then the two spoke to Jesus about it. Jesus was not one to hold aloof from those who wanted to see him and to learn more through his ministry, but he did not grant these "Greeks" the audience for which they asked. Instead, he said to Philip and Andrew, who had relayed the Greeks' request to him, "The hour is come, that the Son of Man should be glorified." To this he added, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12:22-24

This might seem a strange response to those who had requested an audience with Jesus. Actually, however, when we keep in mind God's great plan of redemption and salvation through Jesus, it is very logical. At the moment Jesus had at-

tained a high degree of popularity among the people generally. The Greeks who wished to see him had doubtless been impressed by what they had heard, and if they found that the reports concerning Jesus were true, were willing to give their support to his cause.

But this was not the sort of "fruit" for which Jesus was looking at the time. Even though he should continue his earthly ministry, implemented by miracles, until the whole world actually did accept him as their honored leader, nothing worthwhile would be accomplished, for the people would continue to die. Jesus came into the world to save mankind from death, not temporarily, but permanently.

Jesus' miracles brought temporary blessings to some. Certainly Mary and Martha must have rejoiced to have their brother restored to them, and Lazarus himself was doubtless glad that he had been awakened from the sleep of death. But later Lazarus died again. His sisters also died. So did all those whom Jesus had restored to health and life. No, this was not the great objective of Jesus' ministry. The miracles which brought him so much popularity were designed to show forth his coming kingdom glory, when all who believe and obey will be restored to permanent health and life, so that there "shall be no more death."—John 2:11; Rev. 21:4

In order for permanent salvation from death to reach the people through Jesus it was necessary that he die, "the Just for the unjust." (Acts 24:15; I Pet. 3:18) As he explained in the brief parable, "Except a corn of wheat fall into the ground and die, it abideth alone." Even though the whole world should accept Jesus as leader and king, he would still be "alone" so far as the great objective of his ministry was concerned, unless he died to redeem the people from death. Jesus loved those "Greeks" who asked to see him. He loved them so much that he was ready to die for them, and since the time had come for him to die, he took this way of impressing upon the minds of his disciples that at the moment he had something more important to do than to build up a following.

Much Fruit

IN HIS parable Jesus explained that when a "corn of wheat"

falls into the ground and dies, it brings forth "much fruit." This is the natural process involved in producing a crop of wheat, and how beautifully it illustrates that which results from the death of Jesus. Think of the world-wide yield of "fruit" that will result from his death, the death which involved the giving of his flesh for the life of the world! (John 6:51) All the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

But this fruitage of Jesus' death does not appear all at once. We, his followers, are "a kind of firstfruits" of this provision. (James 1:18; Rev. 14:4) "Afterward" there will be the "great multitude," then the Ancient Worthies, who will be brought forth in a "better resurrection," and finally the whole redeemed world of mankind, Jews and Gentiles. (Heb. 11:35; 12:11; Rev. 7:9; I Tim. 2:4-6) While Jesus died "alone" on the cross, forsaken by all those who were for him in his popularity, and misunderstood even by his own disciples, nevertheless his death will lead to an abundant fruitage, for ultimately to him every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father.—Phil. 2:8-11

Jesus was drawing a considerable crowd, but this was not the important thing so far as the plan of God for that time was concerned. Speaking of his death from another standpoint, Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." John explains that in this statement Jesus was indicating what death he should die; that is, that he would be lifted up upon a cross.—John 12:32, 33

But the people who were then being drawn to him did not comprehend what Jesus really meant. They sensed that he spoke of dying, but this they did not understand. How could Jesus die if he were truly the Christ of promise? To their understanding the Messiah would never die. (vs. 34) Jesus did not attempt to explain further. He simply encouraged them to follow what light they could discern from his teachings, implying that if faithful to this, they would see greater light later, in God's due time. Then Jesus retired from the crowd, which, although

they had witnessed many of his miracles, did not actually believe on him in the full sense.—vss. 36, 37

True Believers

THE prophecies had foretold that the people as a whole would not believe on Jesus in the sense of becoming his true followers. (vss. 38-40) Jesus was not surprised at this, but he took occasion to point out to those who might then have an ear to hear, what would be involved in true discipleship. After explaining that as a "corn of wheat" he must die if fruitage was to result from his ministry, he added, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me [into death]; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."—vss. 25, 26

Multitudes were ready at that time to acclaim Jesus as the miracle-working Messiah, but few indeed were willing to follow him into death; to be "planted together" with him as "wheat" in order that they might together with him bring forth much fruit through the blessing of all the families of the earth. Yet this is the purpose of Christian discipleship during the Gospel Age, the age in the divine plan which was being introduced by Jesus.

Later on, in the "upper room," Jesus explained this point in greater detail. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12) Here Jesus is comparing the permanent blessings which will reach the world through his death with those temporary blessings which then resulted from his miracles. He is saying that his faithful followers, who suffer and die with him, will share in bringing forth that future fruitage of blessings to the world of mankind. Even the true disciples of Jesus at that time did not comprehend this fulness of meaning which was attached to these words of the Master. Not until they received the Holy Spirit at Pentecost did they really comprehend the privilege which was theirs of suffering and dying with Jesus that they might live and reign with him, sharing in the dispensing of kingdom blessings of health and life to all the willing and obedient of mankind.

The "Bread" and the "Cup"

A FEW days after these circumstances, Jesus met with his disciples in the "upper room" to partake of the passover supper. Jesus, knowing that he was about to be put to death as the antitypical passover lamb, realized the solemnity of the occasion. He knew that very soon he would be planted as that "corn of wheat" in the ground. He was aware of the fact that within a few hours he would be lifted up on the cross to die for the sins of the whole world, and that this was the only way he could draw all men unto himself as the Redeemer and life-giver of the people.

Jesus knew that as the antitype of the passover lamb he was soon to be led to the slaughter, and that in the Father's due time his blood would be sprinkled, symbolically speaking, on the antitypical mercy seat in heaven to provide for release from condemnation, first of his footstep followers of the Gospel Age, and later the release of all mankind from sin and death. In view of this he deemed it important, and in harmony with the Father's will, that he institute a memorial of his own death, a simple ceremony which would help to keep his followers reminded, not only of what he had done for them and for the world, but also of what they would have the privilege of doing together with him, as his partners in the divine plan of salvation.

So, as they were eating the passover supper, Jesus took some of the unleavened bread, and some of the wine, or "fruit of the vine," and used them to institute the Memorial Supper. We read that he "took the bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant [**Diaglott**], which is shed for many for the remission of sins."—Matt. 26:26-28

This was not intended to be a new form of the passover supper. It was designed to be a memorial of the death of the antitypical Passover Lamb. The broken bread, and the wine (the product of the crushed grape) denoted suffering and death. The wine symbolized Jesus' poured out life. In John 6:48-51 Jesus used bread to symbolize his flesh, his humanity. Thus in the twofold symbolism employed in the Memorial Supper we

are reminded not only that a life has been poured out for us and for the world, but that it was a perfect human life.

How appropriate it is that once each year we should be so forcefully reminded of the basis of our reconciliation with God, and of our eternal salvation from death! As we progress in the narrow way which leads to glory, honor, and immortality, we should become more and more aware of our own unworthiness of the grace which is daily bestowed upon us. Every failure in thought, word, and deed should keep us reminded of this, and if we take these experiences properly to heart we might well become discouraged except as we remember God's provision through Christ which makes acceptable our imperfect works. One of the reminders of this is the Memorial Supper. Surely, then, this simple service should be a great source of strength to every faithful follower of the Master.

Our Share

THE Apostle Paul gives an additional thought as to the significance of the "bread" and the "cup." He wrote, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I Cor. 10:16) The Greek word here translated "communion" means "partnership," so Paul is telling us that we have a partnership in the shed blood and broken body of Jesus. This coincides with Jesus' own assertion that we have the privilege of following him into death.

We have no unforfeited life of our own to offer to our Heavenly Father in sacrifice. We could not present our bodies a "living" sacrifice except for the provision of the imputed life of Christ, the merit of his shed blood. But with this provision of divine grace, we not only can, by faith, enjoy the imputed life of Christ, but can also have the assurance that when we lay down our lives in sacrifice, following in the footsteps of the Master, we are having a partnership in his suffering and death. Thus when we partake of the Memorial emblems we remind ourselves of this great privilege which has been granted to us in the divine plan of suffering and dying with Jesus that we might live and reign with him.

After Supper Lessons

IN JOHN'S Gospel, chapters 13-17, we have recounted for us some of the wonderful things which Jesus brought to the attention of his disciples following that last passover supper which he ate with them. These lessons are good for us today, and might well be kept in mind in connection with our partaking of the Memorial Supper.

First there was that meaningful lesson which Jesus taught by washing his disciples' feet. After performing this menial service Jesus said to his disciples, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (vss. 12-15) Any true disciple of Christ should be glad for the opportunity of performing any menial service for his brethren which opportunity might provide. Failure to appreciate this privilege would mean that we have made little progress in the narrow way of sacrifice.

