

a herald of Christ's presence

THE DAWN

GOD IS OUR REFUGE

AND OUR STRENGTH,

A VERY PRESENT HELP

IN TROUBLE

PSALM 46:1



june · 1954

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This Nuclear Age

A SYNDICATED article in the **New York World-Telegram and Sun** quoted "one of the greatest scientists in this country" as saying, "I haven't been able to sleep for weeks. Only God can save us from what we have fashioned for ourselves." This statement is doubtless true. With the unbelievable potentials of destruction now possessed in hydrogen bombs, if they should ever be used in a world-wide war, certainly only divine intervention could save the human race from destruction, either total, or approaching thereto.

Tests of the hydrogen bomb reveal the dangers of radioactive dust inflicting lingering and horrible death upon victims far removed from the actual explosion. With these bombs being dropped on major cities on both sides of the Iron Curtain, the areas of safety where human life could continue would be very limited indeed. What a horrible spectacle, therefore, confronts the fear-filled world of today!

But, as the scientist wishfully expresses the thought, will God save the world from this gruesome inferno of destruction? We believe that he will, at least insofar as the total destruction of the hu-

man race is concerned. And it is significant that scientists and others are beginning to realize that only the Lord is capable of saving man from the terrible fate to which human unwisdom would otherwise inevitably lead. The Scriptures do, however, predict a "time of trouble such as never was since there was a nation," and the Lord will not intervene to stop this trouble until it has accomplished his design in humbling the nations and causing them to look to him for help in the hour of their extremity.

In this connection we are reminded of an incident which occurred during the first World War. It was before the United States entered the war, and a day of national prayer for peace was set aside, and all the clergymen of the nation were called upon to pray for peace. Pastor C. T. Russell of the New York City Temple was one who received that urgent request to offer special prayers for peace.

The pastor replied that he could not conscientiously offer such a prayer. He called attention to the prophecies which, by their united testimony, forecast that the present age would end in a "time of trouble" and that this distress of

nations would be permitted by the Lord to prepare the world to receive the kingdom of Christ. He said that in view of this, to offer an unqualified prayer for peace among the nations would be tantamount to asking God to change his plans.

There is, however, one way in which every Christian can pray for peace, as Pastor Russell pointed out then, and that is to continue offering The Lord's Prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." The promises of God give us every assurance that this prayer will be answered in his own due time, and that the human race will not be completely destroyed from the earth. From this standpoint we know that the Lord will save humanity from the ultimate destruction to which sin and selfishness would otherwise ultimately lead.

Various prophecies indicate, however, that in the closing scenes of the age, and in connection with the destruction of Satan's world, there will be much "tribulation" upon the nations. "Sudden destruction shall come upon them," writes Paul, "as travail upon a woman with child." (I Thess. 5: 1-3) "Travail" comes in spasms, and already some of these have been experienced. The people of America are not so conscious of this as they are in lands which were more particularly the focal points in the last two global struggles.

But it would seem that the end is not yet. Psalm 46:8, 9 reads,

"Come, behold the works of the Lord, what desolations he hath made in the earth; . . . he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." The suggestion here seems to be that the terrible "desolations" of the time of trouble will contribute toward making "wars to cease unto the ends of the earth." The thought could be that war will become so horrible that the nations will be the more willing, even glad, to abandon their own unworkable strategy for keeping the peace, and accept instead the authority and the instructions of the Lord.

In the next verse of the prophecy the Lord declares, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." (Ps. 46:10) The Hebrew word here translated "heathen" literally means a "foreign nation." It is used in the Old Testament to denote all other nations than Israel, which was God's own nation during that age. "You only have I known of all the families of the earth," he told them through the Prophet Amos. (ch. 3:2) All other nations were foreign to him, being alienated from him through wicked works.

These same "heathen" are mentioned in verse 6 of the 46th Psalm, where we read that in this time when the Lord is making such a desolation in the earth "the heathen raged, the kingdoms were moved: he uttered his voice, the earth melted." It is these raging heathen, therefore, who are still on

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the earth alive, to whom the Lord later says, "Be still, and know that I am God."

Yes, there will still be far-reaching "desolations" in the earth, causing additional acute and widespread human suffering ere the "time of trouble" is over, but the human race as such will not be destroyed. Many of the raging heathen will live through that final phase of the great Armageddon to accept the rulership of Christ's kingdom, and to say, "Come, let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways, and we will walk in his paths." (Micah 4:1-4) Those who are destroyed in Armageddon will later be awakened from death to enjoy the blessings of the new kingdom.

Man's Lack of Wisdom

The nations are not yet ready to humble themselves and look to the Lord wholly for guidance. True, remarks are often made by outstanding statesmen of the world which indicate that they at least think about the Lord. They speak of the "spiritual resources" of the free world, but there is little evidence that any of them are as yet ready to accept the directives of the Word of God in conducting their affairs of state, or that they are willing to be guided by the principles of righteousness laid down in the Word of God.

The prophets Isaiah and Micah both clearly set forth that when the nations sincerely look to the Lord for instructions, and follow

in his ways, they will beat their swords into plowshares and their spears into pruninghooks, and will learn war no more. This has never been the viewpoint of the nations, and it is not today. The most powerful nations of the earth are still following the principle that in order to be assured of peace they must be prepared for war.

It is this policy that now is holding the world very uncertainly over an abyss of destruction the like of which has never been known, and is beyond description. The nations today no longer depend upon their standing armies, their navies, their submarines, their cannon and other incidentals of war, to frighten their enemies into refraining from aggression. Instead, they explode bombs over the ocean and dissolve islands, dig mammoth craters in the ocean bed, and spread killing, radioactive dust over hundreds of square miles, with the implication that this is what will happen to any nation or people that dares to attack.

And the enemy nations do the same—or would, if they could. But will this age-old, time-worn method actually keep the peace? It never has. No armament race has ever accomplished more than to gain time to make war more horribly destructive when at last it did break out. Even now the western world is candidly announcing that if certain moves are made by the communists, atomic reprisal will follow and then, of course, the third World War will

be on, the end of which no one can predict.

Another Dilemma

The possibility of hydrogen warfare is not the only frightening thing threatening the world today. It was a blessed relief to parents and wives of sons and husbands still alive in Korea when the shooting stopped there. Quite properly President Eisenhower expressed thanks that no American boys had to spend last Christmas on the battlefield.

But as a result of the end of the shooting war in Korea unemployment began to rise in America. By the end of April, there were upwards of half as many people unemployed in the United States as during the "great depression" of the early thirties. The economists call it a "minor recession," or a "readjustment," or some other more palatable name. The stark fact is that with present techniques of streamlined production, in which every possible labor-saving gadget is used, the civilian needs of the nation, or of the world, may not be able to provide continuous, full-time employment the world over for all who need employment in order to live.

Billions of dollars are still being poured into industry to build up this nation's arsenal of defense. It was only a small war in Korea, and if the maintaining of supplies and munitions for that minor theatre of hostilities meant the difference between prosperity and a creeping depression, what would happen to the economy of America

and, in fact, of the world, if all the nations should suddenly find a magic formula for peace? Many fear that the result would be widespread unemployment and poverty. The Scriptures do not prophesy the details of these developments. We are calling attention to the trends thus far merely in order to emphasize that human wisdom, struggling against the handicap of selfishness, is proving unable to cope with these problems of the "last days."

The Increase of Knowledge

We have called attention many times to the prophetic "increase of knowledge" described in Daniel 12:4, and foretold in this prophecy as being due in the "time of the end." It is related in the prophecies to the bright shining of our Lord's second presence, and is designed ultimately to contribute to human happiness. But because of man's lack of wisdom, and his inherent selfishness, it results first of all in that great "time of trouble," some of the "spasms" of which have already been experienced.

It is the misuse of knowledge that has brought the world into its present predicament, although the developments leading up to the present crisis have been spread out over a long period of time. One of the main events which paved the way for what is now called the nuclear age, was the invention of the printing press. But the first press was crude and clumsy. It was a long time before the art of printing became general, and before the resultant increase of

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knowledge made any appreciable impact on world thinking and habits.

The sharing of knowledge made possible by printing spurred invention, and in due course there came the telegraph, the telephone, the railroad, and the steamship. Men began to "run to and fro" bodily, and shall we say also in spirit, as they projected their thoughts over the telegraph and telephone, thus augmenting national and international trade.

The changes wrought in the world economy by these "modern inventions" were not at first especially revolutionary. Gradually, however, the official workday for laborers began to be cut. From twelve hours or more it was reduced, first to ten hours, then to eight hours, and then to the forty-hour week. Those who worked twelve hours a day for six or even seven days a week were perhaps given Saturday afternoon off, but now the vast majority do not work at all on Saturday or Sunday.

These changes gradually became more and more widespread and drastic. Early in the beginning of the century fears of unemployment due to the use of labor-saving machinery began to be expressed. The theory was advanced by some that each new labor-saving invention, while it would put a certain number of people out of work, would create extra work for its manufacture, and thus the balance of employment would be maintained. But this was an oversimplification.

To begin with, of course, this was partially true. Railroads, for example, while they replaced stage coaches, required the construction of rolling stock and the laying of roadbeds and tracks, creating a tremendous demand for labor. We could probably say that modern invention in this field did not reduce the need for workers; perhaps even created additional avenues of employment.

But as invention continued, even the methods of creating the new devices required less man hours, so that the inventive mind gradually caught up with and began to outstrip muscle and hand skills. This was the situation about the time of the outbreak of the first World War. Then, of course, for the years of that war the need for munitions temporarily set aside the race between machine and hand work. Besides, there was a period of catching up with civilian needs, lasting for years after the war.

But finally production, greatly aided by additional new inventions which came out of the war, caught up with domestic demand, and there came the "great depression." It was a world-wide depression. In this country the unemployed were helped by public works projects. In the major countries of Europe they began rearming and building huge armies. This took up the slack in those countries. But we should remember that the problem of the "great depression" was never solved. The second global struggle began, the unemployed went back into the factories to

manufacture the sinews of war and the nation became relatively prosperous.

The second world struggle continued longer than the first. When the first war was over, after a few months of negotiations, a peace treaty was signed. None of the nations liked the treaty, but it afforded an opportunity to relax from their war thinking, and to slacken their munitions-making. The United States even went so far as to sink some of her battle-ships, partly as a token of good will, and partly, perhaps, because they were obsolete anyway.

But no all-inclusive peace treaty was signed after the second war. The atomic bombs which blasted that war to an end left the nations suspicious of one another. War allies became enemies, and the nations realigned themselves into two great armed camps. This necessitated the continuance of wartime economy on a scale only slightly smaller than during the war itself.

Not only so, but after all those years of war, during which the manufacture of peacetime goods was greatly curtailed, practically everything the people needed was in short supply. This meant that of necessity business continued brisk for a considerable time. It was beginning to slacken off, however, when the Korean war started. This again helped prosperity in this country to "hold the line." Now, of course, we know what is happening in a few short months since that war ended.

Distribution

But would not this problem be solved through better distribution, especially if the people were relieved of taxes and had more money with which to buy consumer goods? That, no doubt, would make some difference within the bounds of this one country. But let's look at the situation in a factual manner. Since the close of the second global war, the factories of this country have continued to turn out fabulous amounts of war materials of all sorts. During the same years they have caught up on the short supply of consumer goods and have piled up surpluses of these in storehouses all over the land.

Meanwhile, the average American family has lived well. The people have unstintingly bought practically everything their hearts may have desired—new radios, television, automobiles, refrigerators; and they have eaten well. Just think of the gadgets they would have had in their homes, and the number of automobiles on the already over-crowded highways, if the public had bought enough extra merely to prevent the piling up of surpluses during this time when so many billions of dollars' worth of war materials were also being manufactured!

And then think of what the public would have had to buy if, in addition, the factories of America today were kept busy entirely in the production of domestic goods! Distribution would help some, but it would be no real solution. The

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point we are making is that the Lord, by his perfect timing, brought about the "increase of knowledge" at exactly the right time to present an unsolvable problem to a selfish world. It has made possible race suicide on the one hand, and what seems to be a hopeless economic crisis on the other.

But what about the rest of the world, some may ask? Is it not true that seventy-five percent of the world today is underfed, insufficiently clothed, and without adequate housing? Yes, and the Lord loves the people of all nations, and has designed that the "increase of knowledge" shall ultimately result in their blessing also. But at the moment, if the tremendous production capacity of the United States were to be used to supply the needs of the rest of the world, the goods would have to be furnished almost altogether as a gift. There are many noble minded people in America who would like to see this done, but at the most it would be but a temporary solution to the problem.

The people of other countries do not want to be paupers and beggars. Without realizing its true source, through the increase of knowledge they are hearing the antitypical jubilee trumpet of truth, and they are eagerly striving for liberty and economic security. True, in many instances, in their anxiety to make a better world for themselves many of them are falling prey to a new and more ruthless overlordship than they experienced in the past. The more

advanced nations are willing that these other nations be helped, but only if it can be done without reducing their own standards of living, which might well be possible if human selfishness and lack of wisdom did not stand in the way.

And this is the one great lesson which the whole world must learn. The "increase of knowledge" has already resulted in many blessings to millions of the earth's inhabitants. With it they will ultimately learn something which is even more important than to be able to fly several hundred miles an hour, or sit in the home and enjoy television. They will learn that without God and the application of his principles of justice and love, the knowledge which they so much prize can but lead to chaos and possibly race destruction.

The Kingdom Solution

For six thousand years God has permitted man to do the best he could to govern himself, and to find solutions for his problems, and he has had some success. There have been noble-minded statesmen and rulers who have done their best to stem the tide of human selfishness, but the odds have been against them, and the general trend has been downward. With the increase of knowledge of these last days, there were high hopes on the part of many that the situation would change. But science and invention did not, and will not, purge selfishness from the hearts of the fallen race, and the Lord timed the increase of knowledge so as to give mankind an oppor-

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tunity to learn this lesson by experience also. The people will come to appreciate this when, under the arrangements of Christ's kingdom, the knowledge now being acquired by man, and doubtless greatly augmented as time goes on, will be utilized to give joy and blessings to all mankind.

When our first parents were sentenced to death God said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." The thought here is of hard, grueling labor. This was a part of the original curse. It may be that the Lord, in the great economy of his planning, is permitting man to discover ways of living with less work just enough in advance of the time when kingdom blessings are due, to contribute first of all to the great "time of trouble." Then, after the trouble is over, he will permit these discoveries to be utilized in the rehabilitation work of the thousand years.

These are details of the kingdom which the Lord has not revealed. This we know, however, that under the administration of the kingdom laws, the people will learn and practice the principle of love. Then it will become possible for an absolutely equal world-wide distribution of the earth's bounties. If only a few hours work a week is needed on the part of all in order to live, they will still live well, and, inspired by love and the desire to promote the well-being and happiness of all, will rejoice in the privilege of joining in the great undertaking of the neglected job

of subduing the earth, and making it one vast paradise of God.

During the thousand years of "restitution" the dead will be restored to life. It is interesting to note that in association with the prophecy which forecasts the increase of knowledge and its resultant time of trouble is the promise, "At that time thy people shall be delivered, . . . and many of them that sleep in the dust of the earth shall awake." (Dan. 12:1, 2) The expression, "thy people," refers to Daniel's people, who are the Lord's people. It is during this "time of trouble" that these are delivered in the "first resurrection." Jesus said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh."—Luke 21:28

And after that, "many"—actually "the" many—all mankind—will be awakened from the "dust of the earth" to which, through Adam, they were sentenced when the Lord said, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) With twenty billions or more of the dead returning to life during the Millennium, every labor-saving device now known, with the many more yet to be developed, will be happily utilized in making provision for the returning captives. What a glorious prospect for the human race, which today, because of its own un wisdom and selfishness, has reached a hopeless impasse on account of the very advantages which, under divine guidance, will be utilized for their eternal good!

