

a herald of Christ's presence

THE DAWN



"THE EARTH
SHALL BE FULL OF
THE KNOWLEDGE

OF THE LORD..."



june - 1955

THIS MONTH In *The Dawn*

HIGHLIGHTS OF DAWN

The Great Revival

INTERNATIONAL BIBLE STUDIES

Manasseh's Sin and Repentance

Young King Josiah

Josiah Keeps the Passover

God and the Nations

Moses – Deliverer, Lawgiver, and Prophet

CHRISTIAN LIFE AND DOCTRINE

God's Kingdom Nation

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Change of Address

THE address of The Dawn Recorded Lecture Service has been changed from California to East Rutherford, New Jersey. Our brethren in California who have served have been faithful and efficient in handling this new phase of the work, but with its continued expansion they have been finding it difficult to include it in their many other privileges and duties, and they have requested that it be done through the main office of The Dawn. This, of course, we are glad to do, and we take this opportunity to express our appreciation of the efficient manner in which our brethren in Los Angeles initiated this service, and carried it on for so long.

There is increasing evidence that the Lord is blessing this phase of the ministry. Like the art of printing and the radio, the invention of the tape recorder has provided still another means of ministering the truth. By this method it is now possible for the spoken word to be heard by many who otherwise would not have this opportunity. Full information will gladly be furnished upon request to those unacquainted with this service. The address is: The Dawn, Recorded Lecture Service, East Rutherford, New Jersey.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Great Revival

**"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."
—Isaiah 11:9**

THE world has now passed through more than forty years of acute abnormality. Those born shortly before or since 1914 are unable by personal observation and experience to know by comparison with the past how upside-down the world has really been throughout this period. In all the years since the outbreak of the first global war, humanity has not been free from strife or threatened calamity of one sort or another.

The struggle which began in 1914 was hailed as a "war to end wars." The one which started in 1939 was to "make the world safe for democracy." By the magic of death-dealing bombs, the world was to be given "freedom from fear." But none of these slogans has come true. War has not ended. The world has not been made safe for democracy, and a more widespread and terrifying fear grips the hearts of the people today than ever before.

Now the world knows not what day atomic and hydrogen bombs may start falling in a flurry of battle which will end only when the human race itself is dead. This, plus increasing crime, juvenile delinquency, graft and corruption in

government, and all the other almost innumerable sordid evils which afflict human society, are causing millions to search for something that will give them a sense of stability in a world which all around them is topsy-turvy and mad.

In their heart hunger for assurance that all is well—or at least better than it looks—many are turning toward religion, with the result that there is today a much hailed religious "revival." But just how far-reaching is this revival? How genuine is it? Are those who, in their desperation, are turning to God really finding him, or are they being side-tracked in their quest by evangelists and leaders who themselves are unacquainted with the true God of the Bible and do not know his plan for the blessing of all mankind?

There is much religious agitation in the world today—of that there can be no doubt. Paul Hutchinson, editor of **The Christian Century**, in an article appearing in a recent issue of **Life**, brings this very vividly to our attention. After mentioning the tremendous increase of church attendance, the phenomenal sale of the Revised

Standard Version of the Bible, and the increasing number of prayer meetings among the lawmakers in Washington, Mr. Hutchinson continued:

"But conspicuous devotion is by no means confined to official circles. In the Southwest Conference they start football games with prayer. I happened to be in Dallas when the selecting of a bathing beauty queen was begun under the same evangelical auspices. And the 'Religion in American Life' campaign which a layman's committee, with the help of the Advertising Council, launched six years ago, is now receiving \$6 million worth of free advertising from newspapers, magazines, radio and TV stations, and billboards, for its annual month-long 'Bring the whole family to church' drive. Columns could be filled with instances, bizarre or impressive, of this much publicized 'turn to religion.' Once you begin to enumerate there seems to be no end."

Mr. Hutchinson then mentions, in evidence, the tremendous audiences which flock to hear Billy Graham; Bishop Sheen's popularity on television, the unprecedented box office receipts when theatres put on religious or semi-religious plays. In this connection he speaks of "Hollywood's belief that any film spectacle combining a biblical or semibiblical theme with sufficient exposure of the fleshpots of carnality is sure to make a mint."

We grant that there is this almost universal inner longing to make contact with and receive help from a higher power. This has been the normal attitude of the majority of the human race from Eden down through the centuries. It is one of the characteristics which sets man apart from and above the lower

animals. Paul speaks of it as seeking "the Lord, if haply they might feel after him, and find him, though he be not far from everyone of us." —Acts 17:27

But what is being offered to the millions of confused and frustrated people today? The answer to this question is of necessity itself confusing. The Catholic Church, holding to its dogmas and traditions, insists that there is no genuine peace of mind, no rest of soul, and no bright hope of salvation outside of its fold; while the Protestants are themselves confused and contradictory in the heart-balm they are offering to a distraught and perplexed world.

Some are confident that Billy Graham, and those laboring along similar lines, will very soon just about have the world converted. His ten, twenty, and thirty thousand audiences are impressive. But what the newspapers seldom explain is that these audiences are made up mostly of members from the churches in the large cities which sponsor him. How many actual "sinners" attend is a question. Certainly the number of those who do, and who as a result become regular church members, is negligible, as various polls have demonstrated.

After a Graham campaign in a city, and as a result, is there less crime? Has he really converted the city in the sense of reaching down into the dens of iniquity and lust, and into the hearts and lives of those in the underworld, bringing a healthy and lasting reforma-

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tion? Probably most communities move along in about the same course of sin and selfishness after Mr. Graham leaves as they did before he came.

Mr. Graham is a "Fundamentalist," which means that he believes all the basic doctrines of the creeds which have come down to us from the Dark Ages, including eternal torture for all those who die in unbelief. For those in the neurotic world who fear they might be tormented after death, or are susceptible to having such a fear implanted in them, Mr. Graham has a message of "comfort." It is a simple message—"Believe in Jesus and escape hell-fire." This, no doubt, gives some sense of assurance concerning the future, and thus leaves the nervous system free to cope with the problems of the present, but has the convert really found God?

Physical Healing

"Perennial religious interest," says Mr. Hutchinson, "is at present showing up in so-called ecstatic sects, which specialize in faith-healing, speaking in unknown tongues, spiritualistic seances, or even practices as outlandish as snake-handling." These groups, he says, "report a faster proportional growth than any other religious bodies." "But perhaps," he adds, "the most accessible evidence of religion's appeal to our low-brow instincts is its capture of the juke box."

It is not difficult to understand why the offer of divine healing and accompanying advantages appeals

to many. After all, it is a wonderful thing to be well. Multitudes followed Jesus to obtain health, while others went along for the loaves and fishes. Naturally, in a world of frustration, those who can offer "all this and heaven too" are bound to have a following.

However, in the Protestant world the Fundamentalists and the faith healers are but a small minority. The Modernists and Liberalists are by far in the majority, and they too are enthusiastically beating the drums of religious revival. Just what one may believe, theologically, is of little importance to these. An editorial in *Life* puts it this way:

"Christianity is not the only framework of a truly spiritual life. The comparative study of the higher religions breeds respect for them all and has led learned men to find in all them 'some truth.' Toynbee, for instance, thinks they are variations on a single theme, so that if all the 'components of this heavenly music of the spheres' could be audible on earth simultaneously, and with equal clarity to one pair of human ears, the happy hearer would find himself listening, not to a discord, but to a harmony."

Life does not say who wrote these words, but in any case they are a fair reflection of the Modernist viewpoint, which makes understandable the teachings now being made popular by the sponsors of what Mr. Hutchinson refers to as the "cult of reassurance." Ordinarily the word "cult" is applied only to a small unorthodox, and generally fanatical group. However, Mr. Hutchinson used it to define the "movement" which has as its chief exponent the very popular

Dr. Norman Vincent Peale. Dr. Peale gives ten rules for gaining self-confidence. They are:

"First: Hold in your mind a picture of yourself succeeding. Your mind will seek to actualize this image.

"Second: When a negative thought comes to mind deliberately cancel it with a positive thought.

"Third: Do not build up obstacles in your imagination.

"Fourth: Do not be awestruck by other people, or try to copy them.

"Fifth: Repeat ten times a day these words, 'If God be for me, who can be against me?'

"Sixth: Get a competent counselor to help you understand the origin of your inferiority feeling which often begins in childhood. Self-knowledge leads to a cure.

"Seventh: Ten times each day repeat aloud the following affirmation, 'I can do all things through Christ which strengtheneth me.' Conceive of yourself as receiving this strength.

"Eighth: Realistically estimate your ability; then raise the estimate ten percent. Do not become egotistical, but develop a wholesome self-respect.

"Ninth: Through prayer attach yourself to the flow of spiritual power.

"Tenth: Believe that God is with you, for nothing can defeat that partnership."

Critics of Dr. Peale, especially those among the Fundamentalists, say that such "rules" are in reality autosuggestion, or "bootstrap lifting." He claims, of course, that the rules are workable only through faith in God. However, the mention of God in the rules seems rather sparse, and the Bible texts he uses are taken quite out of context in order to fit them into his rules.

To say that this concept of religion is "bootstrap lifting" and

"autosuggestion," while true, does not tell the whole story. The title of Mr. Hutchinson's article in *Life* is, "Have We a 'New' Religion?" The answer is No, this is not a new religion, but simply the revamping of a very old religion, one that has come down through the ages, under various names, and not always as a "religion." In modern times it flourishes in such movements as Christian Science, Unity, Rosicrucianism, and others.

There are many variations in the way the details are expressed, but the basic thought is the same. A number of years ago a Frenchman by the name of Emile Coué popularized the notion by his slogan, "Day by day in every way I am getting better and better." Coué did not bring God into his rules at all, as Dr. Peale does; and the Christian Scientists insist that there is no personal God, that "good is God," and that all have this goodness within them and can make it become operative if they only think so.

Dr. Peale, whom Mr. Hutchinson refers to as the "high priest of the cult of reassurance," would probably disavow being a Christian Scientist, and of course he does present his views in quite a different setting from the "Scientists." However, this "new" religion which is now sweeping the country is but another form of the "no-redemption-needed" philosophy, that no one needs a Savior, for all that is necessary is to exercise confidence in self and draft God to go along as a partner.

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"To try to use God for any purpose, however noble, is always wrong," said Dr. Eugene Carson Blake, in a speech as President of the American Council of Churches, in an obvious criticism of this newest manifestation of the no-redemption religion. Commenting on this statement, Mr. Hutchinson observes, "After all, those who share this misgiving would remind the reassurance cultists that most of the Hebrew prophets came to exceedingly uncomfortable ends and that Jesus died on a cross."

The World Needs Help

With half the hospital beds in the country occupied by mental patients, and the number constantly increasing; with insecurity and fear haunting the whole world, there is no denying man's need for a firmer assurance than is provided by a stockpile of hydrogen bombs. Mr. Hutchinson says:

"The response to the 'cult of reassurance' is a reminder of how universal is man's hunger for hope. But hope will not survive long if it refuses to take account of the defeats, the heartbreaks, and the inevitable limitations of life. This is the critical point at which the 'new religion,' if it is not to fade out like another Coué fad, must have what psychological insights it possesses rectified and reinforced by that most profound of all religious insights, put into words by the Teacher of Nazareth: 'For whosoever would save his life will lose it, but whosoever loses his life for my sake and the Gospel's—in other words, in seeking to discern and serve the purposes of God—will save it.'"

To save one's life by losing it is quite a different rule from those laid down by Dr. Peale. Mr. Hutchinson interprets it as "seeking to discern and serve the pur-

poses of God." But the purposes of God cannot be discerned in the imaginary harmony which exists between Christianity and the heathen religions, as Toynbee claims. Toynbee and others are excusable, from their standpoint, for trying to include the heathen religionists in the fold of God's care. The editorial in *Life* to which we have already referred quotes Jesus' words, "I am the way, the truth, and the life," and then observes:

"That is surely a simple statement, yet few words present more difficulties for the modern mind. Does it mean that one church only, or one faith only, is the way to God? Taken literally, it would damn all those saintly men who have reached God through other religions—the way of Tao, of Hinduism, of Gautama, or Mohammed. A God so parochial as to exclude these alien saints from his kingdom does not sound like the God of mercy whom Christ preached."

"Taken literally," says the editorial, Jesus' statement "would damn all those saintly men who have reached God through other religions." We would like to amend this to read, "Taken creed-wise Jesus' words would damn all those who have tried to reach God through other religions." This editorial writer, in common with almost the entire professed Christian world, is trying to interpret the Bible in the light of the creeds which have come to us from the Dark Ages.

Fundamental to all the creeds is the mercy-restricting error that the opportunity for salvation is limited to the present short span of life, and even worse, that failure to obtain salvation means an eter-

HIGHLIGHTS OF DAWN

nity of torture in a fiery hell. The Bible refers to Jesus as "the true Light, which lighteth every man that cometh into the world." (John 1:9) This includes the heathen, but the fulfilment of this wonderful promise is not limited to the present life nor to the present age.

Mr. Hutchinson wisely quotes Jesus' words, "He that loseth his life shall save it," to show that Christianity has a higher purpose than the development of self-assurance. However, like the promise that Jesus will enlighten every man that cometh into the world, his admonition to self-sacrifice can be understood only in the light of God's great plan of salvation which carries over into another age.

Mr. Hutchinson points out that one of the basic principles of historic Christianity is the recognition of sin, and that redemption for sin had to be made before the sinner could return to God. The Bible reveals that Christ came to be the Redeemer, and he was virtually on the way to Calvary for this purpose when he made that statement, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."—Mark 8:35

Jesus had told his disciples that he was going to Jerusalem where he expected to be arrested and put to death. Peter tried to dissuade him from what he thought to be such a foolhardy course. He said to Peter, "Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men." Then he

added the statement about losing one's life in order to save it.

Peter simply expressed the human viewpoint of self-preservation, but this was not the will of God for Jesus. He had come into the world to die voluntarily as the Redeemer of the sin-cursed and dying race, which he did. But how gloriously his life was saved when, three days later, his Heavenly Father raised him from the dead.

Most professed Christians understand that Jesus died for them and for the world, but few seem to realize that a further work of sacrifice was called for in the divine plan. They overlook Jesus' invitation to his disciples, and through them to all believers, to take up their cross and follow him into death. The purpose of God throughout this entire age has not been to convert the world, but to call out from the world those who have been willing to accept Jesus' invitation to join him in a life of sacrifice. To all such Jesus promised, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

These, like Jesus, actually lose their lives in sacrifice. But through faithfulness they obtain that "great salvation" referred to in Hebrews 2:3. These are "beheaded for the witness of Jesus, and for the word of God," but they are raised to life in the "first resurrection" to live and reign with Christ a thousand years.—Rev. 20:4, 6

Much of the confusion in religious thinking has been caused by an attempt to apply to mankind in general the many statements of the

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Bible pertaining to the sacrificial life of the true followers of Jesus. The world shies away from sacrifice. Dr. Peale's books would not be best sellers if he advocated the laying down of life.

Jesus is the "way, the truth, and the life," and the only "way." (John 14:6) His way to life in this age is a way of sacrifice even unto death; but with this age of sacrifice ended, there will come a glorious new age in which there will be opened to the people a "way of holiness" and life from which the difficulties will be removed, and it will be made so plain that "way-faring men though fools, shall not err therein."—Isa. 35:8

Then all the legitimate joys of peace and security for which the world is now seeking, but cannot satisfactorily find, will be made available. And one of those joys will be a true knowledge of God—that loving God of the Bible who has promised to make a "feast of fat things unto all people." (Isa. 25:6-9) The "all people" who will enjoy this "feast" will include those who have died, the whole unbelieving world—heathen and professed Christian.