Besides, true humility in service has an application in the larger aspects of our relationship to God. Paul wrote, "Let this mind be in you which was also in Christ Jesus." (Phil. 2:5) Then Paul explains what he has in mind. He mentions the high position of Jesus before he came to earth to be man's Redeemer, and that he was willing to humble himself and give up this exalted position and to "be found in fashion as a man." Even after this, Jesus was willing to humble himself still further by being obedient to his Heavenly Father's will even unto death, yes, even the ignominious death of the cross.—vss. 6-8

It was because of this spirit of humility before God, a humility that was reflected in his approach even to the little things of life, that Jesus was worthy of being exalted to the right hand of God and given 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 that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—vss. 9-11

Jesus' Attitude Toward the Unfaithful

TO BEGIN with, Judas was in the "upper room" that night, but Jesus did not upbraid him before the disciples. Jesus explained, simply, "I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." (John 13:18) Then Jesus explained directly, "Verily, verily, I say unto you, that one of you shall betray me." (vs. 21) Jesus did not identify which of the disciples this would be, so they wondered.

John apparently was closest to Jesus, leaning on his breast, and Peter requested John to try to find out from Jesus which of the disciples it was that would betray him, so John asked, "Lord, who is it?" (vs. 25) "Jesus answered, He it is, to whom I shall give a sop [margin, or, morsel], when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."—vss. 26, 27

The revealing thing about this is that the disciples did not know what Jesus meant in his statement to Judas, "That thou doest, do quickly." Perhaps only John, to whom Jesus explained concerning the sop, at this point knew that Judas was to be the betrayer. The other disciples supposed that Jesus had sent Judas to buy bread or other supplies. How wonderful was this attitude of Jesus toward his betrayer!

Is that our attitude toward those who would injure us? All too often, perhaps, we think of our enemies as those whom we have a "right" to accuse, and of whom to make examples. Too often, perhaps, our "fellowship" is concerned mostly with the weaknesses of others, and what they may have said or done against us. The Memorial season is a good time to examine ourselves along this line, and to remember the example of Jesus, who refrained from announcing to his disciples just who his betrayer would be. They found this out when Judas appeared at the Garden of Gethsemane and betrayed Jesus by a kiss; but meanwhile Jesus' own heart and mind had remained loving and sweet, unsullied by thought of the unworthy and what their unworthiness would mean to him.

A New Commandment

IT WAS in the upper room that night that Jesus gave his disciples that "new commandment, . . . That ye love one another; as I have loved you. . . . By this," Jesus said, "shall all men know that ye are my disciples." (vss. 34, 35) The "all men," we would suppose, refers to all who profess to be followers of the Master, and surely our love for one another should be a strong testimony to these that we are really in earnest in our endeavors to follow in the footsteps of Jesus.

Jesus loved us to the extent that he laid down his life for us. Do we have this sort of love for the brethren? In this context we might well think of our brethren as not only those who now know the truth and are walking in the narrow way, but those also whom the Lord is calling to this honored position in his plan. These will become our brethren, and it is our privilege to lay down our lives by taking the truth to them in any and every way possible. In a word, we are laying down our lives for the brethren when we sacrifice all that we have in the service of the Lord, as directed by his Word. Let us keep this in mind also as we partake of the Memorial Supper on the evening of April 7 this year.

Take Heed

JESUS explained to his disciples that he was going away, and that they could not "follow" him then. (vs. 36) Peter did not understand this, for he was confident that he was willing to go anywhere with Jesus, and said so. He said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." (vs. 37) Peter meant this with all his heart. Under the circumstances he doubtless sensed that some great tragedy lay just ahead for the Master, and he was willing to be on the scene to make sure that Jesus came through safely even if this should cost him his life.

Jesus' reply was, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." (vs. 38) What a heart-searching lesson this is for each one of us! It is a warning against being too sure of ourselves, and of our own standing before the Lord.

It is this lesson that is brought to our attention in the statement, "Let him that thinketh he standeth take heed lest he fall."—I Cor. 10:12

We should have confidence and assurance, but in the Lord, not in ourselves. Of ourselves we would utterly fail. But "he is faithful that promised"; He will also do it. (Heb. 10:23; Rom. 4:21) Paul wrote to the brethren at Philippi that he was confident that the Lord, who had begun the good work in them, was able to complete it. (Phil. 1:6) This is true of all the Lord's people, and this—not our own abilities—should be the basis of our confidence as once more we partake of the "bread" and the "cup."

The Joy Set Before Us

IT WAS the joy set before Jesus that enabled him to endure the cross and despise the shame. (Heb. 12:2) And in the upper room that night Jesus set a glorious joy before his followers. After cautioning Peter against too much self-assurance, he explained that his going away was to prepare a place for his disciples, and that he would come again to receive them unto himself, that where he was, there they might be also. What a glorious prospect this must have been to them!—John 14:2, 3

True, the disciples did not at that time understand the full import of this promise. Even after Pentecost John wrote, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:1-3) Nor do we have a full comprehension yet. In general terms, we know that it implies "glory and honor and immortality." (Rom. 2:7) It means that we shall possess the divine nature, and share with Jesus the joy of being in the presence of our Heavenly Father. (II Pet. 1:4) These things we know, and in them we rejoice; and our rejoicing in this hope enables us to endure the cross as we continue to partake of the "bread" and the "cup."

The Comforter

IN MAKING known to his disciples that he was going away from them for a while, Jesus promised to send the Holy Spirit

to be their comforter and guide. (John 14:26; 16:13) The meaning of this promise—like the other things which he said—was obscure to the disciples that night in the upper room. However, when the Holy Spirit was poured out upon them, as it was at Pentecost, they could realize what a wonderful provision of divine grace it really was.

And think what it means to us today! By one Spirit we have all been baptized into the body of Christ. By the Holy Spirit we have become begotten children of God. We are anointed by that Spirit, anointed to proclaim the glad tidings of the kingdom and thereby to bind up the brokenhearted. We have the witness of the Spirit that we are the children of God; and we have been sealed by “the Holy Spirit of promise.”—Rom. 8:16-18; Eph. 1:13

The Holy Spirit is the holy power of God, and we can rely on that power to supply all our needs of strength, courage, and guidance as we continue to lay down our lives in sacrifice. Jesus said to Peter that Satan desired him, that he might sift him as wheat. (Luke 22:31) Satan desires all the faithful followers of the Master, and just as much so today as at the beginning of the age. But Jesus prayed for Peter that his faith might not fail; and, as recorded in the 17th chapter of John, he has prayed for all of us. (Luke 22:32; John 17:9, 20, 21) Let us rejoice in the assurance that our Heavenly Father is still answering this prayer of his beloved Son, and caring for each one of us, supplying all our needs.

Not of the World

“IF THE world hate you,” Jesus said to his disciples that night before the crucifixion, “ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” (John 15:18, 19) One of the practical lessons in this is that our friends are not those of the world, but the Lord’s brethren, and ours.

The Memorial season is a good time to renew our love for the brethren, and to resolve that we will appreciate them more than ever. They are our people because they are God’s people.

(Continued on page 34.)

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

(Continued from page 31.)

And this does not mean just a few of them, or certain ones whose dispositions are compatible with ours according to the flesh—it means all the brethren. The Lord has called them all out of the world, and to himself. Are we honoring his choice by extending our understanding and love to all whom he has chosen? This is an important question to ponder in our hearts at Memorial time.

Summing up his admonitions to his disciples that night before he was crucified, Jesus said, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (ch. 16:33) Today the hearts of the world are filled with fear, but in Jesus we can have peace, that peace of God which passeth all human understanding.

We can even be of good cheer, for while we are living in a hostile world, we are enlisted in the cause of One who overcame the world. Jesus did not permit the selfish and grasping spirit of the world to rule his life, but continued giving his all in sacrifice that even those who then opposed him might, in the Father's due time, be given an opportunity to enjoy the blessings of his kingdom.

And we, also, can overcome the world in this way. We can and should rejoice in the glorious fact that ultimately all the world will have an opportunity to live because Jesus died for them. This also we can keep in mind as this year we again partake of the "bread" and the "cup." On Memorial evening we will behold, in thought and memory, the Lamb of God, the Lamb that was slain. We will also remember that as a "corn of wheat" he fell into the ground, symbolically speaking, and died, and therefore that much fruit results, both the firstfruits and the afterfruits—the "church of the firstborn" and all humanity.—Heb. 12:23; John 5:28, 29, R. V.

And we will also keep in mind that we have the privilege of suffering and dying with the Master, and if faithful in this, will share with him in bringing forth the fruits of sacrifice manifest in the blessing of all the families of the earth. May God grant that we shall be faithful!

