

a herald of Christ's presence

THE DAWN

"THOU ART
THE CHRIST,
THE SON OF
THE LIVING GOD"

Matthew 16:16



march 1957



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THE BIRTH OF A NATION

The booklet, "The Birth of a Nation," is not a new one. This is simply a new name which has been given to the booklet, "Chosen People." The mail response to the offer of "The Birth of a Nation" on recent "Frank and Ernest" radio programs was very encouraging, indicating that there is much interest in this subject at the present time.

THE GENERAL CONVENTION

The date for the General Convention this year is August 3-9, beginning on Saturday afternoon and ending on the following Friday afternoon. It will be held, as last year, at Bloomington, Indiana. Further details later.

THE MEMORIAL DATE

According to the Jewish calendar, Nisan 14 this year will be Monday, April 15. Since in biblical reckoning the day begins at sundown, this would mean that Sunday evening, April 14, will be the proper time for the Memorial Supper.

RECORDED LECTURE SERVICE

This service is available, free, to all who own, or who have the use of tape recording machines. It is especially suitable for small groups which have no speakers, and for the isolated. The service includes discourses designed for the brethren, and lectures suitable for the public. Write for further information. A special recording is being prepared for the Memorial season.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Inauguration Address

ON MONDAY, January 21, Dwight D. Eisenhower was inaugurated as President of the United States for another four years. The increasing of world tension arising out of the invasion of Egypt by Great Britain and Israel which occurred during the national election campaign last fall—tension which has only temporarily been lessened by a more than usual firm intervention by the United Nations—influenced the President's inaugural address, causing him to devote the entire message not alone to the people of the United States, but to the whole world.

This inaugural address will long be remembered, not only because of its eloquence, but more particularly because of the momentous truths which it expressed. Essentially the only hope he held out to the world was the possible willingness and ability of the United States to rehabilitate the impoverished nations which comprise so large a segment of the earth's population, and to protect them against aggression by military might while this is being done.

"We live in a land of plenty," said the President, "but rarely has this earth known such peril as to-

day." How true this is! Nearly two thousand years ago Jesus forecast this situation. It was in reply to his disciples' questions pertaining to the end of the age and the time when the kingdom of Christ would be established. Jesus said that then there would be "great tribulation," that there would be upon the earth "distress of nations with perplexity," that men's hearts would be failing them for fear as they looked ahead to the things coming upon the earth.

The accuracy with which Jesus thus described world conditions of our day is remarkable. On the matter of fear, and in pleading for peace, Mr. Eisenhower said, "We voice our hope and our belief that we can help to heal this divided world. Thus may the nations cease to live in trembling before the menace of force. Thus may the weight of fear and the weight of arms be taken from the burdened shoulders of mankind."

"We have been warned," the President said, "by the power of modern weapons, that peace may be the only climate possible for human life itself." This is simply another way of saying that the only alternative to peace is the

HIGHLIGHTS OF DAWN

possible destruction of the human race. When prophetically describing our day as one of distress and fear, Jesus said that unless "those days should be shortened" no flesh would survive. Thus again does Jesus identify our day as the time in which his kingdom would be established.

Jesus is not the only prophet of the Bible to forecast and describe the time in which we are living. Many of the prophecies are presented in figurative language similar to that used today. For example, the Bible uses fire to symbolize the trouble which would come at the end of the age. At the outbreak of the first World War, Woodrow Wilson said, "The world is on fire." It was his hope then that the powerful position of the United States would enable this nation to put out the "fire."

In his inaugural address the President referred to this "shaken earth." The Prophet Haggai wrote that the Lord would "shake all nations," and that then the desire of all nations would come. Certainly the nations of the world desire peace and security and happiness. It was for this that the President pleaded in his inaugural address. The Bible reveals that peace will indeed come to the world at the conclusion of this shaking period.

The President spoke of the "tempest of change and turmoil." The Bible likewise describes this transition period through which the world is passing as being like a whirlwind. The Prophet Jeremiah wrote, "Thus saith the Lord of

hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth."—Jer. 25:32

Sometimes we may think that the Bible as a book is old fashioned and out of date, but it is not. The Bible is very much abreast of our times, and even the language it uses to describe the world-shaking events of our day is the same as that now being used by thinking men and women of the world. But even more important, the Bible is ahead of our times! Having proved its reliability in forecasting this present world transition, we can depend on its testimony concerning the outcome; and that outcome, the Bible assures us, will be the full establishment of Christ's kingdom, which, in fulfilment of all the wonderful promises of God, will bring peace and happiness to the world.

Reports out of Washington reveal that the Bible used by the Vice President in taking his oath of office was opened to Isaiah 2, verses 2 to 4. This is one of the prophecies pertaining to the outcome of this time of "shaking" through which the world is passing. It reads,

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk

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in his paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

This is a prophecy of the inauguration of the greatest government this world has ever seen—a world government to which the people of all nations will give their allegiance, and by so doing secure peace. It is described symbolically as the mountain of the Lord's house." In the Bible a mountain is used to symbolize a government, or kingdom.

This will be the government in which the Lord's "house" will be the rulers. Here the ruling families or "houses" of the past are used to remind us that God has his own ruling family. It consists of his Son, Christ Jesus, and all those throughout the age who have suffered and died with him, and who were promised that if they were thus faithful they would live and reign with him.

The establishment or inauguration of this government calls for miracle-working power. Jesus, the great King himself, was raised from the dead by divine power in order that in God's due time he might be the chief One in God's ruling house. Those who will reign with him are raised from the dead in the "first resurrection." Can

we doubt that power capable of accomplishing such miracles will succeed in fully setting up divine authority in the earth?

And it is the setting up of this divine government, with the glorified Jesus at its head, that will bring an end to present turmoil and distress in the earth. This government will destroy communism and all other evil and oppressive forces in the earth. It will even solve the problem of poverty which now menaces the people of so many nations. Concerning this new Ruler, David wrote, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."—Ps. 72:4

Then will come true of all nations that wonderful text of Scripture to which the President's Bible was open during the inaugural ceremony, "Blessed is the nation whose God is the Lord," for eventually all nations will acknowledge the sovereignty of Almighty God.—Ps. 33:12

PLOWSHARES INTO SWORDS

IN THE prophecy of Joel we read this enlightening forecast of present day events—"Proclaim ye this among the nations; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." Surely today the mighty nations of the earth are displaying their might; even the weak ones, like Egypt, are saying, "I am strong."

The beating of plowshares into swords and pruninghooks into spears is quite the reverse of the well-known prophecy of Isaiah which assures us that when the Kingdom of Christ is established the nations will beat their swords into plowshares, and their spears into pruninghooks. This is the real hope of the world. We have a promise of this in the 46th Psalm, which reads, "He [the Lord] maketh the wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

Do you sometimes wish that a great leader would appear on the international scene, who, by waving a magic wand, as it were, could bring universal and lasting peace, security, and happiness to the whole world? Well, through the authority and power of Christ's Kingdom agencies, essentially this is to be accomplished, with the Lord speaking the word of command. A prophecy of this reads, "Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth."—Ps. 46:10

NEW YORK

MARVELOUS further advances in the field of electronics have just been announced. Following the statement, "Step into your electronic life and home tomorrow," is a list of advantages which are shortly to become available for general use. Mention is made of the expectations that houses will

be lighted and heated not with bulbs and radiators, but by having the walls glow with light and heat, with the light as bright or as dim as we prefer, and in color if we wish. We will be able to sleep in beds without coverings. Those who wish may enjoy football games sitting in the icy winds of a grandstand and be kept warm by radiant heat. Homes will have their own TV transmitters and receivers, enabling mothers, for example, to watch their children playing in the yard, or to see who is ringing the front door bell.

In this age of progress announcements of this sort are no longer sensational, for the world has come to expect a continuous flow of new inventions. This has not come about gradually through the centuries, but is characteristic almost entirely of the present generation. The Bible foretold it, saying that in the "time of the end" there would come a great increase of knowledge. The same prophecy—Daniel 12:4—reveals that one of the manifestations of this increase of knowledge would be a running to and fro in the earth—that is, much and rapid travel. How literally this is being fulfilled today!

It used to be an event to travel from one state to another, but now world travel is common. And what does this mean? The prophecies which foretold this increase of knowledge and travel explain that it would occur in what the Bible describes as the "time of the end." This does not mean the end of time, nor the end of the human

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race. It is a reference to the fact that misguided selfish rulership of the world is to give place to the authority and power of the kingdom of Christ. It means the time of the end of sin and death, of sickness and pain, of war and oppression. It means that the time is near when nations will beat their swords into plowshares, and their spears into pruninghooks, and when nation shall not lift up sword against nation, and will learn war no more.

JERUSALEM

IT IS reported that archeologists marched into Egypt's Sinai Peninsula behind the Israeli army, and dug while the soldiers shot. They unearthed the old fortress of Kadesh-Barnea, in Northeast Sinai. It was from Kadesh-Barnea that Moses sent spies into Canaan, preparatory to leading the children of Israel into this Promised Land. The majority of these spies reported that it would be impossible for the Israelites to conquer the Canaanites.

A minority report was submitted by two of the spies—Caleb and Joshua. They expressed confidence that with the Lord's help Canaan could be conquered. The Israelites rejected the minority report. The Lord was displeased by this lack of faith on the part of his people, and decreed that they must wander in the wilderness until all the males from twenty years of age and upward died—the only exception being Caleb and Joshua, the two faithful spies. It was this lack

of faith that brought about the forty years' wandering in the wilderness.

This wandering of the Israelites in the wilderness is referred to in a figurative way in one of the Lord's prophecies pertaining to their returning to the Promised Land, as it has been occurring in our time. The prophecy reads: "I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, . . . and I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt."

The Lord pleads with his people through his overruling providences in their lives, and these providences often are very severe. In the case of ancient Israel the Lord's "pleading" was through the hardships which came upon them in the wilderness of the land of Egypt. Now it is the difficulties being encountered in the symbolic "wilderness of the people." Today the whole world is lost in a "wilderness" of confusion and fear. No one knows the way out. Jesus described it as a time of "distress of nations with perplexity." The Israelites are sharing this perplexity, fear, and confusion.

It is the time of the Israelites' prophetic return to the Promised Land, and through the harsh experiences being permitted to come upon them, they will yet learn that only in the Lord can they find true peace and security. The time

for this should not be far away, and when it comes, the whole world will share in the blessings of Christ's kingdom which then will take full control of earth's affairs.

LONDON

A group of British atomic scientists say they have turned the clock back a thousand years by making modern tulips revert to their original wild state. Just what good this will be to the world is difficult to foresee. Had they announced that tulips had been turned into roses, that would have been news. But that is something which we can rest assured will never happen. Why? For the very good reason that in the creation all the species were fixed by divine law, and cannot be changed. This, as a matter

of fact, serves as one of the definite proofs of the divine inspiration of the Bible.

The Genesis record states with respect to both the vegetable and animal kingdoms that everything was created "after its kind," that is, as fixed species. There are many varieties of each species, and through experimentation new varieties can be added. There are many varieties of roses, but they are all roses. In the animal kingdom the crossing of the donkey with the horse produces the hybrid mule, but the mule is incapable of propagating its own kind.

Paul, commenting on the fixity of species, wrote, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and an-



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WOR

SUNDAY, MARCH 17
710 kc. 10:30 A. M.

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For Your Newspaper

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

APRIL TOPIC: The advertized broadcast for April will be on Easter Sunday, and the topic will be, "Hell Gives Up Its Dead." A new radio circular has been designed, which we believe will be quite effective, especially in the mail response to the circulars themselves. Place your request early, and for as many as you desire. You may order through your class secretary, or individually, as you may prefer. There is a blessing in the distribution of these circulars.

THE DAWN

other of birds." Paul also informs us that this almost endless variety of species in God's creation extends beyond the earthly plane of life—"There are also celestial [or heavenly] bodies," he adds.

Paul's observations along this line are in connection with his memorable lesson on the resurrection of the dead. He explains that in the resurrection some who formerly were earthly will be given heavenly bodies. But the others, he continues, will be restored as humans, with earthly bodies. In keeping with this the general testimony of the Bible is that not all who receive life through Christ will share a heavenly home with him. The vast majority will be restored to life on earth, during what Peter describes as "times of restitution of all things."

POPULATION

MR. LEO CHERNE, head of the Research Institute of America, estimates the possibility that by the year 2000—only forty-three years from now—the earth will be overpopulated. The present net gain of population is 130,000 every twenty-four hours. This means that the present population will double itself within the next forty-two years.

An illustration will help reveal why this problem is being so suddenly thrust upon mankind. Two germs are put into a bowl. They double their number every second. At the end of an hour the bowl is full of germs. At what point in the hour is it half full? It is the

last doubling that fills the bowl, which means that it is at the end of the fifty-ninth second of the last minute in the hour that the bowl is half full.

Applying this illustration to the human population it means that mankind is now in that last "second." The critical doubling of the population is already taking place. Obviously something drastic must occur within the foreseeable future. The Bible tells us that it will be the establishment of the kingdom of Christ. Because the command to fill the earth which was given to our first parents will have been fulfilled, human propagation will cease.

It is interesting to observe that while in a very short time, at the present rate of increase, the earth would be overpopulated, yet, as of now, there is room for the living and also for all who have died. This is important, for the Bible tells us that the dead will be restored to life. The Lord will have his own method of causing the propagation of the race to cease.

ANN ARBOR, MICHIGAN

RESEACHERS at the University of Michigan assert that they have developed an electronic computer which automatically translates Russian scientific papers into English. This new development in the field of electronics may not have any practical bearing on our everyday life—not for the present at least—but it does remind us of the language barrier that exists between the various peoples of earth.

Through communications and travel, this barrier is gradually being broken down, but it is still one of the contributing causes of international misunderstandings.

Have you ever wondered why there are so many different languages? It is not so among the lower animals. The bark of a dog, the chatter of monkeys, and the song of the canary, are the same the world over. But with humans this is not so, and the Bible explains why. The record is found in the eleventh chapter of Genesis. Up to the time mentioned in this chapter, the entire human race spoke the same language. They reached an agreement to build a great and high tower which was to serve as a symbol of their unity, a sort of rallying point to keep them from becoming divided.

The Lord realized that this would not be in the best interest of the human race, so he confounded their language, and scattered them. The tower, which the people by their united effort started to build, was then called "Babel," meaning confusion. The Lord knew that

the language barrier would prevent the growing nations of earth from effectively working together. It prevented any one group of men from imposing a global rulership for the oppression of all mankind.

This has served a purpose during the time when evil has been permitted to reign in the earth, but the Lord assures us that it will not continue forever. In Zephaniah, chapter 3, verses 8 and 9, is described the present distress of nations as they attempt to unite for self-preservation. But the prophecy shows that after the nations fail, the Lord will "turn to the people a pure language," that they might all call upon him to serve him "with one consent." Here, of course, the word "language" symbolizes a message of truth and salvation which will then be turned to the people; but we may assume that the effective dissemination of this message will be accomplished through the use of one tongue. Gradually, the Tower of Babel experience will be reversed, and the University of Michigan electronic translator will not be needed.