With this glorious prospect in the offing, we should not be distressed over the apostasy of the churches from the true faith of the Bible. Indeed, Jesus indicated that this would be the case at the time of his second presence—"When the Son of Man cometh, shall he find faith on the earth?" (Luke 18:8) We can, instead, rejoice that the time is near when, as our text assures us, "The earth shall be full

of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9

Many are now insisting that there must be a religious revival or civilization is doomed. They are hopeful that the present trend toward religion is it. But they will be disappointed. This "present evil world" will not survive. (Gal. 1:4) It will perish in the increasing severity of the present "time of trouble." (Dan. 12:1) The whole symbolic earth will be destroyed by the "fire" of God's "jealousy." Then the Lord will turn to the people a pure "language," or message, and they will all call upon the name of the Lord to serve him with one consent.—Zeph. 3:8, 9

Then, through the agencies of the messianic kingdom—the personnel of which has qualified through faithfulness in sacrifice even unto death—the knowledge of God's glory will be made to fill the whole earth. Then the inhabitants of the world will "learn righteousness," and will learn war no more." (Isa. 26:9; 2:2-4; Micah 4:1-4) Responding to the blessings of understanding, of peace and security, of health and life, they will say, "Lo, this is our God; we have waited for him."—Isa. 25:6-9

John, the Revelator, in vision saw this glorious consummation of the divine plan, and knew that the world would rejoice when they learned to know the true God. He wrote, "Who shall not fear [reverence] thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."—Rev. 15:4

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DAWN PUBLICATIONS

EAST RUTHERFORD

NEW JERSEY

LESSON FOR JUNE 5

Manasseh's Sin and Repentance

GOLDEN TEXT: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness."
—Psalm 143:10

II CHRONICLES 33:9-20

MANASSEH was the son of the good king Hezekiah, yet "he did that which was evil in the sight of the Lord." (II Kings 21:2) Ahaz, on the other hand, was one of Judah's most wicked kings, yet his son Hezekiah was outstanding in his righteousness and fidelity to God. It would seem that neither moral nor immoral qualities are inherited. Imperfections of organism favorable to unrighteousness are inherited, and from this standpoint the human race as a whole, from the beginning, has been sinking deeper and deeper into sin.

But in every age there have been noble exceptions to the rule, as seen in men and women who have stood for God and for righteousness. Such have been the true followers of Jesus during the present age, and such was the good king Hezekiah, and others in Israel during the long centuries of their national existence. The general downward trend of the human race into sin, however, was also manifested among God's chosen people of the Jewish age. During the reign of Manasseh, God said that he would deliver his people into

the hand of their enemies, "because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day."—II Kings 21:14, 15

The final overthrow of the Jewish national polity was not because one or two of the kings of Judah or Israel had sinned, but because nearly all of them had been instrumental in leading the nation into idolatry. It was also because the people as a whole were so willing to follow leaders into sin. Manasseh was only one of many who established the worship of heathen gods. He did better than many of them, for under the pressure of trouble he repented, and endeavored as best he could to undo the results of the wrong he had committed.

Manasseh was only twelve years old when he began to reign. At this tender age he was probably king in name only, the affairs of the nation being largely in the hands of others. It may well be that these influenced Manasseh during his maturing years to take the course he did. But even so, he

QUESTIONS

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- Are righteousness and morality qualities which can be inherited?
- What has been the general trend of the human race since the beginning of sin in the Garden of Eden?
- What ultimately led to the overthrow of the Jewish national polity?
- What was the great sin of Manasseh, and how did he come to know that Jehovah is God?
- What prophecy shows that ultimately all false gods will be forever destroyed?
-

chose the wrong course and "made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel."—vs. 9

Verse 10 says that the "Lord spake to Manasseh, and to his people: but they would not hearken." They were far from being in the heart attitude reflected in our Golden Text—"Teach me to do thy will; for thou art my God." The people preferred the gods of the heathen, probably because they did not check them in their sins.

Because neither Manasseh nor the people hearkened unto Jehovah he "brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." (vs. 11) Under the leadership of the good King Hezekiah, the Lord had given Judah victory over the Assyrians. But now the situation was changed. King Manasseh had sinned against the Lord; the people had sinned. The Lord had spoken to them about it, but they refused to hear, so he permitted the Assyrians to take the king a prisoner to Babylon.

It was while he was thus in affliction that Manasseh "humbled himself greatly before the God of his fathers, and prayed unto him." (vss. 12, 13) Throughout all of God's dealings with the stiffnecked people of Israel, he revealed himself as easy to be entreated. It was so in the case of Manasseh. The Lord "heard his supplication, and brought him again to Jeru-

salem into his kingdom. Then Manasseh knew that the Lord he was God."—vs. 13

The experience of Manasseh in learning to know the true God and resolving to serve him illustrates the results of the general permission of evil, and particularly the liberty the Creator has given to Israel and to all nations to choose, if they will, to serve other gods. Ultimately they will all learn to know the true God and, like Manasseh, will resolve to humble themselves before him and serve him. Then there will be peace and prosperity throughout all the earth. In response to this, the people of Israel, and of all nations, are prophetically represented as saying:

"Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; . . . therefore thou hast visited and destroyed them, and made all their memory to perish."
—Isa. 26:12-14

Young King Josiah

GOLDEN TEXT: "Wherewith shall a young man cleanse his way? by taking heed thereto according to Thy Word."
—Psalm 119:9

II CHRONICLES 34

JOSIAH was only eight years old when he was made king of Judah. He was the grandson of Manasseh, who, after encouraging the worship of heathen gods, repented when trouble came upon him and did what he could to make amends. Amon, Manasseh's son, succeeded him as king. "He did that which was evil in the sight of the Lord," and while his reign lasted only two years, this was long enough to reintroduce idol worship throughout the land. "His servants conspired against him, and slew him in his own house."—II Chron. 33:22, 24

It was upon this scene of idolatry and rebellion that Josiah was made king by the people. A youth of eight, however, could hardly exercise royal prerogatives, so older members of the government must have taken care of the affairs of state until the young king reached the age of responsibility. When he was sixteen years old "he began to seek after the God of David his father."—II Chron. 34:3

When Josiah was twenty years old he began "to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images." (vs. 3) For six years he continued

this work of destroying the trappings of heathen worship. Then, in the eighteenth year of his reign, when he was still only twenty-six, he began the work of repairing the temple of the Lord, using money which had been collected for the purpose from the "remnant of Israel, and of all Judah and Benjamin." The ten-tribe kingdom of Israel, it will be remembered, had as a nation been taken captive into Assyria. But there was a "remnant" of the ten tribes left in the land who now were being ruled over by the successive kings of Judah.

Apparently this money had been collected and stored in the temple over a period of time before the repair work was started, and when "they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a Book of the Law of the Lord given by the hand of Moses." (vs. 14, margin) He gave the book to Shaphan the scribe, who in turn took it to Josiah the king and read it before him. The record does not so state, but it is possible that the king himself was not able to read.

In any event, the finding of this Book of the Law highlights an interesting fact concerning that ancient time, which is that God's

QUESTIONS

Law, in written form, was not possessed generally by the people, as the Bible is today. Young King Josiah began to "seek after the Lord" upon the basis of the limited knowledge he could have acquired by word of mouth from his elders who still had respect for God's Law.

That the finding of a Book of the Law should be of such great moment suggests the possibility that this was the only known copy in all the land at that time. This would explain in part, we think, why the Israelites could be so easily led away into idolatry. After all, in idol worship there was something tangible, something to be seen, something they could even touch, if they wished. But Israel's God was invisible, and most of the people lived and died without seeing as much as a parchment scroll containing the written law.

True, they had the temple in Jerusalem. But whenever a wicked king ruled over them, which was most of the time, idols were set up in the temple, and heathen altars; and, as the people saw it, the God of Israel was either helpless to interfere, or disinterested. Doubtless the story of the giving of the Law at the hands of Moses, and of the miraculous things which then occurred, was somewhat known to the people as it was handed down from generation to generation, and to have discovered a written copy of this Law, confirming this story, would certainly have a wholesome effect.

When the good King Josiah, who at the age of sixteen began to turn to the Lord, heard the actual

What were the religious conditions in Israel when Josiah began his reign?

How old was Josiah when he began to seek the Lord, and how much later was it when he began a religious reformation throughout the land?

What important discovery was made in connection with the repair of the temple?

What information did Josiah receive from Huldah concerning the future of the nation, as well as God's intentions toward him?

words of the Law read to him, and noted the punishments the Law outlined for those disobedient to it, and especially for idolators, "he rent his clothes." He was conscious of the fact that he had been doing all he could to restore the worship of the true God, who in the Law had decreed, "Thou shalt have no other gods before me," but would the flagrant sins of the people throughout so many years, even generations, be overlooked by Jehovah simply because he had fostered a reformation in the land?

To obtain the answer to this question Josiah appointed representatives to inquire of the Lord, through a prophetess named Huldah. The answer was that the punishments foretold in the book of the Law would certainly come upon the land and upon the people, but that Josiah, because of the tenderness of his heart, and his spirit of humility, would be spared seeing the calamities that were to come upon the nation, that he would be "gathered to his fathers in peace" before the final overthrow of the nation.

Josiah Keeps the Passover

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

II CHRONICLES 35:1-19

IT IS always a joy for the Lord's consecrated people to "go into the house of the Lord." With the ancient Israelites the "house of the Lord" was first the tabernacle, and later the temple. Synagogues were subsequently used as places of worship. Antitypically, during the present age, God's house is in reality a "household," a family—the household of faith, the children of God. For us to "go into the house of the Lord" is to fellowship with the Lord's people.

Having done his best to destroy idol worship throughout the land, Josiah then called upon the people to keep the passover as enjoined upon them in the law of Moses. Verse 18 of the lesson reads, "There was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover." The passover had been generally neglected, but this statement cannot be construed to mean that it had not been kept at all since the days of Samuel, for Josiah's great-grandfather, in his religious reforms, had the people observe the passover.

The proper thought seems to be that it had not been observed so correctly, and so much in keeping

with the proper spirit. Under Hezekiah, for example, it was observed in the second month instead of the first, and the people were quite unprepared for it.

But with Josiah it was different. Then the passover was held on the proper date, and the people were properly prepared. Everything was done, the record indicates, according to the instructions of the Lord. Verse 6 reads, "Kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses." This was possible in Josiah's day, for the book of the law had been found in the temple, and they would have it as a guide. Verse 12 contains the statement, "as it is written in the book of Moses."

Evidently the newly discovered book of the law was put to good use by order of Josiah. Probably it was from this book that he learned the importance of the passover, and that it had been instituted as a permanent ceremony for the Israelites to observe each year. And, while many years had passed since it had been properly kept, Josiah reasoned that this was no excuse for him to continue to ignore what the Lord had enjoined upon the nation.

QUESTIONS

- Antitypically, how do the Lord's people today "go into the house of the Lord"?
- What enabled Josiah to have the passover kept in strict accordance with the instructions contained in the law?
- What change was made in the manner of observing the passover after the priesthood was inaugurated?
- Why were so many thousands of lambs needed in keeping the passover, as directed by Josiah?
- What lessons are pictured for us in the passover celebration?
-

In the original passover, the night before the Israelites left Egypt, each family slew its own passover lamb and ate it in the home, the blood being sprinkled upon the lintels and doorposts of the house. But this was before the institution of the priesthood. Later this was changed. The lamb was to be slain in the holy place, and its blood sprinkled on the altar. First this was in the holy place, or court of the tabernacle, and later the temple—the "place" chosen by the Lord.—Deut. 16:2

There must still, however, be a lamb for each family, so the passover celebration took on tremendous proportions. At the passover ordered by Josiah, he personally provided for those present thirty thousand "lambs and kids." (vs. 7) He also furnished three thousand bullocks for burnt offerings, while others provided "five thousand small cattle, and five hundred oxen."

The slaying of all these animals, the sprinkling of the blood on the altar, and the offerings of the burnt offerings in connection therewith, were tremendous undertakings. The priests and the Levites all served as directed, and the account indicates that the whole ceremony was accomplished in an orderly way, and with a sincere desire to honor the Lord, and to call into remembrance the miraculous manner in which their fathers were delivered from Egyptian bondage.

While the passover celebration was important to Israel of old, its significance is still more important

to spiritual Israelites of the Gospel age. The Scriptures speak of Christ as being our "Passover" Lamb, the "Lamb of God, which taketh away the sin of the world." (I Cor. 5:7; John 1:29) Typical Israel was delivered from bondage in Egypt following the slaying of their passover lamb, but by faith we see all mankind delivered from bondage to sin and death in the morning of earth's new day.

Prior to the deliverance of all Israel from Egyptian bondage, their firstborn were saved from death under the protection of the blood of the passover lamb. In Hebrews 12:23 Paul speaks of the "church of the firstborn," the word church being a translation of the Greek word *ekklesia*, meaning "a calling out," or a called-out class. So, during this entire Gospel age, corresponding antitypically to the passover night, there has been a calling out from mankind of a class prefigured by Israel's firstborn. These, by faith, are under the protection of the blood of the antitypical passover Lamb—that is, Jesus.

God and the Nations

GOLDEN TEXT: "O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon the earth."

—Psalm 67:4

ZEPHANIAH 3

OUR Golden Text is one of the inspiring kingdom promises of the Bible. It describes that glorious future day when, under the righteous administration of Christ's kingdom all the families, or nations, of the earth will receive equitable treatment, and will prosper at the hand of the Lord. This promise envisages the time when the nations, under the rulership of Christ, will beat their swords into plowshares, and their spears into pruninghooks, and when they will learn war no more.—Isa. 2:4; Micah 4:3, 4

Obviously no such condition exists on the earth today. The nations are not now singing for joy. Instead, and as Jesus foretold would be the case at this time, there is "upon the earth distress of nations, with perplexity." Men's hearts are failing them for fear as they look ahead to the things coming upon the earth.—Luke 21:25, 26

Zephaniah's prophecy was written during the days of Josiah, the youthful king of Judah who tried so nobly to reinstate the worship of the true God throughout the land of Judah and Israel. Although the Lord appreciated his efforts, the nation itself was doomed.

Zephaniah wrote, "I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem."—Zeph. 1:3, 4

Chapter 2, verses 8 to 15 of this prophecy, forecasts the doom of the Moabites, the Ammonites, and the Assyrians, and declares also that the Lord will make "Nineveh a desolation, and dry like a wilderness." "Ye Ethiopians also, ye shall be slain by My sword." In verse 7 of chapter 3, the Lord says, "Surely thou wilt fear me, thou wilt receive instruction; . . . but they rose early, and corrupted all their doings."

Seemingly the thought is that although the Lord destroyed all those wicked nations of the past, and caused his own people to be taken into captivity, it did not make an end of evil. Neither Israel nor the heathen nations learned their lesson, so evil, corruption, and oppression have continued down through the centuries. But even so, those who have faith in the Lord need not be discouraged, for the final message of the prophecy is:

"Wait ye upon me, saith the Lord, until the day that I rise up

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to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—ch. 3:8, 9

From time to time throughout the ages one nation or another have been chastised by the Lord; but they did not learn the needed lesson, for always they have all continued in their sinful ways. Finally, the Lord gathers the nations—and we have seen this gathering in process—to pour upon them his fierce anger and indignation, with the result that the whole "earth," or social order, is devoured, or destroyed, by the fire of his jealousy.