THE FAITH OF OUR FATHERS

A Consideration of Catholic Doctrine—Section IV

Composition of the Bible

Compiling the New Testament Canon

IN HARMONY with her view that the church is the mother and preserver of the Bible, the Roman Catholic Church teaches that she alone was responsible for determining which of the early Christian writings were inspired by God: "The determination of what the Bible should contain could never have been achieved except by the living voice of the authoritative Church."² "It was the Catholic Church and no other which selected and listed the inspired books of both the Old Testament and the New Testament. . . . If you can accept the Bible or any part of it as the inspired Word of God, you can do so only because the Catholic Church says it is."³

Specifically, it is stated that the church, through the efforts of a council of Catholic bishops assembled at Carthage in A. D. 397, was responsible for the selection and adoption of the New Testament Canon as it exists today. It is thus firmly believed that the intervention of the living authority of the Roman Catholic Church was necessary to finally settle this momentous matter.⁴ To test the accuracy of this claim, we will need to examine the historical evidence regarding developments in the early Christian church.

To begin with, it is interesting to note the origin of the word "canon," for it gives an insight into how these inspired books were viewed by those adopting the term. "Canon" comes

²Knights of Columbus Religious Information Bureau, *The Bible Is Not Our Sole Guide*, p. 43.

³Knights of Columbus Religious Information Bureau, *The Bible Is a Catholic Book*, p. 4.

⁴*Ibid.*, p. 2.

originally from the Hebrew word **qanah**, meaning "reed"; the corresponding Greek word is **kanon**, also meaning "reed, measuring rod, or straight edge." In other words, the canon of the Bible became the written rule of faith, or straight edge, against which all doctrines were to be compared.

As already mentioned, the writings of the apostles were immediately recognized as inspired Scriptures and were specially honored to be read in all the churches. (Col. 4:16; I Thess. 5:27) However, soon other writings appeared, purporting to be additional epistles or gospels of apostolic authorship. Some of these works were obvious forgeries; others were highly esteemed, and it was not at once apparent whether or not they were of genuine apostolic authority.

There were other difficulties facing the Early Church as it endeavored to obtain a complete collection of the Holy Scriptures. In contrast to the Old Testament, the New Testament books were originally written in widely separated places: Palestine, Asia Minor, Greece, Rome, etc. Travel in those days was slow and dangerous. Rapid communication was not possible. Printing had not been invented.

Moreover, it was an age of persecution, when Christian meetings could not be held openly, and their writings had to be kept under cover. It was difficult for Christians in widely separated places to get together to share notes on what sacred writings they possessed. For these reasons, the earliest collections of New Testament books did vary from place to place for a considerable time before it was possible to agree on their exact contents.

Now then, at what point in time did the church decide upon the contents of the New Testament Canon? Were the early Christians continually in doubt until the Council of Carthage was convened in A. D. 397? Actually, the church grew as individual congregations or ecclesias in the various cities where they were founded, so that it was not just one decision that was made, but numerous ones, arrived at independently and coming into general acceptance. We believe the providential hand of God was especially present in those early times, overruling the activities of the faithful in selecting and preserving the true Bible Canon.

Already in the second century the various books of Scripture were widely known, quoted with authority, and given a place beside the Old Testament as sacred Scripture. In the third century these writings were collected into one whole, were spoken of as the New Testament, and by a sifting process were separated from other Christian literature. By the fourth century all doubts had been dispelled, and the conclusions reached in earlier years regarding the contents of the New Testament Canon were universally accepted.⁵

Fortunately, in pursuing this historical search for facts, we need not rely merely upon oral traditions. There are still in existence writings of the early Christians who were contemporaneous with the apostles, or who lived shortly thereafter. Because of the perishable nature of the writing materials and because of the efforts of persecutors to destroy Christian works, relatively few of these writings are extant. Nevertheless, there is a sufficiency of these to bear unimpeachable testimony to the existence of a group of authoritative writings regarded as the sacred canon of New Testament Scriptures at least a century and a half prior to the Council of Carthage.

The writings of these early Christian fathers, as they are fondly called, are replete with references to the Holy Scriptures; so much so that it is believed the entire New Testament could be reconstructed just from a careful analysis of their writings. Here is found abundant testimony to the sacred place that the written Scriptures were given in the communications and dissertations of those who lived closest to the time of the apostles. But not only do these writings abound with multitudinous quotations, they also set forth personal catalogues of the inspired New Testament Canon.

There are at least ten of these ancient catalogues of the inspired books still extant. Of these, six agree exactly with our canon today; three of them omit only Revelation (Greek: Apocalypse); and one of them omits Hebrews as well as Revelation. Among those corresponding exactly to the canon as we know

⁵Dr. James Hastings (ed.), "Canon of the New Testament," *Dictionary of the Bible*, p. 114

it, and predating the Council of Carthage, are: Origen's Hexapla (third century), Eusebius' Bible (fourth century), and Athanasius' Festal Letter (A. D. 365).⁶

Thus, when the Council of Carthage was finally convened in A. D. 397, it merely gave its formal ratification to the twenty-seven books of the New Testament. It did not make the New Testament Canon, as Catholics are taught to believe, but merely expressed what had already become the unanimous judgment of the various churches. Can there be any doubt that the same God who originally inspired these writings was also fully capable of overruling their compilation, working through natural means and the instrumentality of human hands?

And it is indeed a cause for gratitude that the Scriptures are authoritative, not because any body of men has made them so, but because they already bore the stamp of their divine origin, which was capable of being recognized by the earliest followers of Christ.

Are Apocryphal Books Genuine?

NOW let us shift our attention to the Old Testament Canon. When Catholics carefully examine any modern Protestant Bible, they notice certain discrepancies in the contents of the Old Testament. Most conspicuous is the absence of seven books which are always found in Catholic Bibles. These books have been designated the "Apocrypha," which means "hidden." This meaning stems from the Jewish custom of keeping these books hidden or separate from the inspired canonical books of the Hebrew Scriptures which were openly displayed for reference on the library shelves of the Jewish scribes. These apocryphal books include Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, two books of Machabees, and portions of the books of Esther and Daniel.

Why should this difference exist in the makeup of Catholic and Protestant Bibles? Do Protestants leave out seven books which are vital to the complete Old Testament Canon, or have

⁶*Ibid.*, p. 115.

Catholics intermingled with the genuinely inspired Scriptures some books which are of merely human origin? It will be readily apparent that, whichever of these views is correct, it could seriously affect the quality of the divine message that is obtained from the Scriptures. Again, let us fall back upon the voice of history to help us in settling this issue.

The apocryphal books seem to have originated in the first two centuries B. C. and the first century A. D. They were of uncertain authorship and appeared at a time when Old Testament prophecy, oracles, and direct revelation had ceased. It is worthy of note that none of the apocryphal writers claimed inspiration for themselves, and some actually disclaimed it.⁷

From the very start, the Jews never recognized them as a part of their inspired Old Testament Canon. They believed that this canon had been completed in the days of Ezra, from two to three hundred years prior to the appearance of the Apocrypha. Josephus, the celebrated Jewish historian of Jesus' day and an expert in Jewish and Greek culture, also rejected the Apocrypha as a whole.

Tracing the background of these books, we begin in the third century B. C. At that time a Greek translation of the Old Testament was started, which was completed in the first century B. C., for the benefit of Greek-speaking Jews in Alexandria and elsewhere. This was the well-known Septuagint in common use in Jesus' day. It is not clear whether the apocryphal books were included in this version from the very start, but they formed a definite part of the later editions, being inserted in places that seemed appropriate. Here, then, is the first instance where the Apocrypha was added to the Old Testament writings.

Perhaps the most vital question that can be raised pertaining to the Apocrypha is, how was it regarded by Jesus and the apostles? Although there is no direct written testimony on this point, there is an answer. Jesus and the apostles were constantly quoting from the Old Testament Scriptures, such that multitudinous references were made to every Hebrew book in the Bible, with the exception of Ruth, Ezra, Song of Solomon,

⁷Ibid., "Apocrypha," p. 42.

and Ecclesiastes. If they felt the apocryphal books were inspired, we surely would expect some references to them to dispel any possibility of doubt. Yet the fact that not even one quotation from the Apocrypha can be found in the entire New Testament seems extremely significant and speaks volumes of testimony.

What about the attitude of the Early Church toward the Apocrypha? In surveying the reference material which is available on this subject, we must be careful in identifying the facts. From some literature the impression is given that many of the Early Church fathers gave almost equal weight to the Apocrypha in their writings, since they quoted from them so freely. Actually, the profuse references and allusions to the apocryphal writings were based on the common belief that they were a valuable supplementary source of instruction to the Holy Scriptures, though not to be placed on an equality with them.⁹

Thus, whenever mention was made of the sacred Canon of Scripture, the Apocrypha was consistently excluded. Only the Hebrew Canon was accepted as the genuine Old Testament Scriptures. Miletus and Origen were two of the church fathers who made this position very clear, echoing the sentiment of the group in disapproving the Apocrypha as of canonical authority. This view predominated during the first four centuries of the Christian era.

