

a herald of Christ's presence

THE DAWN

"THE PATH OF
THE JUST IS AS
A SHINING LIGHT."

Proverbs 4:18

February 1958



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MEMORIAL SUPPER DATE

The date for the Memorial Supper this year will be Thursday evening, April 3. The reckoning for this is based on the Jewish calendar. An article on the subject will appear in the March issue of the Dawn.

THE GENERAL CONVENTION

THE Bible Students General Convention this year will be held, as for several past years, in Bloomington, Indiana. The opening session will be on Saturday afternoon, August 3. The convention will close the following Friday, at noon. May we suggest that if possible you include the General convention in your plans for 1958.

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DAWN PUBLICATIONS

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NEW JERSEY

All Human Plans Are Failing

"Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly."—Isaiah 33:7

THE almost numberless vexing problems which confront the world, many of which threaten to erupt into global war, are no nearer to being solved now than they were a year ago; and new ones have been added. However, the hope that springs eternal in the human breast is causing many to wish, even if they do not actually believe, that progress toward a secure and lasting peace will be made in 1958.

Those who have confidence in the inspired prophecies of the Bible cannot share this viewpoint, for the pattern of world events foretold in the Word of God is seen to become more and more chaotic. The prophecies reveal that all human plans and efforts to establish peace will continue to fail; that peace will come to the world only when it is God's due time to say to the nations, "Be still, and know that I am God."—Ps. 46:10

But the world has not yet learned

this lesson. Even the professed Christian world believes that peace and good will foretold in the Bible must be brought about by human efforts. This fact was pointed up by President Eisenhower in his Christmas message. Referring to the angelic message of "peace on earth" and "good will toward men," he said that these will continue to be but empty words unless "we" get busy and do something about it.

For nearly two thousand years men and women have been trying to fulfil the angels' peace message to the shepherds, but have failed. Just why the President thinks the people will now be able to do any better, we do not know. However, this viewpoint has prevailed for so long that it is the natural one to accept. So, all the worldly-minded "ambassadors of peace" in essence unanimously proclaim, "Let us really go to work for peace, and everything will be all right."

The cry of "peace and safety" has been particularly dominant in world affairs from shortly before the outbreak of the first World War. The claim was that so much progress had been made in science, education, and culture, that the nations would be able to find a solution for their differences without going to war. But this viewpoint did not prove to be true. The "ambassadors of peace" were presented with tragic disappointment when the first World War in human experience brought devastation upon the nations involved.

For more than four years that "war to end wars" continued. At its close the League of Nations was formed to keep the peace. By many of the clergy this "peace" organization was hailed as the political expression of God's kingdom on earth. But again the "ambassadors of peace" had cause to "weep," for the League of Nations failed to prevent war, and the world found itself in the throes of a life and death struggle much more horrible than the one which was supposed to end all war.

After years of killing and destruction, the second World War was officially brought to a close. The "enemies" were beaten, humiliated, and just about completely destroyed. Now, it was believed, we will surely have peace. And certainly the "ambassadors of peace" have continued to work hard for peace.

Professedly, every strategic move that has been made by the great powers on both sides of the Iron Curtain has been to safeguard the world's peace. Doubtless the nations do want peace. Certainly the heads of governments in every part of the earth know what the result of another global war would be. So, while both sides feverishly equip themselves with weapons of war that conceivably could destroy the human race itself, it is all being done to the accompaniment of "peace and safety."

The danger of this paradoxical situation is that the "enemy" does not believe the "ambassadors of peace." And deep down in their hearts the "ambassadors themselves" are not too sure about it. It is realized on both sides of the growing line up that almost any time a false move by one or the other could send ballistic missiles screaming across oceans and continents, each with its hydrogen warhead with which to destroy a city and kill countless thousands of innocent victims.

And today, in almost every part of the globe, and in nearly all areas of human endeavor, there are strained situations which could easily lead to war. Actually, of course, the world is already at war. It is called a "cold war," meaning, simply, that for the time being no bombs are being dropped. Recently, Russia declared "economic war" on the capitalistic nations. This did not materially change anything, for

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actually economic warfare has been going on between nations ever since there have been nations.