WEEKLY PRAYER MEETING TEXTS

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

MARCH 14—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Proverbs 16:32 (Z. '96-279 Hymn 192)

MARCH 21—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matthew 5:44 ('91-141 Hymn 183)

MARCH 28—"Endure hardness as a good soldier of Jesus Christ."—II Timothy 2:3 (Z. '03-84 Hymn 44)

LESSON FOR MARCH 3

The Great Confession

GOLDEN TEXT: "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Matthew 16:15,16

MATTHEW 16:13-27

IN THIS lesson Peter is the chief spokesman for the apostles, as Jesus continues to instruct them in the "mysteries of the kingdom of heaven." (Matt. 13:11) First Jesus asks them concerning the public's viewpoint of his identity: "Whom do men say that I the Son of man am?" Their report was far from unfavorable. It indicated that the people of Israel generally had concluded that he was a great prophet sent by God. Some thought that he was John the Baptist, raised from the dead; others that he was the foretold Elijah, or possibly Jeremiah raised from the dead, or one of the other prophets.

Then Jesus asked the disciples their opinion, and it was Peter who replied, saying, "Thou art the Christ, the Son of the living God." Jesus replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The various opinions of the public which the disciples had relayed to Jesus represented merely human reasoning, and came far short of the real truth to which God had opened Peter's mind.

A similar situation has prevailed throughout the entire age since that time. Millions have been convinced that Jesus was a good and noble person, a prophet sent by God. To the extent that these millions have been guided by the moral and ethical teachings of Jesus, they have been blessed. To the extent that his teachings have influenced the course of the world, it has been made a better world. But how few indeed have been blessed with the vision that was given to Peter!

"Thou art the Christ," said Peter. Yes, here was the Messiah of promise, the One whom God had sent into the world to fulfil the wonderful messianic promises of blessings to be conferred upon all the families of the earth. Here was the One who had come to establish a world-wide kingdom through the agencies of which fallen humanity was to be restored to health and happiness during a period which Peter later described as "times of restitution of all things," which, he said, had been spoken "by the mouth of all God's holy prophets since the world began."—Acts 3:19-21

True, millions have referred to

Jesus as Christ, but how many have seen in him One who was to accomplish all the wonderful things foretold by the prophets? Very few indeed—only those who, like Peter, have been given a special insight into the mysteries of the kingdom.

“Upon this rock I will build my church,” said Jesus. This does not mean that Peter was to be the foundation of the church. Paul tells us that Jesus is the “chief cornerstone” of the church, and “other foundations can no man lay than that is laid, which is Jesus Christ.” (Eph. 2:20; I Cor. 3:11) Peter confirms this, referring to Jesus as the “chief cornerstone.” (I Pet. 2:6) The “rock” Jesus here referred to was the great foundation truth expressed by Peter, that Jesus was the Christ, the Son of the living God.

The word church is translated from **ekklesia**, meaning a calling out, or a called out class—called out, that is, from the world. These are called to be associated with Jesus in the foretold work of blessing all the families of the earth. (Gen. 12:3; Gal. 3:27-29) Nothing can prevent these promises from being fulfilled. Even those who are in the Bible hell, which is the death condition, will be restored to life. Thus the “gates of hell” will be forced open in order that the prisoners of death may be released to receive the promised blessings.

Peter had made a noble and true confession concerning Jesus, that he was the Christ. To him this meant

QUESTIONS

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- Can human reasoning lead one to a true understanding of the Gospel?
 How do we know that Peter is not the foundation of the church?
 In what sense will the gates of hell not prevail against the church?
 How does a Christian save his life by losing it?
-

that Messiah's kingdom was about to be established, and he was unable to reconcile this viewpoint with what Jesus later said that he must go to Jerusalem, where his enemies would kill him. To Peter this seemed inconsistent and wrong. How could a dead Christ establish a kingdom? So he said to Jesus, “Be it far from thee, Lord: this shall not be unto thee.”

Then Jesus rebuked Peter, saying, “Get thee behind me, Satan: . . . for thou savorest not the things that be of God, but those that be of men.” Peter's attempt to dissuade Jesus from going to Jerusalem, where he would be killed, was not inspired by God, but by human reasoning. It was the philosophy of self-preservation.

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.” Instead of following Peter's advice not to give up his life in sacrifice, Jesus invited his disciples to follow him into death, explaining that those who did so would save their lives—in the resurrection, of course. These will be the “angels,” or “messengers,” with Jesus in the glory of his kingdom.—vs. 27

Unlimited Forgiveness

GOLDEN TEXT: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."

—Matthew 18:21, 22

MATTHEW 18:21-35

THE act of forgiveness is an expression of mercy, and mercy is a quality of love. Jesus' instructions to Peter that he should be willing to forgive seventy times seven must be understood as reflecting Jesus' own attitude toward erring ones, and also the attitude of his Heavenly Father. No wonder we are told that "God is love."—I John 4:8, 16

"The kingdom of heaven," Jesus said, "is likened unto a certain king, which would take account of his servants." We need not suppose that every detail of the parable that follows was intended by Jesus to represent some truth with respect to the kingdom class. The principal lesson is that the Lord is desirous that every member of the "little flock" to whom it is his good pleasure to give the kingdom will possess the same disposition of mercy as that which he himself exercises. Mercy is one of the aspects of true holiness, and we are admonished to be holy as God is holy.

While the parable pertains particularly to the kingdom class now being developed, we may take a broader view of the Lord's mercy

than that which is seen in his dealing with his servants of the present age. Divine justice called for the condemnation of the human race to death because of sin, but the love of God provided a way of escape from this condemnation. Thus we read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16

Divine mercy could not operate toward the fallen race apart from the satisfaction of the debt by means of the ransom, but it was the attitude of mercy, or of forgiveness, that prompted the Heavenly Father to give his Son. Paul wrote, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8

It was this love of God, expressed through Christ, which constrained us to present ourselves in consecration to do his will. (II Cor. 5:14, 15) Thus we become his "servants," as designated in the parable, and our appreciation of divine mercy and love should, from the beginning of our service, influence us also to be merciful.

In reckoning with his servants,

QUESTIONS

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- What attribute of Jehovah's character is reflected by his spirit of forgiveness?
 - What is the chief lesson in the Parable of the King and his Servants?
 - In what feature of the divine plan do we see God's love particularly reflected?
 - Cite the teaching of Jesus which supports the truth in today's lesson.
 - Should we extend forgiveness before it is asked?
-

one is brought before the king who owes him a huge debt. The situation for this servant is hopeless unless the king exercises mercy toward him. The servant does not ask a cancellation of the debt, but merely for the exercise of patience by the king, promising that in time he would make full payment. The king was "moved with compassion, and loosed him, and forgave him the debt."

This servant to whom so much had been forgiven refused to show mercy toward a fellow-servant who owed him but a small debt. His fellow-servants, and the king also, were displeased with this ungrateful attitude, and the unforgiving servant was properly punished. As we have said, the main purpose of this parable is to emphasize the importance of mercy in our dealings with one another, especially in our relationship with fellow-Christians.

This basic lesson of the parable is clearly set forth in the Master's teachings. He taught his disciples to pray, "Forgive us our debts, as we forgive our debtors." Then he emphasized the importance of this, saying, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6:12,14,15

As our Golden Text implies, there is no limit to the number of times we should forgive those who trespass against us; for there is no limit to the times we need the Heavenly Father's forgiveness, and

will receive it, if we ask him in sincerity, and have complied with the conditions. We need to ask our Heavenly Father to forgive us, and likewise it is proper that our "debtors" ask our forgiveness; but it is essential that we have the spirit of forgiveness in our hearts even before forgiveness is asked.

We believe this is illustrated by our Heavenly Father's attitude toward the sin-cursed and dying race. It was the spirit of mercy and willingness to forgive that prompted his gift of love in the person of our dear Redeemer. Had God waited for the world to repent and seek forgiveness, a Redeemer would never have been provided.

And now that the way has been opened for the sinner's return to favor with God, the divine plan provides for an opportunity to be afforded to all to know about this provision, and to accept it—to repent, in other words, and believe. God likeness in our hearts will cause us to earnestly desire our "debtors" to seek an expression of our forgiveness, prompted by the spirit of mercy and compassion which already fills our hearts.

The Authority of Jesus

GOLDEN TEXT: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."
—Matthew 7:28, 29

MATTHEW 21:23-32 ..

IT HAS been customary for the orthodox and recognized religious leaders throughout the ages to question the right of any and all who presume to teach without first of all being ordained by them. On this ground the authority of Jesus to teach the people was questioned by the scribes and Pharisees of his day. To a degree Jesus recognized the authority of these religious leaders, acknowledging that they sat "in Moses' seat." (Matt. 23:2) On occasion he instructed those whom he healed to report to these rulers. Jesus knew, nevertheless, that his authority did not stem from these leaders, but rather that he had been anointed, or authorized, to preach by the Spirit of God.—Isa. 61:1-3

In the beginning of his ministry Jesus called attention to this. In the synagogue at Nazareth he read what we might call his ordination papers from the prophecy of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty

them that are bruised, to preach the acceptable year of the Lord." Then Jesus added, "This day is this scripture fulfilled in your ears."—Luke 4:18-21

The ordination, or anointing, of the Holy Spirit which Jesus received not only gave him the authority to speak in the name of his Heavenly Father, but it also gave him enlightenment of mind which qualified him to present the glad tidings of the kingdom understandably. With him it was not a case of multiplying words without wisdom. He understood the Gospel of the kingdom, and could, therefore, present it as one having authority, just as our Golden Text states.

Shortly after the Israelites, the typical people of God, left Egypt, the tribe of Levi was selected by the Lord to serve the nation in all religious matters. From the Levites the priests were chosen. From this standpoint the religious leaders of Jesus' day were not altogether wrong in questioning the right of others to teach the people. Indeed, as we have seen, Jesus recognized their position. What they failed to understand was that a new age was beginning, when a greater than Moses was to be the

Head over a new house, a house of sons, and that Jesus was the One to occupy this position.

God's arrangements for this Gospel-age work are quite different from those of Jewish age. Then he dealt with a nation, as a nation, and with the Levites as the religious servants of the nation. During the Gospel age all of God's dealings are on an individual basis. He is not calling families, or nations, but individuals. And each individual called by God must individually prove worthy of the blessings and honors offered to him. No one can claim these honors upon the basis of belonging to a certain family or group.

This fact was highlighted by Jesus' own procedure. His apostles were chosen upon the basis of their individual characteristics. Some were fisherman, one was a tax collector, a publican. The unfaithfulness of Judas did not jeopardize the standing of the others. Each stood or fell before the Lord individually. The same was true with the seventy evangelists Jesus sent out into the ministry. Each of these was authorized to serve, not because of being one of the seventy, but because of being individually chosen and commissioned by the Master.

And this same arrangement has continued throughout the age. Beginning with Pentecost, when the baptism of the Holy Spirit came upon the church, each individual who has received the Spirit has been "anointed" thereby to proclaim the glad tidings. As mem-

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BY what authority did Jesus teach the people? Explain the difference between God's arrangements for this age and those for the Jewish age.

By what authority are all Christians ministers of the Gospel?

bers of the "body" of Christ, each one receives his ordination through the Head, Christ Jesus.

The division of the church into clergy and laity is contrary to the teachings of God's Word. Every consecrated child of God is authorized to minister the glorious Gospel of the kingdom, and needs not to have hands laid on him by others. Each consecrated follower of the Master should be alert to use whatever opportunities may be his to proclaim the Gospel of the kingdom.

There are, of course, degrees of ability. And within the church, or ecclesia, there are orderly arrangements which the consecrated are expected to recognize. While any consecrated sister in Christ may individually witness for the truth, she is not authorized to teach in the church. And the brethren who teach in the church may do so scripturally only if the church, by vote, recognizes them as teachers, or elders.

But just as Jesus did not need to obtain the sanction of the religious leaders of his day in order to teach, neither do his followers now. May we all recognize our privileges as ministers of the Gospel of the kingdom, and faithfully let our light shine.

Woe to Hypocrites

GOLDEN TEXT: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven."
—Matthew 6:1

MATTHEW 23:13-15, 23-28, 37-39

THE scribes and Pharisees of Jesus' day sat in "Moses' seat." They were the religious leaders of Israel, hence their responsibility to the nation and before God was great. That they did not meet this responsibility faithfully is clearly apparent from today's lesson. In stead of meriting Jesus' commendation, their unfaithfulness called forth his pronouncement of "woe," a woe which consisted of their loss of the high position of leadership among the people of God.

The coming and ministry of Jesus signaled the beginning of a new age. The Jewish age during which God dealt with a house of servants, of which Moses was the head, was about to end; and the Gospel age, set apart in the plan of God for the selection and development of God's house of sons, over which Jesus was to be the Head, was about to begin. The scribes and Pharisees could have been honorably used in the new arrangements had they been worthy, but their hypocritical opposition to Jesus, the Messiah, disqualified them and they were cast off.

The apostles, called for the most part out of the humbler walks of

life, and with no previous experience as leaders in religious thought, were, under Jesus, to become the chief ones in the Gospel-age house of sons. It was to these, and other early disciples, that Jesus directed his Sermon on the Mount. In the "Beatitudes," with which he opens that sermon, Jesus pronounces "blessings" to which he attaches qualifying conditions. To a large extent these "blessings," and the conditions attached to them, are in contrast to the "woes" pronounced upon the Pharisees. A comparison of the two helps us to realize more clearly why scribes and Pharisees were being cast off, and enables us to appreciate more fully the high standards of righteousness required of those whom the Lord accepts into the house of sons.

In the Beatitudes, the humble, the meek, the sympathetic, are extolled in contrast to the proud, the obstinate, and the cruel, upon whom Jesus pronounced the "woes." A hungering and thirsting for righteousness is contrasted with quibbling over non-essential details. Purity of heart is contrasted with keeping the outside of the plater clean, while within it is filled with "extortion and excess."

To the scribes and Pharisees Jesus said, "Ye pay tithe of mint and cummin, and have omitted the weightier matters of the Law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Jesus used a hyperbole to impress a point. He said, "Ye blind guides, which strain at a gnat, and swallow a camel." (vs. 24) Gnats, of course, under the Law would be considered unclean flesh, and the scribes and Pharisees were careful to strain their drinking water so as not to take them into their bodies and thus be guilty of breaking the Law. At the same time, and by comparison, their flagrant violations of the Law were as if they swallowed camels.

The last three verses of the lesson contain Jesus' final pronouncement of judgment. Over and over again he had said, "Woe unto you, scribes and Pharisees!" but in these verses he explains what the woe was to be—"Behold, your house is left unto you desolate." These religious leaders spoke for the nation, here referred to symbolically as "Jerusalem." With the exception of the few who received Jesus, and to whom he gave the authority to become members of his new house of sons (John 1: 11, 12; Heb. 3:6), the nation followed their leaders in unbelief and in opposition to Christ. So the whole nation as a "house" was left desolate.

It seems clear from verse 39 of the chapter that these "woes" pertain not so much to the individual's opportunity ultimately to gain life

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What position did the scribes and Pharisees occupy in the nation of Israel?

Who were to become the chief ones in the new "house of sons"?

Contrast briefly the "blessings" of Matthew 5:3-12, and the "woes" of Matthew 23: 13-33.