How, then, did these questionable books become a part of the Catholic Bible? About the third century A. D. the Bible was translated into Latin. Instead of basing it upon the original Hebrew Canon of the Old Testament, the translators used the Greek Septuagint, which itself was only a Greek translation of the original and to which by that time had been added the apocryphal books. Thus the Apocrypha was carried over into the early Latin translation, which eventually grew in favor with the church.

It was not until the Council of Carthage convened in A. D. 397 that the apocryphal books gained any measure of strong acceptance. This council officially approved an enlarged canon which included these books. Thus, by the decree of these men,

⁹ibid.

the Apocrypha came to be considered of equal inspiration to the other Old Testament books. However, none of the Eastern Churches accepted this decree, and even in the West many prominent spokesmen refused to thus add to the original Hebrew Canon.

Then in the fourth and fifth centuries followed the Latin Vulgate, the great version of St. Jerome. As the most capable biblical scholar of his day, he was asked by Pope Damasus to undertake a revision of the Latin Bible. The Old Testament part which he produced was unique in that it represented not merely a revision of the Old Latin translation, but an entirely new translation based directly on the original Hebrew. "He appears to have felt no doubt as to the superiority of the Hebrew text over the Greek, and in all cases of divergence regarded the Hebrew as alone correct."

St. Jerome adopted a very stern attitude toward the Apocrypha: "The apocryphal books he wished to reject entirely, because they found no place in the current Hebrew Bible. He did indeed consent reluctantly to make a very hurried translation of the books of Judith and Tobit; but the remaining books he left untouched."¹⁰ His distinction between the canonical writings and the Apocrypha was very clear: he considered the latter useful for private perusal and "for example of life and instruction of manners," but which ought not to be used to "establish any doctrine."¹¹

Despite St. Jerome's valiant efforts to have the Apocrypha banished, the Catholic Church added these books to the Latin Vulgate, retaining them in the same form in which they had stood in the Old Latin version before St. Jerome's day. This brings us to the Douay version, the classical and most popular Catholic Bible, which basically is a translation of the Latin Vulgate, and hence includes the apocryphal books. But we are glad to point out that even in Catholic circles until the Council

⁹Sir Frederic Kenyon, "Our Bible and the Ancient Manuscripts," pp. 142, 143.

¹⁰*Ibid.*, pp. 143, 144.

¹¹Dr. W. M. Clow (ed.), "The Apocrypha," **Bible Reader's Encyclopedia and Concordance**, p. 23.

of Trent (A. D. 1546) there were eminent scholars who followed St. Jerome's lead in recognizing the error that had been made and who refused to give the Apocrypha equal veneration with the inspired Word of God.

These are the facts as recorded upon the pages of history. Let the reader inquire for himself for further confirmation of them, using the standard reference works available in the public libraries. Armed with this information, we are brought to the realization that God's hand is still working in the affairs of his people, leading them to recognize the true authority and to distinguish it from all others.

Great Privilege of Prayer

"Pray always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance."

—Ephesians 6:18

THESE words do not signify that we should be always upon our knees or continually uttering a prayer. But we should never cease to pray, and our prayers should be "in the spirit"—earnest, sincere. The children of God are not to "say prayers," they are to pray. There is much formal prayer—much saying of prayers—which do not get higher than the head of the one who repeats the words. The Scriptures speak of this as drawing near to God with the lips when the heart is far from him. It would be better that we should not approach the Lord at all than that we should do so in an improper manner. It is a most wonderful privilege to draw near the great Creator and Lord of heaven and earth. We must come only in the name of Christ; he is the only way of approach. Our Lord declared that the Father seeketh such to worship him as worship him in spirit and in truth. We should come in the spirit of reverence and devotion; and we must come thoughtfully and earnestly. True prayer is the language of the heart, therefore the greater our earnestness, the more acceptable the prayer will be.

The Parable of the Penny

IN THE Parable of the Penny we are told of a householder who "went out early in the morning to hire laborers into his vineyard." He agreed with these to pay them a penny for the day's work. At the third hour of the day he "saw others standing by idle," and he said to them, "Go ye also into the vineyard, and whatsoever is right I will give you."

At the sixth and ninth hours the householder hired additional workers. At the eleventh hour he found still others who were idle, and said to them, "Go ye also into the vineyard." Here the King James Version adds, "And whatsoever is right, that shall ye receive" as in the case of those hired at the third hour, but this is omitted in the Revised Version with respect to the eleventh-hour workers. At the close of the day all these workers received the same pay, which was the penny agreed upon by the householder when he hired the first workers in the morning.

These "first" ones to be hired are said to complain because they do not receive more than those who worked fewer hours. The

householder's reply to this complaint is in the form of a simple question: "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" An important prerogative of our Heavenly Father is thus set forth, upon which the Apostle Paul enlarged. We quote:

"It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.... Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"—Rom. 9:16-21

It would seem that one of the important lessons of the parable is that none of God's servants has the right to criticize him for the manner in which he bestows his benefactions. Certainly any "wages" he may pay are actually unearned, hence manifestations of

divine grace. Paul wrote, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8

The Setting

THE setting of the "penny" parable throws much light on its purpose and meaning. A young man had approached Jesus and asked him what he could do to inherit eternal life. Jesus' ultimate answer to this man was, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."—Matt. 19: 16-21; Luke 18:18-22

The record is that "when the young man heard that saying, he went away sorrowful: for he had great possessions." (vs. 22) Then the disciples asked, "Who then can be saved?" Jesus replied, "With men this is impossible; but with God all things are possible." (vss. 25, 26) Then Peter, evidently having in mind the invitation to the young man to give up all his possessions and follow Jesus, said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Jesus' reply to this question reads:

"Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every

one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first."—ch. 19: 28-30

Jesus' reply to Peter's question is his introduction to the "penny" parable. This fact is obscured somewhat by the improper chapter division. However, the translators have overcome this to some extent by placing a paragraph sign at the beginning of verse 27, in chapter 19, and indicating the continuance of the same subject through verse 16 in chapter 20.

This continuance of the lesson is indicated by Jesus' opening words to the parable—"For the kingdom of heaven is likened unto," etc. At the close of the parable the expression is repeated, "So [or "thus," **Rotherham**] the last shall be first, and the first last." In other words, Jesus is here simply noting that the parable is the explanation of how the first is last and the last first, as stated in verse 30 of the preceding chapter.

Prior to Pentecost, before the apostles received the Holy Spirit and were able to discern the true meaning of the promises pertaining to their heavenly inheritance, they displayed some anxiety over what their reward for following the Master would really turn out

to be. In a vague sort of way they believed that they would share in the honors of his kingdom, but with this they were not entirely satisfied. Some wanted to be greatest in the kingdom. James and John wanted to sit, one on the right hand and the other on the left hand of Jesus in the kingdom.

Now circumstances had again reminded them of what they might expect to receive, hence the question, "What shall we have therefore?" Jesus had explained to the young rich man, that if he would give up all that he had and become his follower, he would have treasures in heaven. It is doubtful if the apostles at that time understood what this meant. They did not then expect a heavenly reward. They expected to be co-rulers with Jesus in an earthly kingdom, but now he had mentioned treasures in heaven. What did he mean?

This question was of vital concern to them because they had done exactly what Jesus suggested to the rich young ruler; they had given up all they had, and had become his followers. If this rich man could buy treasures in heaven with his riches, to what would they be entitled for the giving up of their all, which was doubtless much less?

Besides, at this point, the apostles had been following Jesus for some time— from nearly the beginning of his ministry. Would

any consideration be given to this? There is no evidence that they were complaining, but they surely were concerned—indeed, overly-concerned as to what they would receive in return for giving up all that they had. This, of course, is understandable, because they were still natural men.

The Bountiful Reward

JESUS reassured his disciples in a marvelous manner that they would receive a far greater reward than anything to which they were entitled. In the time of "re-generation," the Millennial Age of restitution, when he sat on the throne of his glory they also were to be enthroned, and to share with him in the work of judging Israel and the whole world of mankind. In addition to this, they were to inherit eternal life—immortality, actually, as was later revealed to them.

There is no real comparison between this "prize of the high calling" and the few earthly possessions that Jesus' followers gave up to be his disciples. Nor is there any real comparison between the eternal years of joy with the Lord on the other side of the veil, and the few short years of imperfect service we render here below. The disciples, however, had not yet grasped this larger viewpoint of their relationship to the Master.

When the apostles were argu-

ing over which one of them would be greatest in the kingdom, Jesus gave them a lesson in humility by calling attention to the humbleness of a child and stating that they should be as a little child. (Matt. 18:1-3; Mark 9:35, 36) So now, seeing that they were too concerned over how much they would receive in return for following him, he related The Parable of the Penny to help them see that all his faithful followers would receive a just and bountiful reward, greater than anything of which they are worthy.