As a result of this final "time of trouble" (Dan. 12:1), the beginning of which the nations are already experiencing, they will learn their lesson. The trouble over, the Lord will turn to them a pure "language," or message; and then, humbled and penitent, they will all call upon "the name of the Lord, to serve him with one consent."

At that time also, this chapter reveals, the ancient chosen people of God receive his special blessing. Because of this they are prophetically admonished, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king

When and how will the promise contained in our Golden Text be fulfilled?

When was Zephaniah's prophecy written, and with what are its opening chapters chiefly concerned?

When was the prophecy of chapter 3, verse 8, due to be fulfilled?

How do we know that the nations will learn the needed lesson as a result of God's final judgment upon them?

What does the Lord say in this chapter concerning his returning favor upon his ancient people Israel?

of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."—vss. 14, 15

The statement, "Thou shalt not see evil any more," indicates the fulfilment of this part of the prophecy to be in the distant future from the prophet's day. The nation went into captivity in Babylon, and seventy years later was released, but continued to do evil. Later they were dispersed among all nations; but from this captivity also a return was promised, and we are now witnessing that return.

Concerning this final gathering, now taking place, the Lord says, "I will get them praise and fame in every land where they have been put to shame. At that time I will bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." (vss. 19, 20) Thus we see that God's rule over the nations, through his Son Christ Jesus, will result in peace and joy to all, both Jews and Gentiles.

THE PEOPLE OF THE BIBLE—

Part VI, Exodus, Leviticus, Numbers, Deuteronomy

Moses--Deliverer, Lawgiver, and Prophet

IN THE Bible, Moses is second in prominence to Jesus Christ. His name appears in the Word of God a total of 810 times, 730 of which are in the Old Testament, and 80 in the New Testament. His name appears more than 100 times in the Old Testament subsequent to his death. Throughout the more than three thousand years since he lived, reverential esteem has been held for him by the Jewish people as their great deliverer and law-giver.

Christians see in Moses not only a great prophet, but also a type of the Messiah, the Christ. The Apostle Peter, in a prophecy of the work of Christ subsequent to his second advent said, "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:22; Deut. 18:15, 18) In Hebrews 3:5, 6 Moses is referred to as being "faithful in all his house," and Christ is presented as a "son over his own house, whose house are we."

God's hand in the life of Moses was manifested from the time of his birth. Joseph, and the entire

generation of Israelites brought into Egypt to escape the famine, had died. (Exod. 1:6) Meanwhile "the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them."—Exod. 1:7

The Pharaoh who exalted Joseph to such a high position in the government of Egypt had also died, and as the record states, "There arose up a new king over Egypt, which knew not Joseph." (Exod. 1:8) He became apprehensive, and said to the Egyptians, "Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land."—Exod. 1:9, 10

The Israelites had been made slave laborers, and as such were useful to the Egyptian government, but the king did not want them to become too numerous. So he set taskmasters over them with orders to increase their burden of work, thinking that this would prevent them from multiplying so rapidly.

But it had the opposite effect. Then the midwives were ordered to kill all the male babies as soon as they were born, but they disobeyed this order.—ch. 1:15-20

Then the king gave orders that all male children were to be thrown into the river. This “charge,” or command, was given to all the people; the Egyptians, that is, and meant that it was legal for any of the Egyptians to seize Hebrew male children any time and any place and throw them into the river. (vs. 22) It was under such circumstances that Moses was born.

Moses’ father and mother were of the family of Levi, one of Jacob’s twelve sons. His mother concealed Moses for three months after he was born. Then, realizing that she could not continue to do this, “she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river’s brink. And his sister stood afar off, to wit what would be done to him.”—ch. 2:3, 4

In the New Testament Paul comments on this, saying, “By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king’s commandment.” (Heb. 11:23) They evidently had faith that in some way this “proper child” would be used by God in the fulfilment of his purposes in connection with their people. They would know of Joseph’s promise that the Israelites would be restored to their own land, and they may have hoped that this “goodly

child” of theirs might in some way be instrumental in this deliverance.

Their faith soon began to be rewarded. Pharaoh’s daughter “came down to wash herself at the river; and her maidens walked along by the river’s side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and behold the babe wept. And she had compassion on him, and said, This is one of the Hebrews’ children.”—ch. 2:5, 6

The sister who stood by to watch what would happen, then asked Pharaoh’s daughter if she should get one of the Hebrew women to nurse the child, “and Pharaoh’s daughter said to her, Go. And the maid went and called the child’s mother.” (vs. 8) The mother accepted to be the child’s nurse, and wages were paid her. How marvelous were the providences of God!

By this arrangement Moses was raised under the protection of the Egyptian government, and became “learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.” (Acts 7:22) But with his own mother caring for him, Moses also learned that he was not an Egyptian, and was informed concerning the promises of God as they related to the Israelites, including those of deliverance from Egyptian bondage.

In the New Testament, Stephen informs us that when Moses was “full forty years old, it came into his heart to visit his brethren the children of Israel.” (Acts 7:23) Paul states the matter more dra-

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matically, saying, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Heb. 11:24-26

Evidently the Lord had revealed to Moses before he visited his brethren the first time that he was to be their deliverer from bondage. It was at this time that he slew one of the Egyptian taskmasters, because, as Stephen explains, "he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not."—Acts 7:25; Exod. 2:11, 12

It was when Moses visited his brethren the "second day" and intervened in a quarrel between two of them, that he learned his slaying of the Egyptian was known to others. Indeed, it soon became known to Pharaoh, and because of it he was obliged to flee from Egypt. It had all come about because he had decided to cast in his lot with his brethren. He had confidence in the promises of God, the God of his fathers. He believed that a great Deliverer, the Messiah, the promised "Seed," would eventually come. Because of this, as Paul explains, he esteemed "the reproach of Christ [the reproach, that is, associated with belief in the messianic promises] greater riches than the treasures in Egypt."

Moses believed the promises of God and was determined to be loyal to them no matter what the cost. He did not realize, however, what a strange turn the providences of God would take with his own experiences. God had revealed to him that he would be the deliverer of his people, but because he went about to accomplish it in his own way, he was forced to flee from the country, and he lived as a refugee in the land of Midian for forty years.

As a result of his kindness in assisting the daughters of the prince of Midian, Moses was taken into his home, and later married one of his daughters, Zipporah. To him was born a son whom he named Gershon, which means "a stranger here." Moses gave his son this name because, as he said, "I have been a stranger in a strange land."—Exod. 2:11-22

God Remembered

During those forty years in Midian doubtless many times Moses thought of his people in Egypt, and perhaps wondered when and how God would fulfil his promises to them. They were not unprofitable years for Moses, because he was learning to wait on the Lord and to realize that by his own strength and in his own way he could do nothing for his brethren.

"It came to pass in process of time," the record states, "that the king of Egypt died." (ch. 2:23) This was the king, or Pharaoh, whose daughter adopted Moses, and from whom Moses fled after killing the Egyptian taskmaster. His

death is noted to indicate that the way was now open for Moses to return to accomplish the task which God had designed for him.

Meanwhile the burdens of the Israelites were being increased, and they "sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them."—ch. 2:23-25

The Burning Bush

Moses "kept the flock of Jethro his father-in-law," "and he had led the flock to the backside of the desert, and came to the mountain of God, even to Horeb." (ch. 3:1) Here "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt."—ch. 3:2, 3

Then the Lord spoke to Moses out of the burning bush, saying "Moses, Moses," and he answered, "Here am I." (vs. 4) Moses was instructed to remove his shoes, for the place whereon he stood was holy ground—being made holy for the time being by the presence of the Lord, who, through the angel, was to give Moses his initial instructions regarding the deliverance of the Israelites from Egyptian bondage.—vs. 5

In speaking to Moses from the burning bush the Lord identified himself, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." The truthfulness of this narrative is confirmed by Jesus, who used it as a proof of the resurrection of the dead. He explained that God is not a God of the dead but of the living, and since he declared himself to be the God of Abraham, Isaac, and Jacob, who had died, it means that they are to be raised from the dead, for, as Jesus explained, "All live unto him," that is, unto God."—Luke 20:37, 38

In Moses' day, even as now, there were many gods, but only one true and living God. It was he who had spoken to Abraham and promised that through his seed all the families of the earth were to be blessed. Moses knew about these promises, and had confidence in the God who had made them, so he did not hesitate to offer himself for service, saying, "Here am I."

The Lord then explained to Moses that the time had come when he would deliver the Israelites from their slavery in Egypt "and to bring them out of that land unto a good land and a large, unto a land flowing with milk and honey." (ch. 3:7, 8) To Moses the Lord also said, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth the children of Israel out of Egypt."—vs. 10

Remembering, no doubt, his first attempt to help his people, and how completely it had failed, it

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was logical for Moses to ask, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Replying to this question, the Lord said to Moses, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."—vss. 11, 12

But Moses had still another question. Forty years prior to this, when he had attempted to help his people he was asked, "Who made thee a prince and a judge over us?" (ch. 2:14) Now he wanted to know how he would answer questions of this sort from his own people. He knew that they would demand by what authority he had come to deliver them. True, he would tell them that the God of their fathers had sent him, but then, as he said, they would want to know more than this. "They shall say to me," Moses continued, "What is his name?" How was he to answer this question?—vs. 13

Replying, the Lord said to Moses, "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."—vss. 14, 15

The Hebrew word here translated "AM" in the name "I AM,"

means "exist." By its use the Lord was identifying himself to Moses and through him to the Israelites, as the ever-existing God, the same God who had directed and blessed their fathers, the God who had promised them the Land of Canaan, who through Joseph had given assurance that they would be delivered from Egypt.

The Lord outlined a plan for Moses to follow. First, he was to "gather the elders of Israel together" and explain to them that the Lord's time had come to deliver the Israelites, and with them he was to appear before Pharaoh and request that the Israelites be given the privilege of going three days' journey into the wilderness where they might offer sacrifice. (vss. 16-18) The Lord warned that permission for this would not be granted, and consequently that he would bring plagues upon Egypt until Pharaoh would be willing to release the Israelites.

All of this appeared startling to Moses, who, after forty years of tending flocks for his father-in-law, had little confidence in his ability to lead his people out of bondage, especially in view of the certain opposition of Pharaoh. So again he appealed to the Lord for assurance. "They will not believe me, nor hearken unto my voice," he said to the Lord, "for they will say, The Lord hath not appeared unto thee."—ch. 4:1

Then the Lord gave Moses three signs, each of them a miracle, by which he might know, and the people might be convinced, of his divine appointment and authority.

He was told to cast his rod upon the ground, and when he did, it became a serpent. Picking it up, it became a rod again. Then he was told to put his hand in his bosom, and when he did it became leprous, but returned to normal size when he put it in his bosom the second time. He was told also that if these two signs were not convincing then he was to take water from the river and pour it upon the ground and it would become blood.—ch. 4:2-9

Convinced, apparently, that he would be able to establish the fact that the Lord had sent him, Moses then hesitated for another reason. He said to the Lord, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." (vs. 10) Replying to this the Lord reminded Moses that he was the Creator of the tongue, implying that he need have no fear. The Lord then informed Moses that his brother Aaron would accompany him on this mission, and would serve as his mouthpiece—"He shall be to thee instead of a mouth, and thou shalt be to him instead of God."—vss. 11-17

Moses was now satisfied, and made preparations to return to Egypt. Meanwhile the Lord spoke to Aaron and instructed him to go into the wilderness to meet Moses. They met "in the mount of God." (vs. 27) Now we have Moses and Aaron serving the Lord together. Aaron later became Israel's first high priest under the arrangements of the Law Covenant into which

the nation entered with the Lord shortly after the Exodus.

Together Moses and Aaron "gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped."—vss. 29-31

Pharaoh Approached

With the elders of Israel agreeing to co-operate, Moses and Aaron then contacted Pharaoh, saying to him, "Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." But Pharaoh did not take this kindly. He replied, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."—ch. 5:1, 2

No amount of persuasion would change Pharaoh's mind. Instead of allowing the Israelites to go, even temporarily, he increased their burdens. Then the Israelites complained to Moses, and Moses went to the Lord and said, "Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people."—vss. 22, 23

This was not expressing a lack of faith in God's ability to deliver his people, but rather a request for

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a better understanding of God's providences. The Lord assured Moses that in due time Pharaoh not only would let the Israelites go, but would even drive them out of the land. How the Lord brought Pharaoh to this point is recorded in Exodus, chapters 7 through 12.

God brought plagues upon Egypt, ten in all. As each of these plagues fell upon the land, Moses and Aaron went to Pharaoh with God's message, "Let my people go." Each time Pharaoh declared that if the plagues were lifted he would let the Israelites go, but each time he broke his word. "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." (Rom. 9:17) This suggests that God could have brought another prince to the throne of Egypt, but favored this one because of his wickedness, self-will and and obstinacy.

The Scriptures also declare that God hardened Pharaoh's heart. (Exod. 4:21) The explanation is that it was the goodness of God that hardened Pharaoh's heart. Divine goodness and generosity were shown in the removal of the various plagues as soon as Pharaoh promised to do right. This, instead of inciting him to love and obedience, led him to a greater obstinacy. He determined, as he passed through one plague after another, that others could not be worse, but ultimately he paid dearly for his defiance.

The tenth plague was the sever-

est. All the firstborn of Egypt died, but the firstborn of Israel, under the protection of the blood of the passover lamb, were spared. By this plague, Pharaoh was brought to the point, as prophesied, where he expelled the Israelites from the land.

It was in connection with this tenth and final plague upon Egypt that Israel's passover was instituted. According to the instructions of the Lord, through Moses, the passover lamb was to be slain, and its blood sprinkled upon the lintels and doorposts of the houses. The firstborn in any house where the blood was found that night was passed over, or spared.

The Apostle Paul places a typical significance upon this saying, "Christ our passover is sacrificed for us." (I Cor. 5:7) Paul also mentions the "church of the firstborn." (Heb. 12:23) Israel's firstborn were delivered from death that first passover night, and the next morning all Israel were brought forth from bondage. This has its counterpart in antitype in that the "church of the firstborn" are delivered from death during the present Gospel age, and then, in the morning of earth's new day, all mankind will be delivered from their great taskmaster, Satan, and made free from sin and death.

Moses Leads His People

Moses' greatness is attributable to the fact that he gave the Lord the glory for everything. By co-operating with the Lord he had accomplished the deliverance of Israel from Egyptian bondage; but

he kept the people reminded that it was the Lord who had brought this about. He said to them, "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place."—Exod. 13:3

Soon after they left Egypt, Moses and the Israelites were confronted with another crisis. The Lord directed the route they were to take. He "went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light." (vs. 21) By following the "cloud" and the "pillar of fire" they were led over a route which necessitated crossing the Red Sea, and when they reached the sea there seemed to be no way of crossing safely to the other side.

Meanwhile, after they had left Egypt, Pharaoh repented that he had allowed them to go, so "he took six hundred chosen chariots, and all the chariots of Egypt, . . . and he pursued after the children of Israel." (ch. 14:7, 8) Pharaoh and his army overtook the Israelites just as they reached the Red Sea, and the people became "sore afraid." (vs. 10) They could not go forward, and it looked as though they would be captured and returned to Egypt, or perhaps killed.

So they complained to Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt with us, to carry us forth out of Egypt?" (ch. 14:11) Moses, still trusting in the Lord, said unto the people, "Fear ye not,

stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."—ch. 14: 13, 14

The Lord then instructed Moses to go forward. He was told to stretch out his hand over the sea, and divide it. The record is that a strong east wind blew upon the sea that night, and divided the waters, enabling the Israelites to cross over on dry land. The Egyptian army tried to follow, but the waters closed in on them, and Pharaoh and his warriors were destroyed.