LESSON FOR JUNE 6

Amos Condemns Social Injustice

GOLDEN TEXT: "Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken." —Amos 5:14

AMOS 7:10-17; 8:4-8

THE Book of Amos reveals that many social injustices were practiced in Israel during the reign of Jeroboam, the time when this herdsman prophet was used by the Lord to warn the nation against its sins. This was somewhat ironical, because the ten-tribe, or northern kingdom, came into existence largely as a result of a rebellion against Rehoboam because he would not promise to lift the burdens which had been placed upon the people by his father, King Solomon.

If Jeroboam—who was the people's own choice for king—had lifted burdens of taxation which Solomon had imposed, it would seem that now they had begun to oppress one another. One writer explains that in Israel at the time there was much outward prosperity, but behind that show of wealth, much degradation and poverty. This, of course, was not pleasing to the Lord.

God was jealous for the welfare of Israel. They were his chosen people. Through Amos he said to

them, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." (ch. 3:2) God had been faithful to Israel. He had chosen them for his own, and had been exclusively their God. Since they had agreed to this relationship, and had entered into a covenant with him at Sinai, he had a right to exact obedience, and to punish the nation for its disobedience—"Therefore will I punish you for all your iniquities."

In chapter 3, verse 3, the Lord raises the question, "Can two walk together, except they be agreed?" The "two" referred to here are God and Israel. God was willing to be faithful to them, to keep his covenant with the nation and to fulfil all his good promises toward the people, but they were not willing to be exclusively his people. Soon after Jeroboam became king he set up idol worship and planted "groves" for the same at Bethel, and the people readily became worshipers of false gods.

So Israel and God were not agreed, and the Lord knew that this made it impossible for them

QUESTIONS

What was the economic situation in Israel at the time of Amos' prophecy?

Why was God so jealous for the welfare of Israel?

Who was Amaziah, and what gods did he serve?

Did Amos foretell "times of restitution"?

to continue any attempt to "walk together." So, through the Prophet Amos the Lord sounded a warning that he would withdraw his protecting hand, and the nation would eventually be taken into captivity. This would be the natural result of a continued course of wickedness. There seemed still to be a chance to regain God's favor, as implied by our Golden Text, "Seek good, and not evil, that ye may live."

Corrupt religious servants and false prophets are always allied with political wrongdoing and injustice; so in our lesson we find Amaziah, a priest of Bethel, appealing to Jeroboam to help dispose of Amos, simply on the grounds that he had spoken against the sins of the people, and had prophesied that Jeroboam would die by the sword. We could not expect any other course from a priest who served in Bethel.

Then this priest of false gods appealed directly to Amos, urging him to go into the land of Judah, and if he must prophesy, do his prophesying there; but not at Bethel, "for it is the king's chapel, and it is the king's court." The fact that it was the God of Israel speaking through Amos meant nothing to Amaziah. He probably realized that the gods he served at Bethel were such in name only, that they had no existence in fact. He probably thought that the same thing was true with respect to Jehovah. So, he reasoned, if he could get Amos out of the way, his prophecies would come to nought.

But Amos did not share this

viewpoint. He knew that the God of Israel was a true and living God, and that the prophecies which he uttered for this great God would have a very real fulfilment. He knew, also, that the Lord expected him to speak these prophecies at Bethel, and against Jeroboam and the ten-tribe kingdom; so he could not be induced to keep silent.

So Amos continued to prophesy against the sin of Israel, and even against Amaziah for his attempt to prevent the Word of the Lord from being heard in Bethel. The later experiences of the nation prove how accurate his prophecies were. They could not be otherwise, because he spoke and wrote as he was moved by the Holy Spirit.

Like the other "holy prophets," his messages were directed toward Israel, and much of what they said applied to their immediate experiences. But besides this, he foretold the coming of future blessings to Israel and to the whole world, during the "times of restitution of all things." (Acts 3:19-21) So Amos, while he prophesied the overthrow of Israel at that time, wrote also of a time when the Lord would "bring again the captivity of his people."—Amos 9:11-15

Amos Denounces Intemperance

GOLDEN TEXT: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."
—Romans 13:13

AMOS 2:11, 12; 4:1, 2; 6:1-7

THE Lord's people in every age have been opposed to intemperance, and since this sin was one of the afflictions which had come upon Israel, Amos spoke out against it. Alcoholism seems always to be linked with other social evils, and Amos, in no uncertain tones, condemns them all, as the various lesson passages reveal.

Our Golden Text also associates drunkenness with other sins. We believe, however, that this and other similar New Testament references have a much different application than might appear from a casual reading. Many fail to notice that Paul's Epistle to the Romans was not addressed to the unregenerate world, but "to all that be in Rome, beloved of God, called to be saints." (ch. 1:7) We would hardly expect such a group to need warning against drunkenness and the other evils mentioned in our Golden Text.

In chapter 12, verse 1, of this epistle, Paul writes to these who are called to be saints, and urges them to present their bodies a living sacrifice, and in verse 2 he adds, "Be not conformed to this

world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect, will of God." The admonition of our Golden Text comprises a portion of the "perfect will of God" for his people.

"Let us walk honestly, as in the day," Paul exhorts. In the preceding verse he states, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Here he is speaking of the long dark night of the reign of sin and death which began in Eden, and will terminate with the rising of the "Sun of Righteousness" which, during the Millennium, will dispel all the noxious vapors of sin and death, and will give light and life to all mankind.
—Mal. 4:2

In Paul's day this dark night was two-thirds in the past, so he could say it was "far spent." The true followers of Jesus are spoken of as being the "children of the day: we are not of the night, nor of darkness," writes Paul. (I Thess. 5:5) We have been called out of the world, the light of the Gospel having illuminated our hearts and

lives, and therefore we are to conduct ourselves accordingly.

Let us therefore "walk honestly, as in the day." We have made a covenant with the Lord to lay down our lives in sacrifice. We are no longer being conformed to the world and its ways of darkness and wickedness. We would be dishonest with God and with ourselves if we became intoxicated with the spirit of the world, or in any way compromised with the illusive pleasures which it holds out as an inducement to the Christian to slow down in his race for the prize of the high calling of God in Christ Jesus.

Nor are we to participate in "strife and envying." These evils are also common in the world, and since we are endeavoring not to be conformed to the world, but to be transformed by the renewing of our minds, we will shun selfish striving and will endeavor to be filled more and more with the spirit of love, for "love envieth not."—I Cor. 13:4

Not only will the Christian endeavor honestly to fulfil his covenant of sacrifice, but remembering that he is one of the "children of the day," he will try at all times to conduct himself exactly as though the new day of Christ were here, and its full blaze of light and glory filled the earth. It is a high standard, and requires a noble effort on the part of those who strive to attain it.

Obviously, those who are thus "walking honestly, as in the day"

QUESTIONS

Have the Lord's people at any time been sympathetic toward intemperance?

To whom was the Book of Romans written?

What is the meaning of the statement in the Golden Text, "Walk honestly, as in the day"—what day?

Suggest the higher application of the remainder of the Golden Text?

When will intemperance and all other evils be ended?

do not need to be exhorted against literal drunkenness, for this and other gross sins are repulsive to them. We can rejoice that the time is coming when the kingdom of Christ will be ruling throughout the earth and that then all mankind will be taught the advantages of righteousness, and they will learn, even as is true of the followers of the Master at the present time, to love God's will.

In Jeremiah 31:31-34 we are promised that this will be so. Here we are told of a "New Covenant" which the Lord will make with the people, and the explanation is given that he will write his law in their inward parts. The promise also assures us that then the knowledge and observance of God's law will be so universal that none will need to say to his neighbor, "Know the Lord: for they shall all know me from the least of them unto the greatest of them." Thus will the problem of alcoholism and all other evils be solved.

Hosea Pleads with Israel

GOLDEN TEXT: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."
—Hosea 6:6

HOSEA, CHAPTER 6

HOSEA served as prophet "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel." (ch. 1:1) The righteousness of the nation was at a low ebb during that period, particularly in the northern kingdom over which Jeroboam was king. We have found this from previous lessons, and have also learned that the overthrow of the nation and its being taken into captivity were prophesied.

In today's lesson we find Hosea pleading with the people for reform, rather than pronouncing further judgments. The Lord takes no delight in punishing his people. He would much rather see them repent and return to him and become obedient to his laws. And it is through obedience to his laws that his people become acquainted with him, learning thus to know him as one who delights in mercy and loving-kindness.

Our Golden Text suggests this thought. In the ordinances of the Law pertaining to the tabernacle and its services, and later the temple, animal sacrifices were called

for—for sin-offerings, for burnt offerings, for peace offerings, etc. The Israelites were expected to provide these sacrifices, and they were to be offered strictly in accordance with the instructions given by the Lord to Moses. The nation could not have been pleasing to God if these sacrifices were neglected.

Nevertheless, as our Golden Text explains, what the Lord desired in connection with these sacrifices was not merely a show of obedience, but that in their observance the people might learn to know him and learn to follow his example of mercy and loving-kindness. The Israelites knew, for example, that certain definite benefits came to them as a result of the yearly atonement-day sacrifices offered by the high priest. They knew that through this arrangement God extended his mercy to them. But they did not learn this lesson as they should have; much less did they learn to emulate God by extending mercy to one another.

In a larger sense, all the typical sacrifices offered in connection with the tabernacle and temple services pointed forward to the "better sacrifices" of this present

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age, beginning with Jesus, who was sacrificed as the "Lamb of God" to take away the sin of the world. The ransom is the very hub of the divine plan of salvation, and through it we see manifested the justice, love, and wisdom of God. It is a marvelous thing to be able to understand the redemptive program as arranged by God, but this knowledge in itself would fall short of its purpose if we failed to see the glory of God revealed through his loving provision of a Redeemer.

Hosea said to Israel, "He hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." (vss. 1, 2) Obviously this reference is not to twenty-four hour days, for the Lord did not smite Israel and raise the nation up again all within a period of three literal days.

The "days" mentioned are symbolic, the reference being to the fifth and sixth thousand-year days in man's work-week of struggle against sin and death, and to the day of restoration, the seventh, or sabbath period, the Millennium, during which Israel and the whole world will be restored to health and life.

The prophecy of smiting began to be fulfilled about the time of Christ's first advent, when Jesus said to the nation, "Your house is left unto you desolate." (Matt. 23: 38) Now we are nearing the end of that "two day" period of smiting and already we see signs of Is-

When did Hosea serve as prophet in Israel?
What did God desire in connection with all his dealings with Israel?

Explain the significance of the "two days" and the "third day" referred to in verse 2 of the lesson.

What is meant by the statement that the Lord's "going forth" is "prepared as the morning"?

What are the two covenants referred to in verse 7?

rael's restoration. The blessings of the third "day" are very near.

It will be then that the people of Israel, and indeed all mankind, will know the Lord, if they "follow on," by obeying the laws of the new kingdom which will then be ruling throughout the earth. It will be then that the "going forth," or manifestation, of the Lord on behalf of his people will be "as the morning." That will be the messianic age, when one of the manifestations of the Messiah will be as "Sun of Righteousness" who will arise "with healing in his wings."—Mal. 4:2

Referring to the Israelites, Hosea wrote, "They like men [margin, Adam] have transgressed the covenant." (vs. 7) But mercy will be shown to Israel, and the people will be restored. Just so, all mankind who lost life because Adam transgressed the covenant, will have an opportunity to be restored, and all because of the loving provision made through the Redeemer.

Judgment Comes to Israel

GOLDEN TEXT: "Who is wise and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." —Hosea 14:9

II KINGS 17:5-14, 18

THE judgment of the Lord fell upon the ten-tribe kingdom of Israel during the reign of Hoshea. It was then that they were taken captive into Assyria. We read that the "Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of the spoilers, until he had cast them out of his sight."—II Kings 17:20

But this was not done until the people were given every possible opportunity to repent and to serve the Lord as they had covenanted to do. Verse 13 of the lesson reminds us of how faithful the Lord had been in sending prophets to warn them of their sins. One is impressed with the extent to which this was true simply by glancing through the messages of the many prophets whom the Lord raised up for that purpose.

Under the circumstances, however, little heed was given to these messengers whom the Lord sent. As we have noted in previous lessons, a lack of faith in God seems to have been one of the major contributing causes of the sins of Israel. Because they lacked faith in God and in his ability, either to care

for or to punish them, they gave little heed to his prophets. They seemed to take the view that if they could dispose of the prophet by imprisonment or otherwise, they need have no concern over what he had prophesied.

So Israel continued to sin against the Lord, particularly in the worship of false gods. Finally, however, the hour of her judgment came. God withdrew his protecting hand, and the ten tribes were taken into Assyria, where they became what is sometimes referred to now as the "lost tribes" of Israel.

It is well to keep in mind, however, that the captivity in Assyria was experienced only by the ten tribes. The kingdom of Judah, or southern kingdom, made up principally of the two tribes of Judah and Benjamin, continued in Canaan for a considerable time longer—until the reign of Zedekiah. The two tribes were only slightly more faithful to God than the ten tribes, and finally they lost their national independence and were taken into captivity in Babylon. This was in 606 B. C.

However, because God had made unalterable promises relating to

the tribe of Judah, and the house of David—the “sure mercies of David”—he did not permit the two-tribe kingdom to be “lost” in Babylon, but in due time—that is, at the end of seventy years—raised up Cyrus to give them their liberty to return to Judea and to remain there intact until the rightful “offspring” of David, the Messiah, presented himself to them.

When their Messiah came, and they rejected him, even this remnant of Israel lost their national identity. Even so, God continued to love the people of all twelve tribes, as evidenced by the many promises and prophecies of their final restoration which are interspersed with the prophets’ warnings and pronouncements of judgments. We have an example of this in the chapter of which our Golden Text is the last verse. In verse 1 the prophet pleads, “O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.” Then, in verse 4, the Lord answers, “I will heal their backsliding, I will love them freely: for mine anger is turned away from him.”

The “backsliding” of Israel was not healed in Hosea’s day. As today’s lesson indicates, they did not repent, and ultimately both the ten-tribe kingdom and the two-tribe kingdom came under the judgment of the Lord and were taken into captivity. While there was a return from the Babylonian captivity, the nation continued their iniquitous course, which

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Who was king over the ten tribes when they were taken into captivity?

When was the two-tribe kingdom of Israel taken into captivity?

Why were these tribes not “lost”?

When, and under what circumstances will all Israel be saved?—Rom. 11:25-27

came to fulness in their rejection of the Messiah.

So the healing of their backsliding is yet future, although, we believe, in the very near future. Then they will realize as never before how much the Lord loved them, and how much he continues to love them. “Those who are wise,” our Golden Text indicates, “shall understand these things.” There is none wise except those who have been favored with “wisdom from above.” These understand the divine plan, and the place the nation of Israel will yet occupy in that plan.

These know also that the “ways of the Lord are right,” and that ultimately all who love righteousness, all the “just,” shall gladly walk in them. Israel did not learn that lesson in ancient times. The people as a whole considered the laws of God to be burdensome. They preferred to serve other gods. But when the Lord ordains peace for them, they will say, “O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name.”—Isa. 26:13

Questions on the Bible

PART XVIII

What is the general theme of the Bible as revealed by the many promises of God?