But even more important then, and throughout the age, is the need to have full confidence in Jesus and in his Heavenly Father, and to recognize that they have the right to reward their servants in any way they desire, and that whatever rewards they mete out are unmerited. This has been an important lesson for all of the Lord's people. It is by grace that we attain unto the "great salvation," and not by any meritorious works of our own.—Heb. 2:3

That the amount of work done by the followers of the Master has no bearing, as such, on the reward received, is emphasized in the parable by the statement that the first become last and the last first. This is simply an exchange of positions. The first workers hired put in more hours, but then, the last ones to be hired are placed in their position

and become "first," while the original first ones become the "last." However, all receive the "penny," emphasizing that the number of hours worked did not enter into the amount of wages paid.

Jesus taught that "wonderful works" would not earn his favor. He stated, "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 have done wonderful works?" Jesus explained that he would say to these, "I never knew you."—Matt. 7:22, 23

This does not mean that the Lord's people are not expected to sacrifice and serve. Those in the parable were hired to work. However, it is the matter of faithfulness in service that is important. This is indicated by the statement, "Many be called, but few chosen." Those who ultimately will be enthroned with Jesus are described in Revelation 17:14 as those who not only are called, but are "chosen, and faithful" as well. Faithfulness, however, is not determined by the length of time served, neither by the amount of sacrifice, but whether or not the service is rendered in a way pleasing to the Lord.

The motive for serving the Lord is one of the vital considerations from his standpoint. Paul wrote that even though he gave all that he had to feed the poor, as Jesus had suggested to the

rich young ruler, and did not have love, it would profit him nothing. One might even give his body to be burned, but it would be to no profit so far as treasures in heaven are concerned if it were done from any other motive than love.—I Cor. 13:3

There is only one sense in which the amount we give of "goods" or "time" enters into acceptable service to the Lord, and that is, it must be our all. This "all" of the disciples of Christ in every part of the age includes time, strength, and "goods." In the parable these are all illustrated by the element of time. Those who were hired early in the morning had to spend the entire day working in the vineyard in order to obtain the "penny." Those hired at the eleventh hour had to be faithful during the one hour remaining of the day for this was their all.

In Jesus' day, the "all" of the apostles who had been fishermen would be different from the "all" of Matthew, the tax collector. But regardless of how little or how much our all may be, if we give it freely and with love, we will receive the "penny." And what a wonderful arrangement this is! It is encouraging to the widow with her "mite," and reminds those who have much of their great responsibility in connection with the work of the vineyard. The test of worthiness in all cases is the spirit with which the sac-

rifice is laid upon the altar, and kept there until it is consumed.

A Parable

WHAT beautiful truths concerning the Christian life are illustrated by the "penny" parable when viewed in the light of the Master's own introduction to it! In any parable the thing said is never the thing meant. None of the details of the "penny" parable have ever had a literal fulfillment, and never will. For example, mention is made of five periods of the day in which servants are hired to work in a vineyard. There is nothing in the Bible, neither in the history of the Gospel Age, to indicate that at five different times throughout the centuries anything even remotely resembling this has ever happened.

The parable illustrates the basis upon which the called ones may prove worthy of living and reigning with Christ, that they must give their all, regardless of how little or how much that may be. In relating the parable, Jesus anticipated that there might well be some who, when learning of this arrangement, would not be satisfied with it, so he takes these into account and shows how wrong such an attitude would be, that in effect, it would be calling in question the justice and wisdom of God.

The parable was not given to

reveal what will happen when the saints pass beyond the veil, but to teach the importance of a proper appreciation of God's abounding grace, and respect for his decisions, while we are still this side of the veil. And how impressively the parable teaches these vital lessons!

The Bible clearly reveals, through this parable and otherwise, that the disciple who follows the Master for fifty or more years will receive no greater reward in the kingdom than one who has been faithful for a very short period of time. The brethren in the Early Church knew this, and we know it today. This is not a truth which will be discovered by some only after they pass beyond the veil.

However, upon the basis of faith in the promises, we have already received our reward. In prayer, Jesus said of his disciples, "The glory which thou gavest me, I have given them." (John 17:22) At that time Jesus had received this glory only by promise; and he had given it to his disciples only by promise. But the promises of our Heavenly Father, and of our Lord Jesus, are

sure, and it remains only for us to be faithful to the conditions attached to them for the glories promised actually to become ours.

And Jesus did, by promise, give his disciples the glory which his Father had given to him. When Peter asked what they would receive in return for the "all" which they had given up to follow him, he said, "When the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones." Over and over again the Lord, through his Word, gives this reward to us by promise. Jesus said, "To him that overcometh will I grant to sit with me in my throne."—Rev. 3: 21

But this is a gift of God's grace. No one can work long enough to earn it; nor has anyone sufficient "goods" to purchase it. This priceless "penny" is given to those who demonstrate their faithfulness by giving their all, regardless of how much that might be. And in the parable Jesus emphasizes how wrong it would be for any of us, when we understand it, to question God's goodness and justice in making this gracious arrangement.

Sweet is the work, my God, my King,
To praise thy name, give thanks and sing;
To show thy love by morning light,
And talk of all thy truth at night.

The Grace of Contentment

CONTENTMENT is a condition of satisfaction; of peace and rest of mind; and under present conditions it is a blessing enjoyed by few apart from those who have become children of God and heirs of the kingdom. (Rom. 8: 16, 17) Like so many of the blessings enjoyed by the Lord's people, it is one that is based upon faith. For instance, the apostle tells us that through much tribulation we shall enter the kingdom. Having been called to a share with Jesus in the millennial kingdom and knowing that only a path of discipline and tribulation can prepare us for this position, we are quite content when these experiences come to us, for they become a witness of the Spirit that we are in the narrow way to life, and preparation for that which has been promised. Knowing this, Paul could say, "I have learned, in whatsoever state I am, therewith to be content."—Phil. 4:11

And even though we may be blessed with very little of this world's goods we can, by his grace, say with Paul, "Having

food and raiment let us be therewith content." (1 Tim. 6:8) Again, "Let your conversation [manner of life] be without covetousness; and be content with such things as ye have."—Heb. 13:5

This state of contentment, therefore, by no means depends upon the Lord's people enjoying a smooth, unruffled existence; but it does depend upon whether we are just where the Lord wants us to be, and that we are keeping near to him in the narrow way. And so the Psalmist says, "The Lord knoweth the days of the perfect: . . . They shall not be ashamed [even] in the evil time: and [even] in the days of famine they shall be satisfied," content.—Ps. 37:18, 19, R. V.

The Wisdom of Solomon

That the grace of contentment does not depend upon favourable outward circumstances is very forcefully brought to our attention in the Book of Ecclesiastes. Solomon, whose great wisdom and wealth enabled him to participate in every desire of the heart of the natural man that was open to him in his days, says, "The eye is not satisfied with seeing, nor the ear filled [satisfied] with hearing." (Eccles. 1:8) Solomon's own experience, and

that of many others who have thought that the highest kind of satisfaction and enjoyment is obtained through travel and thus satisfying the eye with the beauties and wonders of the world around them, or by satisfying the ear by means of the beautiful sounds of music and similar pleasantries, sooner or later have it brought home to them that these things put first in the life become little more than of passing interest.

In Ecclesiastes 4:8 Solomon mentions another class of persons who fail to attain to real contentment; a class selfishly toiling for earthly riches, hoping by long sustained effort to secure an abundance of earthly good things, but who eventually realize—in spite of obtaining some fleeting gratification from their successful efforts—that their life has been quite an unsatisfactory one. He says, "There is a man who hath neither child nor brother: yet is there no end of all his labour, neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good?"—Ecclesiastes 4:8, **Variorum**

In Ecclesiastes 5:10 still another thing is mentioned which, seen from a distance, appears very desirable; something which, if attained, will bring no end of satisfaction! But here again, this very wise and rich man—partly from long experience, doubtless,

and partly from observation—tells that such are in a blind alley so far as being led to true happiness and contentment by such a course is concerned. He says, "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity."

Such as follow in this way, Solomon suggests, usually drift into a very vain, empty life. Rather, as he seems to suggest in Proverbs 12:14: "A man shall be satisfied with good by the fruit of his mouth"; that is, by endeavoring that one's words shall be always kind, helpful, encouraging. This, Solomon suggests, will in itself bring much satisfaction, especially if one sees from this in time the good results (fruits) of such a wise, helpful course in life; and specially if his honest and honourable toil is directed to this end. Then "the recompense of a man's hands [efforts] shall be rendered unto him."

Again in Proverbs 20:13, Solomon, possibly from observation, says that a hard-working, thrifty life, even if its object be the pursuit of riches, is far better than the evils that are likely to attend an opposite course. He says, "Love not sleep [by giving way to a slack, sleepy way of carrying on from day to day, doing as little as possible either for oneself or for others], lest thou come to poverty [poverty of soul, if not

more than this]; open thine eyes [to as many of the duties and privileges of life as possible], and thou shalt be satisfied with bread"—symbolizing those things for which the body, in a normal state, will crave.