How do we know that these "woes" upon the scribes and Pharisees did not imply the loss of an opportunity to obtain life through Jesus as the Redeemer?

through Jesus as the Redeemer, as they do to positions of honor among the personnel of the messianic kingdom. Because of unfaithfulness, the scribes and Pharisees, and the nation which followed them, were thrust out of an official position in the kingdom of heaven, but were not condemned to the second death. Verse 39 reads, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Here is a reference to the time of Christ's second presence, and he is telling those upon whom he pronounced the "woes" that then they would acknowledge him, and call him blessed. This means that the scribes and the Pharisees will be raised from the dead, and have mercy shown to them in the new kingdom. It is concerning these, and the whole nation of Israel, that Paul wrote, saying, "What shall the receiving of them be, but life from the dead?" (Rom. 11:15) These, as unbelievers, will then have mercy shown to them. (Rom. 11:32) Truly there is a "wideness in God's mercy, like the wideness of the sea."

The Last Judgment

GOLDEN TEXT: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
—Matthew 25:40

MATTHEW 25:31-46

THERE is an orderly sequence in the outworking of the divine plan of salvation—a "due time" for every detail and every feature of that plan. It is therefore important in our study of the Bible to take special notice of the word "when." It is with this meaningful word that today's lesson opens: **When** the Son of man shall come in his glory." At his first advent Jesus came in humiliation, being led as a "lamb to the slaughter." (Isa. 53:7) It was then that he died the "just for the unjust," giving his "flesh" for the life of the world.—I Pet. 3:18; John 6:51

It is at his second advent that Jesus comes in his glory—the glory, that is, of his kingdom authority and power. It is then, as the same verse says, that Jesus shall "sit upon the throne of his glory." It is apparent, therefore, that the judgment-day work depicted in the Parable of the Sheep and the Goats follows our Lord's return and the full establishment of his kingdom. It is not the work of the present Gospel age. The Lord is not now separating the people of all nations as a shepherd divideth his sheep from his goats. The world

is not now having its judgment day.

With Jesus "upon the throne of his glory" are "all the holy angels." The Greek word here translated "angels" simply means "messengers." It is sometimes applied to the heavenly beings called "angels," and sometimes to the Lord's servants here on earth. In this instance the reference is to the followers of Jesus who have proved worthy of being exalted to the divine nature to share his home and his kingdom glory.

Jesus said to his disciples, "Where I am, there ye may be also." (John 14:3) Paul wrote that if we suffer with Christ, we shall also be "glorified together." (Rom. 8:17) Paul also wrote, "Then shall ye also appear with him in glory." (Col. 3:4) In II Thessalonians 1:7 Paul speaks of the church as the "mighty angels" who will be revealed with Christ. In Revelation 3:21 Jesus promises the overcomers of this age that they will be with him in his throne.

This is an important consideration in the proper understanding of the Parable of the Sheep and the Goats, for it shows that the sheep and the goats do not depict the Christians and non-Christians of

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this age, since the Christians of of this age are shown to be with the Lord, participating with him in separating the "sheep" from the "goats." "Do ye not know," wrote Paul, "that the saints shall judge the world?"—I Cor. 6:2

The "sheep" and the "goats" of the parable are those described by Jesus, as the "all nations" which make up the world of mankind in general. Not until Christ sits upon the throne of his glory, and his faithful footstep followers with him, will mankind as a whole be on trial. Not until then will there be a separation between the righteous and the wicked. And it will be then that all will have their first real opportunity, based upon full enlightenment, to demonstrate whether or not they are at heart desirous of pleasing the Lord, or are opposed to him and his kingdom laws.

The reward given to the "sheep" of the parable is quite different from the reward received by the Gospel age followers of Jesus. To the "sheep" class is said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (verse 34) This is the earthly kingdom, or dominion, given to our first parents, but forfeited by their unfaithfulness. (Gen. 1:28) The worthy of mankind during the next age will have this dominion restored to them.

The "goat" class of the next age—those who prove to be incorrigible—will be destroyed, as symbolized by the "everlasting fire" of the parable—fire being a symbol

What do we learn from the word "when" with which this lesson opens?

Who are the "angels" who share the throne with Jesus?

Who are the "sheep" and the "goats" of the parable?

What is the "kingdom prepared from the foundation of the world" inherited by the righteous?

What is the punishment of the wicked?

What quality of righteousness is displayed by the righteous of the parable?

of destruction. Peter said, "It shall come to pass, that the soul, which will not hear that Prophet, shall be destroyed from among the people. Acts 3:23

The righteous receive "eternal life,"—everlasting human life—while the wicked are "cut off" from life, this being the meaning of the Greek word translated "punishment" in verse 46. The wicked are also "cut off" from the inheritance, that is, the earthly dominion which they might have shared if faithful.

The righteousness of the "sheep" class and the unrighteousness of the "goats" are clearly revealed. The righteous, in their unselfish service of others, proved their love for the Lord and his ways of love. They did not serve for a reward but because they were wholeheartedly in harmony with the principle of love reflected in the laws of the kingdom in which Jesus is the King. No one, in any age, will be worthy of eternal life on any other basis. It was because the wicked of the parable did not display this quality that they were cut off from life.

Administrators of Kingdom Laws

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east and the west, and from the north and south, and shall sit down in the kingdom of God."
—LUKE 13:28, 29

THE words of this text were addressed to a group whom Jesus styled "workers of iniquity." The context reveals that they were not unregenerate sinners, but those who claimed association with Jesus, that he was one who ate with them, and taught in their streets. The obvious reference is to the religious rulers of Jesus' day, who, when the Master was with them rejected him, and clamored for his death.

When Jesus spoke these words concerning "Abraham, Isaac, and Jacob, and all the prophets," they were asleep in death. The fact that in the kingdom of God the people were to come to them from east, west, north, and south, implied that they would then be raised from the dead. That the religious rulers of Jesus' day would be present to see this widespread recognition of the ancient worthies as the representatives of Christ's kingdom, means that they would by then also be awakened from the sleep of death.

Jesus said that at that time there would be "weeping and gnashing of teeth" on the part of those who would be "thrust out" of the kingdom. The expression "weeping and gnashing of teeth" is used in the Scriptures to denote bitter disappointment. It does not mean eternal torture in a fiery hell. Nor does the fact that the "workers of iniquity" were to be "thrust out" from the kingdom imply that they were to lose all opportunity for salvation.

In this lesson, Jesus is discussing the positions of those who were to participate with him in the work of his kingdom, not those who would be saved through its agencies. In verse 24, he urges his disciples to "strive to enter in at the strait gate." Many, he said, would strive to enter in after the master of the house had risen up and shut the door. Here, again, the general opportunity of sal-

vation is not the subject being discussed, but rather, the opportunity to follow Jesus in sacrifice unto death, inspired with the hope of living and reigning with him a thousand years. It is this opportunity that ceases at the end of the present age—not the opportunity of salvation.

The religious rulers of Jesus day claimed to be the representatives of God. Jesus said, in fact, that they sat in "Moses' seat." The great tragedy which came upon their nation was largely because they rejected the Messiah, and induced the nation to persecute him. They doubtless died in the belief that they were still the representatives of God in the earth. When awakened from the sleep of death, they will still have this viewpoint.

But they will then soon realize that Jesus was the true Messiah of Israel and of the world. They will try to be friends, claiming that they ate and drank with him, and that he had taught in their streets. But these belated claims of friendship and association with Jesus will be of no avail. It will then be too late to enter the "narrow way" and, by faithfulness even unto death, prove worthy to live and reign with Christ. The "heavenly calling" of the present age will have accomplished its purpose, and the "door" to joint-heirship with Christ will have ended.

Actually, of course, the religious rulers of Jesus' day never did have any spiritual, or heavenly aspirations. Their chief concern was to occupy positions of authority over the people. But when they are awakened from the sleep of death they will discover that this position has been taken from them, that they are "thrust out" from being the religious guides and instructors of the people, and that they have been replaced by "Abraham, Isaac, and Jacob, and all the prophets."

Their anguish and bitter disappointment over this will be great. When they occupied this position to a limited degree, no one but the Israelites gave any recognition to them, so their anguish will be the more keenly felt when they realize that their successors are recognized by the whole world, that the people in all parts of the earth—north, east, west and south—will come and with them "sit down in the kingdom of God."

In the Greek text the expression translated "sit down" describes the attitude of a pupil before his master, or teacher. Thus the thought is clear that when Christ's kingdom is established the people of all nations will look to the resurrected ancient worthies as their religious instructors and lawgivers, who, it will also be known, will be in the service of the invisible phase of the Kingdom composed of Jesus and his followers of this age, all of whom by then will be exalted to "glory and honor and immortality."—Rom. 2:7

"Princes in All The Earth"

An Old Testament prophecy foretold the position of the ancient worthies in the kingdom of God. David wrote, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Ps. 45:16) In the 13th verse of this psalm, David refers to the church as the "King's daughter," the King in this instance being the great Jehovah, Ruler of the universe. The followers of Jesus, those who will live and reign with him—becoming so closely associated with him in the kingdom that in Revelation they are symbolically described as his "bride"—are spoken of as the "King's daughter." To all these "Abraham, Isaac, Jacob, and all the prophets" are looked upon as the "fathers" of Israel.

But when these are awakened from the sleep of death their position in this respect will be changed. They will no longer be the "fathers," but the "children," the "children," that is, of The Christ. And, these former "fathers" who become the children of The Christ will be made "princes in all the earth." It was perhaps this very prophecy which Jesus had in mind when he said that in the kingdom, from all parts of the earth, the people would recognize the authority of "Abraham, Isaac, and Jacob, and all the prophets.

Least in the Kingdom

Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) This text has been a puzzle to many. Having the unscriptural view that all who do not qualify for a home in heaven are to be forever lost, they have wondered why John the Baptist should come to such a tragic end. But Jesus did not say that John would be "lost." All he said was that the least in the "kingdom of heaven" would be greater than John.

This does, of course, clearly show that John the Baptist will not be in the "kingdom of heaven." Here the "kingdom of heaven" is a reference to the heavenly phase of the messianic kingdom, that phase of the kingdom which cannot be inherited by "flesh and blood." (I Cor. 15:50) Only the footstep followers of Jesus will be in that phase of the kingdom. John the Baptist himself recognized that he would not be a joint-heir with Christ. He said, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."—John 3:29

Christ and his church are here referred to by John as the "Bridegroom" and "bride," respectively. John recognized that he could

not be a part of the "bride" class. He was merely a friend of the "Bridegroom." But he rejoiced greatly in this high honor. John the Baptist was the last of the prophets, and of the ancient worthy class. Righteous Abel was the first. A long list of these faithful servants of the Lord is given us in the 11th chapter of the Book of Hebrews, and their heroic faith and obedience described.

But none of these will be of the "little flock" class who will reign with Christ in the spiritual phase of his kingdom. We read concerning them, "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us [the followers of Jesus during the present age], that they without us should not be made perfect." Paul also explains that they endured bitter trials and persecution in order that they might obtain a "better resurrection."—Heb. 11:35, 39, 40

All mankind will be awakened from the sleep of death as humans, but will obtain perfection of human nature only as they prove worthy of it through obedience to the laws of the messianic kingdom. But the ancient worthies proved themselves worthy of this full restoration to perfection. Thus they will "obtain a better resurrection." "They, without us," will not be "made perfect," says Paul. This means that the resurrection of the ancient worthies to be "princes in all the earth" must wait until the full number of the "little flock" class of this age has been "called, chosen," and proved faithful.—II Peter 1:3, 4; Rev. 17:14

The unbelieving world has little or no confidence in the fact that there is a God in heaven who is interested in the affairs of the human race, or One who will ever do anything about the sufferings of the people. Many even of those who endeavor to serve God seem to believe that whatever he does accomplish for mankind will be done through the puny efforts of man. From one standpoint, these cannot be blamed for this limited understanding of God's will and ability, for actually there has never been much evidence of his hand in the affairs of men. Evil seems to go on and on unchecked from generation to generation, and from age to age, as though God does not care, or is helpless to interfere. Only by the eye of faith, and through the revelation of his Word, is one able to recognize the outworking of the plans and purposes of God. His ways are higher than our ways, and his thoughts than our thoughts. (Isa. 55: 8, 9) What man accomplishes is pretty much limited to his own brief span of life, so he has to get things done in a hurry or, as he sees it, they will not be done at all. But God is not in a hurry. He is not limited to the lifetime of one generation. The fact that each generation in turn goes into the sleep of death does not interfere with God's plan to bless them, for in his due time they will be

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awakened from death. That "due time" will be when the kingdom of Christ is set up in full control of earth's affairs.

Tested and Trained

Meanwhile the Lord has been testing and training those who will serve in that kingdom. Their testing has been upon the basis of their faith and obedience. During that long period between Abel and John the Baptist—approximately four thousand years—God was testing the loyalty and integrity of those who will serve in the kingdom of Christ as "princes in all the earth." Little did the world then realize as they came in contact with one or another of those ancient worthies that they were associating with the future "princes" of the earth.

God overshadowed his faithful people of old with his love and care. They knew of his presence with them, while many in the unbelieving world were probably asking what God was doing about human suffering. When the world in Noah's day scoffed at his belief in the coming Flood, they did not realize that they were being used to test his worthiness of a "better resurrection," and to be one of the human representatives of the messianic kingdom.

When Potiphar's wife falsely accused Joseph and he was imprisoned as a result, those concerned did not know that through this bitter experience he was being tested and trained to be a "prince" who would be in a position to extend blessings of life to them—a more abundant life than he later provided for them as food administrator of Egypt during the seven years of plenty which were followed by seven years of famine.

And think of the great lawgiver, Moses. At the age of forty he thought to take matters in his own hands and deliver his people, but his plans broke down and he fled from Egypt in fear. Forty more years he waited for some indication from the Lord as to what he should do, meanwhile working at the humble occupation of caring for his father-in-law's flocks. What a test this must have been upon Moses' patience, yet he passed that test, and was ready to do the Lord's bidding when the time came and the divine will was clearly pointed out to him.

The next forty years of hardship and toil, for which he received little or no thanks, further tested his fidelity to God. And the experiences through which he passed served as valuable training in preparation for his future position as one of the "princes in all the earth." Even the fact that he was not permitted to enter the Promised Land did not break his faith and confidence in his God. Here is a man whom, when he is awakened from the dead, the Lord will be able to entrust with great responsibility, knowing that

every detail of work which might be assigned to him will be carried out faithfully, and with an eye single to the glory of God.

And think of Daniel a Hebrew captive in Babylon, who became prime minister of Babylonian Empire! And Daniel attained this high position despite his loyalty to Jehovah and his high principles of righteousness. How many have there been throughout the ages who, if threatened with death in a lion's den, would have remained true to their God? It was through this and other faith-testing experiences that Daniel proved himself worthy of the "better resurrection," and qualified also to serve as one of the "princes in all the earth."

To quote Paul: "What shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."—Heb. 11:32-35

Throughout all the centuries God was utilizing the experiences of these ancient worthies to prepare them to be the human representatives of Christ's kingdom. During all that time the world generally did not even believe there was a living God. They knew about their gods of wood and stone, and superstitiously bowed down in fear before their hideous idols. But they did not know that a living God, the Creator of heaven and earth, was training personnel for a future government through whom they, when awakened from the sleep of death, would be enlightened and blessed.