What makes the "economic warfare" declared by Russia different is her readiness to extend economic aid to people of hitherto backward countries and nations, and thus help them realize their desires for a higher standard of living, and for more favorable recognition in the world of nations. The United States has been doing just this for years, but apparently not extensively enough, and communist propaganda claims with too many "strings" attached.

Russia's increased belligerency on the economic battlefield has increased apprehension in the western world. It would be difficult to justify the dropping of hydrogen bombs on Russia simply because she is extending economic aid to small countries in Africa and the Middle East which the western world earnestly desires to keep on its side. But what can be done about it? How much more aid can Uncle Sam extend in order to keep his "friends" happy? In this aspect of world tensions alone there is sufficient to make the "ambassadors of peace" weep.

By now, of course, Russia's sputnik is an "old story." But what a story it was! The "beep beep" of the sputnik told a story to the western world that countless millions of words could not have told, regardless of how eloquently and glibly they may have flown from

the tongues of Russian propagandists. It is now known that science-wise communist world is out in front, and much nearer being ready and able to wage a push button war than the western world. Here again, is another cause of unhappiness on the part of the "ambassadors of peace."

We might continue to mention situations which are contributing to the growing apprehensions of the world. The Korean dilemma continues to worsen. The Arab nations continue to hate Israel. Germany remains divided. Whether we look in the Near East, the Middle East, in Europe, Africa, or South America there are almost continuous "crisis" conditions.

Many paradoxical situations have developed since the close of the last "shooting war." Germany was beaten and virtually destroyed in that war, and now she is being re-armed by her conquerors. Recently there has been a "turn over" in the Israeli Government over the issue of buying arms from Germany. This is understandable in view of the treatment imposed upon the Jews by Germany, but who could have foreseen that anyone in Israel would ever have wanted to buy arms from Germany? But, for that matter, who could have foreseen that there would be an Israeli government in Palestine?

Other Ambassadors

We predict that the "ambassadors of peace" referred to in our text

will continue to "weep." The word "weep," as thus used, simply denotes chagrin and disappointment due to the failure of human efforts to establish peace. But this does not mean that peace will never be established in the earth. It means merely that it will not and cannot be done by human efforts. Selfish and fallen man will continue to stand in his own way.

But God has a peace plan which will work, and his people are the appointed "ambassadors" to announce the divine plan to the world. Concerning these we read, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isa. 52:7

The "good tidings" referred to in this prophecy describe the message announced by the angel on the night that Jesus was born. "Fear not," the angel said to the

shepherds, "for, behold, I bring you good tidings of great joy, which shall be to all people." (Luke 2:10) Then the angel explained, "For unto you is born this day in the city of David a Savior, which is Christ the Lord."—vs. 11

For thousands of years Jehovah had been promising to send the Messiah, "Christ the Lord." His faithful servants throughout the ages had clung to these promises, and had espoused the cause which they represented. Many of them sacrificed life itself in their devotion to the messianic hope. It was a long wait for the coming of the Messiah; but finally he came, and to the shepherds the angel announced, "Unto you he is born." God's promises began to be fulfilled. Surely this was "good tidings!"

The prophecies had foretold, and the angel affirmed, that the Messiah would also be a Savior, One who would save his people from their sins; and also, of course, from the

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 6—"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."—Psalm 75: 6, 7 (Z. '95-11 Hymn 110)

FEBRUARY 13—"Love thinketh no evil."—I Corinthians 13:5 (Z. '98-84 Hymn 198)

FEBRUARY 20—"If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain."—James 1:26 (Z. '99-215 Hymn 136)

FEBRUARY 27—"Let your moderation be known unto all men."—Philippians 4:5 (Z. '03-7 Hymn 154)

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consequences of their sins. He was to do this not only for his people Israel, but also for all mankind. This is why the angel said that the "good tidings of great joy" were for "all people."

Sin brought death to the human race, and to be saved from sin would therefore mean to be saved from death. This, in God's due time, is to be literally true. That is to say, sickness, pain, and death will not forever plague the human race. These "enemies" of man are to be destroyed. Death is to be "swallowed up in victory," and tears are to be wiped away.—Isa. 25:8; I Cor. 15:25, 26; Rev. 21:4

This glorious work of the Savior was made possible through his death as man's Redeemer, and it will be accomplished through the agencies of his kingdom—that "government" which, according to the Scriptures, is to rule over man-

kind for a thousand years. Concerning this we read in Isaiah 9:6, 7, "Of the increase of his government and peace there shall be no end."