The 15th chapter of Exodus contains a song of deliverance which was sung by Moses and the Israelites. Some of the opening words are, "The Lord is my strength and song, and he is become my salvation." (Exod. 15:2) This "song" of Moses is pre-eminently one of salvation and deliverance. The overcoming church class of the present Gospel age is shown in the 14th chapter of Revelation as being with the "Lamb" on Mount Zion, singing a new song, and in the 15th chapter as singing the song "of Moses and the Lamb."—Rev. 14: 1-3; 15:3

Thus again Moses and the mighty works accomplished by the Lord through him are indicated to be typical of Jesus, the "Lamb" of Revelation, and the much larger and more important deliverance accomplished by him, even the deliverance from sin and death, first of the church of the "firstborn,"

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and later, during the thousand years of his reign, of all mankind.

The Meekest Man

In Numbers 12:3 Moses is described as being "very meek, above all the men which were upon the face of the earth." The thought is that Moses was self-effacing, willing to endure injustices in the common interest of his people, and for the glory of God. In his difficult position as leader of God's people he needed this quality, for he was continually being accused by those for whom he was laying down his life.

When Pharaoh increased the burdens of the people because he was asked to give them their freedom, they blamed Moses. When they reached the Red Sea, and there seemed no way of escape, they again blamed Moses, and they asked why they had been brought out into the wilderness to die. Soon after the miracle of crossing the Red Sea, when they came to Marah and found the water bitter, the people "murmured against Moses, saying, What shall we drink?"—Exod. 15:23, 24

Leaving Marah the Israelites journeyed to Elim. There they found water. However, their destination was Canaan, so they moved on into what is described as "the wilderness of Sin." There again they murmured, saying to Moses and Aaron, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full." (ch. 16:3) Then they accused Moses of bringing

them into the wilderness "to kill this whole assembly with hunger."

It was then that the Lord provided the manna from heaven to feed the Israelites. This manna came each night, and was to be gathered each morning—just enough for the day's supply—the only exception being that on the sixth day they were to gather a double portion in order to have a supply to last them over the sabbath. Jesus referred to this heavenly manna. He said, "I am the bread of life. Your fathers did eat bread in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:48-51

Thus again the experiences of Israel under the leadership of Moses are indicated to be typical of Christ and the Heavenly Father's provision of life through him. The manna was a type of Christ. As it provided life for all Israel, so Christ will provide life for all mankind. Moses instructed Aaron to take a pot of the manna and lay it up before the "testimony"—actually, when the tabernacle was built, in the ark of the testimony in the most holy. (ch. 16:32-34; Heb. 9:4) The manna laid up did not corrupt, and was typical of the immortality which is given to the antitypical "church of the firstborn" of the present Gospel age.

As the children of Israel jour-

neyed, they "pitched in Rephidim: and there was no water for the people to drink." (ch. 17:1) Again the people complained, blaming Moses. "Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?" But again they accused him of bringing them out into the wilderness to die.—ch. 17:2, 3

As always, Moses took the matter to the Lord. This time the situation had become very serious, for as Moses said, the people were almost ready to stone him. Then the Lord instructed him to go before the people, taking "the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."—ch. 17:4-6

In I Corinthians 10:1-4 Paul refers to the experiences of Israel in passing through the Red Sea, partaking of the manna, and drinking from the rock. He speaks of the nation as being baptized into Moses in the sea and in the cloud, as spiritual Israelites are baptized into Christ. He says that they "did all eat of the same spiritual meat," which, as we have seen, represented Christ; and then adds that they "drank of that spiritual Rock that followed them: and that Rock was Christ"; that is, it represented Christ.

Moses Receives the Law

While Moses is often referred to as Israel's lawgiver, actually he acted merely as mediator between God and the people in connection with the giving of the Law. The main features of the Law were epitomized in the Ten Commandments, which he received from the Lord on Mount Sinai. He was in the mountain forty days, and when he came down bearing the tables of the Law, he found that the people had erected a golden calf, and were worshipping it. This angered Moses and he destroyed the tables of the Law.

Later the Lord instructed Moses to "Hew thee two tables of stone like unto the first: and I will write upon these tables the words which were in the first tables, which thou breakest." (Exod. 34:1) Moses obeyed, and again went up into Mount Sinai. We read that then "the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—ch. 34:5-7

This beautiful proclamation of the "name of the Lord" has been referred to by many as the theme

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song of the Bible. It reveals the Lord as being a God of love and justice "abundant in goodness and truth." It is these qualities which are revealed in the divine plan of salvation. While this proclamation was being made to Moses the commandments were written on the tables of stone, and Moses returned and presented them to the people. When he descended from the mountain the "skin of his face shone," while he was speaking with the people.—ch. 34:29, 30

In II Corinthians 3:2-18, the Apostle Paul draws a very interesting lesson from Moses' experience in connection with receiving these tables of the Law. He speaks of Christ's followers as being "epistles of Christ," just as the tables of the Law were, in a sense, epistles of Moses. He indicates that the glory on Moses' countenance represented the glory for which we hope when we are united with Christ and reigning with him, administering the laws of his kingdom to the world of mankind. Here again, then, we have the experiences of Moses brought over into the New Testament and shown to be typical of a greater work being accomplished through Christ.

In Hebrews 12 Paul calls attention to other experiences in connection with the giving of the Law through Moses which were typical. At Mount Sinai there were "thunders and lightnings, and a thick cloud, . . . and the voice of a trumpet exceeding loud." (Exod. 19:16) In Hebrews 12:18-22, 26-28, and Haggai 2:6, 7, we have the explana-

tion that the convulsions of nature and the sounding of the trumpet at Sinai typified a shaking time among the nations just prior to the full establishment of Messiah's kingdom in which the followers of Christ during the present age will then have a share.

In this great "time of trouble," Paul indicates, everything out of harmony with God will be shaken, or removed, but we, at the same time, will receive a kingdom which cannot be removed. As Moses, in the type, was mediator of the original Law Covenant, so Christ, and associated with him his church, will administer the laws of the promised New Covenant through which all the willing and obedient of the millennial age will receive everlasting life.—Jer. 31:31-34

The Fiery Serpents

Some years later, while still in the wilderness, the Israelites again complained to Moses, and asked why they had been brought out into the wilderness to die. The Lord was displeased with this lack of faith and permitted the people to be attacked by fiery serpents, causing the death of many. Then Moses was instructed to make a serpent of brass and set it upon a pole, and to explain to the people that if those who had been bitten by the live serpents would look upon this serpent of brass they would not die.—Num. 21:4-9

Jesus refers to this incident. In John 3:14-16, he said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man

be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus was lifted up on the cross to die for both the church and the world. As yet only the church class of the Gospel age has had a genuine opportunity to look upon him. However, in the kingdom age now dawning, he will be lifted up as the world's Savior so that all will see him, and then "whosoever believeth in him" will not "perish, but have everlasting life."

Moses' great love for his people and his humble spirit of self-effacement is beautifully revealed by an incident recorded in Exodus 32:7-14. It was when the Israelites, while waiting for Moses to return from Mount Siani with the Law, made the golden calf and began to worship it. The Lord was exceedingly angry with this great sin, and he said to Moses, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation."—vs. 10

If Moses had been ambitious for promotion, this was a golden opportunity. And certainly he might very well have felt justified in accepting the Lord's offer, for had not the people against whom the Lord was so angry and proposed to destroy, time and time again accused him of malicious intent in bringing them out into the wilder-

ness? But Moses viewed the matter differently. He did not think of himself, but of his people, and particularly of the glory of the Lord's name.

So he prayed earnestly to the Lord not to do this thing. Why, he inquired of the Lord, should the Egyptians be given an opportunity to say, "For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth." Besides, he told the Lord, he should consider his promises to Abraham, to Isaac, and to Jacob, promises that he would multiply their seed as the stars of heaven and as the sand upon the seashore; and that he would surely give them the land of Canaan.

By this earnest plea on behalf of the Israelites, Moses displayed the true qualities of a mediator, and the Lord heard and respected his petition. A similar incident occurred after the twelve spies returned from Canaan, the majority of whom brought back an unfavorable report. Here also the Lord threatened to destroy the entire nation, and make Moses the head of a new nation. Again Moses pleaded for his people, and for the honor of the Lord's name. Again the Lord hearkened to Moses and did not destroy the Israelites.—Num. 14:15-21

Moses' Sin

In Numbers 20:7-11 there is recorded another time when the Lord instructed Moses to speak to the rock that water might come out

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to quench the thirst of the Israelites and their beasts. Moses took the rod which was given him for the purpose, and in an apparent display of anger, said to the people, "Hear now, ye rebels; must we fetch you water out of this rock?" Moses smote the rock twice, and water gushed forth, but the Lord was displeased with the manner in which he did it.

He displayed anger in calling the people rebels, and in the expression, "Must we fetch you water out of this rock?" After all, the Lord had instructed him to speak to the rock, but, instead, he smote the rock twice in his anger, thus disobeying the Lord's explicit instructions. This time his meekness and patience failed him. It seemed like a small offense, but the Lord, who can read the heart, considered it serious enough to make Moses unworthy of entering the Promised Land.

Even though Moses knew that he would not be permitted to enter the Promised Land, having learned the needed lesson, he remained a faithful servant of his people. His last great service is recorded throughout the Book of Deuteronomy, which describes the end of his faithful life of service, and is his last, long farewell to his people, in which he admonishes them over and over again to be faithful to God and to the covenant into which they had entered with him.

He went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, from where he could view the Promised Land.

(Deut. 34:1-5) He was at this time 120 years old, his eventful life having been divided into three equal periods of 40 years each. The first of these extended from his birth to the time he fled from Egypt into the land of Midian. The second forty years he spent in Midian tending his father-in-law's flocks. The third was devoted to his leadership of the Israelites out of Egypt, and during their wanderings in the wilderness.

"So Moses the servant of the Lord died there in the land of Moab, according to the Word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day." (Deut. 34:5, 6) His burial place was probably hidden to prevent it becoming a sacred shrine as it probably would have on account of the reverential esteem the Israelites had for their great leader, emancipator, and lawgiver.

The Apostle Jude indicates that the burial place of Moses was a matter of concern even in the spirit world. He says that Michael the archangel disputed with the Devil about the body of Moses—presumably as to where it was buried. It might well be that the Devil was trying to learn of its whereabouts that he might use it as a further means of leading the Israelites into idolatry. No man had ever come into closer contact with God, and been used more wonderfully by him, but the Lord made sure that after his death Moses did not become an object of worship.

God's Kingdom Nation

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."
—Matthew 21:43

THE words of our text were addressed by Jesus to the religious rulers of Israel. The preceding context reveals why he prefaced his statement with the word "therefore." First there is the Parable of the Householder, the one who planted a vineyard, "and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country." —Matt. 21:33

Later, "when the time of the fruit drew near," the householder sent his servants to the husbandmen "that they might receive the fruits of it." (vs. 34) But the husbandmen "took his servants, and beat one, and killed another, and stoned another." (vs. 35) Then the householder sent other servants, but they were treated the same way.

Wishing to give the husbandmen whom he had appointed a further opportunity to show good faith, the householder then sent his son, saying, "They will reverence my son." (vs. 37) "But when the husbandmen saw the son, they said, . . . This is the heir; come, let us kill

him, and let us seize on his inheritance."—vs. 38

After relating the parable, Jesus asked his hearers what they thought the householder would do to the husbandmen who were so unfaithful to the trust he had bestowed upon them. They replied that he would "miserably destroy those wicked men," and then would entrust his vineyard to others who would "render him the fruits in their seasons." (vs. 41) Then Jesus asked them if they had not read the scripture, "The stone which the builders rejected, the same is become the head of the corner"?—vs. 42

Immediately following this we find the words of our text beginning with the word "therefore," that is to say, because the nation of Israel, heeding the example of its religious rulers, was taking the same position as the unfaithful husbandmen of the parable, and was likewise rejecting the "stone" which was to become "the Head of the corner," hence the kingdom was to be taken away and given to

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A Deep Truth

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."
—John 12:24

THE majority of our Lord's teachings were not expected or intended to be understood until after Pentecost—after the Holy Spirit of adoption would enlighten their understandings. Now, by reason of this enlightenment, we are privileged to appreciate the rich depths of our Lord's statement. We see that if Jesus had kept his life, had not sacrificed it, he might indeed have maintained it forever, but he would not in that event have been privileged to bestow life upon the church and the world. His death, the Just for the unjust, applied to his believing disciples, justified them to life, "through faith in his blood." His death thus brings forth choice fruit in his church, his bride, his members. And, indirectly, the fruitage will be still larger, for his disciples, justified through faith in his blood, are invited and privileged to lay down their lives with his, to become dead with him. The results or fruitage in their case as members of his body means a still larger crop in the age to come. Otherwise stated, our Lord as the one grain brings forth much fruit, a hundred and forty-four thousand, besides the "great company," whose

number is known to no man. And through the hundred and forty-four thousand, his representatives, his members, the result will ultimately be a still larger fruitage, when all the families of the earth shall have the fullest opportunity of reconciliation to the Father and of life everlasting upon the divine conditions.

"Pray Without Ceasing"

"Ask, and it shall be given you; seek, and ye shall find."—Luke 11:9

WE DO not understand the apostle to mean that the Lord's people are to be continually upon their knees, but rather, that their hearts are to be constantly in an attitude of prayer, mentally, spiritually, looking to the Lord for guidance in all the affairs of life, and to see that their conduct has the divine approval. This thought of perpetual communion with the Lord, continually looking to him for his smile, continually watching that no earth-born cloud arise and hide from us the Father's face and blessing, is the attitude of the advanced Christian. To such a one every day and every hour is a time of fellowship with the Lord. Whenever business cares, household worries, etc., interfere with such communion it is an evidence that we are being overcharged with the cares of this life, and the difficulty

should be corrected; either we should rectify matters by diminishing our business responsibilities, etc., or if this be impossible, we should counterbalance the cares of life with the more earnest and more repeated turning of our hearts to the Lord for guidance in even the trivial affairs of life, and much more in the great ones.

Cost of Discipleship

"Being reviled, we bless; being persecuted, we suffer it."

—I Corinthians 4:12

THE conditions in our text are a test to the Lord's people, to prove whether they are willing to endure persecutions and oppositions cheerfully, as a part of the cost of being disciples of Christ. If under the pressure they revile in return, and slander and backbite, they are demonstrating their unfitness to have a place in the kingdom. If, on the other hand, they receive these lessons with patience and long-suffering, they will develop more of the character-likeness of their Redeemer and thus become more worthy of a share with him in the future glory. The faithful servants of the Lord will be ostracised by the world, as our Lord foretold. Their attitude of full consecration to do the Father's will is not appreciated; for to the world it seems to be foolish. It is a reproof. As our Lord said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproofed." (John 3:20) To be faith-

ful unto death is a part of the covenant of sacrifice.

The Life and Light of Men

"In Him was life; and the life was the light of men." —John 1:4

WHEN our Lord was among men he was the only man who had life in him. Father Adam once had life, but he lost it through disobedience in Eden, and instead the curse, the sentence of death, rested upon him and was inherited by all of his children, so that not a man in all the world of Adam's race had life—except the Lord Jesus. But in him, the only Begotten of the Father, there was life, perfect life, because his life had not come from Adam through an earthly father, but was directly transferred from his prehuman condition. Our Lord's life as the "man Christ Jesus," his holiness of heart, his full obedience to the Father's will, his loyalty to every principle of righteousness, his manifestation of divine character, no less than the words of instruction that he spoke as never man spake—all these attest that indeed he was a great light among men—a light which has ever since been shining, not only through his recorded discourses and instructions, but also through the lives of his disciples. In due time his second coming will usher in his kingdom, and with it the blessing of all the families of the earth, when the true Light shall enlighten every man.