It is doubtful if the ancient worthies themselves understood clearly just what their future position in the arrangements of God would be. They believed the promises of God that a powerful government would be established through a Messiah he would send and they hoped that in some way they would be the servants of God in that government—that then, they could serve their God without fear of persecution, and without the threat of violence and death. They believed that under the jurisdiction of that government the "rebuke" of God's people would be taken away "from off all the earth."—Isa. 25:8

But regardless of the reward, they were committed to God and were faithful to him. The attitude of all the ancient worthies, who proved worthy to be "princes in all the earth," was well expressed by the three Hebrew captives in Babylon, who, when threatened

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with death in a fiery furnace if they did not bow down to the great image of the king, replied to him, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:17, 18

And this has also been the attitude of the Lord's true people during the present age, those who have been partakers of the "heavenly calling." These also have been tested and trained for their future work in the spiritual phase of the messianic kingdom. During this age, even as throughout the preceding ages, the unbelieving world has known nothing of God's hand in the affairs of these saints of his. To unbelievers and half-believers, it has always seemed that man must be his own savior, his own deliverer from the evils which destroy human happiness.

But regardless of the disbelief of the world, and the half-hearted professions of nominal believers, God's work of preparation in the hearts and lives of his own people has gone grandly on. With those who will be the human representatives of the kingdom, that work was completed with the death of John the Baptist. Now we are in the ending of the age during which the spiritual rulers in the kingdom have been tested and trained. Soon the work of divine grace will be finished in the heart and life of the last one of these.

Then, when all who are to live and reign with Christ are brought forth in the "first resurrection," there will follow the "better resurrection" of the ancient worthies. With these "princes" awakened from the sleep of death to represent the invisible Christ, the kingdom will begin to function for the blessing of all the families of the earth. Christ and his church will be the lawgivers in that kingdom, and the "princes" will administer the law, the work of administration including the instruction of the people in the true meaning and application of all the divine requirements.

These two phases of the Kingdom are referred to by the Prophet Micah, and symbolized by him as "Zion"—the spiritual phase—and "Jerusalem"—the earthly phase. The kingdom as a whole is symbolized by a "mountain." Micah wrote, "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they

shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4:1-4

What wonderful blessings will come to the people through this long-promised kingdom of Christ! Shall we not continue to pray for this kingdom!

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The Day of Small Things

"For who hath despised the day of small things?"—Zech. 4:10

TO US who have come to understand the divine plan of the ages, this Gospel dispensation is a very important one. For ever since Christ became the world's Redeemer he has become the chief cornerstone of a temple which will be the meeting place between God and man during the millennial reign. Indeed, we have come to see that the great purpose of God during this age has been the construction of this temple—first the gathering, then the shaping and preparing of the stones; and finally, the putting of them together. When this building work is complete we know that divine blessing shall flow to all people and all shall find access to God.

We might expect, since the success of the future age depends on the preparatory work of this age, that Almighty God would have made elaborate preparations and arrangements for the construction of this temple, choosing out as living stones the outstanding examples of the race—outstanding respecting intellect, social position, and education—clearing the site of all opposition and sweeping away every hinderance to his work. We might also have supposed, since

this temple is to fill such an important place in the future, that God would have arranged for all the might and power of this world to be harnessed in the interest of his project and that he would have legislated so that every other project would be secondary and that priority would be given to the completion of his grand design.

But the poet has said that God moves in a mysterious way his wonders to perform, and in no field has this been so true as that in which this temple has been in course of construction for almost two thousand years now. For, instead of restraining evil and evil-doers, instead of binding Satan and clearing the field of everything in opposition to this construction design, he has actually continued the work in the very presence of these opposing forces; yea, he has even used much of this opposition to actually forward the construction of this temple.

At times it has seemed to the natural observer that the odds against the success of this constructive effort were too great, difficulties too many, friends too few and enemies too formidable. To all of these opposing elements it was a

day of small things which they were inclined to despise, but our dear Brother Paul caught the right thought when, focusing his eye of faith on promises fulfilled, he wrote, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."—I Cor. 1:27, 28

The portion of scripture from which our text is taken tells of the building of Zerubbabel's temple after the return of the Jews from captivity. But the prophecy is altogether too grand and takes in too much to limit its application to such a small event. Instead we can see that while it had a literal application to the building of that temple, in reality the prophecy foretold the building of this spiritual temple during this Gospel age. As in Zerubbabel's day there were difficulties and opposition, so there have been many difficulties and much opposition to the present building work.

These difficulties are spoken of in the prophecy as a great mountain, and how apt this figure is. It does often seem that the great mountain or kingdom called Christendom is so mighty and powerful, and wealthy, and wields so much influence that the construction work of God, the gathering out of his "little flock" and the pre-

paring of them for future use, has little chance of success.

There is so much against its success—error stalks abroad garbed as truth; darkness masquerades as light. Like the builders of Zerubbabel's day, we might often get discouraged were it not that the heavenly Architect arranged to do something for us. And what has he arranged to do for us? Vanquish our enemies? Erect a protecting fence around us? No, indeed! He permits the enemy to pursue his course, shout his jibes, boycott us and slander us, but he defeats this purpose of the enemy by giving us a vision.

God did the same thing in Zerubbabel's day. He sent two prophets to the people, Haggai and Zechariah, with a vision, recorded earlier in this chapter. It was a vision of a candlestick to give light and the oil came through seven golden pipes from two olive trees. The message was, "Not by might [margin, army], nor by power, but by my Spirit, saith the Lord." How encouraging this must have been to the people in that day.

They knew they were God's chosen people and that some day they would be the light of the world. Perhaps they had often imagined that the secret of success in becoming the favored nation to give light to other nations might lie in military might, earthly power, wealth, and influence. But God renounced all that and warned them that as the secret of the candlestick's light was the oil coming from the two olive trees, so the

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secret of their success as a nation lay in their having a continual supply of his Holy Spirit.

To the natural eye, weighing on the one side the military might against them, and on the other side nothing but the invisible power or Spirit of Jehovah in his people, the chances of success seemed remote—it was, indeed, a day of small things from that standpoint. And the same is true to-day—the Lord's children are in a minority both as regards numbers and as regards earthly power. Often they have made the mistake of supposing that success would be ensured if they could count on the support of some mighty organization, but the Lord's message still is, "Not by might, nor by power, but by my Spirit."

It is good for us, dear brethren, in this day of special testing and trial continually to keep this in mind and to satisfy ourselves that this is really the secret of success—the filling of our hearts and minds with the Holy Spirit of God. From the beginning of our Christian experience we can remember how true this has been. For when at our consecration God's Holy Spirit came in, it was not so much as a forbidding or destroying power, and yet it caused old things to pass quietly away, and shed a light upon old and cherished possessions which made them appear valueless. Therefore to us all things became new. And how quietly this all took place, not by might, nor by power, but by the

conquering presence of the Holy Spirit of God!

Is our chief field of service to-day in and for the ecclesia? If so, the filling with the same Spirit will ensure us success. Or, is it in the harvest work? Then the same is true. And if at times it seems that the enemy is having the best of it, that work is being hindered, or that we are so weak and helpless that the "great mountain" is likely to swallow us up, let us recall that, unlike the world, we conquer by his Spirit.

Now let us look at the progress of this temple building work right from the start and see how marvelously it has proceeded even though it takes place in a "day of small things." In the strictest sense this day of small things began at Pentecost, for then the foundation of the house was laid. But let us go back a little further, back to the time when he who laid that foundation first appeared on earth. For thirty years, the life of our dear Redeemer is almost hidden from the public gaze. Mary and a few others knew of his wonderful birth, and all this time no doubt they pondered over the message of the angel Gabriel and the prophecies of Simeon and Anna.

Wonderful things indeed were foretold concerning the child Jesus, and as the years sped past and no sign of the predictions being fulfilled, Mary must have felt that it was a day of small things indeed. His eventual identification with John at Jordan and his

anointing there with the Holy Spirit were very important events and were so regarded by the heavenly Father, but to Mary and others looking on it was still a day of small things.

We know how the life and ministry of our Lord Jesus, as viewed from a purely human standpoint, could be considered a great and apparent failure. He presented himself to Israel as their Messiah, but because he did not measure up to their idea of what the Messiah should be they rejected him. Some days before he died he said to his disciples, "I have overcome the world." How true this was, for he was an overcomer in every sense of the word, although it did not seem so when, some days afterward, he hung upon the cross dying. There amidst a fearful darkness, Jesus had his greatest victory over the world; but to the average man it was only the end of a foolish and fanatical life.

And to the grief-stricken disciples it was a day of small things as they watched, perhaps helped, Joseph and Nicodemus carry away the body to its burial place. Let us note well that this death and burial of Jesus, although it was a "day of small things" perhaps in the estimation of every mind which viewed it, was actually a day of great victory, the results of which will only be clearly seen when every creature which is upon earth will lift his voice in praise to him saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto

the Lamb forever and ever."—Rev. 5:13

Going back to our text we read that it was a day of small things when Zerubbabel laid the foundation of that house, and we would inquire, when was the foundation of our temple laid and does it also take place in a day of small things? Here we notice that the foundation of Zerubbabel's temple was laid by his own hands. (Zech. 4:9) This means that it was a work which he attended to personally, and after our Lord's ascension to heaven we find that his first work was to lay the foundation of the new spiritual temple, and this he also attended to personally, laying the foundation with his own hands. For it was then that he carried into the courts of divine justice the merit of his sacrificed perfect humanity, the valuable thing, "his precious blood," and, presenting it to the Father "for us," he laid the foundation of the house of sons—laid the basis upon which human beings desirous of coming to God and consecrating their lives unto him might be acceptable with him.

These events were, to spirit beings who could see what was taking place, a day of great things, but true to our text it was a day of small things upon the earth. Let us look back into Jerusalem and see what is taking place there. The Lord's bewildered disciples have assembled there according to his instructions. He had told them to tarry in Jerusalem until they would be endued with power from on high; and they have been tarry-

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ing, but no power has come to them yet. In that upper room, one can visualize them all gathered, and can almost hear Thomas wondering whether or not they have understood the Lord correctly. We can imagine Peter reasoning what can be the meaning of all, while the quiet John is meditating, he who was so fond of something "abiding," questioning why the abiding presence of the Master was not with them.

Outside, in the city, the tumult, which but a few weeks ago raged so furiously, has been stilled. Those chief priests and elders of the Jews are at rest. The cause of all their worry is gone—or so they think. The Nazarene is dead; the movement is finished; the hopes of his followers have been dashed and the victory is theirs; they gloat over it. Yes, it was a day of small things upon earth, but it was a day of great things in heaven, for, as we have seen, while doubt reigns amongst the bewildered disciples, the greatest event in the history of humanity is taking place. The risen and glorified Redeemer is laying the foundation of a house which will be the meeting place between God and men when completed.

And what was true of Jesus' ministry and at Pentecost has been true all down the age ever since—it has been a day of small things. For we know that even before the apostles fell asleep in death the secret "mystery of iniquity" began to work in the infant church, eventually developing into a great

mountain, opposing all who kept the faith and walked in the footsteps of the Lord. This great mountain has persecuted, burned, and opposed with sword and scaffold the true saints of God. They have been compelled to flee to dens and caves of the earth before its persecuting power.

To the human observer it might appear that the great Architect did not have much interest in his work to allow it to be impeded—or apparently impeded—but actually the situation has never been out of hand; and, although the Dark Ages were a day of small things, nevertheless, to God, and to our Lord, and to those heavenly beings looking on, the work has been going on grandly. For, in the midst of this day of small things, the living stones for the temple have been in course of preparation, have been one by one prepared, chiseled and polished in the very presence of their foes and often at their hands.

Actually it has been a day of great things, when viewed from the heavenly standpoint.

We have just seen that the prophecy states that the hands of Zerubbabel have laid the foundation of the house, and now we note it also says, "His hands shall also finish it." We have noticed that the laying of the foundation was a personal work, in which our Lord with his own hands presented to God the valuable thing, the basis of our acceptance. And now since we read that his hands also shall finish it, we must also conclude that the finishing will also

be a personal work attended to by himself. And what a wonderful thought it is that we are now living in the days of the second presence of the Master, in the time of his "parousia" when he has come to attend personally to the finishing work of this great building.

When he laid the foundation of the house at Pentecost he had in his hands "merit" by which the house of sons was made acceptable; but now when he comes to finish it we read that he comes with a plummet in his hands. (Zech. 4 10) Of course the plummet is for the work of getting everything into alignment. Now let us hark back about eight decades and notice how, upon his arrival, the greater Zerubbabel, Christ Jesus, with the plummet of truth in his hands, began to hold it up to many widely accepted doctrines—even accepted by his saints because they knew no better. But now he holds the plummet to them and oh how distorted and crooked they appear!

Look at the doctrine of the trinity, for example, and notice, when the plummet is put to it, how ridiculous it looks! The same is true of the doctrine of the inherent immortality of man and of a hundred and one other theories. Now with the plummet placed alongside them they look very much out of shape. What has been the result? For eighty years or more, the true saints of God, seeing the plummet held against their old theories, have been abandoning them and forsaking the old systems which taught these theories. Quickly

forsaking these false ways they have been gathering around the table of their returned Lord that they might learn more and more of his truth and enjoy the light coming from his presence. Yes, there is no doubt about it, brethren, his hands laid the foundation of the house, and now, glorious thought, his hands are finishing it!

Not only has he held the plummet to doctrinal errors, he has also held it alongside our characters, and what a revelation this has been! How much crookedness, bitterness, and envy we have had that perhaps we did not know at all. What has been the result of this use of the plummet? As the light and truth shine forth from his presence what excitement there has been! What haste as we have quickly endeavoured to put off all that pertains to the old man and have our robes properly adjusted and clean, and everything in conformity to righteousness as we prepare to enter the glories now just at the threshold! Yes, his hands laid the foundation of the house and his hands are now finishing it. We are witnesses of this great truth.

There is also something more wonderful still connected with the finishing work of the greater Zerubbabel. He has come to gather together all the living stones and have them all put in their several places in the building. These stones when prepared during the age were left to one side to wait this great day of assembling. They have slept in the graves, and now as he comes to finish the house another

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work of his hands is to awaken these saints so that each may be placed in position in the building.

The Apostle Paul assures us (I Thess. 4:17) that at this time some of these stones would still be upon earth, and that these that remain would not be forgotten. The sleeping saints and the living saints must both be "changed in a moment, in the twinkling of an eye." (I Cor. 15:51, 52) It is also a fact that all who would fill a place in this temple must finish their consecration in death; and placing these facts together, we are led to the conclusion that "we which are alive and remain unto the presence of the Lord" after we have finished our sacrifice in death are instantaneously changed, and so join those awakened from the sleep of death. (I Thess. 4: 15-18) How thrilling it is to think that this very work is now going on, and that beyond the veil the general assembly of the church of the first-borns has already commenced! Yes, "his hands shall also finish it."

But let us look at the scene around us. While these great events are taking place, the arrival of the great Zerubbabel, the gathering of the saints to himself, the awakening of the sleeping ones, and the assembling of the house of sons beyond the veil—while these great events take place, we say it is still a day of small things upon earth. We might expect it to be so. Pentecost and the foundation laying of the house were great things in heaven and small things upon earth, and now at the finishing of

the house it is the same: the great and glorious events taking place in heaven have their day of small things upon earth.