By giving this verse a spiritual application, its meaning becomes still more forceful. To go to sleep as to our privileges and opportunities as the Lord's servants would surely result in spiritual poverty: but opening our eyes to the wonders of his love and our privileges as his servants will surely enable us personally to derive increasing satisfaction and strength from the bread of life—the Word of God, with its exceeding great and precious promises.

The Word of God

FOR long centuries the Lord's Word [written for those who would take heed to the same in harmony with divine foreknowledge] has been ignored by the vast majority with sad results. Among other things, empty and wasted lives have frequently resulted to those who have failed to give heed to its instruction. Addressing large numbers who, during the Gospel Age, have had some opportunity of profiting by God's revelation, even as Israel might have profited by the Law and the Prophets during the Jewish Age, the Lord says through the prophet, "Wherefore do ye spend money for that which is

not bread [for things which bring neither bodily nor spiritual satisfaction]? and your labour for that which satisfieth not? hearken diligently unto me, and [by doing so] eat ye that which is good [physically, mentally and spiritually], and let your soul delight itself in fatness."—Isa. 55:2

Alas, the poor world has persistently ignored, or refused to listen to the Lord's kind, sympathetic invitation! Nevertheless, in the lengths and breadths of divine goodness and love these things, during the period of Messiah's kingdom, are to be placed before mankind in such a way that the majority will "come and . . . take the water of life freely": or, keeping up the figure of a feast, we quote the words of the prophet, "In this mountain [kingdom] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isa. 25:6

Special Privileges

HOWEVER, according to the wisdom and "foreknowledge of God" (I Pet. 1:2), there have been a few [the church] who, during the Gospel Age, have responded to the invitation held out to the Lord's faithful servants, and have chosen the more excellent way. Of these the Psalmist says, "They shall be abundantly satisfied with the fatness of thy house; and thou

shalt make them drink of the river of thy pleasure.”—Ps. 36:8

And this blessing of rest, contentment, and satisfaction, as we have already noted, does not depend upon outward circumstances, but rests upon faith. And so we read, “The Lord knoweth the days of the upright [those who are in Christ and hence are reckoned perfect] . . . they shall not be ashamed in the evil time: and [even] in the days of famine they shall be satisfied.” (Ps. 37: 18, 19) “Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.”—Ps. 65:4

Further, as suggested by Psalm 90:14, the earlier in life we are able to draw near unto the Lord that he might draw near unto us, the more extended will be our portion of real contentment and satisfaction. “O satisfy us early [“in the morning,” R. V.] with thy mercy; that we may rejoice and be glad all our days.”

Again we read, “Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.” (Ps. 103:5) Just as the literal mouth or appetite can be satisfied with good things, so the spiritual appetite can be similarly satisfied; but in this case, with the good things of the Lord’s Word, the rich and strengthening spiritual food.

Content in Due Time

ALTHOUGH for six thousand years the poor world has been in a spiritually starved condition (groaning and travailing in pain together until now is Paul’s inspired description of mankind under the curse, which certainly depicts a condition far from one of contentment and satisfaction), the Lord, in his due time, has promised to satisfy the desires of all hearts. “Thou openest thine hand, and satisfieth the desire of every living thing.”—Ps. 145:16

This blessing will be the portion of the children of men proportionately as they come into sympathetic oneness with the laws of Christ’s kingdom. To begin with, however, the desires among the various companies as they are awakened from the tomb in that day will be far from righteous, and hence they will not be entirely satisfied with the righteous arrangements of that great day of judgment. Yet, under the disciplines of the kingdom, we are assured that the whole world will learn righteousness.—Isa. 26:9

In proportion as men learn righteousness, their desires will be increasingly satisfied until eventually a complete enjoyment of the very highest and noblest conceptions of the human heart will be man’s blessed portion—his eternal joy. Speaking prophetically of this time, as already

noted, the Psalmist says, "Thou openest thine hand, and satisfiest the desire of every living thing." (Ps. 145:16) When God opens his hand to give what he has to give, the righteous desires of a restored human family will indeed be satisfied.

We might ask, What is easier than for a person to open his hand? This is one of the first things an infant finds itself able to do. So, by this illustration we are shown what a small exercise of the infinite power of the great Creator will be necessary for the restitution work to be successfully accomplished, and every desire of the perfect human heart to be fully satisfied. (Jer. 31:14) That will be the glad time when, in humble gratefulness, all speech will flow to music, all hearts beat as one.

In Psalm 36:8, **Rotherham**, the Psalmist would again emphasize human blessedness when God and man have been made at one. He wrote, "They [shall] abundantly relish the fatness of thy house: and out of the full stream of thine own pleasures thou givest them to drink."

The rich increase of blessing, contentment, and satisfaction to be enjoyed when mankind enter into the blessings of the earthly phase of the kingdom is again emphasized by the Revelator in his picture of mankind's being privileged to drink of the "river of water of life," indicating all

those things which, during the time of the Kingdom as well as beyond, will make men's lives supremely happy. The Revelator's words imply a state of perfect satisfaction and contentment, a blessing to one another, and an honour to their Creator and Redeemer.—Rev. 22:1, 17

The church, the body members of Christ, while here in the flesh, are "content with such things as they have" because they are sure that the Lord's present provision both in things temporal and things spiritual is the very best for them, will not, the Psalmist suggests, reach the height, depth, length, and breadth of contentment and satisfaction until that blessed time in which he causes them to speak, saying, "I shall be satisfied, when I awake, with thy likeness." (Ps. 17:15) In harmony with this the beloved Apostle John says, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." (I Cor. 2:9, 10) May we continue to press toward the mark that we may apprehend that for which we have been apprehended by Christ.—Phil. 3: 10-14

Encouraging Letters from Great Britain

"Truly Comforted"

"I do thank you for the literature received. Since my friend gave me your booklets I have been truly comforted and blessed. I feel that previously I have not understood what I have read in my Bible. Now I am beginning to see things in a better light. It is my desire to have more understanding of the Scriptures. I will continue to read your literature."—England

Spiritually Uplifted

"I continue to enjoy The Dawn Magazine very much, and indeed, all your literature, of which I am privileged to have many books and booklets. All your publications are

wonderfully helpful, and they uplift me spiritually. My prayers often ascend for all who labour so lovingly as one family, in the spirit of sacrifice, to dispense God's precious Word. May our Heavenly Father bring even more and more rich blessings from his bountiful hand upon all your labours in his service.'

Broadcasts Enjoyed

"Dear 'Frank and Ernest': I have enjoyed your broadcasts from Lourenco Marques very much indeed, and eagerly look forward to further valuable explanations of the Scriptures. Kindly send me your booklet on prayer, as offered this week."—South Africa

BRITISH SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, 15 Southwood Gardens, Gants Hill, Ilford, Essex.

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Ipswich Mar. 10

W. READER

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AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures."

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn, 5/. Address: 98 Seel Street, Liverpool 1, England.

Publishing Glad Tidings

TO A large extent the news published by the world and through worldly agencies consists of the evil things which take place from day to day, the "crisis" conditions which develop within and among nations, and the threats of war. Not a great deal that is elevating is heard over the radio or television, nor is there much that is of a wholesome, upbuilding nature published in the newspapers and magazines of the world. By contrast with this, it is the privilege of Jesus' followers to publish good tidings. "How beautiful upon the mountains," wrote the Prophet Isaiah, "are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isa. 52:7

There are many ways today to publish the glad tidings of the kingdom. The most effective of these, especially from the standpoint of blessings received, is through our personal contacts with our neighbors and friends. This personal witness work should be followed up with appropriate literature, hence there is the use of the printed page. The printed message can also be distributed in a more general way through the use of tracts and cards.

There is also, of course, the use of the radio and television stations; the public meetings; the follow-up work; door to door canvassing, etc. One of the more recent opportunities for publishing the truth is the use of magazines and newspapers. The Lord's rich blessing has been upon this method of service, both in America and overseas. From time to time we have reported the results of announcing the truth in Greece by means of the public press. The Greek brethren are still doing this work, and the results continue to be very encouraging. There are a number of brethren in Greece in the truth today whose first contact

with the message was through an advertisement they saw in a paper.

The brethren in Germany have also been blessed through the use of this method of witnessing, and they are continuing to utilize it as the Lord gives them opportunities. This is true also of the brethren in Great Britain. Brethren in the Liverpool Ecclesia last autumn had an announcement of a booklet inserted in **The Nigerian Outlook**, a newspaper published in Nigeria. We have received a report indicating that from this one announcement 172 replies have been received.

A number of the letters requesting the booklet announced in this Nigerian paper have been forwarded to us for our encouragement, and they display an unusual depth of interest in the study of the Bible. In most instances here in America a response to an advertisement of a booklet would, in as few words as possible, simply ask for the booklet. But it was different with many of those who responded to the advertisement in the Nigerian paper. Here are excerpts from some of the letters:

"It will be esteemed a great favour if you will kindly send me a copy of your booklet. As a Bible student I shall be very grateful to receive any other literature that could help me in my studies."