Who is the main personage referred to throughout the Bible, and what is his relationship to God's plan of salvation?

Is God's plan of salvation set forth in the Bible in sequential form?

Briefly, what are some of the contrasts of and harmonies between the first three and last three chapters of the Bible?

How does the Apostle Paul describe God's plan of salvation?

What is the "Gospel of Christ," and to whom was it first preached?

What reference did Jacob make to the good news of a coming Deliverer?

In what manner did Moses refer to this great personage in God's plan?

Quote statements by the Psalmist David concerning the promised Messiah and Deliverer of the world.

Quote the Prophet Isaiah's promise concerning the birth of the Messiah, and the work to be accomplished by him.

Who is the "arm" of the Lord, and when will "all the ends of the earth see the salvation of God"?

What necessary part of the divine plan of salvation did the prophets of the Old Testament foretell in addition to their prophecies pertaining to the glory of the messianic kingdom?

What did the Prophet Micah mean in his prophecy that the "first dominion" would come to Christ, whom he describes as "the tower of the flock"?

Quote Micah's prophecy concerning the place where Jesus was to be born.

What covenant did the Prophet Malachi refer to when he spoke of Jesus as being the "Messenger of the covenant"?

Why did the angel who announced the birth of Jesus first say to the shepherds, "Fear not"?

What did the angels mean by the expression, "Peace on earth, good will toward men"?

A rich young ruler asked Jesus what to do to continue living. Why did Jesus refer him to the Law given to Israel?

Why did this man go away from Jesus sorrowful?

God's Plan of Salvation

THE Apostle Paul describes God's plan of salvation as "the Gospel of Christ." I am not ashamed of the Gospel of Christ," he wrote, "for it is the power of God unto salvation to every one that believeth." (Rom. 1:16) The word

"Gospel" means "good news," so Paul explains that the good news of salvation for a lost world is that God will manifest his saving power through Christ, that great personage who is referred to so many times throughout the Bible.

Why were the disciples "amazed" at what they heard Jesus say to the young rich man?

Why did Jesus' explanation to the rich man cause them to be concerned over their own position in the divine plan?

What did Jesus mean by "regeneration" when the Son of Man would sit on the throne of his glory?

What are some of the other words used in the Bible to describe the general thought of a restoration to life?

Explain the manner in which the Prophet Isaiah, in chapter 53 of his prophecy, associates Jesus with the divine plan to regenerate the human race.

What is the "pleasure" of the Lord which will prosper in the hands of Christ?

What is signified by the title, "last Adam," which Paul assigns to Jesus?

Explain the manner in which Jesus refers to two salvations in his conversation with the rich young ruler.

What is the "great salvation, which at the first began to be spoken by our Lord, and was confirmed unto us by them that heard him"?

What is the meaning of Paul's words, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"?

What was the "joy" which was set before Christ that enabled him to "endure the cross"? Is that same joy set before his followers, and is it a power in their lives "unto salvation"?

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In Romans 1:1, 2 Paul refers to this same good news as the "Gospel of God, which he had promised afore by his prophets in the holy Scriptures." These promises are not to be found in orderly array in any one particular chapter or book of the Old Testament. Nevertheless, the Lord used each of his prophets to record one or more of his promises concerning the coming of Christ, the Messiah, and that through him salvation would become available to all mankind.

In Galatians 3:8 Paul speaks of the "Gospel" as having been preached to Abraham, when God said to this faithful patriarch that in him and his seed all the families, or nations, of the earth would be blessed. (Gen. 12:3; 22:18) In Galatians 3:16 Paul informs us that when God made that promise to Abraham "he saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Thus the apostle identifies the promise made to Abraham as being one of the first pertaining to the coming of a Messiah, a Christ, a Savior, a Deliverer.

That promise was restated to Abraham on a number of occasions, and finally was confirmed by God's oath. This was after Abraham had demonstrated his complete faith in God by proving his willingness to offer his son Isaac as a burnt offering, believing that if he did so, God would raise him from the dead.—Gen. 22:10-18; Heb. 11:17-19

The same promise was reaffirmed to Isaac, and later to his son Jacob. Jacob, in pronouncing his blessing

upon each of his twelve sons, said that there would come forth from the loins of Judah One whom he referred to as "Shiloh" and that unto this Shiloh would "the gathering of the people be." Thus the messianic hope was kept alive.—Gen. 49:10

The lawgiver, Moses, prophesied that there would come a "Prophet" greater than he, and implied that he would give to all who would heed his words that which they desired at Horeb, which was life. (Deut. 18:18, 19) In Acts 3:19-23 the Apostle Peter quotes this prophecy and shows that it will have its fulfilment subsequent to the second coming of Christ and during "the times of restitution of all things."

David alludes to the coming Deliverer, when he asks, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" (Ps. 8:4) Here the Psalmist speaks of the coming to earth of the promised Messiah as a visitor representing the Creator. Thus the custom of visiting those in distress is utilized by David to indicate the great love of the Creator toward his human creation, who, as a result of sin, are suffering and dying.

David refers further to the promised Messiah when, in the 72nd Psalm he writes: "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . In his days shall the righteous flourish; and abundance of peace so long as the

moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.”—vss. 4-9

The Prophet Isaiah wrote much concerning the coming Messiah. In chapter 9, verses 6 and 7, he foretells his birth and explains the purpose of his coming, that it was to establish a “government,” the “increase” of which there would be no end. And then, to assure us that this great objective of the divine plan through the promised Messiah would not depend upon human effort for accomplishment, the prophet added, “The zeal of the Lord of hosts will perform this.”

In chapter 52, verse 10, Isaiah refers to Christ as the “holy arm” of the Lord, and prophesies that this “arm” will be made “bare . . . in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” But after presenting this glowing prophecy concerning the glorious triumph of the divine plan in assuring salvation to “all the ends of the earth,” he raises the question, “Who hath believed our report? and to whom is the arm of the Lord revealed?”—ch. 53:1

The reason Isaiah asks this question is that in prophetic vision the One whom he first saw as the “arm” of the Lord revealed to all the nations, he now sees as a lamb led to the slaughter. “He was oppressed, and he was afflicted,” the prophet writes.” (Isa. 53:7) Thus

does Isaiah, together with the other Old Testament prophets, not only foretell the glorious triumph of the divine plan of salvation through Christ, but also the suffering and death of the Redeemer and Savior as an essential prerequisite to the recovery of man from sin and death. The Apostle Peter refers to this testimony of the prophets as descriptive of the “sufferings of Christ, and the glory that should follow.”—I Pet. 1:11

In Micah 4:8 Christ is prophetically referred to as the “tower of the flock,” and the promise given that unto him shall come “the first dominion.” This is the “dominion” over the earth that was given to our first parents, and lost by them through their disobedience to divine law. (Gen. 1:28; 3:17-24) By virtue of his faithfulness, Jesus inherits the right to this dominion; but according to his Heavenly Father’s plan, he will give it to the restored world of mankind when the due time comes. It is this that is referred to in the Parable of the Sheep and the Goats when Jesus says to those represented by the sheep, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—Matt. 25:34

The Prophet Micah was also used by the Lord to foretell the birthplace of the Messiah. He wrote, “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose go-

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ings forth have been from of old, from everlasting."—ch. 5:2

In Malachi, the last of the Old Testament books, Christ is referred to as the "Messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." (ch. 3:1) The "covenant" referred to here is the one the Lord made with Abraham, by which he assured the patriarch that through his "seed" he would bless all the families of the earth. Malachi refers to this promised "seed" as the "Messenger" of that "covenant, in whom ye delight." The hope of Israel based upon the covenant God made with Abraham was indeed the "delight" of all those who put their trust in God.

The Christ Was Born

Finally, that long series of promises, phrased in so many colorful and reassuring ways, beginning in Genesis and ending in Malachi, began to reach fruition, for Christ, the promised One, was born. He had a humble birth. There was no room in the inn, so he was born in a manger. But the royal status of the Christ child was attested to by the fact that his birth was announced by an angel, with a mighty host of angels joining in the proclamation that his birth would bring "peace on earth" and that it was a manifestation of God's good will toward men—the good will which had been implied in the many promises of the Messiah's coming.—Luke 2:10, 11, 13, 14

"Fear not," the angel reassuringly said to the shepherds, "for,

behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord." From Judges 6:22, 23 we discern that the Israelites considered seeing an angel as betokening serious consequences. Perhaps at times it did, but on this occasion it was different. The shepherds had nothing to fear, for the appearance of the angel was to announce "good tidings," the glorious tiding that the One whom God had been promising for thousands of years had now come—born that night in the city of David.

The appearance of the angel on this occasion did not mean death, as Gideon feared it did in his case. Rather, it meant life—life for the shepherds, life for Israel, and life for all nations. It was good tidings to "all people," for it was the beginning of the fulfilment of God's promises to bless all the families of the earth. The One who was to redeem and restore man's lost dominion" was now born, just as the Prophet Micah had foretold.

Yes, He was born—He whose name was to be called "Wonderful, Counsellor," "The mighty God," "The everlasting Father," and "The Prince of Peace," was now lying in a manger in Bethlehem. (Isa. 9:6) The One who was destined in the divine plan to be the "arm of the Lord" who would bring salvation "to all the ends of the earth," had come, and fittingly that mighty host of angels sang, "Glory to God

in the highest, and on earth peace, good will toward men.”—Luke 2:14

The Promised Salvation

AT THE age of thirty Jesus entered into the ministry which he had come to earth to perform—that service which ultimately was to lead to an opportunity for “all the families of the earth” to rejoice in the salvation which God had promised. It is with interest, therefore, that we take note of his teachings as they relate to the divine purpose centered in him. Revealing among these are his instructions to the rich young ruler, and his subsequent discussion with his disciples based upon what he had said to the young man.

This young man, an Israelite, approached Jesus and asked, “What good thing shall I do, that I may have eternal life?” (Matt. 19:16) Here is a question which pierces right to the center of the whole issue of salvation, and what it involves. This man wanted to live eternally. To him, as to all mankind, the idea of growing old and finally dying was not appealing. It would be much better, he was sure, to continue living.

The man had good reason for approaching Jesus with this question, for had not Jesus been healing the sick, even raising the dead? One who could perform such miracles, and who was also such a wonderful teacher, could certainly outline a formula for retaining youth. Surely it would not be more difficult to keep one well than it was to restore the sick to health, so the

question, “What good thing shall I do, that I may have eternal life?”

Nor was this man wrong in his conception of what Jesus was able to do for him. When all the ends of the earth see the salvation of God—that salvation which he has provided through Christ—they will experience exactly what this young man desired and asked for—they will no longer grow old and die.

Since this young ruler was an Israelite, Jesus referred him to the Law which had been given to the nation at the hands of Moses, the Law that was epitomized in the Ten Commandments. The promise was that anyone who kept the commandments would “live in them.” (Lev. 18:5) Many Israelites endeavored faithfully to live up to the requirements of the Law, but none was able to do so perfectly, hence none gained life under that arrangement.

However, there was a wise purpose in giving the Israelites an opportunity of securing life through their own efforts, for the necessity of a Redeemer from sin was thereby established. The young ruler explained to Jesus that he had kept the commandments from the time of his youth, and then asked, “What lack I yet?” (Matt. 19:20) He realized that there was something lacking, for he knew that just like everyone, he was growing old, and that if this continued he would one day die.

Then Jesus replied to the man, “If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure

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in heaven: and come and follow me." In his Sermon on the Mount, Jesus said to his disciples, "Be ye therefore perfect, even as your Father in heaven is perfect." This admonition follows the explanation that our "Father which is in heaven . . . maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:44-48) To be perfect, therefore, as God is perfect implies a self-sacrificing interest in all mankind, not merely in ourselves and our immediate loved ones. If we are to be "perfect" as our Heavenly Father is perfect, we are to do what we can to bless even our enemies.

For the rich young ruler to bestow his goods to feed the poor and become a follower of the Master who was laying down his life for all mankind, called for too radical a change for him to make. He loved himself too much. He wanted to live, but he wanted to live in his own way, without too much concern as to how those around him were faring. The price was too high, so he went away sorrowful.

Nor did Jesus' reference to the compensating portion of "treasure in heaven" have any special significance to this young man. He had not asked how he could invest in heavenly treasures. Indeed, being an Israelite, the promises of God, as he understood them, made no reference to life or treasures in heaven. He had asked what he could do to live, but was invited to give up his worldly possessions and die with Jesus. This was too

much—more than the offer of treasures in heaven could offset in the mind of this young man who was seeking a way to live everlastingly.

The Disciples Amazed

The disciples heard the discussion between Jesus and the rich man, and the record is that they were "amazed." No wonder, for in a further explanation to them Jesus said, "A rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."—Matt. 19:23, 24

When the disciples heard this, in their amazement they inquired, "Who then can be saved?" (vs. 25) These disciples had accepted Jesus as the promised Messiah. They believed that he was the One whom God had promised to send, the One through whom "all the ends of the earth" would "see the salvation of God." But now they wondered. How could salvation become available to all the families of the earth when the conditions were made so difficult that this sincere young man who was seeking the way to life was discouraged and turned away? No wonder they asked, "Who then **can** be saved?"

Jesus did not give the disciples a direct answer to this question, but simply said, "With men this is impossible; but with God all things are possible." (vs. 26) In other words, Jesus explained to his dis-

ciples that although it appeared to them that the divine plan of salvation for all the families of earth as promised by the prophets could not be accomplished along the lines which he was pursuing, yet it was God's way, and with him all things were possible.

But this did not satisfy the disciples, so they questioned Jesus further. Speaking for the group, Peter said, "Behold, we have forsaken all, and followed thee"—we have complied with the conditions you imposed upon the young rich man whom you turned away sorrowful—"What shall we have therefore?" (vs. 27) It is apparent from this question that the disciples had been confused by what Jesus said to the young man concerning treasures in heaven.

The disciples, like the young man himself, had no knowledge of heavenly promises. In becoming followers of Jesus it was with the thought that he soon would be enthroned as King of Israel, and that in fulfilment of the messianic promises his kingdom would extend its sphere of influence until it embraced all nations. They expected to be associated with him in that government which was to rest upon his "shoulder."—Isa. 9:6

Now they were puzzled. Jesus had said to the rich man, "sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." What did he mean? They thought they were to receive treasures on earth—royal, kingly treasures. That is why they gladly

gave up all, their business, their time, their strength, everything, and associated themselves with the One whom they believed to be the promised Messiah—that glorious One who was destined to rule "from sea to sea, and from the river unto the ends of the earth."

—Ps. 72:8

Jesus' promise of "treasure in heaven," instead of reassuring the disciples that their expectations in becoming his disciples would actually be realized left them wondering, so they inquired, "What shall we have therefore?" In other words, they wanted to know what Jesus meant by treasure in heaven, and whether or not their own hopes were now to be set aside in favor of this new outlook.

In reply to this question, Jesus gave the disciples an answer which reassured them and at the same time brings into focus for us God's great plan of salvation, both for the followers of the Master and for all mankind. He said, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." (vs. 28) Jesus wanted his disciples to realize that their expectations concerning his kingdom were not, in principle, wrong. The time was coming when he would sit upon "the throne of his glory." He wanted them to know also that they would be enthroned with him, and that this would be "in the regeneration."