No wonder the angels sang, "On earth peace, good will toward men"! But millions who have echoed this peace song of the angels have not known, or believed, that this foretold peace was to be established by divine power, and through the agencies of Messiah's kingdom. How reassuringly Isaiah stated this essential truth of the Scriptures when he wrote, "The zeal of the Lord of hosts will perform this."—Isa. 9:7

What would we think of a professed believer of the Bible who, when reading its promises that blind eyes would be opened, deaf ears unstopped, the sick healed, and the dead restored to life, would say to his hearers, "All these promises are but empty words unless

HEAR . .

"FRANK AND ERNEST"

ON THE TOPIC

"THE DAY THE WORLD ENDS"

WOR SUNDAY, FEBRUARY 16
710 kc., 10:30 A. M.

Do you know that the end of the world foretold in the Bible is man's only hope of survival? Send for a free copy of the booklet, "God's Plan." It presents a bright outlook for the future. Address:

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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.

MARCH RADIO TOPIC: The "Frank and Ernest" radio topic for Sunday, March 16 will be, "Today and Tomorrow in Prophecy." As usual, special circulars will be available for advertising this broadcast. The brethren are receiving rich blessings in the distribution of these circulars. The mail response is good, and certainly by their distribution additional listeners are added to the radio audience. Order your supply of the March circulars as soon as possible.

we start doing something about them"? Surely, no one expects the world to be saved from sin and death through human efforts. Why, then, should we expect that peace will not come to the earth except as it is imposed by military air bases and stock piles of hydrogen bombs and long range ballistic missiles?

Thank God for the privilege of declaring a better message than this to a distraught and fear-filled world! Yes, we can be "ambassadors of peace," who, instead of weeping, will rejoice as we proclaim "good tidings of good" to the people; and as, by every means possible, we publish the glorious fact that peace will be established by the Lord, even as he has promised.

It is also our privilege to proclaim, or to publish, the hope of salvation; to tell the people, that is, that the end of the reign of sin and death is near; that the time has come for divine intervention in the affairs of men. We can declare with assurance that the very situations in the world which are filling the hearts of the people with fear simply mean that human rulership is proving its inadequacy in anticipation of the full manifestation of Messiah's kingdom. Yes, God has the situation well in hand, so we can say unto Zion, "Thy God reigneth!

Isaiah refers to the Lord's ambassadors of peace as "watchmen." These "watchmen," he says, would

"together" lift up the "voice." This means that they would unitedly declare the "good tidings of good," and together would be publishers of peace. Isaiah prophesied that these watchmen would see "eye to eye," meaning that through the prophecies and through signs of the times they should recognize the presence of Christ and the approaching establishment of his kingdom.—Isa. 52:8

What a wonderful privilege it is to be one of these publishers of peace and salvation! Isaiah speaks of them as being "beautiful"—"How beautiful upon the mountains are the feet of him." This is a reference to the "feet members" of the body of the Messiah, the last members of the true church on earth. They prove their worthiness of living and reigning with Christ by their faithfulness in publishing the "good tidings" of peace and salvation.

And they are "beautiful," just as Isaiah foretold. This does not refer to their physical appearance but to the beauty of holiness with which they are adorned. They wear the robe of Christ's righteousness, and their lives reflect the beauty and the glory of the message which they proclaim. Their confidence is in the God of their salvation. They know that while all human plans are failing, he has a plan, and they are happy to devote all that they have and are to help make known the truths concerning this plan to all who will hear.

Privileges of Church Membership

GOLDEN TEXT: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." I Peter 2:9

I PETER 2:9, 10

THE title assigned to today's lesson by the International Sunday School Committee is proper enough if we think of it as applying to the true followers of the Master, whose names are written in heaven; those who constitute the church, which is the body of Christ. (Heb. 12:23; Eph. 1:22, 23) The "members" in this true church of Christ do not necessarily have their names enrolled in an earthly church register.