At one time the expectant church hoped she was nearer her change from earthly conditions to heavenly than she actually was. The saints hoped and were disappointed. And while they wept they tenaciously held on to the precious truths delivered to them, knowing that they could never change, but the world mocked and pointed the finger of scorn at us—and they still do. It is a day of small things from their standpoint so far as the divine purpose is concerned. Even where we would least expect it, iniquity has abounded and the love of many has waxed cold. Truth, so clear and so precious but a short time ago, is now at a discount, while speculation and uncertainty and error abound on every hand. Yes, his hands are finishing it in the midst of a day of small things.

Are we advancing in power, and is the Christ class increasing in numbers as some others claim they are doing? No. Actually, we are a very insignificant remnant compared with many of the mighty organizations of earth, and the Christ class gets fewer in number as one by one the faithful pass over to join that general assembly. Those who reckon success in terms of numbers we cannot hope to impress. From the human standpoint, it is a day of small things, but let us rejoice, dear brethren, for every such day has had a day

CHRISTIAN LIFE AND DOCTRINE

of glorious things in heaven, and our day is no exception.

Let it enthuse us to face the trials of this our day by remembering that the finishing work is taking place, and that it is being performed by Messiah's own hands, that he is personally present attending to it. The great temple is being completed, and when the last member has passed beyond the veil, he will bring forth the capstone, and then, from every corner of this old earth, instead of taunts

and reproaches there will be shoutings of "favor, favor unto it."—Zech. 4:7

Then the day of small things will be over, and from our heavenly home we shall hear restored humanity sing, "Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of his holiness; beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."—Psalm 48:1, 2

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Baptized by the Holy Spirit

"By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." —I CORINTHIANS 12:13, 14

JESUS was first to be baptized with the Holy Spirit. This was at the river Jordan. His baptism in water by John, however, was not the baptism of the Holy Spirit. The Holy Spirit came upon him as he came up out of the water. An outward demonstration of this baptism of the Holy Spirit was given, enabling John the Baptist to bear testimony concerning it, which he did. John explained that the One who had sent him to baptize with water had said, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit."—John 1:33

Jesus received this baptism of the Holy Spirit of truth from the Heavenly Father, and from John's testimony we learn that Jesus would, in turn, baptize his followers with the Holy Spirit, which he did. After his resurrection, when he appeared to his disciples for the last time before his ascension, he said to them, "Ye shall be baptized with the Holy Spirit not many days hence." (Acts 1:5) This occurred at Pentecost. There Peter testified that Jesus, being at the right hand of God, "and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear."—Acts 2:33

Peter spoke of that "which ye now see and hear." The Holy Spirit, itself was neither seen nor heard at Pentecost. What the disciples saw and heard was an outward demonstration of that which had occurred. A similar demonstration was later given when Cornelius, the first Gentile convert, was accepted into the family of disciples. Concerning this we read that while Peter was preaching, "the Holy Spirit fell on all them which heard the Word." The Jewish believers present were astonished that the Holy Spirit should thus be poured out upon Gentiles.—Acts 10:44, 45; 11:16, 17

This special outpouring, or baptism, of the Holy Spirit upon a little group of Gentile converts was evidently designed to give as-

surance to all Gentile converts that they were not excluded from being followers of Christ, and from receiving the blessings which belong to them. This was essential, for the demonstration at Pentecost was exclusively to Jewish believers. Paul seems to have had this in mind when, in our text, he explains that by "one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit."

It is not scriptural to suppose that these outward manifestations of the Holy Spirit's baptism should continue. Actually, there is not an outpouring, or baptism, of the Holy Spirit upon each individual believer. We should not expect a special baptism of the Spirit every time someone accepts Christ and dedicates himself to his service. Individually, consecrated believers receive of the Holy Spirit's baptism as they come into the "body" of Christ.

The word "baptize" is a translation of the Greek word *baptizo*, which means to immerse, or bury—literally to "make "whelmed," as Prof. Strong explains. In our text, Paul says of Christians that they have all been baptized by the Spirit into the "body." Jesus is the Head of this symbolic body, and his faithful followers constitute the other parts, or members. In II Corinthians 5:17 Paul informs us that "if any man be in Christ [that is, a member of his 'body'], he is a new creature; old things are passed away; behold, all things are become new." This assertion indicates that Jesus the "Head," together with the "members" of his mystical body, constitute a "new creation."

In Ephesians 2:10 we read that "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In chapter 4, verses 23 and 24, Paul admonishes, "Be renewed in the spirit of your mind; and . . . put on the new man, which after God is *created* in righteousness and true holiness." Again, speaking of those who are members of the body of Christ, Paul writes, "In Christ Jesus neither circumcision avail-eth any thing, nor uncircumcision, but a new creature." (Gal. 6:15) In other words, the important consideration for those who are "in Christ" Jesus is that they are "new creatures," members of a new creation.

The baptism of the Holy Spirit, then, is vitally associated with the bringing forth of a "new creation." We have seen that the original creative work of God was accomplished by his mighty power, his Spirit. In this work God's Spirit functioned both as a physical force and as a creative, life-giving power. His Spirit then moved upon the "face of the waters," and it "moved" everywhere throughout the entire universe. It still does, and mightily so. And

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the Scriptures reveal that now his Spirit is operating to bring forth a "new creation."

But how differently God's Spirit is functioning to accomplish this great purpose, than it did in the original creation! Now it is operating in the realm of thought, and with the consent and co-operation of those who are being made a part of God's new and spiritual creation. As we saw in our previous article, thousands of years were consumed by God in bringing his thoughts down to the level of the human mind, and in a form in which they could be studied and acted upon. Now we have the result in the inspired Word. How wonderful is this arrangement in that it allows us to read and ponder, accept or reject, obey or disobey, co-operate or oppose, as we choose. In this wise manner God is able to secure the co-operation of those whom he chooses to be a part of his "new creation" without it in the slightest degree interfering with their free moral agency.

In all the former creations of intelligent beings, they were first created and then tested as to their willingness or unwillingness to obey divine law. This was true of the angels, some of whom failed under test. It was true of man, and he failed, and through his failure death condemnation came upon the entire human race. But with God's new creation it is different, for they are being tested as they are created. This means that when the work of creation is complete in the case of each individual who will compose the new creation class, the testing will be over.

The reason for this is obvious, for the completion of the work of creating this class will find each one in it on the divine plane of life, exalted to immortality, therefore death-proof. It would be too late to test these after they were fully created because then the death penalty could not be applied to any who proved wilfully disobedient.

Baptism—Obedience

It is this necessity for absolute obedience on the part of every new creature in Christ that helps to give vital meaning to the use of the word baptism in connection with those who become members of the body of Christ, the new creation class. Since this word means burial, or submerging, it suggests the burial of our wills into the will of God, as expressed through Christ our Head. Certainly no symbol could better emphasize wholehearted and complete obedience to the Lord. In Revelation 20:4 it is figuratively spoken of as "beheading." A person who has no head of his own cannot plan for himself. If his only Head is Christ then he has no plans and no will of his own. Such is the general thought of baptism. It is a burial, or submerging, and in this case it is the burial of the will that is

accomplished in the lives of the "new creation" class by the Holy Spirit.

The Church

In Ephesians 1:22, 23 Paul speaks of the "church" which is Christ's "body." The word "church" is a translation of the Greek word *ekklesia*, which simply means a "calling out," or a called out class. Jesus said to his disciples, "I have chosen you out of the world." (John 15:19) All the true disciples of Christ are of this chosen, or selected class. These constitute the true church of Christ, his body members, the new creation class.

In Acts 2:47 we are told that, beginning with Pentecost, God added daily to the church. This is a significant statement, for it emphasizes that no one can be made a member of the true church of Christ by human authority. It is God's work. The new creation is his creation. The bringing forth of the new creation is accomplished by the power and authority of the Holy Spirit. It is the power of the Holy Spirit through the Word of truth that creates believers, calls them from the world, and invites them to accept the headship of Christ over their lives.

But the Holy Spirit of truth does not compel anyone to surrender to the divine will. This is wholly a voluntary matter on the part of each individual who takes the step and thereby comes in under the Holy Spirit's baptism. Very appropriately, and to help us appreciate more fully our own part in this arrangement, this voluntary surrender of the will is spoken of as "baptism," a baptism into Jesus Christ. Since baptism into Christ means the acceptance of his headship, and therefore our own beheading, it is fittingly described as a death baptism.

Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) True, this refers to Jesus' sacrificial death, and the fact that we have the opportunity of dying sacrificially with him. But Jesus' sacrificial death was in conformity with the Father's will for him. It was Jesus' devotion to his Father's will, his voluntary yielding to the influence of the Holy Spirit of truth, that led him into death as the Redeemer and Savior of the world. And it is the death of our wills, and the acceptance of the divine will as revealed by the Holy Spirit of truth, that will lead us into sacrificial death with Jesus. It is thus that we are planted together in the likeness of his death.—Rom. 6:4, 5

Thus we see that while the baptism of the Holy Spirit is a collective one, and upon the entire church—all the "called out" class—in order to participate in it we must individually be baptized into

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Christ by yielding ourselves in full surrender and devotion to the Lord. This is our part as individuals. We are "buried with him in baptism," writes Paul in Colossians 2:12. This does not mean a burial in water, but a burial of our wills in full consecration to do his will; even as Jesus buried his will when he said to his Father, "Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God."—Ps. 40:7

Immersion in water is merely a symbol of the burial of our wills into the will of Christ. And it is a very apt and beautiful symbol. In carrying it out the candidate voluntarily places himself in the hands of the immerser, and by him is plunged under the water. How helpless the candidate is when thus held under the water! It would mean his actual death were he not raised from the water. So we present ourselves to the Lord, telling him to do with us as he will, and we thus surrender to God in the knowledge that the Holy Spirit of truth which led Jesus to a sacrificial death also expresses the same divine design for us.

It is not a case of saying to the Lord that we will do his will up to the point that it becomes too costly, or too difficult. There can be no conditions attached to an acceptable consecration to the Lord, a consecration that will assure us an entrance into the body of Christ, where we come under the influence of the Holy Spirit's baptism. It must be a full, complete, surrender. And it is this, as we have seen, that is symbolized by water immersion.

Paul explains that those who are thus buried with Christ should walk in "newness of life." (Rom. 6:4) Actually, those who fulfil the terms of their consecration faithfully even unto the actual death of their humanity will be raised in the likeness of Christ's resurrection, to live and reign with him a thousand years. But when a consecration to be dead with Christ is wholehearted and sincere, there will be the beginning of a new life even while the outward man is perishing. And the resurrection to life with Christ as well as the newness of life experienced now are both beautifully illustrated in the water baptism symbol by the candidate's being raised up out of the water.

The attitude of full surrender to the Lord is expressed by the Apostle Paul in Romans 12:1, where he exhorts us to present our bodies a "living sacrifice." He explains that such a sacrifice is "holy"—through Christ, of course—and is acceptable to God. Then, in the next verse, he admonishes us not to be conformed to this world, but to be "transformed by the renewing of our minds, that we may prove what is that good, and acceptable, and perfect, will of God."

When one first makes a consecration to do God's will, he has only

a general idea of what the divine will is. He knows of Jesus' invitation to deny self, take up his cross, and follow him. He knows he is to renounce his own will and ways, but the details involved have to be learned as day by day one continues to look to the Head for instruction and guidance. However, all the necessary directions are in the written Word, put there by the miraculous power of the Holy Spirit and if our surrender is complete we will be guided by them.

Paul wrote that we should prove what the will of the Lord is, and then, through several chapters, beginning with Romans 12, he presents detail after detail of the divine will. The Holy Spirit inspired Paul to pen these details for our guidance. They are not in the Word just to be read and admired. They are there to help, together with all other instructions of the Holy Spirit, transform our minds, to make us like Christ, more and more responsive to every indication of the divine will as expressed through him. All of this is involved in coming under the baptism of the Holy Spirit of truth.

"That They May Be One"

Because of Jesus' full obedience to the will of his Father as revealed to him through the Spirit of the truth he could say, "I and my Father are one." (John 10:30) Being solicitous for those who would become members of his body, accepting the divine headship through him as the Head of the church, the called out ones of the present age, he prayed for them. And what a wonderful prayer "Sanctify them through thy truth: thy Word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17:17-21

The new creation class is sanctified and made one with the Father and with Jesus, through the Word of truth. One cannot thus be in full harmony with the Father and the Son without being fully obedient to the divine will as revealed by the Holy Spirit of truth. Those called out of the world, chosen by God to attain to this unity with him and with Jesus, are spoken of by the Apostle Peter as the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience." (IPet. 1:2) Jesus prayed that these might be sanctified by the truth. Peter says they are sanctified by the Spirit. The thought is the same, for the inspired Word of God is the Holy Spirit of truth.

Peter explains that these called ones, the church, are "elect ac-

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cording to the foreknowledge of God," that is, their selection is according to God's foreordained conditions. The Apostle Paul explains what these conditions are. In Romans 8:29 we read that those whom God foreknew "he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." To be conformed to Christ's image is to be, like him, fully at one with the Heavenly Father, and fully obedient to the Holy Spirit of truth that was "shed forth" by him in the name of his Son, our Head, and the Head of all in the new creation class.

The Unity of the Spirit

The unity of the body members of Christ with their Head which is brought about by baptism, or immersion, into the will of God as expressed through the Head, is further discussed by the Apostle Paul in the fourth chapter of Ephesians. He writes that "with all lowliness and meekness, [and] with long-suffering," we should forbear "one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—vss. 2, 3

Paul continues, "There is one body, one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (vss. 4-6) "Through all, and in you all"—compare this language with Jesus' prayer as recorded in John 17:21-23. Paul adds, "Unto every one of us is given grace according to the measure of the gift of Christ." (vs. 7) To maintain the "unity of the Spirit" it is essential to realize that not everyone in the body is given the same office. Not all have the same work to do. As Paul explains in I Corinthians 12, some are as feet, some as eyes, and some as hands, in the body. But all are subject to the directions which emanate from the Head.

In verses 8 and 9 of Ephesians 4 Paul reminds us of the death, resurrection, and ascension of Jesus, and confirms the fact that when he ascended he "gave gifts unto men." This is a reference to what occurred at Pentecost, only here Paul is explaining the very practical manner in which the baptism of the Holy Spirit is effective for every member of the church. He uses the word gifts—plural—and then explains what they are, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—vs. 11

How reasonable and practical! If the Holy Spirit had merely come upon the disciples as a miraculous display of divine power, little would have been accomplished. But it resulted in their being the inspired apostles of the Lamb. Through their inspired teachings other servants became qualified to minister to the church. Through

them all, each in his own capacity, the Holy Spirit of the truth is diffused for the building up of the entire new creation class. Paul explains that these "gifts" were provided "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—vss. 12, 13

Gifts and Fruit of the Spirit

When the church, representatively was baptized with the Holy Spirit at Pentecost, that baptism carried with it certain miraculous "gifts," such as speaking with tongues, the ability to perform miracles, etc. These gifts came only upon the apostles, and could be imparted to others by the laying on of their hands. Those receiving these gifts from the apostles could not pass them on to others, so in due course they ceased.

These gifts served a useful purpose in the Early Church. On the day of Pentecost the gift of tongues enabled the apostles to witness the truth concerning Jesus to Jews gathered at Jerusalem from all over the then known world—Jews who understood only the language of the countries in which they were domiciled. The gift of tongues continued to serve a useful purpose until there were believers in each territory who knew the language there spoken. As the new creation class spread out into the various countries, and the church became established, the need for the gift of tongues no longer existed.