What did Jesus mean by "re-

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generation"? This is one of the words used in the Bible to describe the great objective of God's plan of salvation. The real significance of the word is in its prefix "re." There is to be a "re"-generation of those who previously have experienced "generation." The Bible uses a number of words to convey this general thought involved in God's plan of salvation. "Resurrection" is one of them; "restitution" is another. These words also describe recovery or restoration to a former status, or condition.

The Apostle Peter explains that following the second coming of Christ, the plan of God calls for the "restitution of all things," and declares that this had been promised by all God's holy prophets since the world began. (Acts 3: 19-21) The Apostle Paul assures us that there is to be a resurrection of the dead, "both of the just and unjust." (Acts 24:15) Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall . . . come forth."—John 5:28, 29

One of the Old Testament promises of restoration for the human race says that "the ransomed of the Lord shall 're'-turn . . . with songs and everlasting joy upon their heads." (Isa. 35:10) In a promise of the restoration of children the statement is made that they shall "come again" from death, and shall "re-turn to their own border," that is, to the earth.—Jer. 31:15-17

It was in keeping with this divine plan to restore the dying race

to life on the earth that Jesus used the word "regeneration." It was also in harmony with God's plan of salvation as set forth in the Bible, that the time for this work is when Christ sits upon the throne of his glory; in other words, during the time of his reign. This, indeed, is the purpose of his kingdom. So, by reassuring the disciples concerning the fact of his kingdom, and its great purpose in the divine plan, Jesus was informing them that in promising "treasure in heaven" for those who would suffer and die with him, he was not overlooking God's plan to bless "all the families of the earth" on the earth.

The Prophet Isaiah associates the thought of "regeneration" with God's promise that all the ends of the earth shall see his salvation. He describes the suffering and death of Jesus as the world's Redeemer, saying that he would be "cut off out of the land of the living." Because of this the prophet asks, "Who shall declare his generation?" Then he adds concerning Jesus, "It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied."—Isa. 53:8, 10, 11

Thus does Isaiah explain that although from the natural standpoint Jesus was cut off in death with no children, no generation, to succeed him, yet there is to be a

"generation" having Jesus as its Head, for he "shall see his seed," and will be satisfied with the travail of his soul—the travail of suffering and death as the Redeemer of the human race. The reason that he "shall see his seed" is because "the pleasure of the Lord shall prosper in his hand."

What is the "pleasure of the Lord," Jehovah? Surely it is that which he has said so much about in his Word, that loving plan of salvation spoken by the mouth of all his holy prophets since the world began. It was a "pleasure" for our Heavenly Father to plan for the blessing of all the families of the earth. He has taken delight in having his prophets record so many promises concerning this good news to all people, and his joy will be complete when, through Jesus, "all the ends of the earth shall see" his salvation.

And this salvation will be realized through the dead human race being regenerated by Jesus. In I Corinthians 15:45 Paul speaks of the "first" Adam and the "last" Adam. The human race was generated in a dying condition by the first Adam, but will be regenerated and given an opportunity to live forever by the last Adam. And Jesus' "seed" will be the regenerated human race, those for whom he travailed in death that he might have the opportunity to give them life. And this great work of giving life to mankind will be during the time of "regeneration" when Jesus sits "upon the throne of his glory."

Two Salvations

Thus indirectly, and in this very revealing manner, Jesus answered the disciples' question, "Who then can be saved?" When they saw the rich young ruler turn aside because Jesus had made the terms of discipleship so difficult, they wondered how "all the ends of the earth" could ever "see the salvation of God." But now it was explained to them that this general salvation of all mankind was for a future age, the kingdom age, the time when the Son of man would "sit on the throne of his glory."

As for the "treasure in heaven" which Jesus promised the young rich man, this was explained to be the great privilege his followers would enjoy of participating with him in his glorious reign, and in his work of regenerating the human race; for they were then to "sit upon twelve thrones, judging the twelve tribes of Israel." This was in keeping with the disciples' expectation that first the promised kingdom of the Messiah in which they hoped to share would begin with the Jewish nation—the twelve tribes of Israel—then expand until all the nations of the earth would come under its beneficent rule and receive the promised blessings of salvation.

The hope of thus being joint-heirs with Jesus when he sits "upon the throne of his glory," is described by Paul as 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) How true

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that this glorious prospect of joint-heirship "first" began to be made clear by Jesus. Evidently, when he mentioned "treasure in heaven" to the rich young ruler, it was the first time that even the disciples had grasped the fact that Jesus meant something different than restoration to life on the earth under the rulership of the promised Messiah.

But not until after the Holy Spirit came upon the waiting disciples at Pentecost did they grasp clearly the difference between the hope of salvation held out to the followers of the Master in this age, and the prospect of "regeneration," of "restitution," of "resurrection" for the world in general during the time when Christ sits "upon the throne of his glory." Then they realized that for those who were willing to give up all and follow Jesus there was a "crown of life, reserved in heaven." (Rev. 2:10; I Pet. 1:4) They then understood clearly what Jesus meant on another occasion when he said that upon his return he would receive them unto himself, that they might be with him. (John 14:3) The Apostle John wrote about this saying, "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

Thus we see that in reality, in God's great plan there are two salvations—a spiritual, or heavenly, salvation for the followers of Jesus in this age; and an earthly salvation—a restoration to life on the

earth—for "all the families of the earth" during the age to come. And associated with and a part of the reward to those who now give up all and follow Jesus into death is that glorious hope of participating with him in the work of regenerating the human race and giving all an opportunity to live forever on a perfected earth.

Paul clarified this point, and gave us reassurance concerning it, when he wrote, "As many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:27, 29) As we have seen, one of God's assurances of salvation for all mankind is the promise he made to Abraham that through his seed all nations would be blessed. There are two parts to this promise. One is that a "seed" would be developed, and the other that through this "seed" would come blessings of life to all people, and Paul explains that if we have been "baptized into Christ" we are a part of that promised seed "and heirs according to the promise."

This is simply another way of saying that those who give up all and follow Christ will share in his kingdom glory and participate with him in dispensing kingdom blessings. To be baptized with Jesus simply means to be buried with him, or to go down with him into death. It was this that he invited the young ruler to do. It is this that all true followers of Jesus must do if they are to live and

reign with him. The terms of this "narrow way" to life are thus seen to be rugged and difficult. Only by divine help is it possible for anyone to meet these requirements. But with God all things are possible, Jesus assured the disciples, and the Lord has promised to give his people grace to help in their every time of need.

Among the greatest sources of help which we get from the Lord are his many glorious promises of future joy in the work of the kingdom. Concerning Jesus, who walked in this way before us, Paul wrote that for the "joy that was set before him" he "endured the cross, despising the shame, and is set down at the right hand of the

throne of God." (Heb. 12:2) This same joy is set before us, to give strength in our every time of need.

It is the joy of seeing all mankind restored to life and atonement with the Creator, when those ransomed by Jesus return from death "with songs and everlasting joy upon their heads," and when "sorrow and sighing shall flee away," that energizes the Master's followers to press on faithfully in his steps of self-sacrifice. (Isa. 35:10) This "Gospel of Christ," this good news of salvation through him, is indeed a "power" in the life of every faithful Christian, the "power of God unto salvation."—Rom. 1:16

Contentment

Charge not thyself with the weight of a year,
 Child of the Master, faithful and dear;
 Choose not the cross for the coming week,
 For that is more than he bids thee seek;
 Bend not thine arms for tomorrow's load—
 Thou mayest leave that to thy gracious God:
Daily only he saith to thee,
 "Take up thy cross and follow me."

"When the Morning Appareth"

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."
—Psalm 46:1-3

GOD has ever been a refuge and strength to his people, "a very present help in trouble," and they have always stood in great need of his sustaining power, his guiding wisdom, and his forgiving grace; for, during the long night of sin and death, they have been an afflicted and persecuted people. As members of the fallen race, their own imperfections have been a trial to them, alleviated only by the assurance that through the blood of the Redeemer their imperfect works are acceptable to the Lord, and that their unwilling sins do not hide the smile of his countenance.

In fulfilment of the Lord's prophecy that the great Adversary would "bruise" the "heel" of the promised "Seed," "that old serpent" has, in every age, relentlessly continued to afflict all those upon whom the favor of God has been manifested. The "trail of the serpent" which began with the murder of righteous Abel is traceable in the experiences of all the chosen of God in every age.

The ancient worthies, of course, were not called to be a part of the faith "seed" of Abraham who, the Lord foretold, would be particularly subject to Satan's attacks; but Satan was probably unaware of this. He did know however that God loved and blessed Abel, and Enoch, and Noah, and all the faithful of those past ages, and for him this was sufficient reason to oppose, to "bruise" them in any and every way his vindictive imagination could invent.

The 11th chapter of Hebrews presents a very enlightening summary of what those ancient heroes of faith endured. Through it all the Lord was with them to encourage and give strength. Whether it was Joseph in an Egyptian prison, David being hunted by Saul, Jeremiah in a dungeon, Daniel in the lions' den, or the three Hebrews in a fiery furnace, the Lord was a "very present" help in their times of need. He did not always give them physical deliverance from suffering, but he did give them strength to endure

whatever his wisdom saw would be best for their training to be the future "princes in all the earth."—Ps. 45:16

When Christ Was Born

Jesus came to be the Head of the promised "Seed," and it is not surprising to see the "enmity" of "that old serpent" manifesting itself particularly against him. Doubtless he had some knowledge of the miraculous circumstances in connection with the conception and birth of Jesus, so he would be determined to destroy him and thereby thwart the purpose of God which he had come to accomplish. So, using Herod as a tool, an attempt was made on the life of the young child. It failed only because the Heavenly Father was protecting his beloved Son.

Later Satan again attacked the Master through temptation, but again he failed. Then the "seed" of the serpent, those of that day whom Jesus said were of their father the Devil, were stirred to jealousy and hatred by their "father," so as to persecute Jesus, and finally to succeed in having him cruelly put to death on the cross. No doubt Satan then believed that he had triumphed over God, only to realize later, when Jesus was raised from the dead, that his malicious effort had been used to the glory of God and the high exaltation of the One he endeavored to kill.

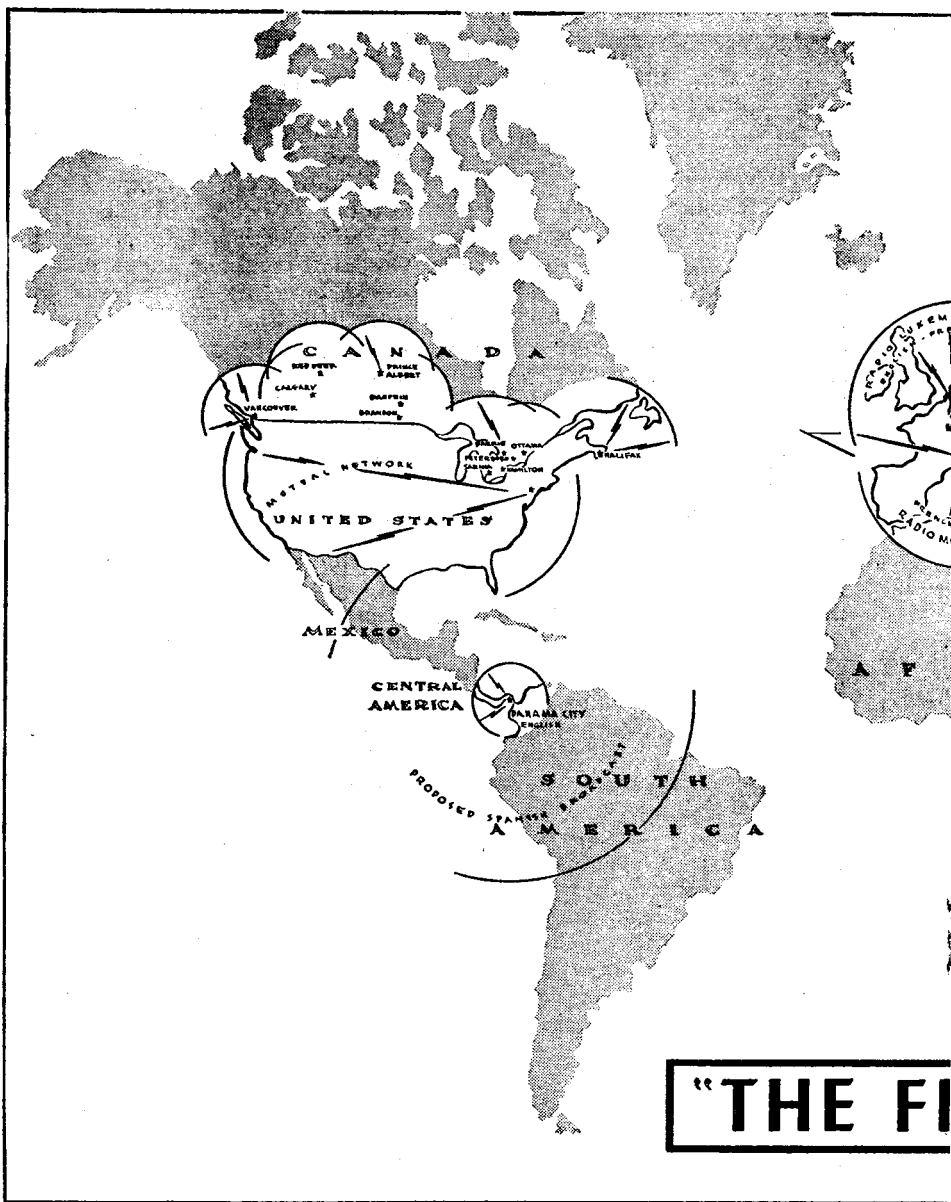
But his efforts to destroy the "seed" did not cease. At Pentecost, when the Holy Spirit came

upon the waiting disciples of Jesus, and through it the glory of God was manifested in the ability it gave the disciples to speak with tongues, Satan's "seed" charged that they were drunk. As the faithful disciples, obeying their Master's command to preach the Gospel throughout Judea and the world, bore witness of Jesus, they were hailed into prison, James was killed, Stephen was stoned to death, John was exiled, and Paul was beheaded. And the whole church suffered with these.

Throughout the age the "bruising" continued. By deception and misleading sophistries Satan corrupted the truth of the Gospel and led the professed people of God into grievous errors of faith and of practice. He failed to lure Jesus into an alliance with him in the rulership of the world, but he succeeded with his followers; for, contrary to the will of God, they joined hands with the "kingdoms of this world," and called the illicit union Christ's kingdom.

Meanwhile the faithful few, the Lord's "little flock," were thrown to the lions, burned at the stake, torn limb from limb upon the torture racks of the "holy inquisition," and otherwise "bruised" by the "serpent" and his "seed." Only the increased general enlightenment of our day prevents these attacks now being made upon the Lord's people. But even now, in some countries, the truth is banned, and "truth people" bitterly persecuted.

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Yes, the people of God have always been a people of trouble, and have always needed him as their "refuge and strength." And he has never forsaken his own. At times it may seem that he is not interested, but it is always true that behind what may seem to be a frowning providence he hides a smiling face. Sometimes his providences may appear to frown upon us, when in reality he is but helping us to sacrifice the flesh and its interests, and encouraging us to set our affections on things above.

The "Time of Trouble"

While it is true that throughout the age the Lord's people have suffered for righteousness' sake, and in their trials have always been assured of the presence of the Lord as a compensating source of strength and joy, it would seem that our text has a special application at this end of the age, in the time in which we are now living. Today, in a special sense, the Lord is a "very present help in trouble," because the prophetic "time of trouble" is upon the nations, and the "feet" members of Christ's body are left here to proclaim the glad tidings of the kingdom now so near.