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another nation, a nation "bringing forth the fruits thereof."—vs. 43

A similar parable is related in Isaiah 5:1-7. Here we are told that "the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." (vs. 7) In the parable as presented by Isaiah, the vineyard is laid waste by the Lord because it brought forth nothing but wild grapes, not the luscious fruit of righteousness which the Lord expected, the reason for this failure ostensibly being the unfaithfulness of the husbandmen to whom the Lord had entrusted the care of the vineyard.

Both parables indicate that for the nation of Israel much was at stake in God's dealings with her. Our text reveals that it was nothing less than the opportunity of participating with Jesus in the rulership of the long-promised messianic kingdom. Exodus 19:5, 6 declares that if the Israelites obeyed the commandments of the Lord and were faithful to him, they would be a "kingdom of priests, and an holy nation." All of God's dealings with them were designed to help them qualify for this exalted destiny.

The final test came when Jesus presented himself to the nation as Messiah and King. That they might be prepared to receive him, John the Baptist was sent as a forerunner, announcing, "The royal majesty of the heavens has approached." (Matt. 3:2, **Diaglott**) But even with this help the nation failed in its final test. A few in-

dividuals qualified. John explains this, saying of Jesus, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God."—John 1: 11, 12

The others stumbled over the "stone," just as the prophet had foretold. (Ps. 118:21, 22) It was this text which Jesus quoted and applied to himself, explaining that whoever "fell" on this stone would be "broken," and that on whomsoever the stone fell, he would be ground to powder. This, of course, is highly symbolic language, but it indicates that those who stumbled over Jesus, and in turn felt the weight of his rejection of them, being unworthy to be joint-heirs with him in the kingdom, would have their exalted hopes crushed.

Matthew 21:45 shows that the chief priests and the Pharisees knew that Jesus was speaking of them, that they were the ones who were to be replaced, the kingdom being taken from them, and given to others. Inasmuch as the people followed their leadership, the whole nation of Israel came under the decree, "Your house is left unto you desolate."—Matt. 23:38

While these historical facts concerning the nation of Israel are important in relationship to the divine plan, even more vital to us is a proper recognition of the reason leading up to the rejection of God's ancient people from the chief place in the kingdom which was offered to them. Their final failure was but a continuance of those object

lessons mentioned by Paul, which, he says, were written "for our admonition."—I Cor. 10:11

God's Nation

In our text the Greek word translated "nation" means a race, or tribe. The Jewish race is the family of Abraham, and in the Old Testament many other families are spoken of as nations—the Hittites, the Amorites, the Jebusites, and others. So Jesus' reference to a nation might well be narrowed in meaning to the thought of a family, specifically of the divine family, the "household of faith."

This family is made up of the children, or sons of God. That the hope of the kingdom has been given to these is clearly shown by the Apostle Paul. He wrote, "The Spirit [of God] itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8: 16, 17

The Apostle Peter also identifies the "nation" to whom the kingdom was given when taken away from those to whom it was first offered. As though explaining Jesus' reference to the "stone" which the builders rejected, and also those referred to by the Master as the "nation" to whom the kingdom would be given, Peter quotes the prophecy of the rejected stone, and then adds, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that

ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God."—I Pet. 2:7-10

"Which in time past were not a people, but are now the people of God." Clearly the reference here is to Gentile believers—not all Gentiles, but those who accept Christ and dedicate their lives to following in his footsteps. However, actually the opportunity is not limited to Gentiles, for individual Israelites according to the flesh may also qualify, indeed, the first thus to qualify were those Israelites who accepted Christ, and to whom he gave the power to become the sons of God.

The new "nation," then, is new in the sense that it is a faith "seed" or family, made up of new creatures in Christ Jesus. It matters not at all what their nationality may previously have been. Paul stresses this. He wrote, "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27-29

The natural descendants of Abraham took for granted that they were the promised "seed" of Abraham through whom all nations would be blessed. And they could have been had they qualified under the terms of faith and obedi-

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ence which the Lord laid down. But this great privilege was taken from them, and given to a new race, a spiritual family, made up of individuals from all races according to the flesh, but all begotten by God's Spirit, and bound together in one family by the cords of faith and love. These, irrespective of race or color, are now the real "seed" of promise, the "nation" to whom the kingdom has been given.

Ingrafted Branches

In Romans 11:1-21 Paul presents essentially this same lesson, using the olive tree and its branches as an illustration. He refers to the descendants of Abraham as the natural branches in this tree, and notes that many of them were broken off because of unbelief. Then he speaks of "wild" branches which are grafted into the tree to take the places of those broken off. Thus he shows that by faith the "wild" branches—those not previously the people of God—become partakers of the "fatness" of the tree; they inherit, that is, the exceeding great and precious promises which once belonged exclusively to the natural posterity of Abraham.

These are, however, Abraham's "seed" upon the basis of faith, and continued faith and obedience are essential in order to maintain their position in the divine arrangement of the "seed." Paul wrote, "If God spared not the natural branches, take heed that he spare not thee."—vs. 21

God's Mercy

We can thank God for his assurance that the rejection of Israel as the exclusive heirs of the kingdom promises does not imply their loss of opportunity of salvation through the Redeemer, Christ Jesus. Paul explains that after the "fulness of the Gentiles be come in," that is, after the full number designed by God to be associated with Jesus as joint-heirs in his kingdom, have been called from the world and fully prepared to reign with Christ, then "all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins."—vs. 26, 27

Yes "all Israel shall be saved," and following the completion of God's "nation" to which joint-heirship privileges of the kingdom are given, when this new race, or "seed," will live and reign with Christ, all Gentiles will likewise be given the opportunity of salvation. But, as Paul states, "Israel [according to the flesh] hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. 11:7

Israel sought to be the messianic nation, the "seed" of promise, hence the channel of blessing to all the families of the earth. The promises of God justified the nation's hopes along this line. However, in addition to these promises being conditional upon faith and obedience, they contained implica-

tions with respect to God's plan of salvation which the Israelites did not perceive; namely, that the "seed" of blessings was to be a spiritual, not an earthly seed.

It is this feature of the divine plan that is referred to by Paul as a "mystery," a mystery which he describes as "Christ in you, the hope of glory." (Col. 1:27) This is simply another way of stating the thought we find in Romans 5:2 where Paul explains that through Christ we have "access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

The Apostle Peter words the same thought a little differently, saying that unto us are given "exceeding great and precious promises, that by these ye might be partakers of the divine nature." (II Pet. 1:4) These promises belong to the sons of God, the family, or nation, to which the kingdom is given.

John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:1-3) Yes, this Gospel-age family of God are to be like Christ, who, when he was raised from the dead, was highly exalted above angels and principalities, and was made the express image of the Father's person.

As Jesus thus partook of the "glory of God," so those to whom he gives power, or authority, to become sons of God, will likewise

be exalted. Those of the Jewish nation who accepted him and espoused the messianic cause were the first to be identified with this new and "holy nation." Since, and throughout the entire age, the call of the Gospel has continued to go out to Jews and Gentiles alike—the invitation, that is, to accept Christ as one's personal Redeemer and Savior, deny self, and follow him into sacrificial death.

This invitation is described by Paul as the "high calling of God in Christ Jesus." (Phil. 3:14) It is a "high" calling because those who are faithful to its terms—faithful even unto death—will receive a wonderful "prize," the prize of joint-heirship with Jesus in his kingdom, to live and reign with him a thousand years.

Throughout past ages this aspect of the divine plan remained a mystery. Besides, little did the posterity of Abraham realize that Gentiles would become fellow-heirs of these glorious promises. This also remained a mystery until God's due time came for revealing it.

It is still a "mystery" to the great nominal mass of churchianity. The "exceeding great and precious" spiritual, or heavenly promises of God's Word are now usually understood to apply to all whom God will ever save. The erroneous idea is that the saved will go to heaven, and all the remainder of mankind, the "lost," will suffer torment, either forever, in a creedal hell, or for something less than eternity in a traditional "purgatory."

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But how different is the plan of God! The heavenly promises apply only to those who will qualify to live and reign with Christ; and the purpose of his kingdom is to provide an opportunity for all mankind to be restored to life as human beings on the earth, the paradise home originally provided for man. What a glorious prospect this is for all mankind!

And what a privilege it is now to be a "partaker of the heavenly calling." (Heb. 3:1) But the conditions attached to this calling are exacting, and only through faithfulness even unto death may we hope to attain that for which we have been apprehended. Paul sounds a timely warning of this by reminding us that since many of the "natural branches" in the olive "tree" of promise were broken off because of unbelief, those who have been grafted in to take their places can also be broken off, and for the same reason. He says, therefore, "Be not highminded, but fear."—Rom. 11:18-20

Bringing Forth Fruit

In our text Jesus said the kingdom would be given to a nation bringing forth the fruits thereof. These, of course, are the fruits of righteousness—evidences of faith in the promises of God, and of humble and loyal obedience to all the terms associated with them. As we have seen, God's new nation, or race, is made up of those who, during the Gospel age, become his "sons," his children, and Paul emphasizes that one of the

conditions of sonship is that "we suffer with him."—Rom. 8:16, 17

Suffering with Christ implies faithfulness in representing him as his ambassadors. Simply to believe in Christ is not enough. To rejoice in all that he means to us is not sufficient. He has commissioned his followers to be the "light of the world," and if we let our light shine we will find, as Jesus did, that the darkness hateth the light, and that those who walk in darkness will oppose the truth and those who proclaim it. But this is one of the conditions of sonship—"if so be that we suffer with him."

When the Apostle John wrote, "Beloved, now are we the sons of God," he added, "and every man that hath this hope in him purifieth himself, even as he is pure." (I John 3:2, 3) The "purity" here mentioned by John is God's own standard of righteousness, his will for his consecrated people. It means unqualified devotion to every precept and example of truth and righteousness set before us in the Word of God. They are all summed up in the word love—unselfishness.

If we root out selfishness from our hearts, and seek to be filled and controlled by the principle of divine love, we will find ourselves in full harmony with what Jesus referred to as "these sayings of mine" contained in his Sermon on the Mount. We will love our brethren, our neighbors, and our enemies. We will bless those who persecute us, and pray for those who spitefully use us. As the Heavenly Father bestows his bless-

ings upon the just and the unjust, causing the sun to shine and the rain to fall upon all alike, so we will be impartial in our treatment of all, and thus be "perfect, even as our Father which is in heaven is perfect."—Matt. 6:44

Sacrificing Priests

Peter's reference to those who compose God's "holy nation" of this Gospel age to whom the kingdom is given is preceded by his explanation that we are "built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ." (I Pet. 2:5) Here, then, is another condition of being part of God's "holy nation"—it is that we are expected to offer sacrifice.

This was foreshadowed in God's dealings with ancient Israel. The priests of Israel were ordained to offer sacrifice, and now we are, as Peter says, "an holy priesthood," and also a "royal priesthood." (vss. 5, 9) Israel's priests offered animals—bullocks, goats, rams—in sacrifice, but we offer ourselves. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

This sacrifice of ourselves includes all that we have and are and hope to be as human beings. At consecration we dedicate our all to the Lord. Carrying out the terms of our consecration involves daily faithfulness in the use of every opportunity which presents itself for serving the Lord, the truth, and

the brethren. This is a very practical matter. Paul presents it in its simplest form, saying, "To do good and to communicate forget not: for with such sacrifices God is well pleased."—Heb. 13:16

The most wonderful way we have of doing good and communicating is making known the truth. While we are not to be insensible to the physical needs of others, particularly of our brethren, it is our great privilege to communicate the truth far and wide at the cost of self-sacrifice. Peter associates this thought directly with the fact of our being a "royal priesthood," and "an holy nation"—that we "should show forth the praises of him "who hath called us out of darkness into his marvelous light."—I Pet. 2:9

"If Ye Do These Things"

In Peter's second epistle he again reminds us of the conditions attached to the heavenly promises of God. These promises are "exceeding great and precious," he tells us. By them we are made "partakers of the divine nature," but not irrespective of our faithfulness in bringing forth the "fruits" of the kingdom.

In the third chapter of this epistle Peter says that we look for "new heavens and a new earth, wherein dwelleth righteousness." (vs. 13) Indeed, the promises of God give us authority to hope that, if faithful, we will be a part of that "new heavens." So, in view of this, Peter writes, "What manner of persons ought ye to be in all

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holy conversation [Greek, conduct] and godliness."—vs. 11

"What manner of persons ought ye to be?" Peter asks. He has outlined this "what manner" in chapter 1. After reminding us of the "precious" promises of the "divine nature," he says that we should give "all diligence," to add to our faith "virtue," "knowledge," "temperance," "patience," "godliness," "brotherly-kindness," and "charity"—love. These are the "fruits" for which the Lord is looking in the lives of all who have been translated out of the kingdom of darkness into the kingdom of God's dear Son.

Peter confirms this, saying that "if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

Israel according to the flesh "lacked these things," which was one of the contributing causes of the blindness which prevented them from accepting their Messiah and meeting the conditions of joint-heirship with him. Now that this opportunity has come to us let us be sure that we do not "lack these things," but that in humility and in full surrender to the divine will, we allow the Spirit of God to work in us to will and to do his good pleasure, bringing forth these fruits of righteousness, the fruits of the kingdom.

We have been called and chosen for the high position of joint-heirship with Christ—Peter calls it our "calling and election." But those who will actually be partakers of the divine nature and the glory of God; those who will sit on the throne with Christ; those who will be with him to reign a thousand years, must not only be "called, and chosen," they must also be "faithful."—Rev. 17:14

This being "faithful"—"faithful unto death"—is what Peter describes as making our "calling and election sure." (II Pet. 1:10) He admonishes us to "give all diligence" in order to do this. No half-hearted followers of the Master will be successful in making their "calling and election sure," but only those who, like Paul, from the heart are able to say with enthusiasm, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14

Peter says that if we give "all diligence" in doing "these things" we "shall never fall." Natural Israel stumbled and fell over the "stone" which the builders rejected, but if our hearts are fully at one with the terms of the high calling; if we are endeavoring to have the "mind of Christ" and to follow his example of humility and sacrifice; if we are giving all diligence to add to our faith all those precious fruits of righteousness for which the Lord is looking as evi-

dences of our faithfulness, then we will never "fall."

And, O glorious thought! if we do not fall, Peter promises that an abundant entrance "shall be ministered" unto us "into the everlasting kingdom of our Lord and Savior Jesus Christ." (II Pet. 1:11) While we are still in the "calling and election" position, and before we have proved faithful even unto death, our place in the kingdom is tentative and, through unfaithfulness, could be lost. But if we give "all diligence" to make our "calling and election" sure, the abundant and full entrance into the kingdom will, in God's due time, become a blessed reality.

Satan would like to discourage us from giving "all diligence." And there is always the danger of becoming "weary in well-doing." (Gal. 6:9) As we face the trials and difficulties of the Christian racecourse we might even become fearful.

But we have Jesus' promise, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

What a glorious assurance! God wants us to make our calling and election sure. It is his "good pleasure" that we have an "abundant entrance" into the kingdom. Because of this he will supply our needs—strength in our struggle against the Devil and his wiles; encouragement when we might become discouraged; wisdom to know his will and the needed help to do it.