The ability to perform miracles was also a great aid in connection with the establishment of the Early Church. Those early believers were in a very hostile world. They were scorned and persecuted by both Jews and Gentiles, and the miracle-working power of the apostles was a source of encouragement to all the believers, confirming their faith that the cause in which they had enlisted was the Lord's, and that the great God of Israel would not allow it to fail. Miracles also served to witness to an unbelieving and gain-saying world. But when the church became better established, this gift also ceased to function.

The fruit of the Spirit is different. Paul wrote, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's [are baptized by one Spirit into him] have crucified the flesh with the affections and lusts. If we live in the Spirit[in the body of Christ which is controlled by the Holy Spirit of truth], let us also walk in the Spirit."—Gal. 5:22-25

After mentioning the various gifts which had been bestowed upon

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members of the Early Church, Paul concluded, "Yet show I unto you a more excellent way." (I Cor. 12:31) This is the last verse of the chapter, and in the first verse of the next chapter Paul begins to enlarge upon that "more excellent way," which he reveals to be the way of love. Love is an "excellent way" because it is the way of God, who so loved the world that he gave his Son to redeem mankind from sin and death. It is the way of Christ whose love prompted and encouraged him to lay down his life for both the church and the world.

If we are to remain in Christ, and be perfected as members of God's new creation by the Holy Spirit of truth, the "more excellent way" of love must become our way. Thus we will be one with Jesus and one with the Father, even as they are one. May the Holy Spirit of truth by which the whole body of Christ is baptized, continue to work in us for the accomplishment of this divinely foreordained condition of eternal membership in God's new creation!

MEEKNESS, GENTLENESS, BOLDNESS

NEVER was there a more important moment for the church than now as respect to the above listed elements of the Lord's spirit. When the great enemy has special power because it is "the hour of temptation which shall try all them that dwell upon the face of the whole earth," every soldier of the cross must be more alert than ever. But let us put character and principle first, then patience, gentleness, meekness. As Paul wrote to Timothy, "In meekness, correcting those who oppose themselves."

Our love for the brethren, coupled with our knowledge of the testing strain they are under, will

supply the needed incentive for the exercise and cultivation of the graces named. And let us remember, that this is our testing hour no less than theirs. The test to some may be false teachings; the test to others may be their positiveness and character in dealing with the error, or their love for the brethren and the gentleness with which they seek to do all in their power to rescue them, even though they feel the task a hopeless one. (Heb. 6:3) If we fail of love we are failing on the most important point of all. Hence it is important to each of us to take our stand for the right and against the wrong, but lovingly, gently, firmly.



Gratitude

GRATITUDE is defined in Nuttall's dictionary as "a sentiment of gratefulness to a benefactor." Gratitude is, in effect, not only a fragrant flower, but also a delightful expression of every true and noble heart. Among the Athenians of old, if a slave, being freed, was afterwards convicted of ingratitude towards his liberator, he was sent back again into slavery.

Gratitude is closely akin to love, and where they dwell together in the consecrated heart there is little room for the Adversary to gain an advantage. On the contrary, ingratitude signifies a blindness of the mind in respect to justice; it speaks of a low standard of character, in which the fruitage of the Spirit of the Lord has not been well developed. Where ingratitude gains a foothold, it admits such qualities as selfishness, pride, anger, malice, hatred, strife, evil surmisings, slander, backbitings and indeed, various other works of the flesh, and of the Devil.

"Only fear [reverence] the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you." (I Sam. 12:24) Samuel addressed these words to fleshly Israel, appealing to them that they remem-

ber the great things that God had done for them (as a ground for gratitude and faithfulness), including their delivery from Egypt, their guidance through the wilderness, and entrance into the Promised Land.

But if we apply these words to spiritual Israel, with what greater force do they come to us! The Lord has not delivered us from Egyptian bondage, but from the greater bondage of Satan, sin, and death. He has led us "out of darkness into his marvelous light"; lifted our feet from the "horrible pit" and the "miry clay," and placed them upon the Rock, Christ Jesus. He has established our goings, and has put a new song into our mouth, even praise and gratitude unto our Lord God, for all his loving-kindness.—I Pet. 2:9; 40:2, 3

The new song is not one of doubt or fear, nor concerning anguish of sinners, but a song of God's righteousness (absolute rightness), his mercy and love, so reasonable and harmonious in every detail; and we are filled with gratitude. This song has brought a new life to us, a new joy, new aspirations and new hopes for others, as well as for ourselves.

We can never thank our Father enough for all the blessings we already have received at his hands, and for all that he already has prepared for us. He not only forgave

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our sins, but accepted us in Jesus, and invited us to joint-heirship with Christ. He not only has given us exceeding great and precious promises to cheer our hearts in our present wilderness journey, but has in reservation for us a glorious heavenly inheritance, incorruptible, immortal, beyond the veil.

Service

As fully consecrated children of God we gratefully comply with the scripture: "Only fear [reverence] the Lord, and serve him in truth with all your heart." And we remember the statement: "If ye love me, keep my commandments." (John 14:15) To us, these commandments of the Lord amplify and enlarge. Daily we see the depth of meaning attached to these commands; they are not at all grievous to us—indeed, we rejoice to go forward day by day in complete agreement with our Lord's heartfelt sentiments: "I delight to do thy will, O my God."

The psalmist, on many occasions, very beautifully expresses the desires and delights of our hearts; for example, "Thy saintsshallbless thee. They shallspeak of the glory of thy kingdom, and talk of thy power. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." —Ps. 145:10-13

These words are being literally fulfilled today, for the Lord is bringing to the attention of his

saints (his fully consecrated people) an increasing measure of present truth, to the intent that they may have its light upon their pathway, making manifest unto them the glorious character of our God, through a knowledge of his great plan of the ages. And the Lord is putting it within the power of his saints thus to glorify his name, and to speak forth the truth to others.

To some he has granted the ability for public speaking and the opportunity to use it, and to declare his praises in this way. To others he has imparted a talent for private conversation, that they may thus tell of his kingdom, speak of his glorious majesty, and make known his wondrous plans to such as have hearing ears. Others have been given the privilege of declaring the Lord's message through the circulation of the printed page, or by means of personal correspondence, and through the tape-recording machine.

And to others the Lord has given opportunities for using all these various methods, also other means, such as co-operating in one way or another with the "Frank and Ernest" radio work; assisting with Bible lectures and discourse meetings, and at study and testimony sessions.

We may rest assured that none can be of the company of the Lord's saints today, and know of his goodness and his wonderful honor and majesty, without having an earnest desire to tell the good tidings of great joy to all who have ears to hear. And those who are most earnest, most zealous in proclaim-

ing the message, are sure to have the most blessing in their own hearts, and in their own experiences.

All the "royal priesthood," the truly consecrated church of God, are ministers or servants of God, and of each other. The Lord has put all such into the ministry; and this is a ministry, a service of kindness and of love toward the Lord, in honoring his name and declaring his truth and his righteousness, indeed, to declare the whole counsel, or will of God, as they have opportunity.

A share in this glorious ministry, at any self-denial, at any self-sacrifice, belongs to each one of us, and this is a great privilege, honor, and responsibility. It is a ministry or service which, in proportion as it is neglected, brings us corresponding loss in spiritual progress and character.

Give Thanks

"It is a good thing to give thanks unto the Lord." (Ps. 92:1) "In everything give thanks: for this is the will of God in Christ Jesus concerning you." (I Thes. 5:18) "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: . . . if I would declare and speak of them, they are more than can be numbered." (Ps. 40:5) "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us." —Isa. 63:7

In counting our many blessings,

we gratefully include those faithful ones we know of like precious faith, and our hearts' sentiments are expressed by the Apostle Paul: "We are bound to thank God always for you, brethren, as it is meet [or proper], because that your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth."—II Thess. 1:3

With a very grateful heart we, in the British Isles, testify concerning our great joy in the Lord; and with one another; in standing firm in one Spirit, "vigorously co-operating for the faith of the glad tidings," with our dear brethren in America and in other lands. (Phil. 1:27, **Diaglott**) Our gracious Father continues to very richly bless, in these islands, all the various untiring labors of love in the Master's service put forth by our brethren across the ocean. Their joyous zeal and enthusiasm, at any self-sacrifice, encourage us greatly. And some of these activities, which are so richly blessed, and in which work we count it a great privilege to co-operate, are referred to below:

"Frank and Ernest" Broadcasts

We continue to receive a most encouraging flow of very grateful letters from "Frank and Ernest" listeners. For example:

"Dear 'Frank and Ernest': Tonight you have answered questions I have asked many times, but never have I received the answers until this evening. You have calmed my fears; for the ignorance of my not knowing turned into fear. And in addition to your broadcast I am sure that the booklet you offered tonight is God's answer

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to my prayers. I have prayed many times for peace of mind, and I know now that God has answered me through you. Will you kindly send me your booklet, 'God and Reason'; and may you go on with your good work. God bless you always. Yours faithfully—England

"Dear 'Frank and Ernest': I am a regular listener to your programs, and I enjoy every moment. Your broadcasts are so very interesting, and I thank you all so much, because they have been a great help in my spiritual life. I will be most pleased if you will send me your booklet, 'Creation.' May God richly bless you and your co-workers for his great and glorious work. May the Lord shower his rich blessing upon you all. Thank you. Yours in Christ. South Africa

A very encouraging point is that in various parts of Great Britain and Ireland there are dear ones who, first hearing "present truth" through "Frank and Ernest,"—these truths being richly blessed to them by the Lord—are now fully consecrated to God, and are meeting regularly with the Lord's people. They are also serving in one way or another in our Master's glorious cause, which we have so much at heart.

Dawn Publications

The furnishing of literature is a very loving service which our beloved Lord continues to direct, and very richly bless. Extracts from a few of the many letters received are:

"At the present time I am reading 'The Plan of the Ages,' and I would certainly call it a masterpiece."

"I have received much spiritual enlightenment from 'The Divine Plan of the Ages,' and great help in my humble ministry of spreading the Gospel."

"Through the reading of this wonderful book, 'The Divine Plan of the Ages,'

the Scriptures have been opened up to me in a newer and truer light."

"Thank you very much for The Dawn Magazine. Each issue is a great blessing to me."

"Enclosed is my renewed subscription. It is sent with warm appreciation of The Dawn and its always helpful encouraging messages, for which we are very grateful to the Lord."

"I wish to thank you most fervently for The Dawn Magazine for the past year. I am being richly blessed by each issue. The many fine thoughts and exhortations are a great help, comfort, and encouragement to me."

"Many thanks for the grand booklet, 'The Grace of Jehovah.' It is a wonderful answer to the truth-darkening doctrines that nag and pester today. Thank you very much. I will treasure it greatly."

"I already have a copy of 'God and Reason,' also 'Hope Beyond the Grave.' They are hope-inspiring and heart-uplifting books, and I read them "again and again."

"Having read the booklet, 'God and Reason,' I have found it a great help indeed in understanding the Scriptures."

"I have enjoyed your booklets, and have now come to understand the Bible better."

"Here are a few lines to tell you how very much I enjoy your books, Studies in the Scriptures. I am now on the sixth volume. I also find The Dawn Magazine very encouraging to read."

"I have received many books from you, and to me they are really wonderful. They are a great help to me when reading the Bible. They help to make the reading more simple and easier to understand."

"Many thanks for the welcome literature which you have sent to me. My wife, son, and myself have enjoyed reading every word of it, and it has been very helpful and interesting, especially in these days of world-wide fear and distress."

Tape Recorder

By this marvelous means, another wonderful invention which

belongs to our day, recordings of discourses made by brethren residing on both sides of the Atlantic are repeatedly played back to various groups, bringing honor and glory to our Heavenly Father, blessing and benefit to those who hear, and also, we pray, that by divine grace God's great eternal purpose in Christ Jesus is being further advanced.

In a special sense we are overjoyed and blessed as a result of hearing the voices of our brethren in America, so splendidly reproduced. To isolated brethren who listen, these recordings are even more comforting and helpful.

Pilgrim Service

Under the Lord's guidance and blessing this service continues, and it is greatly appreciated by those thus served. As desired by classes in different parts of the British Isles, speaking brethren are scheduled to serve at their weekly meetings. During the past year various ecclesias have arranged to hold conventions in their own districts.

Brethren from far and near attend, greatly increasing the number present over that of their ordinary weekly meetings.

Whenever our brethren from America visit these shores, and serve us so lovingly and untiringly with the truth which is so near and dear to our hearts, very special blessings from the Lord result.

Various ecclesias have shown on their local convention programs such announcements as: "Spon-

sored by the friends of 'Frank and Ernest,'" and "All 'Frank and Ernest' listeners invited." On pages 54 to 59 of The Dawn Magazine for August 1956 a report was given of one of these conventions held at Portrush, Northern Ireland—it was a most memorable occasion. Subsequent to this convention in Northern Ireland, an elder in that district, Brother J. L. McKeown, of Londonderry, made a pilgrim journey to serve brethren in Germany, Denmark, and England. His able ministrations were very richly blessed by the Lord.

Other Activities

There are various other ways and means whereby we are all greatly privileged to serve in the Lord's vineyard. Suffice it now, however, to mention one more feature only; that is, witnessing to the truth while on holiday, whether that vacation be long or short. This method of rendering service was referred to in The Dawn for April 1956. In recent years some of our brethren have found great joy in using part of their free time in the service of the Lord, the truth, and the brethren. Today there are golden opportunities along this line, especially in calling on those who have responded to the "Frank and Ernest" broadcasts.

Countless numbers of people are now, for the first time, hearing the true Gospel of the kingdom over the radio, and many are further helped by the free literature sent to them. It is found that many of

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these truly appreciate it when someone calls on them to discuss one or another question they may have in mind, and give them an opportunity to obtain additional literature. In this phase of service brethren continue to report very

encouraging and blessed results.

Yes, "The Lord hath done great things for us; whereof we are glad." (Ps. 126:3) And because of divine guidance, strength, and blessing, we will continue to "serve the Lord with gladness."—Ps. 100:2

Encouraging Letters

Very Enlightening

"Dear 'Frank and Ernest'; Please send me your booklet 'The Truth About Hell,' offered by the radio. Your broadcasts are truly enjoyable and very enlightening; and show us really what a wonderful work God's volume of sacred truth is. One of your booklets received previously, that is, 'Father, Son Holy Spirit,' was most interesting reading. Postal order is enclosed to cover expenses and also to help on the good work. Yours sincerely."—Scotland

Great Comfort

"Dear Friends: I am an old-age pensioner and do get great comfort from reading The Dawn Magazine. It is very helpful. Postal order enclosed for renewed subscription. With best wishes, Yours truly."—England

A World of Good

"Dear 'Frank and Ernest': I recently got a wireless set, and I listened to your broadcasts every week and like them very much. I am a widow, living alone. Your

programmes have done me a world of good, and given me something to live for. They are a great comfort to me. Please send me your booklet, 'The Truth About Hell.' Yours sincerely."—England

Lay Preacher Writes

"Dear Christian Friends: I was deeply impressed by your broadcast last Monday, and would like a copy of your booklet 'The Truth About Hell.' I am the lay preacher of a local church, and among other services have a Bible study group. I felt from the tone of the broadcast that your booklet would be of great help to me. I pray that God will richly bless your efforts, and all personally concerned in this work. Yours sincerely, in Christ, South Wales

Interest Aroused

"Dear Sirs: I am interested in the Gospel preached by 'Frank and Ernest.' Truly, I have accepted the Lord as my Saviour. I must say that I have been awakened by the message over the radio. It has put light into my soul. I have been privileged to read a copy of your Dawn Magazine and I am very interested in it. God bless you. Your brother in Christ."—England

THE BRITISH SECTION

C. A. CORNELL	Ipswich	April	28
Guildford	March	24	E. TERRY NADAL
G. A. FORD	Anerley	March	31
Letchworth	March	24	W. E. PAMPLING
T. R. LANG	Yeovil	March	17
Clonelly	Latchford (Warrington)	March	31
J. LESLIE MC KEOWN	Eastleigh	April	7
Belfast	Anerley		28
J. H. MURRAY	CONVENTION AT PORTRUSH, N. IRELAND.		
Dewsbury	WHITSUN, June 8-10, 1957. Write to Mr.		
Southend-on-Sea	T. R. Lang, 41, Clooney Terrace, Waterside,		
	Londonderry, N. Ireland, for accommodation		
	and other details.		