This is indicated by the word "therefore" at the beginning of verse 2. Because the Lord is our refuge in this time of trouble, "therefore, we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the wa-

ters thereof roar and be troubled, though the mountains shake with the swelling thereof."—vss. 2, 3

This prophecy was referred to in part by Jesus in answering the disciples' question, "What shall be the sign of thy presence, and of the end of the age?" (Matt. 24:3) He said that then men's hearts would fail them for fear, that there would be distress of nations with perplexity, and that the sea and the waves would be roaring. (Luke 21:25, 26) It is at this time, when the "waters thereof roar and be troubled," when the "mountains [kingdoms] shake with the swelling thereof," that the Lord is in a very special sense a refuge and strength to his people.

The disintegration of a social order and the ominous threats of further and more widespread destruction which fill the hearts of the unbelieving world with fear would, apart from the promises of God, strike terror into our hearts also. And other aspects of these "last days" in which we are living would likewise, apart from God's help, weaken our faith and confidence in him.

It is the day of the Lord's second presence, the time to which Jesus referred when he inquired, "When the Son of man cometh, shall he find the [Greek] faith on the earth?" (Luke 18:8) We observe this lack of faith all around us. We note the conditions described by Paul when he said of these last days that men would be "lovers of pleasures more than lovers of God." (II Tim. 3:4) The Adversary would

use these aspects of the "time of trouble" to draw us away from the faith once delivered to the saints; and destroy us as new creatures in Christ Jesus, were it not for the fact that the Lord has made a special provision for us at this time, and therefore is more than ever our "refuge and strength" in this day of trouble which is upon the world and upon the nominal church.

We recognize the seriousness of the world's situation, and discern the dangers which are threatening man-made institutions. We see the symbolic "earth" being removed, and the "mountains" [the kingdoms] being carried "into the midst of the sea"—brought down, that is, into the hands of the clamoring masses which are more and more insistently demanding their real and fancied rights. We understand why these developments are causing the people to look ahead with "fear" to the things coming upon the world; but we do not fear for God is our refuge and strength, a very present help in this "time of trouble."

"In the Midst of Her"

In this wonderful prophecy assuring the Lord's people of his special help in these "last days," the psalmist refers to the saints as "her," that is, the Zion class, the prospective members of the "bride of Christ," those who will comprise that "holy city, the new Jerusalem," which will come "down from God out of heaven." (Ps. 46:5; Rev. 19:7; 21:1, 2) The promise is

that God would be in the midst of "her," and that she would not be moved.

In the prophecy everything which is out of harmony with God is represented as being "moved." The "earth" is "removed," and "mountains" are carried into the "midst of the sea." The "waters thereof roar" and are "troubled." Paul expresses a similar thought with respect to the closing scenes of the Gospel age. He refers to those things which, according to the marginal translation, "may be" shaken, as the things "that are made" by man, that is, in contrast to the "things which cannot be shaken," the things of God which "remain."—Heb. 12:27

Paul continues, "Wherefore we receiving a kingdom which cannot be removed, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Heb. 12:28) We do not fear as the world fears, but we should have due reverence for God, and "fear lest a promise being left us of entering into his rest" any of us "should seem to come short of it."—Heb. 4:1

We know that we are receiving a kingdom which cannot be "shaken," because we know that God is in the "midst of her," and that "she shall not be moved." (Ps. 46:5) The reason the "her" class is not moved—not shaken in faith, not separated from the love of God, not removed from a favorable standing before him—is because "God shall help her, when the morning appeareth."—margin

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One of the ways in which God "helps" his faithful people "when the morning appeareth" is by giving them a knowledge of the truth—the glorious truth of his divine plan, and particularly the truth pertaining to Christ's second presence and the end of the age. Peter wrote, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—II Pet. 1:19

All who become part of the "her" class must of necessity have profound respect for and confidence in the prophecies of God's Word, and believe their testimony. Those who do can now reach but the one conclusion, which is that the "morning appeareth," that the new day has dawned. True, it is only by the "sure word of prophecy" that they recognize the appearance of the morning, because in its early hours this "day of the Lord" is "a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains."—Joel 2:1, 2

From the human standpoint, it is more "dark" in the world today than at any time in human history. Indeed, it is this "darkness" which is filling the hearts of the people with fear. But by the light of the sure "word of prophecy" we are able to see through the darkness and discern that the "morning appeareth," that we have reached the time in the outworking of the divine plan when, although the

"morning" has come, a short "dark night" has "also" settled down upon a distressed world as the institutions of human selfishness are being removed, their "mountains" being "carried into the midst of the sea."

"Streams" of the "River"

How wonderful it is to realize that in this time when "the morning appeareth," though it is dark and foreboding to the world, the Lord is our "refuge and strength, a very present help in trouble." Verse 4 of the psalm suggests the manner in which this help is tendered to us. "There is a river," David wrote, "the streams whereof shall make glad the city of God, the holy of the tabernacle of the most High." The "river" here referred to is the one which, in Revelation 22:1, is shown as flowing "out of the throne of God and of the Lamb." It is the "river of water of life."

It is the "streams" of this "river" which now make glad "the city of God." The symbol used is that of a mighty river formed by various tributaries, or rivulets. The "river" in this case symbolizes the blessings provided for mankind in God's plan. The "streams" of the river would therefore be all the various promises of God pertaining to the world's coming blessings. The "river" is not yet flowing, but the promises relating thereto, those promises which outline the divine plan are certainly now making glad the hearts of God's people.

It is by means of these promises

that God is helping his people in this dark time of human distress; this time when, through the "sure word of prophecy," we see that "the morning appeareth." How true it is that were it not for a knowledge of the divine plan we would be as much distressed and fearful as is the unbelieving world! Without a knowledge of the truth, our faith in God would be in danger of being swept away, and we would be without that "anchor" to our souls which is "sure and stedfast, which entereth into that which is within the veil."—Heb. 6:19, 20

The "Holy of the Tabernacle"

David speaks of the "her" class as the "city of God." In Revelation 21:9, 10 this "city" is shown to be "the bride, the Lamb's wife." But this is the completed "city," after "his wife hath made herself ready," and the "marriage of the Lamb is come." (Rev. 19:7) Now this "city" is merely in course of preparation. But since the "morning appeareth" it is rapidly taking shape. Its twelve "foundations"—the "apostles"—are already raised from the dead, together with all the faithful who throughout the age were planted together in the likeness of Christ's death. One by one, those who are "alive and remain" are passing over, being "changed in a moment, in the twinkling of an eye."—I Thess. 4:17; I Cor. 15:51, 52

But there are still some on this side of the veil. These are represented by David as being in the "holy of the tabernacle of the most

High." The glorified members of the "city of God" are now in the "most holy," but we are still in the "holy," in that condition represented by the first compartment of the tabernacle. It is described in the 91st Psalm as being the "secret place of the most High" where those who dwell "abide under the shadow of the Almighty."—vs. 1

Antitypically, this "secret place," this "holy of the tabernacle," is the condition of full and complete devotion to God on the part of those who have been made partakers of the "high calling." These dwell in the "holy" as "new creatures," and it is only by continuing to dwell in this "secret place" that they qualify to claim the promises of God to "help" them in this "time of trouble."

Full consecration, the complete surrender of our will to do the will of God, is the condition upon which we enter the "holy," and only by continually keeping our wills buried in his will, may we hope to remain therein. It is consecration to the Lord, and to him alone. It is not devotion to human leadership, or to "church work," or to denominationalism. We partake of the spirit of that to which we are devoted, and it is only through full, unreserved devotion to the Lord that we partake of his Spirit, and unless we have his Spirit we are none of his.

The implications of full consecration to the Lord are represented by the three articles of furniture in the "holy" of the typical taber-

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nacle. On the right as one entered was the table of shewbread, beautifully picturing the church holding forth the word of life. Devotion to the Lord calls for co-operation with our brethren in building one another up in our "most holy faith." It also implies feeding upon the Word of God ourselves—the entire Word of God, that is, not merely those portions which appeal to us.

To the left in the "holy" was the golden candlestick with its seven branches, representing, as John explains, the "seven churches," that is, the entire church. (Rev. 1:20) The function of the candlestick was to give light, so the church, and every faithful member of the church, reflects the light of truth. We cannot be fully consecrated to the Lord without letting our light shine. Actually, as Jesus said, the church is "the light of the world," but in the "holy" of the tabernacle the candlestick illustration has more to do with the enlightenment of the truth in our own hearts and lives.

We are strengthened by the "shewbread," the "Word of God," and we are enlightened by the truths of the Word. By that strength, and in that light, we are able to proceed to the golden altar, the third article of furniture in the "holy," and there offer our incense of praise to God.

Thus we see that full consecration leads to sacrifice, to the laying down of our all, the presenting of our bodies a "living sacrifice." (Rom. 12:1) To do this acceptably, we need to be strengthened and

enlightened by the truth. But no matter how much we feed upon the truth, and regardless of how well we are enlightened by the Word of God, if we do not go on to sacrifice, our consecration will not be complete, hence we will not be permitted to "dwell" in the "secret place of the most High" where his "help" is now being vouchsafed to his people.

Full Assurance of Faith

Are we, then, actually "dwelling" in the "secret place" of the antitypical "holy"? Are we truly and fully consecrated to the Lord? It is well that we examine ourselves on this point, turning the searchlight of truth into our own hearts to discover if there may be still some undiscovered resistance to the Lord's will. But even then, we should not rely altogether on our own judgment. Paul wrote, "I judge not mine own self."—I Cor. 4:3

But we can trust the judgment of the Lord, and we can ascertain his viewpoint by the manner in which he is dealing with us. It is only because he permitted us to see the light of truth that we were able to comprehend its beauties. Apart from his help we cannot continue to maintain a clear vision of the glorious "Gospel of the kingdom." Is the Lord favoring us with a continued clear vision of present truth? Does his wonderful plan of the ages still satisfy our longings as nothing else could do? Are we still determined to be loyal to the truth regardless of what the cost may be?

If to any degree we are losing our appreciation of the truth, or of any phase of the truth, it may be that we are slackening our consecration zeal just a little, and that the Lord, to the same degree, is letting go his hold upon us. The promise is that if we draw nigh to him, he will draw nigh to us.

Through this glorious vision of present truth we have been led to devote our all to the Lord, and upon that basis, in keeping with the Lord's invitation, we have passed under the first "veil" into the antitypical "holy of the tabernacles of the most high." We are rejoicing in the spiritual food represented by the shewbread, and sing praises to God for the light of truth, symbolized by the light of the golden candlestick. But are we still equally enthusiastic about the privilege of sacrifice pictured by the golden altar of incense? Are we daily offering up our hearts and lives in full devotion to God as a sweet smelling savor to him?

Paul wrote, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Paul explains why we need "patience," saying "For yet a little while, and he that shall come will come, and will not tarry." (Heb. 10:36, 37) The Lord has always tested the "patience" of his people by allowing them to wait for the fulfilment of his promises. Many times the vision seems to "tarry," with the result that his people become discouraged and in the innermost recesses of their

hearts may wonder whether or not the Lord has delayed his coming.

Any tendency along this line can easily lead to serious consequences so far as our vision of present truth is concerned. If we conclude that this vision does in any manner "tarry," then our viewpoint of consecration and what it means could easily be affected. Any slight desire on our part to turn back after having put our "hand to the plow," could result in concluding that the vision has tarried. No wonder the apostle wrote that we have "need of patience," that, after we have done the will of God we "might receive the promise."

If we have received the special "help" that the Lord has promised to his people "when the morning appeareth," it should be an evidence to us that indeed the morning has appeared. The "morning" referred to is the beginning of the millennial day. Actually this day dawned more than a half century ago. No doubt, we saw this clearly once. Is the "Day Star" still shining brightly in our hearts? We knew that when the "morning appeareth," it would be dark, that storm clouds would hover over the earth, frequently breaking in fury in the various spasms of the prophetic "time of trouble such as never was since there was a nation."

Are we still patiently waiting for this early phase of the morning to be over, or have we concluded that possibly the morning has not come at all, that we are not in the early hours of the millennial day?

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"Ye have need of patience," wrote the apostle. How true! We are so prone to view the time elements of God's great plan in keeping with our own restricted outlook, rather than from the standpoint of the Lord, to whom a thousand years are but as a watch in the night when it is past.

It was nearly nineteen centuries ago when Paul referred to the coming of the Lord as a "little while" away. And now that he has come, and will be present for a thousand years to subdue all the enemies of God and of righteousness, we should not expect to see his foretold glorious work all accomplished in the early beginning of the new day. The "chart of the ages" shows a transition period, in which one age and one world is ending, and a new age and a new world is beginning. We are still in that transition period.

This being true, our walk in the narrow way is related to the harvest work of the Gospel age. It is also related to the work of the new age in that we are proclaiming the glorious Gospel of the kingdom, helping to blow the antitypical trumpets of jubilee which tell the world of the "times of restitution of all things." The Lord is "helping" his sacrificing people who are still this side of the veil; and at the same time, in association with those who have already been "changed," he is dashing the nations to pieces like a potter's vessel.—Ps. 2:9

Certainly it is a glorious time in which to be living. It is the time

when the morning has indeed appeared, that "blessed" time introduced by the ending of the thirteen hundred five and thirty days. (Dan. 12:12) It is the time mentioned in Isaiah's prophecy when in answer to the question, "Watchman, what of the night?" the "watchman" answers, "The morning cometh, and also the night." (Isa. 21:11, 12) The Swedish translation of the "watchman's" reply, states, "The morning cometh, but it is still dark."

Yes, it is still "dark." It is a darkness through which human wisdom cannot find the way, so the hearts of the people are failing them for fear. But we do not fear, for God is our refuge and strength. Instead of fearing, our hearts rejoice, the "streams" of the "river of life" having caused us to "rejoice in the Lord." He has helped us at this time when the morning appeareth—helped us by giving us a knowledge of his divine plan.

But further special "help" will yet be ours if we remain "patient" until we receive the fulfilment of all his gracious promises on our behalf. This is the help referred to by Jesus, when he said, "When these things begin to come to pass, then look up, lift up your heads; for your redemption [deliverance] draweth nigh." (Luke 21:28) This "help" will be the exercise of the mighty power of God in raising us up in the first resurrection to live and reign with Christ. This is the "help" which will deliver the feet members of the body of Christ

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from this "present evil world."—Gal. 1:4

During the "little while" we are still this side the veil, Satan will make every effort to "bruise" the "heel" of the seed. But we are not ignorant of his devices, and we know that he will be unable to pluck us out of our Father's hand if we remain "patient," dwelling in the "holy" of full consecration to our God.—II Cor. 2:11

With the full deliverance of the church in the first resurrection, the "marriage of the Lamb" will quickly follow. Then the "city of God" will be revealed in power and great glory, and the new kingdom will be manifested to "all the

families of the earth." The "re-buke" of God's people by "that old serpent, which is the Devil, and Satan" will be taken away from the whole earth; death will be destroyed, and tears wiped from all faces.—Rev. 21:1-4

Then the whole world will recognize that the morning has appeared. They will discern the evidences of the new day, not through the "sure word of prophecy" as we do today, but through the healing powers of the "Sun of Righteousness" which then will have arisen to scatter all the mists of darkness, and enlighten the world with a knowledge of the glory of God.—Mal. 4:2; Matt. 13:43; Jer. 31:33, 34; Hab. 2:14

Lord, keep me always down, thyself above!
Trusting in thee, not struggling restless,
So shall I daily gain the victory,
I—"yet not I"—but "Christ"—"Who Loved Me."