Surely the prospect for those to whom the Lord has given the kingdom is a glorious one. The "nation" to which it is given will soon be completed. Will we be in that nation as kings and priests to reign with Christ a thousand years? We will "if" we give all diligence to make sure our "calling" and our "election" to that glorious position.

WEEKLY PRAYER MEETING TEXTS

JUNE 2—"I determined not to know any thing among you, save Jesus Christ, and him crucified."—I Cor. 2:2 (Z. '95-116. Hymn 15)

JUNE 9—"In the world ye shall have tribulation; but be of good cheer; I have overcome the world."—John 16:33 (Z. '95-207. Hymn 302)

JUNE 16—"No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto

them which are exercised thereby."—Heb. 12:11 (Z. '96-44. Hymn 220)

JUNE 23—"He that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit and bringeth forth, some an hundredfold, some sixty, some thirty."—Matt. 13:23 (Z. '96-99. Hymn 164)

JUNE 30—"In the time of harvest I will say to the reapers, . . . Gather the wheat into My barn."—Matt. 13:30 (Z. '00-234. Hymn 254)

Preview of 1955 General Convention

Bloomington, Indiana, July 30—August 5

PROGRAM arrangements for the 1955 General Convention are now well under way, and the committee in charge has made some of the details available for publication. The program itself will be published in our July issue. From the information now at hand we can assure the brethren that rich blessings are in store for all those who can attend. And there will be plenty of room for all.

An application blank for room reservations will be found on page 63. It is important that your application for reservation be sent to the university by July 18, for it is upon the basis of the number of these applications that food purchases are made for the convention week. We urge the brethren, therefore, to co-operate in this respect to the fullest extent possible. The dormitory assigned for the delegates is known as Smithwood Hall. It has four wings, and those applying for reservations will be informed in advance of the wing in which their rooms are located. There will be a reservation office in each of the wings. If for any reason you are unable to send in for a reservation prior to July 18, you still will be taken care of if you find that you can attend.

We are assured of the services this year of our Brother G. A. Ford, of England, a stalwart in the truth for many years, and we are confident that his ministry will be a great blessing to the brethren. The reports from our overseas brethren will be presented in large measure by Brother G. R. Pollock, who will have just returned from an extended tour on which he will have visited the brethren in Greece, Italy, Switzerland, France, Germany, and the British Isles. On his tour Brother Pollock is also visiting Palestine, and will have interesting items to report on conditions there. He will also have visited points in Spain where interesting contacts were made in connection with the radio witness in that country.

Seven Theme Texts

Those who attended the General Convention last year will recall that a certain theme was assigned for each day, such as "Love

Day," "Harvesters' Day," "Consecration Day," etc. The committee received many expressions of appreciation for this arrangement. Those attending thought it helped to keep the subject matter discussed from the platform in good sequence.

However, there will be a slight change in this arrangement in the 1955 program, in that a theme text has been assigned for each of the seven days of the convention. In keeping with this, there is another change. These daily texts replace the text usually assigned as a general theme for the entire convention. Also a theme song which reflects the sentiments of the text for the day has been suggested for each day of the convention.

It is not expected, of course, that every speaker will speak on that day's theme text, or even refer to it necessarily. But the program will be so arranged that at least one service each day will bring the theme text for that day, as well as the theme hymn, prominently to the attention of the brethren. One day a discourse might be given on the text, another day a testimony meeting will be based upon it, or perhaps a symposium. The committee trusts that this procedure will help to make the convention a greater blessing than ever.

The First Day

The theme text for the first day—Saturday, July 30—is Malachi 3:10. Displayed on the banner over the platform will be the words, "I WILL OPEN THE WINDOWS OF HEAVEN." The entire text reads, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

While the "new creation" of this age is not under the same tithing arrangement which the Lord made for typical Israel, the principles set forth in this text are most appropriate. Instead of giving a tenth to the Lord, we have dedicated our all to him. All our thoughts, all our words, all our deeds, our time, our strength, our all, belong to him. The enjoyment of the rich spiritual blessings which the Lord has always ready for us depends upon our faithfulness in carrying out our covenant of sacrifice.

The Lord will undoubtedly "open the windows of heaven" upon the convention. Each day he will shower his people with blessings far beyond their ability to receive in fulness. But the enjoyment of these blessings on the part of each one in attendance will depend

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upon individual faithfulness to the Lord in coming to the convention properly prepared in heart and mind to partake at the Lord's table.

Bitterness of heart toward one or more of the brethren; a laxness of zeal in the service of the Lord and his people; indifference to the privilege of fellowship with the brethren locally; carelessness in the study of the Word; failure to utilize fully the privilege of prayer—these and other ways in which we might fail to “bring all the tithes into the storehouse” would shut out from our hearts a proportionate measure of the blessings which others, better prepared, will receive at Bloomington.

The Lord has asked us to prove him, so let us do it and rejoice more than ever in the abundance of his grace. Appropriately, the theme hymn for the opening day will be No. 97, in Hymns of Dawn. The second verse reads:

“From busy scenes we now retreat,
That we may here converse with thee.
O Lord, behold us at thy feet;
Let this the gate of heaven be.”

The Second Day

The theme text for the second day—Sunday, July 31—is Psalm 84: 10. The banner will read, “A DAY IN THY COURTS IS BETTER THAN A THOUSAND.” The entire text reads, “A day in thy courts is better than a thousand. I had rather to be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.” The marginal translation reads, “I would choose rather to sit at the threshold in the house of my God.” Either translation suggests willingness to accept a humble position among God's people, and to rejoice simply in the privilege of being one of the “household of faith.”

Antitypically, to be in the “courts of the Lord” is to be associated with his people, particularly when they assemble in his name to learn more concerning his glorious character, and to sing his praises. One day thus spent, the Psalmist says, is “better than a thousand” we might experience apart from the Lord and his people. On this basis, the joys which will be ours at the General Convention this year will be of greater value than all that the world could provide for many years. Indeed, the world knows nothing of the joys that belong to the people of God, and even the exaggerated com-

parison made by the Psalmist comes far short of emphasizing what it really means to dwell in the house of the Lord.

It is evident that the theme text for this day will suggest praise to God, and thankfulness to him for the wonderful manner in which he has revealed himself to his people through his Word—that precious Word which so beautifully presents the divine plan of salvation. It is in keeping with this thought that Appendix B in Hymns of Dawn has been chosen as the theme hymn for this second day. The first verse reads:

“Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to thee:
Holy, holy, holy! merciful and mighty!
God in the Highest, blessed Majesty.”

The Third Day

As the brethren enter the auditorium on the third day of the convention they will see on the banner above the speaker's platform the word, “REJOICING IN HOPE,” taken from the text for the day, “Rejoicing in hope; patient in tribulation; continuing instant in prayer.” (Rom. 12:12) In this text the brethren will have brought to their attention three important aspects of the Christian life—hope, patience, and prayer.

Paul wrote, “We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?” (Rom. 8:24) In view of the marvelous manner in which the prophecies relating to the “last days” and the time of Christ's presence are being fulfilled, the brethren are often heard to say that it is almost as though we were now walking by sight. From one standpoint this is true, yet we are still this side of the veil and the fruition of our hope of glory in the kingdom with Christ has not yet been realized.

So we are still living by faith and hope. But it is a glorious hope, one in which we daily continue to rejoice. But before our hopes are fully realized we must be further tested—tested by trying experiences, by opposition, by persecution, and by other circumstances which, apart from the grace of the Lord, would rob us of our peace and our joy in him.

In Romans 5:2 Paul writes of our rejoicing “in the hope of the glory of God,” and in the following verse adds that we also “glory [Diaglott, “triumph”] in tribulations: knowing that tribulation worketh patience; and patience, experience” and experience, hope;

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and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

To continue rejoicing in hope and being patient in tribulation, we will need also to "continue instant in prayer." "Prayer keeps the Christian armor bright," wrote the poet, "and even Satan trembles when he sees the weakest saint upon his knees." It is hoped that the convention will help all of us to appreciate more than ever our privileges of prayer. Number 201 in Hymns of Dawn will be the theme hymn for the third day. The opening verse reads:

"O glorious hope of heav'nly love!
It lifts me up to things above;
It bears on eagle wings;
It gives my joyful soul a taste,
And makes me, even here, to feast
With Jesus' priests and kings."

The Fourth Day

The program for the fourth day of the convention is designed to re-emphasize the responsibility of all the consecrated to let their light shine—to be faithful, that is, as "ambassadors for Christ." The convention banner this day will display the words of Jesus, "YE ARE THE LIGHT OF THE WORLD," taken from Matthew 5:14, the additional words of which, are, "A city that is set on an hill cannot be hid." Appropriately, the theme hymn for this day is No. 260 in Hymns of Dawn. The first verse reads:

"Send out thy light and truth, O Lord;
Let them our leaders be
To guide us to thy holy hill
Where we shall worship thee.
Send out thy light o'er land and sea,
Till ev'ry heart shall bow to thee."

What a glorious privilege it is to be numbered among the "feet" members of the body of Christ who are commissioned to proclaim "good tidings," to "publish peace" and "salvation," and to say unto Zion, "Thy God reigneth"! (Isa. 52:7) May God grant that each consecrated heart at the convention will receive renewed inspiration and determination to hold aloft the banner of truth more faithfully and energetically than ever before. If it be the Lord's will, may the convention as a whole discover enlarged methods of unitedly proclaiming the glad tidings of the kingdom.

The Fifth Day

The convention immersion service will be held on Wednesday, the fifth day. The text on the banner will be, "THE ANSWER OF A GOOD CONSCIENCE TOWARD GOD," taken from I Peter 3:21, which reads, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

Full and unreserved consecration to God is the only proper answer of a good conscience toward God. Paul explained why, when he wrote, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—II Cor. 5:14, 15

In Romans 12:1 Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." The "mercies of God" are revealed to us through the truth, and daily we experience them in the loving manner in which his providences surround us. The full giving of our hearts to him is all we can do to show our appreciation. This attitude of full consecration is not just for a moment. It should be the every day, normal expression of our devotion to the Lord.

Some will symbolize their consecration on this day of the convention, but all the brethren present will enter into the spirit of what the immersion service implies. They will realize that only by continued faithfulness to their own vows of consecration, which they had symbolized at some previous time, can they hope to attain to that "great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3

Consecration means to take up the "cross" and follow Jesus. Jesus said that no one could come to him unless drawn by the Father, and Jesus also said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:44, 37) What a blessed assurance! It means that those being enlightened by the truth, and through the truth drawn to Jesus by the Father, are not rejected by Jesus, but accepted and given the privilege of taking up their cross and following him sacrificially into death, strengthened by the promise that if they suffer with him they will also live and reign with him. It means that because some

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are thus being drawn by the Father that the door to the "high calling" is still open. Fittingly, therefore, the theme hymn for this day will be No. 291: The last verse reads:

"Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away,
And praise the King of heaven.
O height of glory! yes, I see
A crown of life reserved for me;
For me, for me,
A crown reserved for me."

The Sixth Day

The public meeting will be held on the evening of the sixth day, and the visitors that evening will have the opportunity of reading on the convention banner, "UNTIL THE TIMES OF RESTITUTION OF ALL THINGS." The whole text, referring to the return of Christ, reads, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21

Not only is this an appropriate text to be associated with the public witness, but it introduces also the theme of Christ's second presence, which will be the topic of a round-table discussion in the afternoon. How refreshing it will be to sing together No. 30 in Hymns of Dawn:

"Christ is come! now let creation
From her groans and travail cease;
Let the glorious proclamation
Hope restore and faith increase."

The Closing Day

Without doubt, when the brethren enter the auditorium the last morning of the convention it will be with hearts filled with joy, for they will know that the Lord has been with them, ministering the glorious truths of his Word. In keeping with this conviction, the convention banner will read, "DID NOT OUR HEARTS BURN WITHIN US?" from Luke 24:32, which adds, "while he talked with us by the way, and while he opened to us the scriptures."

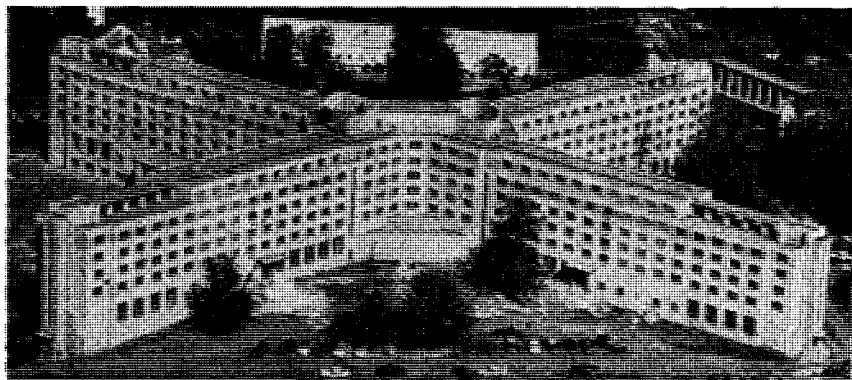
The program on this closing morning of the convention is designed to help the brethren remember the blessings received, and impart them to others as they return to their home ecclesias, or wherever they may meet their brethren or have opportunity to

proclaim the Gospel of the kingdom. At the "Love Feast" the brethren will, of course, sing, "God be with you till we meet again"; but because the sweet story of the truth has again refreshed the hearts of the brethren, and they will return home more appreciative than ever of the message, the suggested theme hymn for the closing day is Appendix H, Hymns of Dawn. The first verse and chorus read:

"Refreshing and sweet is the story sublime;
The message of peace and good will;
No other is found on the records of time,
That can with such happiness thrill.

"The story that never grows old;
Tho' over and over 'tis told;
The ages to come will its fulness unfold,
Sweet story that never grows old."

So make up your mind now that you will attend the General Convention this year. It will be an experience of joy in the Lord that you will never forget. Above all, pray for the convention and all its arrangements, that the Lord may be glorified and his people blessed!



SMITHWOOD HALL It is in this building that the General Convention delegates will be housed. Here also, in four spacious dining rooms, (one in each wing) they will eat their meals.

Sanctification

"For this is the will of God, even your sanctification."

—I Thessalonians 4:3

THESE words are addressed to the church, the saints of God. This is God's will for his people, his desire, his design—their full setting apart from the world to himself and his service—complete devotion to him. The Lord requires a sanctified class for a special position, and for very exceptional and important work. When, by divine grace, the high calling of God is revealed to us, including its marvelous visions of the heavenly glory, and the wonderful work to be accomplished when the glorified church is with her Lord, we see that we can no longer have the spirit of the world.

It is quite clear now that we cannot live any longer for worldly hopes, aims, and ambitions, and that we must sacrifice these. We must be separated from them, as the Levites in the wilderness were separated from any lot or portion of the land—separated to serve the Lord and to own him, and to find their inheritance in him. (Deut. 18:1, 2) We are not only to be separated from the things of earth, but separated unto God, having a constantly growing desire for fellowship with him and for the beauty of his holiness.

The words "sanctification" and "consecration," although sometimes used almost interchangeably, have a certain difference of meaning. The word "consecrate" has the thought of surrender, of a definite step which has been taken. It is the yielding up of the will to God. Whoever has not thus definitely surrendered himself to the Lord has never made a real consecration. Surely there is no step more necessary to be seen clearly by God's professed people than this one, and none more necessary to be made plain to others. The word "sanctification" not only contains the thought of this definite and complete consecration, but also takes in the subsequent entire process of transformation of character, and preparation for the heavenly kingdom. It progresses on and on in the Christian life until the character is developed and ripened.