Indeed, they are more likely not to have their names so registered, for the reason that they find so many things in denominational churches which are out of harmony with the truth of the Bible, and so many precious truths of the Bible which are unknown, and therefore not taught in them. The true followers of Jesus sooner or later recognize that they must separate themselves from denominationalism if they are to maintain their liberty in Christ and continue to rejoice in the full Gospel of Christ as presented in the Bible.

Those who are recognized by God, and whose names are enrolled in heaven, enjoy various privileges of association in the divine plan for the reconciling of the lost world to Christ. Many of these privileges were foreshadowed by God's dealings with his typical people Israel. Through Abraham, for example, Israel was a chosen generation, or family. The word used in God's promise to Abraham was "seed," the promise being that the "seed" of Abraham would bless all the families of the earth. Typical Israel was, indeed, a "chosen generation" for this purpose, God having said to them, "You only have I known of all the families of the earth."—Amos 3:2

Conditional upon obedience to the Law given to the nation by Moses, Israel could also have been a "royal priesthood" and "an holy nation." (Exod. 19:5, 6) They were also to be a "peculiar people," not an odd or queer people, but a very special "treasure" unto the Lord. These privileges which could have been Israel's were lost through un-

faithfulness, and Jesus said to this people, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) Later, Paul wrote, "Israel hath not obtained that which he seeketh for."—Rom. 11:7

The "nation" to which the kingdom was given when taken away from natural Israel is the "holy nation" of our Golden Text, which, to use another biblical title, is the "church," and also "a chosen generation, a royal priesthood." In verse 10 Peter explains that in "time past" these were not "a people, but are now the people of God."

True, a remnant of natural Israel qualified for this high position, and these were the first to become members of the Gospel-age house of sons, the family, or generation, which will reign with Christ. (John 1:11, 12; Rom. 11:5) Then, beginning three and one-half years after Pentecost, Gentiles began to be called into this precious fellowship, so that now these also are the "people of God."—Acts 15:14; Heb. 4:9

And truly these are a highly favored people. They are God's elect, or chosen family, his house of sons who, together with Jesus, will be the spiritual rulers in the messianic kingdom. They are a "royal priesthood"; that is, those who, through faithfulness in sacrifice, will be the spiritual guides and blessers of the people during the kingdom. They are a "holy nation," a people who

QUESTIONS

What is the true church, and who are its members?

To whom did the various titles mentioned in 1 Peter 2:9 originally apply?

To whom do they now apply?

How do these titles suggest the privileges of true Christians?

Is the giving of money one of the principal privileges of a true Christian?

bring forth the "fruits" of righteousness through their faithfulness to the Lord, "fruits" which, in God's due time, will result in the blessing of all nations.—Phil. 1:11

These are called to "show forth the praises of him who hath called them out of darkness into his marvelous light." This is indeed a great privilege. All those who learn to know the truth concerning God delight in showing forth his praises. This is the present lifework of every true Christian.

II CORINTHIANS 9:6-8

WITHOUT question one of the privileges of every consecrated follower of the Master is to sacrifice in "ministering to the saints" (II Cor. 9:1), as indicated in this part of our lesson. Paul admonished the brethren to give liberally for this purpose, the occasion being the material needs of the brethren in and around Jerusalem.

Nor is it amiss to remind ourselves of the privilege of giving in support of any and every aspect of the Lord's service. However, those who accept God's call, and devote themselves to his service, will cheerfully give all they can.

The Teaching Ministry of the Church

GOLDEN TEXT: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."
—I Timothy 4:16

I TIMOTHY 4:6-16; II TIMOTHY 2:1,2

THE tendency of the human mind is to think below its privileges and to spend time considering trivial matters which are of little or no profit. Christians seldom entirely escape this fallen human weakness, and Paul's admonition to Timothy was, in part, to urge him to assist the brethren along this line. "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ," Paul wrote.