WEEKLY PRAYER MEETING TEXTS

JUNE 3—"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth, and to the end of the world their words."—Ps. 19:1-4—Leeser. (Z. '95-121. Hymn 283)

JUNE 10—"Lord, teach us to pray."—Luke 11:1 (Z. '95-213. Hymn 239)

JUNE 17—"Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, . . . and he shall sit as a refiner and purifier of silver."—Mal. 3:2, 3 (Z. '96-45. Hymn 125)

JUNE 24—"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. 8:17 (Z. '96-151. Hymn 333)

The Kingdom Gospel

In Mark 1:22 we read, "And they were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." What was the "doctrine" which Christ preached?

IN THE fourteenth verse of the same chapter of Mark is recorded the following, "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God." The word "doctrine" in our text is translated from the Greek word "**didache**" which means, "teaching," "instruction." Our text, therefore, would apply to all things which Jesus taught throughout his ministry; but that which was the basis of his instruction were the truths which pertained to the kingdom of God.

It was the vitality of his ministry concerning the kingdom of God, and the hope which it engendered that caused Simon, Andrew, James, and John to leave their fishing business and to cast their lot with him who had a message of hope and cheer and comfort for the sin-sick and dying people of the world. And this same Gospel of the kingdom of God should now have a vitalizing effect upon those who have had the eyes of their understanding opened to appreciate the blessings which this kingdom will bring to mankind, causing them to

spend and be spent in the work of the Lord, as it did the apostles of old.

His teaching brought light, but the light caused confusion among those who loved darkness; just as confusion reigns among those creatures who live in darkness, who are disturbed and annoyed when one turns over a flat stone that for years has remained in one place. The common people were amazed and marveled at the gracious words which he spoke and many gladly accepted the hope of the kingdom, the hope that God's will is to be done in earth even as it is in heaven. But the leaders of the people were grieved, steeped as they were in the traditions of their times; therefore they were not ready for the message which Christ brought.

At the present time, those who have the hope of the kingdom of God rejoice in their opportunities to tell this doctrine to others. They know that as soon as the spiritual seed of that kingdom becomes the glorified church of Jesus Christ, the blessings of the kingdom will flow to all mankind. Some today are not ready to listen to the clear tones of the true Gospel message because they are blinded by the doctrinal errors of man-made creeds; while others are made glad by the message "on earth peace, good will toward men." We thank God that the time is not far distant

when the prophecy of Isaiah 11:9 will be fulfilled, for then "they shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

By God's Command

Psalms 33:9 reads, "For he spake, and it was done; he commanded, and it stood fast." Why should we not accept the simple, plain, Bible story of creation as stated in this text? Why concede to the evolutionist's idea that the earth was not created in six days, each day, twenty-four hours long?

WE ARE opposed to the evolutionist's theory of man's creation because it is not scriptural. We are also opposed to the viewpoint that the days of creation were twenty-four hours in length for the same reason. One of the reasons many have cast away their faith in the Bible as being the inspired Word of God is that erroneous theories claim the Bible for their support. Many people believe the Bible teaches the eternal torment of the wicked and are unaware of its true message. They instinctively turn away from a concept of a god less humane than themselves. Many others believe the Bible teaches that this earth, upon which we live, was created in one literal week, which is contrary to the well established facts of science and geology.

Actually the Bible is not a part in the controversy which exists

between the narrow viewpoint of those who hold that the earth was created in six literal days and those who conclude, with no scientific authority, that millions of years were necessary to bring this planet from the condition when it was "without form and void" to one where it could support human life. The Bible viewpoint is stated in Genesis 1:1: "In the beginning God created the heaven and the earth." No definite length of time is specified, nor is it important that we know how long ago that was.

If the text on which the question is based were taken literally it would mean that the earth sprang immediately into existence as the Lord spoke. Even our questioner does not believe that such was the case. We believe that the text is not concerned with the element of time, but rather, is emphasizing that creation was accomplished by the almighty power of God; that he gave orders and they were executed: "He spake, and it was done."

Certainly time was involved in creating the earth—six days, of whatever length. The reasonableness of the Bible is manifest when we learn that the six creative days were epochs, ages, long periods of time in which the earth was gradually changed from a molten mass, shapeless, empty, and devoid of life, to a planet of vegetation and temperature, fit to be the home of the human race and able to sustain him with the necessities of life.

The simple, rational account of

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the divine revelation concerning the creation of the earth, and those who live upon it, as recorded in Genesis, appeals to our reason when rightly understood; and this proper understanding of the divine program has reclaimed the faith of many. Some scientists now agree with the inspired account of creation, others do not. But where disagreement exists between the Bible and human theories or theology, we believe that the fault lies with those who have not carefully considered the testimony of God's Word.

(Send to The Dawn for the book "Creation" for a complete discussion of this subject. The price is 10 cents.)

The Days Of Creation

I was rather surprised to learn of your belief regarding the days of creation as you stated them over the radio. Why do you limit the power of the Almighty to create the earth in six literal days as the Bible so clearly states?

OUR understanding that the days of creation were not twenty-four hour days, but long periods of time, has nothing to do with limiting the power of God. We believe that God is all-powerful and could have created the earth by other methods than were employed, had he chosen to do so. But, as students of the Bible, we think it strange that anyone should hold to the opinion that the creative days

were only twenty-four hours long; for, in doing so they are reading into the biblical account that which is not there.

Nowhere in the Bible do we find authority to believe that the days of creation were only twenty-four hour days. The Hebrew word used in the Genesis account from which the word "day" is translated is **yown**, which, according to authorities in the Hebrew language, may be translated "day," "age," "period," or "a space of time defined by an associated term." In Genesis 2:4 we read, "These are the generations of the heavens and of the earth when they were created, in the DAY that the Lord God made the earth and the heavens." Here the whole work of creating both the heavens and the earth is said to have been accomplished in a "day." Not a twenty-four hour day, but a "**yown**," a space of time in which the work of creation was accomplished, including all six days spoken of in Genesis, chapter one.

In Psalms 95:8-10 we find this exhortation, "Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness." The word "day" in this text surely could not be a twenty-four hour day, for every student of the Bible knows the "day of temptation in the wilderness" was forty years in length; yet the word "day" in this text is the same Hebrew word **yown** that is used in the account of creation in Genesis. Some translators of the Bible, knowing the confusion that exists in the

minds of many upon this point, have refrained from using the word "day" to translate the Hebrew *yowm* in the Genesis record. As an example, Ferrar Fenton's translation of Genesis 1:5 uses the word "age" instead of day.

We conclude, therefore, that the work of preparing the earth for human habitation throughout the creative "days," was accomplished in harmony with the laws which the Creator of the universe made, and the results marvelously express the greatness and the infinite power of our God.

Judge Not

I told one who came to my door selling religious books that I was being blessed by the "Frank and Ernest" radio ministry. He said you were "evil servants facing eternal destruction." Do you believe a just God will bless, in his kingdom, those who hold and teach such views? Does not the Bible say it would be better for them if a stone were put around their necks and then cast into the sea?

The text to which you refer is Mark 9:42, and it reads, "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." Certainly this text should be a warning to any who have a tendency to judge or speak harshly of any who are devoting their lives, unselfishly, to the service of God, preaching the message of his kingdom. Our Master knew that the spirit of

bigotry and intolerance has a hardening effect on the heart of those who indulge their prejudices. He knew it would be a merciful thing for such to die, even if by drowning, before they became so hardened of heart that reform would be beyond their reach during the next age, when those who will not adjust themselves to the spirit of Christ will "be destroyed from among the people."—Acts 3:23

In Matthew 5:44, 45 our Master instructs us as follows, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

There is nothing more alien to the spirit of Christ than religious bigotry and intolerance. It was this which actuated the Jews to crucify the Lord of glory, even though Pilate desired to let him go. In Peter's declaration to the "men of Israel," he concluded by saying, "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:12-17) Certainly it will be more tolerable in the new world of righteousness for those who, in this life, develop a spirit of understanding toward the sincerity of others, than for those who are now quick to condemn even though through ignorance. But even these who are now blinded by the Adversary, and think they do God service, will be brought to a clear understanding of the truth in order to enable them to make a just decision.

The Harvest and the Reapers

*"The Harvest is the end of the world, and the reapers
are the angels."*
—MATTHEW 13:39

ONE of the great foundation doctrines of present truth is that we are living in the end of the age, when the "harvest" work described by Jesus in his Parable of the Wheat and the Tares, is being accomplished. In view of the important relationship which this truth bears toward faithfulness in Christian living, the 1954 General Convention Committee has chosen it as the theme for this year's gathering. To have strongly emphasized that we are in the end of the age, and that we have the privilege and honor of being among the "angels," or messengers, in the foretold "harvest" work, should be stimulating to faith, and make us more determined than ever to be faithful.

The theme hymn for the convention will be No. 232 in Hymns of Dawn—"Where Are the Reapers?"

Because we are in the end of the age, there are brethren all over the world who are rejoicing in the harvest message of present truth. Thousands who know of the glorious fact of Christ's presence will be at the convention in spirit, and their prayers will be ascending to the throne of grace on behalf of this general assembly of God's people. The prospects are that the attendance will be larger than in previous years.

The insert in the center of this issue of The Dawn contains full information concerning costs of rooms and meals, and to whom application should be made for reservations. A coupon application form is there also, which the university officials have requested to be used in applying for reservations. While it is preferable that reservations be secured, those who find it impossible to know definitely in advance that they will be able to attend will be provided for when they arrive. There will be ample room for all.

Special Features

This year, in addition to the general theme of the convention, each day will have its own topic. There will be Praise Day, Harvesters' Day, Doctrine Day, Fruitage Day, Love Day, Consecration Day, and Thanksgiving Day. Each of these daily topics will complement the basic theme of the convention. Thus the song of the harvesters and the harvest work will be expressed through praise, through doctrine, through love, through consecration, and through thanksgiving; their fruitage being manifested through this scripturally outlined balance of the Christian life.

Saturday, July 31, will be Praise Day, with Psalm 150:1, 2 suggesting the theme—"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness." Four capable brethren will present the key thoughts of this passage—praising God in his "sanctuary," in the "firmament of his power," for his "mighty acts," and according to his "excellent greatness."

Sunday, August 1, will be Harvesters' Day. The convention theme address will be given at 11:00 a. m. on the theme text, "The harvest is the end of the world; and the reapers are the angels." In keeping with the spirit of the day there will be a public meeting at 3:00 p. m., and the radio report will be presented to the convention in the evening. This report will be most interesting, and will emphasize that aspect of the harvest theme expressed by Jesus in the statement, "The field is the world." Sunday's program will include timely discourses and a praise and testimony meeting.

Monday, August 2, will be Doctrine Day, as suggested by the text, "One Lord, one faith, one baptism, one God and Father of all." (Eph. 4:5, 6) In this text also, four special points are suggested, and these will be discussed by four well qualified brethren. As we come to understand the great plan of God for human salvation from sin and death, we realize that all of its phases are vitally important, including the dispensational truths. It is expected that during Doctrine Day the ransom and sin-offering, the covenants, and the second presence of Christ will be reviewed by the speakers, and we are confident that this reminder of the beauties of the truth will cause our hearts to "burn within us" as we realize afresh how wonderful is the sickle of truth which the Lord has used and is still using to gather his "wheat" during the harvest time.

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Tuesday, August 3, will be Fruitage Day, the theme text being "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5:22, 23) The Lord's messengers in the harvest work have received his Spirit of anointing. It is a Spirit of love which prompts to activity and self-sacrifice in the "field" of service. The fruits of joy, peace, long-suffering, gentleness, goodness, faith, meekness, and love should be manifested throughout the Christian life—in the home, at work, and in the various fields of active service for the truth.

For a number of years one of the interesting and encouraging features of the General Convention has been the reports from our brethren overseas. The reports will be especially inspiring this year, for there will be three brethren returning from service in Europe just at convention time who will give us first hand information of harvest activities in various European countries. One of these reports will be presented on Fruitage Day.

Wednesday, August 4, will be Love Day, the text for this theme being, "Above all these things put on love, which is the bond of perfectness." (Col. 3:14) No convention program could be complete and well-balanced without giving prominent consideration to the divine principles of love, that spirit of unselfishness which should be the center of all our thoughts, and the motive for all our activities in the harvest work. Because God "loved" he "gave"—gave his "only begotten Son," that both the church and the world might have life. To the extent that we are like God, we, too, will give whatever the Lord has placed in our hands of time, strength, and means to glorify his name and to serve his people.

On Thursday, August 5, there will be an immersion service. This will be Consecration Day. There is no experience in the Christian life more joyous than seeing others take a stand on the side of the Lord and his truth by presenting themselves in full consecration to the Lord. One of the principal evidences that the harvest work is not ended is the fact that here and there throughout the world men and women are still being drawn to the Lord by the power of his truth, and accepting the invitation of his Word to take up their cross and follow in the footsteps of Jesus.

Some of these are being reached by the truth over the radio, some through tracts and kingdom cards, some through public meetings, and others through the personal witness work of the brethren as in their respective communities they faithfully let their light

shine. The brethren everywhere today are faithfully obeying the injunction to sow the seeds of truth beside all waters, knowing not which will prosper, "this or that." And the Lord is giving the increase according to his infinite wisdom and the riches of his grace.

One of the evidences that the opportunity of the "high calling" is still open and that some are still being made "partakers of the heavenly calling" is the fact that the Lord is continuing to permit his people to lay down their lives in his service and in the service of the truth. The sacrifice involved in this service constitutes part of the "better sacrifices" of the Gospel age, as pictured by Israel's atonement-day sacrifices, when a bullock and a goat, representing Jesus and his church, were offered in sacrifice.

Those acquainted with this typical lesson will remember that on Israel's day of atonement, the carcasses of the animals offered in sacrifice were burned "without the camp," the fat and life-producing organs were burned on the brazen altar in the court of the tabernacle, while the high priest took his two hands full of incense, together with fire from the brazen altar, put the fire on the golden altar in the holy of the tabernacle and sprinkled the incense upon the burning coals.

Thus there were three fires burning in connection with these typical atonement-day sacrifices, each representing a particular viewpoint with respect to the privilege we have of laying down our lives in the service of the truth—a service which, at this end of the age, is rendered in the "harvest field." The closing session of Consecration Day will be devoted to a discussion of these three fires, and their meaning to us.

The last day of the convention, Friday, August 6, will be Thanksgiving Day, the text being, "Giving thanks always for all things." (Eph. 5:20) Since the apostle admonishes us to give thanks "always" and for "all things" it is certainly appropriate that the closing half-day of the convention should be devoted to this theme of thanksgiving; and the more so because of the rich blessings enjoyed at the Lord's hands throughout the preceding six days of the convention.

We thank God for his love, and for the gift of his dear Son. We thank him for the sweet fellowship we enjoy with him through his Word. One of the chief things for which we give thanks to God is the truth—the glorious harvest truth. How wonderful it is that we have been called out of darkness into his marvelous light! We are

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rejoicing in the blessedness promised to those who would come "to the thousand three hundred and five and thirty days" foretold by Daniel. (Dan. 12:12) These "days" point out the beginning of the harvest and the presence of the Chief Reaper, our Lord Jesus Christ. Those who continue to sing the harvest song of present truth find their blessings in the Lord increasing as faithfully they continue to bear witness to the truth.