Two Parts to Sanctification

There is a "setting apart" that takes place first. The Lord said to the people of Israel, "Sanctify yourselves: . . . I am the Lord which sanctify you." (Lev. 20:7, 8) This would be their setting themselves apart as one experience, and God's sanctifying them as another.

Concerning the call of the Gospel age, no man cometh unto the Father but by the Son, and no man cometh unto the Son except the Father shall previously have drawn

him. (John 14:6; 6:44) First comes the drawing of the Father through his Word of truth through personal reading of the Scriptures, or hearing them expounded at meetings, over the radio, in private conversation, or by reading truth literature, such as the Studies in the Scriptures.

Our willingness to respond and receive the Lord is merely the first step, as it were, in response to this drawing. As we come to enter the Christian way we learn that it is narrow and difficult. Because of this, many turn away at this early stage. These people do not go to eternal torment, as taught by the creeds. Such a teaching is unscriptural and untrue.

God is now especially seeking a sanctified class to be the "bride" of Christ. These do not become discouraged and offended because of the narrowness of the way. Formerly, we may have thought that acceptance of Jesus met all requirements for one to be considered a follower of the Lord. Friends said to us, "You have heard of the Savior, you have accepted him, and that is all there is to it. Now tell others about Jesus."

The Scriptures, however, teach that we are to go on to make a full consecration to God. We sanctify ourselves, and he accepts us and sets us apart for himself. He gives us the indication of this acceptance in the begetting of his Holy Spirit. We soon begin to realize that we have a new mind, a new disposition, a new heart.

This acceptance by the Father is

only the beginning of the deep sanctifying work, and it is his will that this work should continue and progress. This sanctifying work is to affect our minds, our hands and feet, our eyes, ears, and tongues, our all—that we may be fully used by the Lord. It is the will that is given up at first, and the will, of course, includes the service of our mortal body.

But this body has natural tendencies of its own. The giving up of the will means that the individual will seek to bring every thought, word, and deed into subjection to the will of God. It is one thing for the will to be made holy, and another thing to bring the mind and the body fully into line with this holiness of the will. The will is present with us, but how to perform is the problem. Not only are our wills to maintain this sanctified state, but we are to broaden our appreciation of the Lord's will for us, and thus have more and more of the Master's spirit of loving sacrifice.

This deeper setting apart is by God, inasmuch as it is done by the Father's arrangement. The disciples of old had left all to follow Jesus, and were set apart in the sense that they desired to know and do the will of the Father. Our Lord desired that the work of divine instruction should go on in them, as it is written, "They shall be all taught of God." (John 6:45) Jesus prayed that his disciples should come under divine providential instruction, which he indi-

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cated would come through the Holy Scriptures.

God's Word

Jesus, who knew and loved his Father's Word, prayed: "Sanctify them through thy truth: thy Word is truth." John 17:17) Here is the key to the procedure of the work of sanctification. The general tenor of our Lord's life throughout his earthly ministry was, "Lo, I come (In the volume of the book it is written of me) to do thy will, O God." (Heb. 10:7) It is a great honor and privilege to be able to read, and to meditate upon the Holy Scriptures, even as Jesus did. Additionally, we now have the New Testament. This holy Word is a lamp unto our feet and a light unto our path.—Ps. 119:105, 140

He who consecrates to God does not at first have a full knowledge of the divine will. But he is helped onward by the power of the revealed Word, by the message of truth, illuminated to his mind by the Holy Spirit. God is working in us both to will and to do his good pleasure. He gives us in his Word exceeding great and precious promises, also divine counsel and admonition.

We are indeed begotten again, "not from corruptible, but from incorruptible seed, through the living and enduring Word of God." (I Cor. Pet. 1:23, **Diaglott**) The preciousness of this inspired Word is also described in Ephesians 5:25, 26: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word."

Our minds are opened to understand the Scriptures and the things that are needful for us as we read our Father's Word and apply the lessons to ourselves. We thus grow in knowledge, and in grace and understanding, that we might be used at the present time in our Father's service, and in the future also, beyond the veil, for the blessing of all the families of the earth.

God's holy truth is a wonderful sanctifying power, and it is very important that we should live "by every word that proceedeth out of the mouth of God." (Matt. 4:4) We are to seek and feed upon God's Word in its purity, remembering that sectarian creeds and catechisms are so many attempts to teach "for doctrines, the commandments of men."—Matt. 15:9

There are around us today subtle, and severe challenges to our most holy faith, tending to draw us away from the sacred condition of sanctification. There are temptations that the commandments of our Father be rejected, and the traditions of men be observed, thus making the Word of God of none effect. (Mark 7:9, 13) "The sword of the Spirit, which is the Word of God" (Eph. 6:17), is a vital part of the wonderful armour which our Father supplies, and we must put on the whole armour of God, that we may be able to stand against the wiles of the Devil.

We may, by divine grace, be in present truth, yet in this blessed condition we must not encourage any feeling of ease, complacency, or self-satisfaction—merely drift—

ing along in the Christian life. Our mind must be continually **"stirred up"** by way of remembrance.—II Pet. 3:1

The new mind, begotten by the Holy Spirit through the Word of truth, is in a frail earthly tabernacle, therefore, while we may know the Lord's will, and the many exceeding great and precious promises, we must not be negligent to put ourselves and others always in remembrance of these things.—II Pet. 1:12

Under the guidance and blessing of our Chief Reaper now present, the building up of the body of Christ is still a work of vital importance. Grains of wheat are still being gathered, and are being prepared for the heavenly garner, through the proclamation, and holy influence, of the true Gospel as revealed in God's Word.

Through Christ Jesus

As members of a fallen race, we were born in sin and shapen in iniquity. We were not sanctified in the beginning, but were children of wrath, even as others. Without the riches of divine grace we could not sanctify ourselves, but the offering of the body of Jesus, the sacrifice of his untainted life for us, was the basis whereby we might become God's sanctified people.

"We have been sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:10, **Diaglott**) No amount of consecration could have made us the people of God unless, first of all, the foundation for this should be made

in the sacrifice of Jesus. His ransom sacrifice opened the way. His merit cleansed us and made us acceptable to the Heavenly Father.

As the merit of Christ was necessary for our justification, so his acceptance of us as members of his body, and his continued aid, are indispensable to the making of our calling and election sure. Our Lord points out the necessity of our continuance under his care saying, "Abide in me. . . . As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "Severed from me you can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:4, 5 (**Diaglott**), 7

When we present ourselves in consecration, we are next accepted and begotten by the Spirit through the Word. The spirit of the truth inspires us and guides us in the heavenly way. It first showed us that we were sinners, needing a Savior. Then it revealed how to present ourselves to God. And after we had taken these steps and were accepted as sons of God, it led us step by step toward the fullness of the stature of men in Christ.

Progression

While sanctification includes our part of full consecration, also God's part of acceptance, it has, additionally, an element of progression. We are to grow in sanctification daily. It is for us to manifest that continued consecrated condition of heart in which we will hunger and

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thirst after the sanctifying truth, feeding upon it daily, and be thereby enabled to grow strong in the Lord and in the power of his might. That the depth and sincerity of our sanctification be proved, we are disciplined and tested by God. If we endure his discipline, our Father will deal with us as with sons; and this is very wonderful.—Heb. 12:5-10, **Diaglott**

Throughout our Christian life we are to seek as best we can to bring every thought, word, and deed into captivity to the obedience of Christ. We are not to be conformed to this world, but transformed, by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God. (Rom. 12:2) It is explained in Titus 2:14 that the Lord Jesus “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” We are willingly to submit to this cleansing work.

“If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master’s use, and prepared unto every good work.” (II Tim. 2:21) Under divine care we can grow stronger with each wind of adversity, and with each battle with selfishness and sin. Testings, however, will come as to the degree of our faithfulness before the Lord, and in his service, to see how much of besetments we are able to endure, how strong a wind of false doctrine we can stand, and how

much of the assaults of the world, the flesh, and the Adversary we are willing to bear without being unsettled and driven away from the truth.

There are forces opposing our way in this privileged life of sanctification. We wrestle not merely against flesh and blood, but “against . . . the rulers of the darkness of this world, against spiritual wickedness in high places.” (Eph. 6:12) And we are not ignorant of Satan’s devices. (II Cor. 2:11) On no account are we to become offended by tribulation or persecution which arises because of God’s Word. We need always to be on guard lest the cares of this world and the deceitfulness of riches choke the Word, and we become unfruitful.—Matt. 13:21, 22

Because of our faithful sanctification in Christ Jesus, our foes may be of our own household (Matt. 10:36); or, “our own familiar friend,” in whom we have trusted, which did eat of our bread, may lift up his heel against us. (Ps. 41:9) We may experience, as recorded in Psalm 64:3, that the workers of iniquity “whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words.”

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings.” (I Pet. 4:12, 13) “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of

heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matt. 5:10-12

We must have intensity of aim and purpose as we press along the line toward the prize of the high calling of God in Christ Jesus, for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. Endure hardness as good soldiers of Jesus Christ, who exhorts: "Be thou faithful unto death, and I will give thee a crown of life." Hold that fast which thou hast, that no man take thy crown." "To him that overcometh will I grant to sit with me in my throne.—Rev. 2:10; 3:11, 12

The Light of the World

Jesus was sanctified and was sent into the world (John 10:36) for the benefit of the whole human race; and his true followers, members of his body, are set apart for the same glorious purpose. Jesus prayed, "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may be-

lieve that thou hast sent me."—John 17:18-21

Jesus declared, "I am the light of the world" (John 8:12; 9:5), and to his disciples he said, "Ye are the light of the world." (Matt. 5:14) The footstep followers of Jesus clearly understand that the true Gospel of the kingdom is to be preached in all the world for a witness unto all nations. (Matt. 24:14) They also fully appreciate that concerning these glad tidings the world is still a dark place.

Erroneous, unscriptural creedal teachings, including everlasting hell torment, are still widespread, and much confusion results. People are inwardly perplexed and unnecessarily fearful. It is almost impossible for them to escape the "fear" taught by the precepts of men. (Isa. 29:13) This spirit of error and fear, instead of accomplishing sanctification, hinders full devotion to God and the true worship of him, which, as Jesus said, is to be "in spirit and in truth." (John 4:23) Misunderstanding of the character of God, or the fundamental features of his glorious plan of salvation, obstructs true sanctification.

The possession of the truth brings with it great responsibility. Shall we prove faithful to it? Shall we show to the Father our deep appreciation of his loving-kindness in granting us knowledge of his wonderful message of salvation, his glorious plan with its times and seasons? The Lord is seeking those who are valiant for him, for righteousness, and for truth. Should

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we prove ourselves unworthy, we shall not be fit for the kingdom.

How earnestly, and with what painstaking care, should we give heed to the Word spoken unto us. Let us be faithful in proclaiming the true Gospel, telling forth the words which the Lord has put into our mouths, whether others hear or whether they forbear, whether our faithfulness bring us the favor or the disfavor of those around us. But let us always speak the truth in meekness and love, leaving the results with our present Lord Jesus, the Chief Reaper.



Encouraging Radio Letters

Heard "Blessed Bible"

"Dear 'Frank and Ernest': Will you please send me your booklet, 'The Deliverer Comes.' We enjoy your broadcasts very much, as we love our Father, God, and his Son Christ Jesus. We were once associated with the . . . , having come out from a church to join with them. . . . One evening as I turned on the wireless, I heard those glorious words, 'Blessed Bible Precious Word,' Now we listen with great hunger for your good news every week. We are looking forward to receiving your booklet."—Northern Ireland

Spreading the Message

"Dear 'Frank and Ernest': Many thanks for all books received to date, including 'Man's Creation and Final Destiny,' and the 'Divine Plan of the Ages.' These books are an inspiration. I shall be pleased to have a copy of 'God's Assurance of Survival.' I have a friend to whom I lend your books, and she in turn passes them to a few of

her friends, so you are doing us all a great service. My sincere good wishes. Yours faithfully—Erie."

Spiritual Treat

"Dear 'Frank and Ernest': I have just had a spiritual treat listening to you both and should be glad to have your offered copy of 'God and Reason.' God bless you for these wonderful radio dialogues; how they do help one along the way! Yours in Him, L. B., England."

Very Impressed

"Dear Sirs: I listened to your programme on Monday night and I was very impressed by it. I have found that your volume, 'The Divine Plan of the Ages,' is a great help. Will you please forward me your booklet. Yours faithfully, K. B., England."

Great Work

"Dear Sirs: I would be pleased if you would send me your booklet, I am sure there is a great work being done by your broadcasts. I listen weekly and find these programmes very easy to understand, which in my opinion is a great asset in these complicated times in which we are forced to live. Trusting you will always receive the support you so admirably deserve. Very truly yours, M. S., England."

Excellent Messages

"Dear 'Frank and Ernest': May I say how much I enjoy your programme each week. I certainly look forward to your broadcasts as you always give excellent messages. Please send me the booklet "God and Reason." Wishing you well, and every success. Thanking you, R. C., England."

Fresh Courage

"Dear 'Frank and Ernest': I listened to your programme from Luxembourg last night and it gave me fresh courage and hope. Please send me your booklet. Thank you. Yours ever, D. G., England."

Wonderful

"Dear 'Frank and Ernest': Will you please send me a copy of 'God and Reason.' I have derived much pleasure, and have had wonderful food for earnest thinking from your broadcasts, for which I must indeed thank you. Yours faithfully, A. F., England."

SPEAKERS' APPOINTMENTS

W. CLARKE

Guildford	June	12
Eastleigh	July	10

A. BOYCE

Leigh (Afternoon)	July	24
Latchford (Evening)		24

C. A. CORNELL

Lincoln	June	19
Ipswich	July	17

C. E. DICKINSON

Dewsbury	June	5
Leigh (Afternoon)	July	3
Latchford (Evening)		3
Swansea		23
Yeovil		25

J. LESLIE MCKEOWN

Clonelly	June	5
Clonelly	July	3

J. H. MURRAY

Letchworth	June	5
Leigh (Afternoon)		19
Latchford (Evening)		19
Oxford	July	10

THE BRITISH SECTION

W. E. PAMPLING

Anerley	June	19
Letchworth	July	10

G. R. POLLOCK

Ilford (Labour Hall)	June	26
Eastleigh		27
Yeovil		28
Swansea		30
Liverpool	July	2/3
Belfast		4
Dublin		5
Clonelly		7
Londonderry		9/10
Glasgow		17
Dewsbury		19
Kettering		21
Oxford		22
London (Denison Hall)		23

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The Everlasting Gospel—8d each; 7/6 per dozen

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"Songs in the Night"—2/6

Our Most Holy Faith—10/

God's Promises Come True—10/

THE DAWN

98 Seel Street

Liverpool 1

LETTERS OF APPRECIATION

Just What She Needed

Dear Friends in Christ: I want to thank you for the fine recordings you send me. They are wonderful! When they arrive it is difficult for me to wait until I am off duty and can play them through. The songs are lovely, and the lecture on prophecy has been specially helpful to me. The tape you sent some time ago on the topic, "This Thing Is from Me" was just what I needed. It must have been prepared just for me. I shall look forward to my next one, and can hardly wait until it comes. Thank you for your kindness. Your sister in Christ, D. F., New Hampshire

"Deeply Interested"

Gentlemen: I have become deeply interested through your broadcasts over Radio Monte Carlo, and especially those topics pertaining to the "last days." I will be deeply grateful if you will send me the brochure on the "kingdom." Thanking you, and praying that your broadcasts may bring much fruitage, I beg you to accept the assurance of my deepest sympathy.—G. M., France

Appreciates Dawn

Dear Sirs: I thank you immensely for the publications which you have sent me. I feel that The Dawn Magazine has a great value of enlightenment for me. Accept my assurance of deepest sentiments.—General B., France

Literature Is Precious

Gentlemen: I received your good letter, which was so comforting, also the two volumes which you sent me. They are very precious to me as I get wonderful enlightenment from them. They help me to better understand the harmony and the depth of the Word of God. I therefore thank you most sincerely, M. L., France

Receiving Knowledge

Dear "Frank and Ernest": Just a few lines to say how very greatly I appreciate your weekly broadcasts. These stimulating discussions are very illuminating indeed, and have added a great deal to my knowledge of the Bible. I do not need to say that I will do my best in getting as many of the people here as I can to listen to your program; and I will be glad to help in other ways also, if I can. Yours sincerely, J. M., India

Truth Never Popular

Dear "Frank and Ernest": I want to thank you for the fine truth messages you bring us over the air. I wish it were possible to hear you much oftener. We surely need the true Gospel, for the land is full of the traditions of men. I tell all my friends to tune in and listen to your messages. Isn't it strange that so few of the people like the truth. But they didn't like it in Bible times either. May our Heavenly Father richly bless you with

LETTERS OF APPRECIATION

strength to keep up the good work.
—E. K., Oklahoma

Longs for the Kingdom

Dear Sirs: Please send "The Church and Its Mission" booklet. I never miss your Sunday broadcasts, and have most all your books—also The Dawn Magazine. I never tire of reading and studying them. I am one who has experienced enough trouble in this dying world to make me long for, and to cry out from my heart for the messianic kingdom to come soon and bring peace which will be everlasting. Yours, E. S., Ind.