Turning back in the chapter, we find a number of items included in "these things" of which Timothy was to keep the brethren in remembrance. For example, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Some would be "forbidding to marry, and commanding to abstain from meats." And then, later in the lesson, "refuse profane and old wives' fables" and, "bodily exercise profiteth little."—ch. 4:1, 3, 7, 8

But Paul did not want Timothy's ministry to be entirely a negative one, important though it is to warn the brethren against false doctrine and admonish them to avoid trivial

side issues which are of no spiritual profit. The basic message which all Christians are to teach is summarized in verses 9 and 10. We quote, "This is a faithful saying and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe." "These things command and teach," Paul adds in verse 11.

Yes, our God is a living God, not a god of stone; not a plaster image on the wall; not the myth of evolution; not the principle of "good"; not the "man upstairs"; but the great Creator of the universe who is the "Savior of all men, specially of those that believe." This means, also, that our God is not a vindictive, hateful God; not a god of torment; not a god who can be appeased by money and thereby be induced to release suffering souls from a mythical purgatory.

No, instead, our God is the "Savior of all men." Man sinned, and was sentenced to death, but our God provided salvation at great cost to himself in that he sent his Son to redeem man from death. Through Christ he provided salva-

tion for all. Through Jesus life is available to all who will receive it. "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.

Besides, the opportunity to believe will be provided for all in God's due time. Paul also wrote to Timothy that Jesus gave himself "a ransom for all, to be testified [or made known] in due time. (I Tim. 2:3-6) This great truth of God's provision of salvation is made known to some during the present Gospel age; and to those who now believe a "great salvation" is offered. Concerning this Paul wrote, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3

This "great salvation" includes exaltation to the divine nature, and the privilege of living and reigning with Christ a thousand years. No wonder Paul wrote, "specially of them that believe," that is, those who now believe and run for the prize of the "high calling."

But those who believe in the age to come will also receive a wonderful salvation, in that they will be restored to human perfection and given everlasting life on earth. So it is that the salvation of the church in this age, and the restitution of the world in the next age, as provided through the ransom, are the great essentials of the divine plan.

"Let no man despise thy youth,"

QUESTIONS

How is God the "Savior of all men, specially of those that believe"?

What is the "great salvation" and how does it differ from the salvation of the world in general?

How was Timothy to prevent the brethren from despising his youth?

Paul wrote to Timothy. (vs. 12) The thought here is that by conducting himself as a mature Christian, not displaying the tendencies of immature youth, the brethren would respect him, even though he was young. The admonition was to Timothy, not to the brethren with whom he associated. He was to see to it that in spite of his youth he was worthy of the respect and confidence of the brethren.

Timothy was admonished to take heed to himself and to the doctrine; and to continue in them. No one can properly take heed to the doctrines of the truth unless he first does take heed to himself. By doing this, Paul wrote, Timothy would save both himself and those whom he served. This makes "taking heed" very important. It implies, of course, adherence to the conditions of salvation laid down in the Word of God. No one can save himself apart from the provision of salvation God has made.

By admonishing Timothy to do the things he had observed in Paul, the great apostle was simply saying, "Follow me, as I have followed Christ." As Timothy was to carry on with the ministry after Paul's death, he was to do what he could to prepare others to succeed him.

The Preaching Ministry of the Church

GOLDEN TEXT: "So then faith cometh by hearing, and hearing by the Word of God."
—Romans 10:17

ROMANS 10:14-17

THE title of last week's lesson and the one for this week make a distinction between teaching and preaching. And, indeed, there is a difference, although the Scripture passages assigned for the two lessons do not point out this distinction. However, Paul calls our attention to the difference in Ephesians 4:11 where, in listing the "gifts" provided the church by the resurrected and glorified Jesus, he writes, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Prophets, or public speakers, and evangelists, would more particularly be preachers, in contrast to those who serve as teachers.

However, even this distinction is not entirely clear cut. Preachers, by their messages, also teach; and a teacher's ministry might well be of such a public character that it could well be considered preaching. In any case, the distinction is not too important. The main consideration is that every true Christian is commissioned to serve as a witness for Jesus and for the Word of God—the manner in which he serves being determined by the provi-

dences of God as manifested in ability and opportunity.