"How grateful I shall be to receive a free copy of your booklet. I am very interested in the Bible, and desire to know more and more about God's holy Word."

"I beg to apply for your publication. I am a member of the 'Christian organization' attached to our school, which studies the Bible, and I am hoping that your booklet will help me solve some of the problems I am encountering. May God's rich blessing be upon you."

"Kindly send me your free booklet. I have been in need of such literature for a long time. I saw your announcement in our daily paper, and I regard this as a Godsend. The booklet, I feel sure, will help me much in conducting my Bible study group every week. Yours in Christ."

"I earnestly desire to understand more concerning the benefits of the Bible for mankind. I am a senior student in the local Christian college, and am very interested in Bible study. I shall be grateful indeed to receive your booklet as offered."

"I am very happy to send you Christian greetings. After reading about your booklet in the local paper I feel very grateful, and now am pleased to apply for a copy. I am an evangelist, and of course deeply interested in the Scriptures. Yours in Christ."

"As a Christian and a pastor, and a devout lover of the Scriptures, I am happy to ask you for a copy of your free booklet. Wishing you success every day. Please accept my grateful thanks."

"Kindly send me a copy of your free booklet, for which I thank you in advance. May God bless you in your labours of love to see that his truth reaches every land and corner of the earth. Your brother in Christ."

"Please send me the free copy of your booklet as offered in our local paper. I am in charge of a Bible study class, and have been since 1953. Our ministry is rapidly spreading in all the villages round about, and your help, by supplying me with your publication, will be greatly appreciated. Yours in his service."

"Having read your announcement in our daily paper, I now ask that you kindly send me your booklet, which I shall be very pleased to receive. I have long been searching for truth. I want to learn more and more about my Bible. Now God has provided you to supply my need. Yours in Christ."

"In reply to your insertion in our newspaper offering a booklet explaining that the Bible has a message of hope for mankind, may I now apply with great pleasure to learn what this message is. Thanking you in anticipation."

"I am very interested in Bible study, therefore kindly send me your free booklet. I feel that it will help me to live with Christ, day in and day out, and will teach me more about his salvation. Yours faithfully in Christ."

"I beg to apply for your booklet as offered in our daily newspaper. My object for this request is that I may learn more and more about our Almighty God."

As noted, there were a total of 172 requests received for the booklet. Since receiving the booklet offered, 39 have responded the second time asking for additional literature. Twenty-three of these have asked for the booklet, "Armageddon, Then World Peace"; three, "The Divine Plan of the Ages"; five have subscribed to The Dawn; six have asked for sample copies of The

Dawn; and two have asked for the booklets, "The Truth About Hell," "Divine Healing," "Jesus the World's Saviour," and "Your Adversary the Devil." These repeat requests are still being received. Following are extracts from some of them:

"I am very happy indeed, and grateful for your sending me the booklet, 'The Deliverer Comes.' It helps me very much in studying the Bible at our weekly meetings, also in my private studies. I shall be very glad to receive your further publication, 'Armageddon, Then World Peace.' Yours faithfully."

"I am very happy to have received your booklet as announced in our local paper. I now gladly enclose postal order for my year's subscription to The Dawn, and will look forward to receiving your magazine every month."

"I am pleased to inform you that I have received the booklet, 'The Deliverer Comes,' and have also received a copy of The Dawn. I am immensely grateful for all you have sent me. It is the true Gospel I am searching for."

"I am grateful indeed to you for the booklet, 'The Deliverer Comes.' I do praise the Lord because the booklet has taught me much about Christ. It has become a revelation to me, and my words cannot possibly describe to you all the blessings I have received from reading your publication. So again, I do thank you. Will you kindly send a sample copy of The Dawn Magazine. May God richly bless you. Your friend in Christ Jesus."

We think that the foregoing reveals a most encouraging result from just a single advertisement in a local daily newspaper. We rejoice with the dear brethren in the Liverpool, England, Ecclesia in these "wages" from their efforts. How it warms the hearts of the Lord's people to realize that he has blessed their feeble efforts to publish the good tidings of his kingdom. And even where there are no outstanding immediate results from efforts, we are blessed in the realization that we have let our light shine, and that the labor of the Lord's people is never in vain in him.—I Cor. 15:58

WITNESSING BY FILMS

THE brethren in many places today are finding the use of "The Bible Answers" TV films effective for use in their public

ministry of the truth. On the average the attendance at public meetings when a film presentation is announced is larger than for a lecture without a film. However, we strongly advocate that the lecture method of witnessing be continued whenever possible.

Persons closely associated with the television industry are strongly of the opinion that color TV will soon become much more widely used, and advise that those who are able to produce their films in color will find a much wider acceptance for them within a year or so than for the black and white films. In keeping with this we will, in March, the Lord willing, film eight additional half-hour programs in color. When these are finished, which we expect will be early in the summer, we will have a total of thirteen half-hour presentations of the truth in color. In the TV work this will be sufficient for a three months' period, using one each week.

Having this many color films available should make possible a wider witness of the truth through their use for public meetings. Ecclesias which desire could use a series of them for consecutive public meetings, or the wide range of subject matter they present will make possible a selection of preferred topics for one or more meetings. It is our expectation that, as soon as possible, appropriate advertising folders will be available for announcing these various color films.

In Churches, Clubs, and Schools

MENTION has previously been made that through a film distributing agency, our color film, "The Unknown God," is being shown in churches, clubs, and schools. As we go to press, more than eight hundred bookings of this type have been made, and the film has already been shown several hundred times. This is an opportunity of witnessing for the truth that we had no idea a year or so ago would be available. But it has been opened up, we believe, by the Lord, and to us it is marvelous.

When the booking is made, the film agency mails the film, and the group requesting it makes its own arrangement for its presentation. The address for the mail response is the same as when the film is used on a television station, so it is not always

possible to identify the requests which come from this source. However, we have already received a number of repeat requests for literature, with very encouraging expressions of interest. A number have ordered a sufficient quantity of the booklets to distribute to the interested ones in their church. Besides, the film agency gets reports directly from the groups using the film. We think these reports reflect the fact that the message is receiving favorable notice in many places, and for this we are glad. Following are excerpts from some of the comments received by the agency:

"Wonderful film—all churches should be told of it so they can borrow."—Grace Brethren Church, Iowa

"Very, very good—should be shown before every civic, social organization, and church group."—The Methodist Home, Indiana

"Well received, educational—a fine addition to a routine curriculum."—"First Congregational Church, Indiana

"Very good to increase appreciation of the Bible."—High School, Florida.

"Good film—very enlightening."—Northend Baptist Church, Texas

"Very good and unusual presentation of important facts."—Christian Church, Pennsylvania

"Everyone felt the film was quite well done, with just enough modern touch to be quite meaningful."—Community Showing, Missouri

"The most inspiring and informative film I have seen. Very well received."—Mt. Zion Baptist Church, Pennsylvania

"Have been studying the life of Paul in Sunday School—helped very much."—Audubon Methodist Church, New Jersey

"This picture was enjoyed by all, and it led us to a very good discussion."—"United Church of Christ," Pennsylvania

"We found this film very helpful."—Congregational Church, New Hampshire

"Beautiful coloring—excellent photography; of actual interest to acutely interested Bible students—adults and older children."—Congregational Church, Illinois

"It was a very good and interesting film, and we all liked it. Thanks a lot."—Greek Orthodox Church, Ohio

"Very good picture. Helpful to our men."—Baptist Church, Iowa

"Film was used to advantage in both World History and Church History classes. Section on Greeks especially good."—St. Mary's High School, South Dakota

"It served its purpose well. Thank you."—YMCA, Ohio

"Film was quite suitable for the occasion and was enjoyed by everyone."—Christian Tabernacle, Pennsylvania

"This is a very fine film. There should be more of them."—Evangelical and Reformed Church, Iowa

"Excellent. However, there was too much panel and not enough biblical scenes."—Methodist Church, New Jersey

"Very good indeed. Well done."—Baptist Church, Massachusetts

"We enjoyed this film greatly. It was inspirational as well as informative and educational."—Salvation Army Home League, Massachusetts

"Excellent. Well liked by Bible scholars, and others."—Sr. Citizen Travel Club, Illinois

"An excellent film—more like it should be available."—Curtis Springer Foundation, California

"Wonderful and descriptive. Need more of these films."—Silgo Bronz Plating Service, Ohio

"Wonderful film, would like to use it again."—Pennsylvania

"We enjoyed this film very much, and think you have done a very fine service for our city." First A. R. P. Church, North Carolina

"Would appreciate more of this type."—Methodist Church, Alabama

"Certainly contradicts the Bible [creedal, Ed.] teaching concerning judgment, resurrection, and future state of men."—Primitive Methodist Church, Pennsylvania

The bookings for the film, "The Unknown God," which are being made by the film agency, are widely distributed, with at least some in essentially every state, including a number in Hawaii. When we think that many in this way are having an opportunity to hear the message of the kingdom who have never heard it before, we rejoice, and thank the Lord for his overruling providences in connection with the effort.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, East Rutherford, New Jersey. A visit will be arranged when possible.