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Atonement; Divine Healing; The Day of Judgment.

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The Memorial Supper

AS HAS already been announced, Sunday evening, April 14 will be the appropriate time this year to commemorate Jesus death. This will be the beginning of the 14th day of Nisan, Jewish reckoning, which corresponds to the date on which Jesus partook of the Jewish passover supper for the last time with his disciples. This was the night before he was crucified, and it was while Jesus was still with his disciples in the "upper room," that he instituted the memorial of his death.

It was a very simple ceremony as Jesus outlined it to his disciples, a ceremony in which were used unleavened bread and the "fruit of the vine." Paul explained the purpose of this, saying, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (I Cor. 11:26) The expression, "as often," has been taken to mean that it is appropriate to partake of the Memorial Supper almost any time, and as frequently as decided practical. We doubt, however, if this is what Paul had in mind. The ceremony is in memory of the death of Jesus, and we believe that the only proper time to partake of the "bread" and the "cup" is on the anniversary of his death.

Not a Revised Passover Supper

The fact that Jesus instituted the Memorial Supper while he and his disciples were together partaking of the passover does not imply that this new ceremony is simply a revision of the old, although there is a close relationship between the two. As we have seen, Jesus was the antitypical Passover Lamb. With his death, the yearly sacrifice of the typical passover lamb officially ended, because the true Lamb which it prefigured had come and had shed his blood in order that all who come under its protection might have life.

The new rite was intended to be a commemoration of that which the old prefigured, a memorial of the antitype. As Paul explained, it is to "show the Lord's death." In this ceremony we show the Lord's death by partaking of the "bread" which represents his sacrificed body, his humanity, and the "cup" which symbolizes his shed blood, his "poured out" life.

Concerning the bread Jesus said, as recorded by Paul, "Take eat: this is my body, which is broken for you: this do in remembrance of me. (I Cor. 11:24) Jesus did not mean by this that the bread was actually his body, as taught by the Catholic Church, for his body of flesh was still living when he gave this command. Clearly, what Jesus meant was that it represented his body. Previously the Master had taught his disciples that he would give his flesh for the life of the world. (John 6:51) In this lesson he likened his flesh to the manna which his Heavenly Father had provided for Israel during their wilderness journey, adding, "I am the living bread which came down from heaven."

This is pictorial language, beautifully symbolizing the precious truth of the Bible that those who accept God's grace through Christ will have everlasting life. The manna which fell in the wilderness sustained the lives of the Israelites temporarily, but this antitypical manna from heaven has nourishing qualities sufficient to sustain life forever. This living "bread" had to be broken—that is, it was essential for Jesus to die, thus taking the sinner's place—in order for it to have life-giving qualities. To illustrate this, Jesus broke the symbolic bread in order that the basic truth of the divine plan might be the more indelibly impressed upon the hearts and minds of his followers. May we appreciate this vital truth more keenly as we "take eat" on the evening of April 14.

The Cup

"After the same manner also he took the cup," Paul relates, "saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (I Cor. 11:25) "The blood is the life," the Lord told the Israelites. (Deut. 12:23) Thus, in partaking of that which represents Jesus' blood, it is with the thought that we get life from him. "The sting of death is sin," Paul tells us, meaning that sin, like a poisonous serpent, continues to sting the human race to death. (I Cor. 15:56) However, as the Apostle John writes, "The blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7) When cleansed from the venom of sin, and feeding upon the "broken" body of the "slain Lamb" we have life—by faith now, and actually in the resurrection.

There is a further thought associated with the Memorial Supper. It is that we have the privilege of suffering and dying with Jesus, of laying down our lives sacrificially with him. Paul wrote, "The cup of blessing which we bless, is it not the communion [common participation] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I Cor. 10:16) Of ourselves we have nothing to offer to the Lord in sacrifice which

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would be acceptable to him. But when we “drink” Jesus’ “blood” we do have life. Paul wrote, “The life which I now live in the flesh I live by the faith of the Son of God.” (Gal.2:20) Therefore, when we present our bodies “a living sacrifice,” our offering is acceptable because we have partaken of the life provided by Jesus’ blood.

Thus, when we partake of the Memorial Supper emblems, in addition to memorializing Jesus’ death as our Redeemer and the Redeemer of the world, we are reminding ourselves of the precious privilege which has been given to us of being “crucified” with Christ, of suffering and dying with him that we might live and reign with him. And as we contemplate the fact that Jesus died for the whole world of mankind, and that his kingdom in which we hope to reign will bring blessings of life to the world, our hearts also will rejoice in this glorious prospect of coming blessings for the “whole creation,” which “groaneth and travaileth in pain together until now.” (Rom8:22, 19) Surely our appreciation of all that the Memorial Supper means to us can best be expressed by a renewal of our determination to fulfill our vows of consecration, and to let nothing stand in our way of being “faithful unto death.”

Who Will Partake

Throughout the world this year, as in the past, little groups of devoted Christians will gather on the proper night (April 14) and together will partake of the “bread” and the “cup.” In other instances there may be but a lone individual, or perhaps a small family of two or more. If you have never before participated in one of these annual services, and feel that you would like to do so, we will be glad to put you in touch with the group nearest to you. You do not need to “belong” to anything in order to be qualified to partake of the Memorial Supper. Indeed, Bible Student groups have no membership rolls. If you have accepted Christ as your personal Savior, and have consecrated your life to do God’s will, you are qualified to enjoy the blessings of this appropriate and solemn service. It is with pleasure, therefore, that on behalf of local Bible study groups everywhere, we extend to you a cordial invitation to meet with us this year to partake of the Memorial Supper. For the address of the group nearest to you, simply write a card or letter to The Dawn, East Rutherford, New Jersey.

The Memorial Supper service is a very simple one, an outline of which we will gladly send to any who may be partaking for the first time, and would like to have it. For isolated brethren, and small groups without leaders, we are supplying a tape recording of a complete memorial service, including a discourse on its significance. If you have a tape recorder and would like one of these recordings,

simply ask for it. There is no charge. Address your request to: Dawn Recorded Lecture Service, East Rutherford, New Jersey.

Television Witness May Expand

THE Lord's consecrated people everywhere are always alert and ready to utilize as far as possible every available means for disseminating the Gospel of the kingdom. In the days of the Early Church about the only way the truth could be presented was orally, and in most instances this was limited to a person to person witness. There were occasionally larger opportunities, such as in the synagogues and when Paul preached his memorable sermon on Mars' Hill. Written copies of the Bible were very scarce, and so far as we know, there were virtually no explanatory manuscripts available at all for assisting in the witness work.

This situation changed but little until the invention of the printing press, and even then it was hundreds of years before Bibles in great quantities, and literature explaining the Bible, began to be printed and circulated. At the beginning of the "Harvest," however, the "meat in due season" could be, and was, circulated widely by means of the printed page, through tracts, booklets, and books; and later, as the work progressed under the direction of "that servant," through the newspapers.

Pictures also came into use, and many of the brethren still remember the great witness that was given by means of the "Photo Drama of Creation." The production of the "Photo Drama" was extremely costly, and its presentation on a wide scale even more so. But the Lord's people zealously responded in the spirit of self-sacrifice, rejoicing in their privilege of expending themselves and their means in this timely method of proclaiming the glad tidings. The result was that thousands saw and heard the truth presented in practically every city and town throughout the country. The "Photo Drama" did not replace the use of the printed page but augmented the circulation of literature.

"That servant" finished his earthly ministry before the development of the radio; but we are confident that were he still with us in the flesh, he would have made effective use of it. And now for many years, through the united efforts of those who rejoice in the harvest truth, the Gospel of the kingdom has been heralded forth "through the air" to untold millions of people. The seal of God's approval upon this united effort of his people is to be seen in the

THE DAWN

joy of the new brethren in practically every part of America, Europe, and elsewhere who first heard the message over the radio. The radio, like the "Photo Drama," did not replace the printed page, but, instead, created a larger demand for it.

And now we are presented with the challenge of another effective channel through which the truth may be communicated to the people; namely, television. We do not think that television should, or will, ever replace the radio as a means for promulgating the truth. It appears to us that on the contrary these two methods of communication can be used to complement each other. In other words, to the extent that television can be used it should be tied in with the radio work to further develop the interest of the radio listeners, and to create new listeners.

In our previous discussions in *The Dawn* of television possibilities we were hesitant, explaining that experiments were being made and that we wanted to be reasonably sure of what might be the best type of television program as evidenced by the amount of mail response from the public. Although we hope that, by the Lord's help, further progress will be made we feel that the point has been reached where we can proceed, and with a reasonable degree of assurance that we will be using an effective type of presentation.

But we are concerned that in this, as well as in the various other aspects of the work, the Lord is leading and blessing the efforts. So we propose to leave the matter in his hands to express his will through the consecrated hearts of his people. To do this, we are, beginning at this time, establishing a Television Fund, and will be guided as to the extent we promote the television witness by the amount of money donated to this fund.

In the places where the Lord may indicate it to be his will, we will use funds made available to us in this way to present the programs we now have ready. We will add new programs to the series from time to time, as we can, with the hope and prayer that the experience gained in the making of each new program will result in the next one's being a little better.

Some of the brethren are already sending donations for television work. Now, through the Television Fund, we will learn the general desire of the brethren, and will know better just how far the Lord wants us to go with this effort.

Television should be viewed as an additional opportunity—just one more way we can unitedly express our love to the Lord and our zeal for showing forth his praises. As we have indicated, the television programs will be designed in a way to make them "companions" to "Frank and Ernest" broadcasts. Thus the sustained interest developed through the many years of broadcasting will

enhance the value of the television witness. While we envision that from time to time, and as opportunity affords, additional brethren will be used in the television effort, the general style of the program will remain constant, and always will be associated with the radio work.

The presentation of the truth effectively by means of television is a difficult task. We will need your sympathetic understanding in this effort, and your special prayers. While the experience gained in many years of radio broadcasting helps considerably, there are new techniques to be learned in connection with television. May the Lord help all concerned to learn these in a way that will be a glory to his name!

The Harvest Work in Italy

IN LAST month's issue of The Dawn we mentioned briefly the fact that the Lord is continuing to bless the efforts of our brethren in Italy to make known the glad tidings of the kingdom. Since then we have received a very encouraging report from The Dawn office in Naples, from which we are happy to quote:

Dear Brethren: Greetings in the name of our Redeemer! In II Chronicles 32:8 we read, "With us is the Lord our God to help." These words state the firm confidence of the brethren in Italy in the proclamation of present truth. The help of the Lord has not failed on any occasion. It has been manifested abundantly in the "meat in due season" of which we have partaken as together we have feasted at the Lord's table. We have also witnessed the Lord's help through the love of the Lord's people which has reached us from our brethren of other nations, especially from America. The marvelous manner in which world events continue to fulfil prophecy is also a source

of strength to us, furnishing us additional proof of the Lord's presence. We know that the Lord will continue to be our strength and help to the very end of the narrow way.

We are realizing increased progress in the work of the harvest. The division of sentiment in this country between Catholicism on the one hand and Communism on the other leaves many people in an attitude of searching for something better, more soul-satisfying. This results in many having a hearing ear for the truth. And now that the Italian constitution guarantees freedom of religion we are able to carry on the work without hinderance.

THE DAWN

Radio Work

One of the methods most effective in the proclamation of present truth has been the radio. "Franco and Ernesto" speak every week on Radio Monte Carlo, and have many steady listeners, besides the new ones which are added each week. Noteworthy has been the interest manifested during the year in the series of studies, "God and Creation," which have been presented over the radio in dialog form with the articles published in the Italian Dawn, the "Aurora." We are sorry, of course, that more of the radio interest cannot be personally called upon, but we are doing the best we can.

Aurora

Another effective medium for proclaiming the truth is Aurora [The Dawn Magazine in the Italian language]. We are glad to say that the list of subscribers continues to increase. Quite a number of brethren in the various ecclesias are co-operating in securing new readers for Aurora. During the month of December a brother in South Italy alone secured fifty subscriptions for Aurora. We think this is very good. One man who formerly was an active communist worker, a supervisor of the communist ticket in his city, has accepted the truth, and is now doing all he can to promote the truth, particularly through the circulation of The Aurora.

Pilgrim Work

A pilgrim brother is serving the

fifteen ecclesias in Sicily full time visits regularly every two months. Besides the ecclesias he also visits the newly interested, helping them to study and to become better acquainted with the truth. There is need for an expanded service along this line, and we are sure that the Lord will make this possible in his own due time and way. We are fully convinced that the pilgrim work is very important as a method in the proclamation of the truth and in the service of the brethren.

Publications

We have in the Italian language at present, "The Divine Plan of the Ages"; "The Time Is at Hand"; "Daily Heavenly Manna"; "God's Plan"; "When a Man Dies"; "Our Lord's Return"; and, of course, Aurora, The Dawn Magazine. We have ready for printing, "Hope for a Fear-filled World," and "Behold Your King." We feel sure that this last named will be much appreciated by the brethren and the newly interested.

The year 1956 saw the ecclesias and brethren in Italy fervently active, each one doing all possible in furthering the interests of the truth. We have reason to be happy for the prospects before us during another year. We are thankful to our Heavenly Father, who, we know, will continue to be our help. We are truly thankful for the help of our American brethren, and will continue to look to them for the assistance, without which we could not carry on with the work.

A Ministry of Comfort

THE world is filled with perplexity, fear, and sorrow. Much of the fear is due to the uncertain international situation, with the possibility that almost any time a general war may start, with all the horrors with which it is certain to be attended. But this is not the only cause of perplexity and sadness of heart being experienced by many. The great enemy Death is stalking up and down in the earth striking down its victims, young and old, without mercy, leaving behind a trail of uncertainty and sorrow, frequently made the more acute by fear of what the future may be for the loved ones who have died. The following letter indicates what we mean:

"Dear 'Frank and Ernest': Please send me the 'Hope Beyond the Grave Booklet.' I enjoy your program very much. We lost a precious boy in April, and his mother and I just cannot accept it as we feel God expects us to. He was so wonderful to us, and good to everybody. We know that he read his Bible because we found verses marked. He loved God but never went into a church. This doesn't mean he is lost, does it? He would help anybody he could, and never talked about anyone. In our eyes he was perfect. Do we have another chance after death? I know that anything you send will help us. We cannot believe that he is lost."