In our lesson Paul asks a question, the answer to which is obvious: "How then shall they call on Him in whom they have not believed?" This follows the assertion that "whosoever shall call upon the name of the Lord shall be saved." Paul enlarges upon his question, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"—ys. 14

Paul continues, "How shall they preach, except they be sent? as it is written, How beautiful (upon the mountains) are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (vs. 15; Isa. 52:7) It was God who sent Jesus into the world to carry out his part in the divine plan of salvation, and Jesus said to his Heavenly Father concerning his apostles, "As thou hast sent me into the world, even so have I also sent them into the world." (John 17:18) Later he said to his disciples, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

All true followers of Jesus are

commissioned to proclaim the Gospel to the extent of their ability and opportunity. So, in reality, it is the Lord who "sends" his people into the world to witness for him. Some who cannot go far afield themselves, can, through self-sacrifice, help others to be more active. The Lord, through his providences, stirs up the hearts of his people to accomplish his will in this respect.

But, as Paul explains, not all who hear the Gospel accept and obey it. He quotes from Isaiah 53:1 to show that this was foreknown of God, and foretold. While hearing the Gospel is essential in order to accept it, it must be heard with a "hearing ear," else it means little or nothing to those to whom it is proclaimed. Only the Lord can give the "hearing ear." No one can come to Jesus unless drawn by the Heavenly Father. (John 6:44) When God does "draw," then those who are brought into contact with his Word are enlightened, and thus given a basis for the exercise of faith. One might have faith in the existence of a Supreme Creator, but only through the understanding that comes through the written Word of God can one exercise a faith which leads to salvation.

EPHESIANS 3:7-19

PAUL was constituted a special minister to the Gentiles, although it was Peter whom the Lord used to take the Gospel to Cornelius, the first Gentile convert. In this lesson Paul reveals that he had been given a special commission to "make all men see what is the fel-

QUESTIONS

Is there any difference between ministers and teachers?

Who, primarily, sends ministers into the world to preach the Gospel?

Is it possible for all who hear the Gospel to believe it?

What is the "mystery" which Paul was commissioned to preach to the Gentiles?

lowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

Primarily this "mystery" is, "Christ in you, the hope of glory." (Col. 1:27) Another way of expressing it is that the Messiah of promise was to consist not only of Jesus, the Head, but also the church which is his body. In the context of our lesson, Paul presents a further thought concerning this mystery, which is that Gentiles should be fellow-heirs with the Jews in this glorious arrangement.—Eph. 3: 4-6

It required tact, patience, and understanding in the days of the Early Church to make "all men" understand this point. The "all men" mentioned by Paul is, of course, a reference to all who believe, the word "all" being used to embrace both Jewish and non-Jewish believers. As Paul explains, both were included in the "fellowship of the mystery." But great faith and understanding were required on the part of both the Jews and Gentiles in order to enjoy this fellowship and maintain the "unity of the Spirit in the bond of peace."—ch. 4:3

The Church at Worship

GOLDEN TEXT: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."
—Matthew 21:13

MATTHEW 18:19, 20

ISRUEL'S glorious temple, looked upon as the house of God, was typical, not of a more glorious building in this age, but of the Lord's people themselves who, individually, are the temple of God, and as such, are being prepared as "stones" in a future spiritual temple. (I Pet. 2:5) The unbelieving Israelites desecrated the typical temple, and we must be on guard lest we do the same with respect to the antitype.—I Cor. 3: 16, 17

There are various ways of defiling the antitypical temple of God. One of them is through misunderstanding and misrepresentation of our brethren in Christ. This is brought to our attention in Matthew 18:15-18. Here Jesus tells us the proper methods of handling all such matters in order that the Lord's name might be glorified. It is the continuation of this that we have in verses 19 and 20 of our lesson.

Jesus attaches vital importance to this proper procedure, asserting that if two or three agree as "touching anything that they shall ask, it shall be done for them of

my Father which is in heaven." Then he adds, "Where two or three are gathered together in my name, there am I in the midst of them." We can depend upon the presence of the Lord wherever his people come together in a sincere effort to understand one another and to work harmoniously in his cause.

JOHN 4:23, 24

THE woman of Samaria, whom Jesus met at Jacob's well, was concerned as to where God was to be worshiped. Jesus explained that the place of worship was not important, that it was the spirit of worship that was important. "But the hour cometh, and now is," he said, "when the true worshipers shall worship the Father in spirit and in truth."