Very Helpful

Dear "Frank and Ernest": Would you please send me your booklet "Thy Kingdom Come," for which I will be very thankful. I am already in receipt of your monthly magazine The Dawn, and I find it very helpful and interesting. I hope the enclosed subscription will be helpful. May God bless you in every way. Yours sincerely, T. M., Northern Ireland

Enlightened

Dear "Frank and Ernest": Your programmes from Radio Luxembourg are just wonderful; and how clearly you explain the Bible. I now understand things I never knew before. I used to look at the Bible from a different angle; which was as I heard it preached locally, but now through your broadcasts I have been enlightened. Please send me your booklet "Man's Creation and Final Destiny." Thanking you, I am Yours faithfully, R. G., Northern Ireland

Spreading the Gospel

Dear "Frank and Ernest": I always look forward to your broadcast from Luxembourg. I have a tape recording machine and I record your broadcast; then play it over to others through the week, with its ever inspiring message. Last week you offered the booklet "God's Kingdom Conquers" and I would obliged if you would send it on to me. Sincerely yours, S. M., Scotland

Over Ninety

Dear Brother in Christ. Thank you very much for sending me The Dawn Magazine. Please also let me have a supply of booklets, as shown on attached list. Postal order is enclosed. I am very old, over ninety years. I cannot get out of the house, but can enclose some booklets with letters I dispatch. I am often writing to various friends. With Christian love, Your sister by His grace, C. H., Wales

WEST COAST RADIO TIME CHANGES

CALIFORNIA	
Tulare-Visalia	KCOK 1270 1:45 p.m.
IDAHO	
Lewiston	KRLC 1350 4:15 p.m.
OREGON	
Portland	KPOJ 1330 6:15 p.m.
Roseburg	KRXL 1240 11:30 a.m.
WASHINGTON	
Bellingham	KPUG 1170 11:15 a.m.
Everett	KRKO 1380 4:45 p.m.
Olympia	KGy 1240 11:00 a.m.
Spokane	KNEW 790 6:15 p.m.
Wenatchee	KWNW 1340 12:00 noon
Yakima	KYAK 1400 12:00 noon

SPEAKERS' APPOINTMENTS

NICK BARACOS		
Monessen, Pa.	June	26
SAMUEL BAKER		
Erie, Pa.	May 31-June	1
WILLIAM A. BAKER		
Klamath Falls, Ore.	June	17
Chico, Calif.		19
Sacramento, Calif.		20, 21
Stockton, Calif.		22, 23
San Francisco, Calif.		24, 26
San Jose, Calif.		27, 28
San Luis Obispo, Calif.		29, 30
Los Angeles, Calif.	July	1-4
KING BARRETT		
Chico, Calif.	May 31-June	1
Sacramento, Calif.		3-5
Sonora, Calif.		6, 7
Stockton, Calif.		8, 9
San Francisco, Calif.		10-12
San Jose, Calif.		13, 14
Fresno, Calif.		15, 16
Santa Ana, Calif. (Morning)		19
Los Angeles, Calif. (Afternoon)		19
Bell Gardens, Calif.		21
Los Angeles, Calif. (116th Street) ..		22
Glendale, Calif.		23
San Diego, Calif.		24
Riverside, Calif. (Morning)		26
Pomona, Calif. (Afternoon)		26
Highland Park, Calif.		28
El Monte, Calif.		29
San Fernando, Calif.		30
Los Angeles, Calif.	July	1-4
JULIUS BEDNARZ		
Gary, Ind.	June	19
EUGENE BURNS		
Allentown, Pa.	June	26
BERTRAM COOPER		
Whittier, Calif.	June	19
CHARLES M. CHUPA		
Jackson, Mich.	June	5
RUSSELL DEAN		
Paterson, N. J.	June	5
ORLANDO D. DEIFER		
Wilmington, Del. (Morning) ...	June	5
Philadelphia, Pa. (Afternoon)		5
Richmond, Va.		19
Lynchburg, Va.		20
Roanoke, Va.		21
Blue Ridge, Va.		22
Greensboro, N. C.		23
Hendersonville, N. C.		24, 26
Knoxville, Tenn.		27
Nashville, Tenn.		28, 29
Madisonville, Ky.	June 30, July	1
EDWARD E. FAY		
Duncan, B. C. Can.	June	1
Victoria, B. C. Can.		3
Seattle, Wash.		5
Salem, Ore.		6
IRVING C. FOSS		
San Luis Obispo, Calif.	June	19
EARL L. FOWLER		
San Diego, Calif.	June	12
G. A. FORD		
Rutherford, N. J. (8 p. m.)	June	16
(37 Wilson Avenue)		
New York, N. Y. (3 p. m.)		19
Rutherford, N. J. (8 p. m.)		19
(145 W. Passaic Avenue)		
New Haven, Conn.		20
New London, Conn.		21
Boston, Mass.		22
Springfield, Mass.		23
Buffalo, N. Y.		24
Detroit, Mich.		26
St. Louis, Mo.		27
Kansas City, Mo.		28
Phoenix, Ariz.		29
Los Angeles, Calif.	June 30-July	4
THEODORE HACK		
Milwaukee, Wis.	June	12
GEORGE M. JEUCK		
New Brunswick, N. J.	June	19
EDMUND M. JEZUIT		
La Salle, Ill.	June	19
PETER KOLLIMAN		
York, Pa.	June	19
ARTHUR H. KRUMPOLT		
Mahanoy City, Pa.	June	12
Easton, Pa.		26
RAYMOND J. KRUPA		
Baltimore, Md.	June	12
Wilkes-Barre, Pa.		19
EDWARD G. LAMEL		
Santa Ana, Calif.	June	26
LUDLOW P. LOOMIS		
New Haven, Conn. (Morning) ..	June	5
Waterbury, Conn. (Afternoon)		5
EDWARD G. LORENZ		
Stockton, Calif.	June	2
JOHN Y. MAC AULAY		
Bellingham-Lynden, Wash.	May	31
Seattle, Wash.	June	1
Yakima, Wash.		2, 3

SPEAKERS' APPOINTMENTS

Walla Walla, Wash. (area)	5-9	Empire, Ore.	15, 16
Boise, Idaho	10, 12	Newport, Ore.	17
Eastern Idaho (area)	13-15	Salem, Ore.	19, 20
Salt Lake City, Utah (area)	16-26	Portland, Ore.	21, 22
Grand Junction, Colo.	27, 28	Onalaska, Wash.	23
Glenwood Springs, Colo.	29, 30	Tacoma, Wash.	24
Denver, Colo. July	1-4	Seattle, Wash.	26
ROY E. MITCHELL		Bellingham-Lynden, Wash.	27
Paterson, N. J. June	19	Vancouver, B. C. Can.	28, 29
EVERETT MURRAY		Nanaimo, B. C. Can.	30
Columbus, Ohio June	10	Duncan, B. C. Can. (Afternoon) July	1
Steubenville, Ohio	12	Victoria, B. C. Can. (Evening)	1
Chicago, Ill.	14	FELIX S. WASSMANN	
ARTHUR B. NEWELL		Wallingford, Conn. (Morning) .	June 12
Phoenix, Ariz. June	26	Bridgeport, Conn. (Afternoon)	12
Los Angeles, Calif. July	2-4	CLAUDE R. WEIDA	
L. H. NORBY		Catawissa, Pa. June	12
Jackson, Mich. June	5	GEORGE M. WILSON	
GUSTIN P. OSTRANDER		Orlando, Fla. May	29
Fredonia, Kans. May 31, June	1	New Smyrna Beach, Fla.	31
Topeka, Kans.	2, 3	Jacksonville, Fla. June	1
Kansas City, Kans.	5-7	Miami, Fla.	5
St. Joseph, Mo.	8, 9	St. Petersburg, Fla.	12
Lincoln, Neb.	10, 12	East Point, Ga.	26
Barnes City, Iowa	13, 14	Atlanta, Ga.	27
Clinton, Iowa	15, 16	Cincinnati, Ohio	30
Elkader, Iowa	17, 19	Detroit, Mich. July	1-4
Minneapolis, Minn.	23-26	W. NORMAN WOODWORTH	
Fergus Falls, Minn.	27	Baltimore, Md. June	12
Parkers Prairie, Minn.	28, 29	York, Pa.	19
Duluth, Minn. June 30, July	1	Rochester, N. Y.	26
Withee, Wis. (area) July	3-5	Buffalo, N. Y.	27
HARRY PASSIOS		Erie, Pa.	28
Duquesne, Pa. June	5	Cleveland, Ohio	29
G. RUSSELL POLLOCK		Toledo, Ohio	30
Berlin, Germany June	4, 5	Jackson, Mich. July	1
Hanover, Germany	7	Detroit, Mich.	2-4
Kirchlingern, Germany	8	ERNEST G. WYLAM	
Dortmund, Germany	9	New Albany, Ind. June	5
Wuppertal, Germany	10	Bloomfield, Ind. (Old Clifty Chapel) ..	12
Krefeld, Germany	11	Indianapolis, Ind.	19
Kassel, Germany	12	Gary, Ind.	22
Darmstadt-Eberstadt, Germany	13	Jackson, Mich.	30
Ludwigshafen, Germany	14	HOWARD YOUNG	
Mulhouse, France	15	East Liverpool, Ohio June	12
KENNETH RAWSON		CHRISTIAN W. ZAHNOW	
Reading, Pa. June	12	Kansas City, Mo. May	31
FRED W. RICE		Barnes City, Iowa June	1-3
Fresno, Calif. June	12	Elkader, Iowa	5, 6
MICHAEL A. STAMULAS		Ostrander, Minn.	7
Groton-New London, Conn. ... June	18, 19	Austin, Minn.	8
AUGUST SWANSON		Minneapolis, Minn.	9-12
San Jose, Calif. June	2, 3	Wausau, Wis.	13, 14
San Francisco, Calif.	5, 6	Withee, Wis. (area)	15-19
Chico, Calif.	7	Duluth, Minn.	20, 21
Klamath Falls, Ore.	8, 9	Cummings, N. D.	22, 23
Grants Pass, Ore.	10, 12	Winnipeg, Man. Can. (area)	24-27
Broadbent, Ore.	13, 14	Regina, Sask.	28

CONVENTIONS

ALBANY, ORE., June 5—Home gathering to be held at 3596 Bernard Street.

JACKSON, MICH., June 5—Convention will be held in the Y. W. C. A. Building (Gymnasium) 298 W. Michigan Avenue.

BALTIMORE, MD., June 12—Convention opens 9:30 a. m., in the Sears Community Hall, North and Harford Avenues.

BELLINGHAM, WASH., June 12—Convention opens 10:30 a. m., in the Y. W. C. A. Hall, Corner Maple and Forest.

SAGINAW, MICH., June 12—Opens 10:00 a. m. in Women's Club, 311 N. Jefferson St.

CLEVELAND, OHIO, June 19—Opens 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., June 19—Convention opens 11:00 a. m., at 2339 State Street.

YORK, PA., June 19—Opens 9:30 a. m. in the Y. W. C. A. Building, 320 East Market St.

CHICAGO, ILL., June 26—Opens 10:00 a. m., in Central Masonic Temple, 912 N. La Salle St.

DETROIT, MICH., July 2-4—Convention will be held in the Y. W. C. A. Building, 2230 Witherell. A baptismal service is being arranged and any desiring to be immersed, will please notify the secretary, in advance.

The Detroit friends will accommodate as many visiting friends as possible. Meals will be served during the convention. For further information and room reservations, write the secretary, Mr. W. W. Ryba, 543 Coplin St., Detroit 15.

LOS ANGELES, CALIF., July 2-4—All sessions of this twentieth annual gathering will be held in the Unitarian Community Center, 2936 West 8th Street, near Vermont Avenue. An immersion service is planned for those who wish to symbolize their consecration. Advance room reservations are desirable and should specify length of stay, type of beds, as well as time and mode of arrival, and any other information that will be helpful in providing the kind of accommodations desired. All reservation requests should be addressed to the secretary, Mr. A. W. Abrahamson, 2816 West 83d St., Inglewood 4.

RINDGE, N. H., July 9—"Cathedral of the Pines." Opens 2:30 p. m.

GENERAL CONVENTION, BLOOMINGTON, IND., July 30-August 5.

LABOR DAY CONVENTIONS: Brooklyn, N. Y., Minneapolis, Minn., Saginaw, Mich., San Diego, Calif., Seattle, Wash.

NORTH BROOKFIELD, MASS., September 18.

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"IS MAN IMMORTAL?"

KXOK SUNDAY, JUNE 19, 1955
630 kc.—11:45 A. M.

Do you know that the Bible does not contain the expression "immortal soul"?

Send for a free copy of the booklet,

"Paul Counsels the Church"

"FRANK AND ERNEST"

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

For Your Newspaper

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

JULY TOPIC: The "Frank and Ernest" topic to be especially advertised in July is, "God's Assurance of Peace." Circulars will be available in any quantity you can use. Please place your order as early as possible, through your class secretary, or direct, as you prefer.

BIBLE STUDENTS GENERAL CONVENTION
INDIANA UNIVERSITY, BLOOMINGTON, INDIANA

[illegible]

List below the name and address of **each** person for whom this reservation is being made:

Send this form, after it is completely filled in, to:

**Indiana University Conference Bureau,
Union Building, Bloomington, Indiana.**

This should be mailed not later than July 18, 1955.

RATES

ADULTS: \$5.00 per day (two in a room). \$5.50 per day (one in a room).

CHILDREN: Two through eleven, \$2.00 per day.

Twelve through eighteen, \$3.25 per day.

Towels will not be furnished to children.

Rooms are furnished with two single beds—no bunk beds.

All bedding will be furnished by the University.

**(A one dollar Registration charge will be made for all persons
for either all or part time.**

**There will be no refund given on any meals missed during
period of reservation.**

A deposit is not required—payment should be made on arrival.