The convention, we are confident, will re-emphasize this proper and vital relationship of present truth to the Christian life of sacrifice, and thus will give added reason for thanksgiving to the Giver "of every good and perfect gift." We know not how much longer we may have for bearing witness to the truth, except that the time is short. We believe that one of the blessed results of the convention will be to encourage the brethren to use the "short" time remaining as zealously as possible in making their own calling and election sure as faithful messengers of the Lord in the great harvest work which soon will end.

The convention program will be published in the July Dawn.

The Divine Plan of the Ages

An Old Book with an Up-to-date Message

First published more than sixty years ago, there have been many editions of this outstanding book, reaching a total circulation of nearly 10,000,000 copies. Its preview of the struggle between capitalism and communism is remarkably accurate in principle, although written at a time when no one except a close student of the prophecies could even have dreamed of the startling events taking place in the world today.

For thousands, *The Divine Plan of the Ages* continues to be the textbook supreme—a genuine helping hand in the study of the Bible. Questions which are in the minds of millions are answered satisfactorily and scripturally in this inspiring book of 350 pages. Here are some of them.

Why does God permit evil? Is there hope for those who have died in unbelief? What is the end of the world foretold in the Bible? What will be the final outcome of present world distress?

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

"The Light of the World"

IN HIS Sermon on the Mount Jesus said to his disciples, and to all who believed on him through their word, "Ye are the light of the world." (Matt. 5:14) Every faithful follower of the Master throughout the age has felt the responsibility of this commission, and has considered it a privilege, whatever the cost might be, to tell his neighbors far and wide, as opportunity permitted, the glad tidings of the kingdom. In many cases it has been an individual witness work, while at other times the Lord's people have had the privilege of co-operating in the ministry of the truth. Today we can serve in both of these ways.

On pages 32 and 33 there is a map of the world, which shows at a glance what the brethren are accomplishing today by their co-operation in the ministry. The light, open sections of the map indicate the countries, or sections of countries, now being reached by the truth over the radio. The languages in which it is being broadcast are also noted.

The shaded portions of the map indicate the places where no arrangements have as yet been completed for broadcasting the message. It will be noted that in this category are South America and Spain. Most of the world—other than these two territories—is now being reached. These two not yet covered are Spanish-language countries, and the brethren will be encouraged to learn that literature and radio programs are now being translated into Spanish for use in these fields. A Spanish-language radio station in North Africa, which reaches all of Spain as well as the Spanish-speaking people of North Africa, is available for our use as soon as we have the programs and literature ready.

When the Spanish programs and literature are ready, we trust, if it be the Lord's will, to secure time on radio stations which will reach into this Spanish-language field in the Western Hemisphere. As with all other details of the work, we are leaving this in the Lord's hands, endeavoring to be alert to his guiding providences and to enter the doors of opportunity as he may open them from time to time.

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The French and Italian language broadcasts over Radio Luxembourg and Radio Monte Carlo are receiving a very generous and enthusiastic response. The number of responses per dollar cost is far above the average. This is most encouraging, and especially to the brethren in these countries. In France, and in other French-language territory, witnessing has heretofore been confined largely to individual efforts. It is the first time during the "harvest" that a general witness has been given in Italy. A brother active in the service there, writes:

"We here are all rejoicing in the radio truth message. Day by day we are receiving many letters from our Italian listeners and many of them can already be called 'friends' of 'Frank and Ernest.' Truly the radio message is now a very blessed feature of our work here in Italy. May God bless you all, beloved brethren, for your continual efforts and sacrifice!"

We now have a bright prospect of obtaining a good radio outlet for the truth in the German language, which will reach the entire German-speaking population of Europe. A further announcement will be made concerning this when the arrangements are complete.

The English-language broadcasts recently begun over Radio Ceylon are bringing a good response, and from a wide territory. The English-language programs on Radio Luxembourg are continuing to bring good results. It is true in Great Britain, as it is in this country, that the longer the broadcasts continue the more evidence there is of deepening interest on the part of regular listeners.

The network broadcasts in the United States, and the programs in Canada, are continuing to be blessed by the Lord. The volume of response averages about the same this year as it did last year with the proportion of deep and lasting interest increasing. Every mail brings expressions from interested listeners indicating their hope that the programs continue "always." This is what we all want if it be the Lord's will.

By the end of June, three-quarters of another broadcast year will be finished. It is time now to begin thinking of what is to be done about another year. Let us look to the Lord for his guidance, and rejoice in whatever he may indicate to be his will. We want to keep the light shining out as widely as our map now indicates, and reach into the shaded areas as well, but only if this is also what our Heavenly Father wants.

The Liverpool Convention

THE convention in Liverpool (April 18 and 19) was an outstanding season of spiritual refreshment for all who were privileged to attend. The local ecclesia had made careful and prayerful plans for the gathering, and prayers had ascended to the throne of grace from brethren in many places that the Lord might pour out his Spirit in abundance upon this assembly of his people.

Throughout the hallowed two days of feasting at the Lord's table a wonderful spirit of love was manifested. There was also a standing firm in one spirit and in one hope of our calling; a hope based upon our one Lord, Jesus Christ, one faith, one baptism, and one God and Father of all. It was indeed a foretaste of the great joys beyond the veil which will be experienced throughout eternity by all the saints in light.

Appropriately the opening discourse of the convention was on the subject of Jesus' resurrection and the subsequent out-pouring of the Holy Spirit upon the waiting disciples. The resurrection of Jesus is the sure pledge of the resurrection of all for whom he died. If Christ had not been raised from

the dead our faith would be vain, and we would have no hope, either for ourselves or for the world. Paul said on Mars' Hill that God has given assurance unto all men by raising Jesus Christ from the dead.—Acts 17:31

Jesus was raised from the dead by the mighty power of God, and this resurrection power, the power of the Holy Spirit, is continuing to work in the lives of the Lord's true people. By yielding to the directing and moulding influences of the Holy Spirit, all the truly consecrated followers of the Master, walking faithfully in his footsteps even unto death, are also assured of a resurrection, and of being with him. What a blessed hope!

"For Our Learning"

Another discourse dealt with the extent to which Jesus examined and meditated upon the things written "aforetime" in the Old Testament Scriptures, and how he was thereby "led by the Spirit," and given strength to endure the reproaches and persecutions heaped upon him. The sentiments of his heart were, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God."—Ps. 40:7; Heb. 10:7

Similarly, the Lord's people are to see in the inspired Word the manifold wisdom of God expressed in his will for them and his plan for the blessing of all mankind.

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The Scriptures have been given to us that we may be "complete, thoroughly furnished unto all good works." We must study and apply the Scriptures individually. While we can, and should be building one another up in our "most holy faith," we must take an individual stand for the Lord and for the truth of his Word, and thus work out our own salvation.

Thankfulness

It was fitting that the closing discourse of the first day should be on the text, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."—Ps. 40:5

The Lord is continuously doing wonderful things for his people, and for this we delight to "bless the Lord," and endeavor to "forget not all his benefits." (Ps. 103:2) The "benefits" of the Lord are so many in number—more, indeed, than can be numbered—that it is impossible to remember all of them. At the same time it would be a tragedy to forget them all, so we are to meditate upon them, and daily be refreshed as we recall the many wonderful ways his loving-kindness is manifested toward us.

Once we were in a "horrible pit" of sin and death, but our Heavenly Father lifted us out, and set our feet upon a rock. He also "established our goings," and put a "new song" in our mouths. And now we

are to sing that glorious song of truth. We are all to be ministers of the "new song," while we prepare ourselves for the future work of service, when the glory of the Lord will fill the earth as the waters cover the sea.

The Second Day

"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke 1:5, 6) This was the text used in the opening discourse of the convention's second day. It refers to Zacharias and Elizabeth. What a wonderful testimony is given concerning them, that they were "righteous before God"! Had all Israel walked as these two had done, they would not have been rejected.

Temporarily Zacharias manifested a degree of unbelief, and on account of this his speech was taken away for a time. Later it was restored. The Lord is very gracious even during experiences of chastisement. Such occasions afford excellent opportunities for heart examination. When Zacharias received his speech again, he praised the Lord. We are continually to show forth the praises of our Heavenly Father, as he gives us the opportunity and ability.

Self-Examination

On Monday afternoon the speaker used the words of Paul in II Corinthians 13:5—"Examine yourselves, whether ye be in the faith; prove your own selves." If we have been accepted into the "little

flock," and are faithfully following in the footsteps of Jesus, there should be no doubt whatever that we are called of God. It was the Lord who opened the eyes of our understanding and, by the truth, began a good work in us. God desires us to be with him and with his beloved Son on the divine plane.

When we examine ourselves in the light of the truth, do we recognize our commission to preach the Gospel? It was the Lord who anointed us to proclaim the glad tidings. Are we being faithful in this service?

We are called to a spiritual home, therefore we should be developing a spiritual mind. Is this true in our experience? Are we setting our affections on things above, rather than on the things of the earth?

We should never question the providences of God. He permits "fiery trials" to test our faith and to refine the "gold" of our character. We should accept them as evidences of his love, trusting him always, knowing that "behind a frowning providence he hides a smiling face."

Closing Discourse

"Have salt in yourselves, and have peace one with another." (Mark 9:50) This was the text used in the closing discourse of the Liverpool Convention. We should endeavor to have within ourselves the vital qualities symbolized by salt. One of these is the preserving of that which is good. As salt helps to bring out the flavor of food, so we should endeavor to

bring out the best in others, rather than to antagonize them.

When we present our all as a sacrifice to God, it is "unto death." The "salt" of purity, fidelity, and enduring loyalty should be well sprinkled upon our sacrifice. Come what may, let us keep our offering upon the altar, an acceptable sacrifice because "seasoned with salt," purified, that is, by the wondrous provisions made for us through Christ Jesus.—Lev. 2:13

Continued faithfulness is essential. We should keep on denying self until there is no self, that thus we may be more and more filled with the Spirit. As we grow in Christlikeness we will do all things without murmurings and disputings, and we will continue to shine as lights in the world, holding forth the Word of life. By continuing faithful, we will eventually receive an abundant entrance into the kingdom.

ADVERTISING THE BROADCASTS

This is being done by the brethren in various ways, including: 1) By private conversation. 2) General distribution of suitably printed cards. 3) Monthly circulating of specially worded handbills, giving the particular subject to be discussed. 4) Advertising in local newspaper, in the manner suggested in the closing pages of *The Dawn Magazine*.

Brethren in various parts of the British Isles and Eire are rejoicing

THE DAWN

greatly in their efforts to make it known as widely as possible that "Frank and Ernest" discuss the Good Tidings every Monday at 11:15 P. M. from Radio Luxembourg, Medium Wave 208 metres.

There is much evidence that the Lord is richly blessing this work. If you are not already being supplied, either with the cards, or the monthly hand circulars, and you wish to make known these helpful broadcasts to others, please order as many as you can use. They will be supplied free on application to "Frank and Ernest," 98 Seel Street, Liverpool 1.

FREE LITERATURE

"FRANK AND ERNEST" announcements for Radio Luxembourg. Circulars giving subject, (for monthly distribution only); also cards (for general distribution). Order as many as you can use.

Encouraging Radio Letters

Listening and Reading

"Dear Friends: Many thanks for the booklet, 'Chosen People,' which you so kindly sent me. I find it very helpful and educative, also very interesting, and right to the point in every feature. I now enclose postal order for you to forward me the monthly Dawn Magazine, which I am sure will also be very helpful and interesting. I am also very happy listening to your broadcast every Monday evening, when you fully go

into the exact truths and meaning of God's Word. I hope and pray that God will prolong your health and strength for many years to come to carry on the Good Master's work, which you have so long been doing. May God bless you all. Yours in the cause, F. H., England."

Like Old Times

"Dear Friends: I heard your broadcast from Luxembourg on Monday last, and it was just like being at one of the old-time study classes again. I am an old member of the London Tabernacle (a former elder, in fact), from 1918 onward, but there was so much teaching introduced with which I could not agree, that I came out. Will you please send me the booklet, 'Hope for a Fear-filled World'; also Volume I (The Divine Plan of the Ages) and The Dawn Magazine for six months. Postal order is enclosed. If you have any other booklets, kindly let me have titles and prices, as I can use them. May the Lord's blessing be upon your ministry. Yours in his glad service, E. E., England."

Great Blessing

"Dear Friends: I am a patient in a hospital suffering from T. B. I have been listening to your religious programme over the radio every week this past month, and I find it a great blessing to me. I have got to understand more of the Bible now than I ever knew in my life. I would like you very much to send me your booklet 'What Can a Man Believe?' I am praying that God will bless you, and allow you to continue with your great programme. Your friend, S. E., Northern Ireland."

CONVENTIONS

YEOVIL, June 5/7. Masonic Hall, Hendford. Details may be obtained from the secretary, Mr. W. F. Fox, 34, St. Michaels Road, Yeovil.

LONDON, June 13 and July 25. Denison House Hall, 296, Vauxhall Bridge Road, S. W. 1 (close to Victoria Station). Brother W. N. Woodworth will speak at both these one day Conventions. For details write Mr. W. E. Pampling, 9, Cedric Avenue, Romford, Essex.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE	
Guildford	June 20
Anerley	July 18
C. A. CORNELL	
Anerley	June 27
Eastleigh	July 18
C. E. DICKINSON	
Doncaster	June 26
Dewsbury	27
G. A. FORD	
London (Denison Hall)	June 13
J. LESLIE MC KEOWN	
Clonelly	June 6
J. H. MURRAY	
Yeovil	June 5/7
Leigh (Afternoon)	20
Latchford (Evening)	20
Lincoln	July 4
Luton	18
W. E. PAMPLING	
Yeovil	June 5/7
Ossett	July 3/4
Oxford	18

W. F. READER

Ipswich	July 11
W. N. WOODWORTH	
London (Denison Hall)	June 13
Dublin	15
Clonelly	16
Londonderry	17
Belfast	20
Glasgow	21
Dundee	22
Dewsbury	24
Lincoln	25
Liverpool	26/27
Swansea	28
Bristol	29
Yeovil	30
Ilford	July 1
London (Denison Hall)	25

"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg"

Mondays, 11:15 P. M.—208 Meters, 1439 kc.

AVAILABLE IN GREAT BRITAIN

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9

Volumes 1, 2, and 3—2/6 each; paper bound, Vol. 1 only—1/3

Volumes 4, 5, and 6—3/9 each

Berean Question Books—For Volume I, 6d; II, 6d; III, 6d; IV, 8d; V, 8d; VI, 8d.

Free Literature

"Frank and Ernest" Announcement Cards for Radio Luxembourg. Order as many as you can use.

ONEPENNY BOOKLETS

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

THREEPENNY BOOKLETS—2/6 per dozen
Spiritualism; Jesus, the World's Savior; Hope for a Fear-filled World; Father Son, and Holy Spirit; Armageddon; Does God Answer Prayer?; Your Adversary the Devil; The Light

of the World; The Church; Born of the Spirit; What Can a Man Believe?; The Blood of the Atonement.