We are continually receiving letters similar to this one, some of them in response to the "Frank and Ernest" and "Date Lines and the Bible" programs, and others as a result of the Consolation Folders being mailed by the brethren to relatives of the deceased. It is a blessed privilege to respond to these and do the best we can to comfort with the assurance that God does have a wonderful provision for all who are not wilfully wicked. While we receive these letters, and reply to them, this work of comfort is shared in by all the brethren, because we are all co-operating to broadcast the glorious Gospel of the kingdom.

We would like to say that the Consolation Folder activity in recent months been particularly encouraging. If you have not investigated the possibilities of this work in your district, and would like to help in comforting those bereaved by death of their loved ones, write to us for details of this method of service. Truly it is a joy to have a share in the work of comforting those who mourn.—Isa. 61:1-3

LETTERS OF APPRECIATION

By Modern Methods

Dear "Frank and Ernest": Keep up the splendid job you are doing on the radio. Just think, you get your message to more people in one broadcast than Paul and all the other apostles could do in their combined lifetimes. —New Jersey

In Harmony

Dear "Frank and Ernest": I must say that in listening to your programs I find them more in harmony with the Scriptures than anything else I hear presented. I wish you to send me a copy of "Hope Beyond the Grave." I am a firm believer in the Gospel of Jesus Christ, and at the present time am doing missionary work four nights a week. Very truly yours.—Arizona

Helped

Dear "Frank and Ernest": I want to tell you how much I enjoy your radio program each Sunday morning. It has helped me so very much in my sorrow since I lost my husband and our lovely daughter. I am sure you must be helping thousands more like me. I wish you every happiness and success. Sincerely.—Calif.

Understands

Dear "Frank and Ernest": I listen to you nearly every Sunday.

I read your magazine from cover to cover, and have learned much from it. Now I understand the Bible more thoroughly than ever before. Sincerely.—Calif.

Made Clear

Dear "Frank and Ernest": I try to hear your program every Sunday morning. It makes many things clear that I have long tried to understand. I especially like the way you refer to the exact wording of the Bible. Thank you. —Calif.

Revolted When Young

Dear "Frank and Ernest": Sincere greetings! I was very favorably impressed by your radio program last Sunday. I could not conceive of a God who would leave something imperfect in his universe for all eternity, as implied by the hell-fire teachers. I revolted against the everlasting burning hell theory when I was just a boy. Respectfully—Calif.

Comforted

Dawn Publications: I received the booklet, "Hope," and it brought me comfort as nothing else could, and I surely need it now. My husband has passed on, and it is our first separation in thirty-six years. He worried about death. I understand now that my dear one is

LETTERS OF APPRECIATION

sleeping and will rise when he is called. Please send me your booklet called "God and Reason." Thank you very much. Yours believing God's promises.—Florida

Believes

Dear Friends: Please send me the booklet, "The Light of the World." I am very interested in your work. I try to listen to you every Sunday, and I believe in what you say. Yours with love for you and for your work.—Illinois

Appreciation

Dear "Frank and Ernest": I have listened to your Sunday program many times, and now feel the urge to give recognition to the valuable work you are doing. I have done considerable Bible study during the last twenty years. Many sermons come over the air from various sources, but these, unknown to the average listener, are full of error. The blind indeed lead the blind. For this reason I wish to commend you for the "down to earth" manner in which you present the Gospel. Yours sincerely.—Mass.

Knows the Truth

Dear Workers in Christ: I greet you in Jesus' name. I listen to you boys every Sunday, and I am writing you these few lines to let you know that I do listen. When the time comes for you to be on the air I am always home waiting to hear your voices. Sometimes I can hardly wait, for I know you

will tell the people the truth, and I just have to thank God for the truth. Yes, I know the truth when I hear it for I have found the right way of understanding the Lord's precious Word. Please send me the booklet, "Creation." I want all that I can get which is the true Word of God. Your radio friend.—Missouri

Blessed Bible

Dear "Frank and Ernest": I just want to tell you how much I enjoy your discussions on the Bible. I have learned more listening to your programs than I did from all the preaching I ever heard. I never knew one could learn so much about the Bible. May God be with you.—Missouri

Blessed by "Hope"

Dear Sirs: I have enjoyed my little booklet, "Hope," so much. I would like to get a dozen more, as I have so many friends who have lost loved ones, and I would like to pass the booklets on to them. I have never before read such a comforting booklet. Words cannot express my delight in reading it. I thank you so much for it.—Ohio

Much Comfort

Dawn Publications: Gentleman: Please send me a copy of the booklet, "God and Reason" mentioned in the back of the "Hope" booklet. I derived so much comfort from the "Hope" booklet, as my husband has just passed away.—Ohio



SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER

Cleveland, Ohio	February	27
Columbus, Ohio		28
Millfield-Nelsonville, Ohio	March	1-3
Charleston, W. Va.		4, 5
Granite Falls, N. C.		6
Greensboro, N. C.		7
Charlotte, N. C.		8
Hendersonville, N. C.		10, 11
Knoxville, Tenn.		12
Atlanta, Ga.		13
Augusta, Ga.		14
Eastman, Ga.		15
St. Petersburg, Fla.		17
Ft. Pierce, Fla.		19, 20
Miami, Fla.		21-24
Orlando, Fla.		28-31

JOHN BARACOS

East Liverpool, Ohio	March	10
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JULIUS BEDNARZ

Orlando, Fla.	March	2, 3
La Salle, Ill.		17

WALTER Blicharz, Jr.

Toledo, Ohio	March	17
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FRED A. BRIGHT

Reading, Pa.	March	17
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CHARLES M. CHUPA

Adrian, Mich.	March	10
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THEODORE CONNARD

Miami, Fla.	March	8-10
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THOMAS C. FAY

Stockton, Calif.	March	3
Santa Ana, Calif.		24

IRVING C. FOSS

San Jose, Calif.	March	30
San Francisco, Calif.		31

C. F. GEORGE

Miami, Fla.	March	8-10
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WILLIAM J. HOLLISTER

Orlando, Fla.	March	2, 3
Miami, Fla.	March	8-10

JOHN G. HULL, JR.

Whittier, Calif.	March	17
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GEORGE O. JEUCK

Miami, Fla.	March	8-10
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STANLEY W. JEUCK

Miami, Fla.	March	8-10
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ARTHUR H. KRUMPOLT

Wilmington, Del. (Morning)	March	3
Seaford, Del. (Afternoon)		3
Paterson, N. J.		10

RAYMOND J. KRUPA

Baltimore, Md. (Morning)	March	10
Philadelphia, Pa. (Afternoon)		10
Waterbury Conn.		17

LUDLOW P. LOOMIS

New Brunswick, N. J.	March	10
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EDWARD G. LORENZ

San Luis Obispo, Calif.	March	17
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ADAM MISKAWITZ

Covert, Mich.	March	17
Minneapolis, Minn.		10

NICK MOLENAAR

San Diego, Calif.	March	10
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DANIEL J. MOREHOUSE

Columbus, Ohio	March	10
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EVERETT MURRAY

Columbus, Ohio	March	29
Pittsburgh, Pa.		31
Steubenville, Ohio	April	1
Coshocton, Ohio		2

ADOLPH OBENLAND

Orlando, Fla.	March	2, 3
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GUSTIN P. OSTRANDER

Washington, D. C.	March	3
Rochester, N.Y.		17

SPEAKERS' APPOINTMENTS

ERNEST K. PENROSE			
New York, N. Y.	March	24	
ROY E. POLAND			
Orlando, Fla.	March	2, 3	
Miami, Fla.	March	8-10	
G. RUSSELL POLLOCK			
Waterbury, Conn.	March	17	
New York, N. Y.		24	
LEO POST			
Aurora, Ill.	March	10	
KENNETH W. RAWSON			
Albany, N. Y.	March	10	
FRED W RICE			
Riverside, Calif. (Morning) ...	March	17	
Ontario, Calif. (Afternoon)		17	
WILLIAM E. ROACH			
Orlando, Fla.	March	2, 3	
Miami, Fla.	March	8-10	
W. W. RYBA			
London, Ont. Can.	March	10	
ALBERT SHEPPELBAUM			
Milwaukee, Wis.	March	10	
J. I. VAN HORNE			
Duquesne, Pa.	March	3	
Monessen, Pa.		24	
CLAUDE WEIDA			
Orlando, Fla.	March	2, 3	
Miami, Fla.	March	8-10	
GEORGE M. WILSON			
Orlando, Fla.	March	2, 3	
Miami, Fla.	March	8-10	
New York, N. Y.		24	
W. NORMAN WOODWORTH			
Waterbury, Conn.	March	17	
CHRISTIAN W. ZAHNOW			
Cincinnati, Ohio	February	24	
New Albany, Ind.		25, 26	
Henderson, Ky.		27	
Madisonville, Ky.	Feb. 28, Mar. 3		
Dawson Springs, Ky.	March	1	
Russellville, Ky.		4	
Nashville, Tenn.		5, 6	
Memphis, Tenn.		7-10	
Marianna, Ark.		11	
Brinkley, Ark.		12	
Little Rock, Ark.		13, 14	
Shreveport, La.		15-17	
Lake Charles, La.		18, 19	
Houston, Tex. (area)		20-24	
Taft-Corpus Christi, Tex. (area)		25, 26	
Brownsville, Tex.		27, 28	
Donna, Tex.		29	
San Antonio, Tex.		31	
LOUIS ZBIK			
Flint, Mich.	March	3	

(Continued from page 64)

FT. WORTH, TEXAS, April 5-7—Convention opens Friday evening at 6:30 o'clock in the Hotel Texas, 815 Main Street. Services on Saturday and Sunday will be held in the former Majestic Theatre, Commerce at 10th Street, near the Greyhound Bus Station and two blocks from the Hotel Texas. An immersion service is being planned and any desiring to symbolize their baptism by water immersion will please write in advance to George Wilmott, R. F. D. 1, Box 405, Saginaw, Texas.

GARY, INDIANA, April 20, 21—Convention will be held in the YMCA, Fifth and Adams Streets, and will open at 2:00 p.m. Saturday. A baptismal service is being arranged for Sunday at 11:00 a.m. and any desiring to symbolize their consecration by water immersion will please notify the secretary in advance. Room reservations may also be had by writing the secretary, Mr. Theodore Trzeciak, 2444 West 10th Place, Gary.

WICHITA, KANSAS, April 20, 21—For details regarding this convention, write to the secretary, Mrs. Edward Borowiec, 1338 Tahoe Trail, Wichita 12, Kansas.

PATERSON, N. J., April 27, 28—Convention will be held in the YWCA Building, 128 Carroll Street, one block south of Broadway. (Route 4) This is a new location from where the annual convention was previously held. Please address requests to Mr. Robert W. Alexander, Red School House Road, Spring Valley, New York.

ASILOMAR, CALIF., May 30-June 2—The San Francisco brethren are planning a convention which will be held at the Asilomar Convention Grounds. Rates, including meals, are \$6.00 to \$8.50 per day, per person. Address inquiries to the secretary Miss Nannette Kiddoo, 365 9th Avenue, San Francisco 18, Calif.

LANCASTER, PA., MAY 5.

VANCOUVER, B. C., CAN., May 18-20.

DETROIT, MICH., July 4-7

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ORLANDO, FLA., March 2, 3—Convention will open on Saturday at 9:30 a.m. in the Colonialtown Woman's Club, 1204 N. Fern Creek Avenue. The noon meal will be served both days. The class secretary will appreciate early reservations for rooms and these should indicate type of accommodations desired and length of stay. For further details' write to the secretary, Mrs. Stanley W. Jeuck, 1910 Hillcrest, Orlando, Fla.

WACO, TEXAS, March 3—Services will be held in the Colonial Room of the Raleigh Hotel. Details can be obtained by writing Mrs. J.B. Hillhouse, 3532 Frederick Av., Waco.

MIAMI, FLA., March 8-10—The Miami Ecclesia requests early reservations for this annual convention. Kindly indicate type of accommodations desired and length of stay. The convention will open at 9:30 a.m. in the Simpson Memorial Club, 55 S. W. 17th Road. For reservations, write to Mrs. N. S. McElvany, 1785 N. W. 4th Street, Miami 35. All other details may be obtained by writing the class secretary, Mrs. Adolph Obenland, 4784 S. W. 6th Street, Miami 34.

COLUMBUS, OHIO, March 10—Convention opens at 10:00 a.m., in the Women's Benefit Association, 53 E. Gay Street.

MINNEAPOLIS, MINN., March 10—Regular second Sunday in the month convention. For details, write to the secretary, Mrs. Charles R. Newham, 678 40th Avenue, N. E., Minneapolis 21.

SAGINAW, MICH., March 10—Convention will open at 10:00 a.m. in the Woman's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, March 17—Convention opens 9:30 a.m. in the YWCA Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., March 17—Convention opens at 11:00 a.m. at 2339 State Street.

ST. PETERSBURG, FLA., March 17—Convention will be held in the Gandy Boulevard Trailer Court (Recreation Hall) 5150 4th Street, North. Further details may be had by writing to the secretary, Mrs. C. C. Dodd, 1000 30th Avenue, North, St. Petersburg 4.

WATERBURY, CONN., March 17—Convention will be held in the Waterbury Women's Club, 74 Central Avenue, and will open at 9:30 a.m.

WICHITA FALLS, TEXAS, March 17—Convention will open at 10:45 a.m. in the Holt Hotel, 604 8th Street. Further details may be obtained by writing to Mr. George Wilmott, R. F. D., 1, Box 405, Saginaw, Texas.

CHICAGO, ILL., March 24—Central Masonic Temple, 912 N. LaSalle Street.

NEW YORK, N. Y., March 24—This gathering will be held in YMCA Building, located at 7th Avenue and 23rd Street—the usual meeting place of the New York Ecclesia.

WEATHERFORD, TEXAS, March 29-31—Zion Hill Community Church, five miles Northwest of Weatherford. Opens Friday evening 8:00 p.m. For reservations contact the secretary, Mrs. Hassie Long, P. S. R., Weatherford, Texas.

CINCINNATI, OHIO, March 31—Convention opens at 9:45 a.m. at 608 Walnut Street, second floor.

DETROIT, MICH., March 31—Maccabees Building, Woodward Avenue at Putnam.

LOS ANGELES, CALIF., March 31—Convention opens at 10:00 a.m. in regular hall, 1329 S. Hope Street.

NEW WESTMINSTER, B. C., CAN., March 31—The New Westminster and Langley, B. C. Ecclesias will hold a one day convention in Carpenters' Union Hall, 732 Royal Avenue (at Eight Street.) The convention will open at 10:00 a.m. For reservations and other details, write to the secretary, Mrs. P. Mihalech, 12304 116th Avenue, North Surrey, B. C., Can.

PITTSBURGH, PA., March 31—Fifth Sunday Convention to be held at 610 Arch Street, N. S.

SAN FRANCISCO, CALIF., March 31—For details regarding this fifth Sunday convention, write to the secretary, Miss Nannette Kiddoo, 365 9th Avenue, San Francisco 18.

WILMINGTON, DEL., April 6, 7

(Continued on page 63)

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to us the
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clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I 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; I Tim. 2:5, 6

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

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

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