<p>OTIS R. BARRALL Reading, Pa. Mar. 10</p> <p>JENS COPELAND New Haven, Conn. Mar. 24 Waterbury, Conn. 24</p> <p>T. HICKS York, Pa. Mar. 24 Lancaster, Pa. 24</p> <p>G. M. JEUCK Allentown, Pa. Mar. 3</p> <p>G. F. JUDSON Groton, Conn. Mar. 17 New London, Conn. 17</p> <p>A. H. KRUMPOLT Wilkes-Barre, Pa. Mar. 10 Washington, D. C. 24</p>	<p>R. J. KRUPA Detroit, Mich. Mar. 30, 31</p> <p>L. P. LOOMIS Sayville, N. Y. Mar. 3</p> <p>J. Y. MAC AULAY Pottstown, Pa. Mar. 24</p> <p>M. C. MITCHELL Paterson, N. J. Mar. 3</p> <p>EVERETT MURRAY Buffalo, N. Y. Mar. 31</p> <p>E. K. PENROSE Detroit, Mich. Mar. 30, 31</p>	<p>H. W. PRICE Vancouver, B. C. Mar. 31 Calgary, Alta. Apr. 2, 3 Edmonton, Alta. 4 Saskatoon, Sask. 5 Prince Albert, Sask. 6, 7 Canora, Sask. 8</p> <p>C. A. SMITH Baltimore, Md. Mar. 10 Philadelphia, Pa. 10</p> <p>F. S. WASSMANN Wallingford, Conn. 10 Bridgeport, Conn. 10</p> <p>C. R. WEIDA Catawissa, Pa. Mar. 10</p>
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The listings in this schedule have been arranged by local ecclesias co-operating with The Dawn.

<p>GEORGE BALKO Pittsburgh, Pa. Mar. 3 Monessen, Pa. 10 Connellsville, Pa. (Aft.) 10</p> <p>NICK BARACOS Duquesne, Pa. Mar. 3 Monessen, Pa. 24</p>	<p>JULIUS BEDNARZ Milwaukee, Wis. Mar. 10</p> <p>DAVID A. BRUCE San Luis Obispo, Calif. 17</p> <p>IRVING C. FOSS Bakersfield, Calif. Mar. 10 Tehachapi, Calif. 10</p>	<p>EARL L. FOWLER San Bernardino, Calif. 3</p> <p>JOHN G. HULL, JR. Whittier, Calif. Mar. 10</p> <p>T. HACK LaSalle, Ill. Mar. 3</p>
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STANLEY W. JEUCK St. Petersburg, Fla. Mar. 10	D. J. MOREHOUSE Covert, Mich. Mar. 17	DON ROARK Orlando, Fla. Mar. 17
EDMUND JEZUIT Gary, Ind. Mar. 17	KENNETH M. NAIL Monterey, Calif. Mar. 17	WM. W. RYBA Ventura, Calif. Mar. 17
RUSSELL L. JURD Phoenix, Ariz. Mar. 10	H. W. OSTRANDER Antioch, Calif. Mar. 17	THOMAS T. RYDE Riverside, Calif. Mar. 17 Ontario, Calif. 17
EDWARD G. LORENZ Whittier, Calif. Mar. 3	HARRY PASSIOS Washington, Pa. Mar. 17	W. STROMBERG Minneapolis, Minn. (Cedar Ave.) Mar. 10
ADAM MISKAWITZ Aurora, Ill. Mar. 10	NORMAN F. RICE Whittier, Calif. Mar. 24	IRWIN WYSOCKI Connellsville, Pa. Mar. 3
N. MOLENAAR Whittier, Calif. Mar. 17	GEORGE P. RIPPER Fullerton, Calif. Mar. 24	HOWARD K. YOUNG East Liverpool, O. Mar. 10

“When He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice.”

—John 10:4

WEEKLY PRAYER MEETING TEXTS

MARCH 7—“If we love one another, God dwelleth in us, and his love is perfected in us.”—I John 4:12 (Z. '03-56, 57 Hymn 23)

MARCH 14—“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”—Proverbs 16:32 (Z. '96-279 Hymn 267)

MARCH 21—“Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.”—Matthew 5:44 (Z. '91-141 Hymn 239)

MARCH 28—“Endure hardness as a good soldier of Jesus Christ.”—II Timothy 2:3 (Z. '03-84 Hymn 266)

SPEAKERS' APPOINTMENTS

63

CONVENTIONS

Full information concerning programs and room reservations can be obtained by writing to the name listed. An asterisk (*) indicates an immersion service is being planned

ALBANY, N. Y., Mar. 10—YWCA, 5 Lodge Street. Mrs. Lucy Smith, 87½ Lansing Place, Rensselaer, N. Y.

CINCINNATI, OHIO, Mar. 10—Brotherhood Building, Court and Vine Streets. Mrs. W. N. Poe, 1 West Ridge Place, Newport, Kentucky.

COLUMBUS, OHIO, Mar. 10—Southern Hotel, South High and East Main Streets. Mrs. J. Ewing, 273 South Algonquin Ave.

SAGINAW, MICH., Mar. 10—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

NEW YORK, N. Y., Mar. 17—YMCA Bldg. 23 St. and 7 Ave. Mr. F. S. Wassmann, 453 W. Saddle River Rd., Upper Saddle River, N. J.

CHICAGO, ILL., Mar. 24—Central Masonic Temple, 912 North LaSalle Street. Mr. Adam Miskawitz, 2436 South Grove Avenue, Berwyn, Ill.

DETROIT, MICH., Mar. 30, 31—North Rosedale Park Civic Association Building, Avon Road and Bretton. Mr. C. M. Chupa, 5666 Belmont, Dearborn 6, Mich.

LAKELAND, FLA., Mar. 30-Apr. 1—Civic Center Theater, Lake Mirror Drive. Room reservations: Mr. S. W. Jeuck, 1910 Hillcrest, Orlando, Fla. For any other information: Mr. Lloyd Hagensick, 518-81 Ave. North, St. Petersburg 2, Fla.

***WILMINGTON, DEL., Mar. 30, 31**—The New Century Club, 1014 Delaware Ave. Mrs. Peter Kolliman, 404 West 31 St.

NEW ALBANY, IND., Mar. 31—Amalgamated Building, 1614 East Spring Street. Mrs. Irwin J. Doran, 4013 Lambert Avenue, Louisville 18, Kentucky.

PITTSBURGH, PA., Mar. 31—Pick-Roosevelt Hotel, Blue Room, Sixth and Penn Ave. Mr. John Baracos, 736 Dunster.

FRESNO, CALIF., Apr. 13, 14
MINNEAPOLIS, MINN., April 13, 14—The Field House, 530 Mill Street, Columbia Heights, Minn. Mrs. C. R. Newham, 678-40 Avenue N. E.

PATERSON, N. J., Apr. 20, 21—YWCA, 185 Carroll St. Mr. Michael Koterba, 29 Mount Pleasant Ave., Wallington, N. J.

SALEM, ORE., Apr. 20, 21
SAN ANTONIO, TEX., Apr. 20, 21—The Crockett Hotel, 301 East Crockett, near the Alamo. Miss Ruth New, 122 Yale Ave.
INDIANAPOLIS, IND., Apr. 21—The Social Room, YWCA Building, 329 North Pennsylvania St. Mrs. Minnie F. Martin, 4620 Hinesley Ave.

TOLEDO, OHIO, Apr. 21—Seventh Day Adventist School, 540 Independence Rd. Mr. Ray C. Spielman, 812 Ambia St.

FORT WORTH, TEX., Apr. 24-28—Camp Yo-Wo-Chi-A (YWCA Camp), near Lake Worth on Ten Mile Bridge Rd., 3 miles N. W. of Farm Rd. 1220. Mrs. G. B. Wilmott, 2406 Prairie, Fort Worth 6.

BOSTON, MASS., Apr. 27, 28—Sat., 2:30 p.m., Chapel of Arlington Street Church, 353 Boylston St. Sunday, Sheraton-Plaza Hotel, Capley Square. Miss Florence B. Child, 64 Thurston St., Somerville 45.

DAYTON, OHIO, Apr. 28—The Terrace, Fairgrounds, 1043 South Main St. Mrs. Alvin Raffel, 6720 Mad River Road.

ROCHESTER, N. Y., Apr. 28

KANSAS CITY, MO., May 4, 5

GARY, IND., May 5, 6

MONESSEN-WEST NEWTON, PA., May 5

VANCOUVER, B. C., May 18-20

OKLAHOMA CITY, OKLA., May 26

SAYVILLE, N. Y., May 30

ALLENTOWN, PA., June 8, 9

STUEBENVILLE, OHIO, June 16

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to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14, Gal. 3:29.

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

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

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

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

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-23, Luke 13:35.