SIX PENNY BOOKLETS

Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Chosen People; When a Man Dies.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

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

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/-

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON

Wallingford, Conn. (Morning)	20
Hartford, Conn. (Afternoon)	20

SAMUEL BAKER

Toledo, Ohio	June 3
Adrian, Mich.	4
Jackson, Mich.	6
Flint, Mich.	8, 9
Saginaw, Mich.	10-13
Grand Rapids, Mich.	14, 15
Kalamazoo, Mich.	16
Covert, Mich.	17, 18
South Bend, Ind.	20
Kenosha, Wis.	21
Milwaukee, Wis.	22
South Milwaukee, Wis.	23
Appleton, Wis.	24
Wausau, Wis.	25
Withee, Wis. area	27-30

ALFRED BURNS

La Salle, Ill.	June 20
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EUGENE BURNS

Allentown, Pa.	June 27
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GEORGE B. CLARK

Lynchburg, Va.	June 13
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BERTRAM COOPER

Minneapolis, Minn.	June 1, 2
Withee, Wis. area	3-6
Wausau, Wis.	7
Appleton, Wis.	8
Milwaukee, Wis.	9
Kenosha, Wis.	10
Rockford, Ill.	11
Columbus, Ohio	14
Duquesne, Pa.	15
West Newton, Pa.	16
Monessen, Pa.	17, 18
Pittsburgh, Pa.	20
Connellsville, Pa.	21
Washington, D. C.	22
Baltimore, Md.	23
Wilmington, Del.	24, 25
New York, N. Y.	27
(Y. M. C. A., 215 W. 23rd St., 3 p. m.)	

Paterson, N. J.	29
Rutherford, N. J.	30
(145 W. Passaic Ave., 8 p. m.)	

JENS COPELAND

Beloit, Wis.	June 6
Gary, Ind.	20

ORLANDO D. DEIFER

Mahanoy City, Pa.	June 13
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HARRY E. DEITRICH

Jackson, Mich.	June 6
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THOMAS FAY

Santa Ana, Calif.	June 27
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EARL L. FOWLER

San Diego, Calif.	June 13
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TED HACK

Milwaukee, Wis.	June 13
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JOHN G. HULL, JR.

Whittier, Calif.	June 20
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ARTHUR H. KRUMPOLT

Reading, Pa.	June 6
Baltimore, Md.	20

RAYMOND J. KRUPA

Providence, R. I.	June 13
Baltimore, Md.	20

LUDLOW P. LOOMIS

Easton, Pa.	June 13
Hazleton, Pa.	27

JOHN Y. MAC AULAY

Piqua, Ohio	June 1, 2
Dayton, Ohio	3, 4
Cincinnati, Ohio	6
Richmond, Ind.	13

SPEAKERS' APPOINTMENTS

Columbus, Ohio	18
Cleveland, Ohio	20
Northwest Ohio area	21-30

MARTIN C. MITCHELL

Paterson, N. J.	June 13
Groton—New London, Conn.	19, 20

ROY E. MITCHELL

Paterson, N. J.	June 20
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DANIEL J. MOREHOUSE

Moline, Ill.	June 6
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EVERETT MURRAY

Richmond, Ind.	June 13
Chicago, Ill.	27

LEON H. NORBY

New Brunswick, N. J.	June 6
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HARRY PASSIOS

Duquesne, Pa.	June 6
East Liverpool, Ohio	13

WILBUR N. POE

Richmond, Ind.	June 13
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KENNETH RAWSON

Wilkes-Barre, Pa.	June 20
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RAYMOND RAWSON

Jackson, Mich.	June 6
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NORMAN F. RICE

Riverside, Calif. (Morning)	June 20
Pomona, Calif. (Afternoon)	20

GEORGE P. RIPPER

San Luis Obispo, Calif.	June 20
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ALFRED L. SMITH

Lancaster, Pa.	June 6
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MICHAEL A. STAMULAS

Wilmington, Del. (Morning) ..	June 6
Seaford, Del. (Afternoon)	6

AUGUST SWANSON

Fresno, Calif.	June 13
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J. I. VAN HORNE

Monessen, Pa.	June 27
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FELIX S. WASSMANN

New Haven, Conn. (Morning) .	June 27
Waterbury, Conn. (Afternoon)	27

CLAUDE R. WEIDA

Philadelphia, Pa.	June 6
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E. R. WILCOX

Urbana, Ill.	June 13
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W. NORMAN WOODWORTH

Kiel, Germany	July 5
Hamburg, Germany	6
Kassel, Germany	7
Ruhrgebiet, Germany	8
Hanover, Germany	9
Berlin, Germany (Convention)	10, 11
Lille, France	13
Olten, Switzerland (Convention)	18
Naples, Italy	24, 25

ERNEST G. WYLM

Dayton, Ohio	June 20
Piqua, Ohio	21
Richmond, Ind.	22
Muncie, Ind.	23

CHRISTIAN W. ZAHNOW

Nocona, Tex.	June 1-3
Iowa Park, Tex.	4
Bowie, Tex.	6
Ada, Okla.	7
Oklahoma City, Okla.	8, 9
Wichita, Kans.	10, 11
Kansas City, Mo.	13, 14
Topeka, Kans.	15
St. Joseph, Mo.	16, 17
Lincoln, Neb.	18
Omaha, Neb.	20
Sioux City, Iowa	21
Sioux Falls, S. D.	22
Ostrander, Minn.	25
Minneapolis, Minn.	27, 28
Buxton, S. D.	29, 30
Winnipeg, Man.	July 1
Kirkness, Man. Can.	3, 4

RECORDED LECTURE SERVICE—A NEW ADDRESS: There has been a slight change of address for "The Dawn Recorded Lecture Service." It is now, Post Office Box, 19601, Los Angeles 19, California. Many are reporting the rich blessings they are receiving through this service.

For Mutual Fellowship, Edification, and Service

JACKSON, MICH., June 6—Annual Spring Convention to be held in the Y. W. C. A. Building (Gymnasium) 298 West Michigan Avenue. The convention opens 9:30 a. m.

ALBANY, ORE., June 6—First Sunday in the month gathering to be held at 3596 Bernard Street.

RICHMOND, IND., June 13—One day gathering to be held in the Wescott Hotel, 10th and Main Streets.

SAGINAW, MICH., June 13—Convention opens 10:20 a. m. in the Woman's club, 31 N. Jefferson Street.

BALTIMORE, MD., June 20—For details of this gathering, please write the secretary, Mr. J. H. L. Trautfelder, 208 E. 39th Street, Baltimore 18, Md.

BOWIE, TEX., June 20—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Tex.

CINCINNATI, OHIO, June 20—One day gathering. For details, write the secretary, Mrs. W. N. Poe, 1 West Ridge Place, Newport, Ky.

CLEVELAND, OHIO, June 20—Convention opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., June 20—Third Sunday in the month gathering. Will open 11:00 a. m., 2339 State Street.

CHICAGO, ILL., June 27—All day gathering in the Masonic Temple, 912 N. LaSalle St.

KIRKNESS, MAN., CAN., July 3, 4—The friends in Kirkness are planning a two-day

gathering. Any friends desiring further information and room reservations should address the secretary, Mr. M. J. Gowryluk, Kirkness, Man., Can.

DETROIT, MICH., July 3-5—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. For further information and room reservations, write the secretary, Mr. W. Ryba, 543 Coplin Street, Detroit 15.

LOS ANGELES, CALIF., July 3-5—"This nineteenth annual gathering will be one of the outstanding conventions of the year. All sessions will be held in the spacious and comfortable quarters of the Unitarian Community Center, 2936 West 8th Street, near Vermont Avenue. Brethren from many parts of the country are scheduled to speak. 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. Abrahamsen, 2816 W. 83rd St., Inglewood 4, California.

CINCINNATI, OHIO, July 4, 5—The Cincinnati Ecclesia is planning for a two-day convention for the July 4th weekend. Friends desiring further information and room reservations, should address the secretary, Mrs. W. N. Poe, 1 West Ridge Place, Ky.

GENERAL CONVENTION, BLOOMINGTON, IND., July 31-August 6.

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"WHEN A MAN DIES"

WOR SUNDAY, JUNE 20, 1954
570 kc.—8:45 A. M.

Do you know that you will see your beloved dead again? Send for a free copy of the booklet,

"When a Man Dies"

"FRANK AND ERNEST"

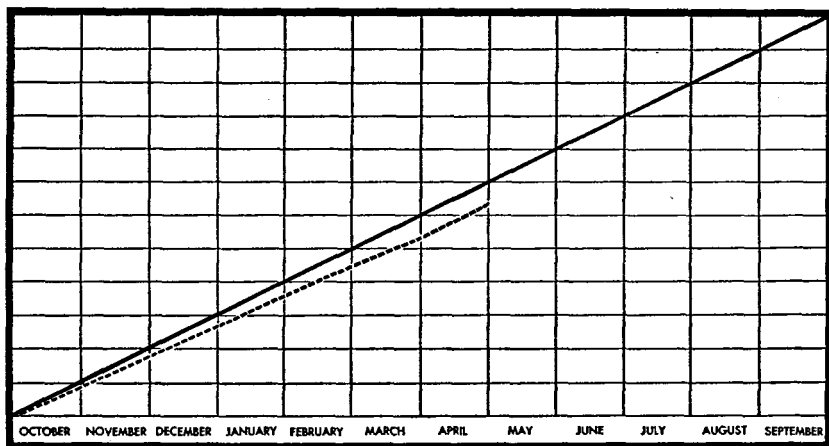
Box 60, Dept. N, General Post Office
NEW YORK, N. Y.

For Your Newspaper

Above is a suggestion for a small advertisement in your local newspaper. If your paper is published daily, the preferable time for the advertisement to appear is Saturday, June 19. It is designed for two inches in one column. Any newspaper will be able to copy the style shown.

THE WORLD'S HOPE

On Sunday, July 18, the "Frank and Ernest" topic will be, "Christ, the Hope of the World." This is the principal theme chosen for discussion at the Evanston, Illinois conference of the World Council of Churches, beginning in August. Already there has been much publicity concerning this conference. Many opinions are being expressed as to how Christ is the hope of the world. This publicity will continue and increase, and we believe that the "Frank and Ernest" topic for July 18 will be very timely. Let your class secretary know how many circulars you can use for the July 18 broadcast, or order direct as early as possible. Friends report that where these circulars are distributed the response to the broadcasts increases.



In the above graph the straight black line running from the lower left-hand corner to the upper right-hand corner represents our radio contract obligations beginning in October. The broken line indicates the relationship of radio donations to contract obligations from October through April.

LETTERS OF APPRECIATION

Now Prays for the Kingdom

Dear Sirs: I enjoy The Dawn Magazine so much! I don't know how I got along without it. I had been confused about the Bible for years. But "Frank and Ernest" and The Dawn have "straightened me out." I can now understand God's plan for the human race. I am praying, "Thy kingdom come." C. E. Y., N. C.

Wants to Please God

Dear Sirs: I look forward to hearing you every Sunday, and enjoy every minute of your discussion. Since I have learned the truth about hell I don't care to listen to the other sermons on the subject. But I do want to live as close to God as I can. I want to thank you for the truth you have taught me, and may God bless you in the wonderful work.—J. D. H., Ala.

Sees the Vision

Dear "Frank and Ernest": I have been listening to your programs for a long time, over a Canadian station. It is about six years ago that the Good Shepherd allowed The Dawn explanation of the Bible to be placed into my hands, and God has put inside of me the vision to see plainly his wonderful plan for all men. May God keep you on the air. God bless you, W. K., N. Dak.

No Longer Confused

Dear Sirs: I am a subscriber to The Dawn Magazine, and a faithful

listener to the "Frank and Ernest" radio programs. For the past thirty-nine years I have been a devout Lutheran, yet some of the teachings I could not believe; namely, the hell-fire doctrine, the (so-called) mystery of the trinity, and the immortality of the soul. Since studying The Dawn Magazine for two years everything seems so clear, and I can read the Bible without a confused mind. God bless you in your work. Mrs. M. C. R., Calif.

Comforted

Dear "Frank and Ernest": Will you please send me the booklet, "Does God Answer Prayer?" I listened to your broadcast last Sunday. I also want to thank you for the booklet, "Hope," which someone sent to me after reading in the paper about my husband's death. It is so nice to thus think of one's fellow-man when he is in sorrow. God will bless those who do this. Sincerely, F. K., Utah.

On the Highway

Dear "Frank and Ernest": I have never heard you before, as I am in church at the time of your program. But last Sunday, due to an emergency, I was on the highway and happened to tune you in on our car radio. To say that I enjoyed your program is an understatement. Having heard you I now feel that I would like to keep in touch with you. I think yours is a ministry I would like to follow. H. B. M., Ia.

BIBLE STUDENTS GENERAL CONVENTION
INDIANA UNIVERSITY, BLOOMINGTON, INDIANA

July 31 to August 6, 1954

ENTIRE CONVENTION WILL BE HOUSED IN MEN'S QUADRANGLE.

I (we) will want _____ space (s) reserved for the convention.

I (we) will arrive on _____ and leave _____.

My (our) exact reservation is as follows: (Cross out **each** square you will be here: breakfast, lunch, supper, and overnight. For example, if you plan to attend the entire convention, cross out every square beginning with supper on Saturday, July 31, and ending with lunch on Friday, August 6. Or, if you are coming Sunday afternoon, mark out supper and overnight on that day and all the others through lunch on Friday.)

[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 15, 1954.

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.

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.

PUBLICATIONS

BIBLE PROPHECY GROUP

Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cents.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—32 pages, 10 cents.
 God and Reason—96 pages, 10 cents.
 "Behold Your King"—144 pages, maroon cloth, 50 cents, twelve for \$5.00.
 Chosen People—64 pages, 10 cents.

DOCTRINAL SUBJECTS

Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cents.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 Tabernacle Shadows, with questions—164 pages, cloth, 50 cents.
 The Everlasting Gospel—64 pages, 15 cents; twenty-five or more, 10 cents each.
 Hope—16 pages, 25 cents a dozen. Price includes envelopes to match.

ON THE CHRISTIAN LIFE

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.

"Songs in the Night"—Daily texts and comments, cloth, 50 cents.
 Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.

IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages, 50 cents; Tabernacle Shadows, 50 cents; Daily Heavenly Manna, 50 cents; "Behold Your King," 50 cents; God and Reason, 10 cents; Spiritualism, 10 cents; When a Man Dies, 10 cents; Chosen People, 10 cents; Our Lord's Return, 10 cents; What Can a Man Believe?, 5 cents; Armageddon, 5 cents; Hymns of Dawn, without music, 25 cents.

ITALIAN: The Divine Plan of the Ages, 50 cents; God and Reason, 10 cents; God's Remedy for a World Gone Mad, 5 cents.

FRENCH: "Behold Your King," 50 cents; Daily Heavenly Manna, 50 cents; God and Reason, 10 cents; God's Plan, 10 cents; God's Remedy, 10 cents; Our Lord's Return, 10 cents; Jesus, the World's Savior, 10 cents; Father, Son, Holy Spirit, 10 cents; When a Man Dies, 10 cents.

LITHUANIAN: "Behold Your King," 25 cents; Spiritualism, 10 cents.

GREEK: "Behold Your King," 25 cents; Hymns of Dawn, without music, 25 cents; God and Reason, 10 cents.

DANISH: God and Reason, 10 cents; Hope booklet, 5 cents.

POLISH: The Divine Plan of the Ages, cloth \$1.00, paper 50 cents; Daily Heavenly Manna, \$1.00; "Behold Your King," 50 cents; God's Kingdom, 10 cents.

ROUMANIAN: Where Are the Dead?, 10 cents.

HUNGARIAN: What Can a Man Believe?, 5 cents.

HEBREW: God's Plan in Brief, 75 cents.

All 5 cent booklets, 25 for \$1.00; 10 cent booklets, 12 for \$1.00.

To us the SCRIPTURES clearly teach

That the church is "the temple of the living God"—peculiarity "his workmanship": that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29
That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

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

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

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

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