Conceivably one might, amidst the plush of a modern church edifice, and surrounded by stained glass windows, be awed into a certain sense of reverence for God. But to know something of the wisdom, justice, love, and power of God, as revealed through his Word of truth, induces reverence under any and all circumstances of life. With this appreciation of God, one can with joy and thankfulness bow his

heart before the great Creator and worship amidst the noise of a factory; the commotion of a thronged highway, or together with his brethren amidst the uninviting surroundings of a lodge hall, or in the quiet of his own home.

ACTS 1:12-14

AT THE time Jesus instructed his disciples to tarry at Jerusalem, they had not yet received the outpouring of the Holy Spirit. Nevertheless, they had faith in the God of Israel, and they believed that Jesus was the Messiah, so they possessed the spirit of worship, and with this our Heavenly Father undoubtedly was pleased. If God had accepted the faith of Abraham instead of righteousness, he could do the same for these waiting disciples.

While waiting for the outpouring of the Spirit, they gathered in "an upper room." This was not a temple building. There was no grandeur surrounding them. According to our standards today, this "upper room" was probably far from being even comfortable. But it was made sacred by the presence of the Lord's people, and there they held a prayer meeting. Before them was the vision of their crucified Lord, now risen from the dead and gone to heaven, but promising to send the Holy Spirit. Under the circumstances their prayers perhaps reflected emotions of praise and wonderment, of hope, and perhaps a measure of confusion. It was a critical time, and they did the only wise thing—they prayed.

QUESTIONS

What is the house of God today?
 Explain one way in which God's house can be defiled.
 How do we worship God in spirit and in truth?
 What part does prayer have in true worship?

COLOSSIANS 3:16, 17

JESUS said that the proper way to worship God was "in spirit and in truth." If we are to worship in this manner we must know the truth; the truth that is, which is revealed by God through his written Word. Paul understood this, and wrote, "Let the Word of God dwell in you richly in all wisdom." This is a basic requirement for acceptable worship of God. The Athenians worshiped a multiplicity of gods, but Paul knew that they could not properly worship the true God unless they learned to know him.

Paul continues, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (vs. 16) Apart from the word "teaching," which Paul uses here, one might get the thought from this admonition that the worshiping of God was largely a matter of emotion.

And, indeed, true worship does stir one's emotions, but emotions alone are not pleasing to God. The truth of the Word, which reveals the character of our Heavenly Father, must be the foundation of our worship.



Paul the Missionary

THE Apostle Paul's first major effort in proclaiming the Gospel of Jesus Christ was at Antioch. After witnessing briefly at Damascus and Jerusalem he went to his home city of Tarsus, perhaps to await an indication of the Lord's will as to just how, where, and when he should engage more actively in the ministry. He did not have to wait long, for Barnabas sought him out and persuaded the apostle to accompany him to Antioch, there to share with him and others in the work of proclaiming the Gospel.

From the first time Barnabas met Paul he had confidence in him, and when the brethren at Jerusalem had their misgivings concerning this former persecutor of the church, Barnabas sponsored him. Concerning this we read, "When Saul was come to Jerusalem, he essayed to join himself to the disciples: but

they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus."—Acts 9: 26, 27

The persecution of the church which resulted in the death of Stephen caused a scattering of the brethren, a number of them going to Antioch. There they began to witness to the Grecians, and with the Lord's blessing upon them, encouraging success accompanied their efforts. The record is that "the hand of the Lord was with them: and a great number believed, and turned unto the Lord."—Acts 11:21

The good news of this flourishing interest in the truth at Antioch reached the brethren in Jerusalem who, being alert to their privileges

and responsibilities, sent Barnabas to Antioch to assist. Apparently they considered Barnabas a more seasoned disciple whose instructions and example would be a great blessing to the newly interested in Antioch.

The expectations of the brethren at Jerusalem concerning the ministry of Barnabas in Antioch were realized, for we read concerning him that when he reached Antioch, "and had seen the grace of God, [he] was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord."—Acts 11:23, 24

When Barnabas surveyed the situation at Antioch he realized that there was much work to be done there in the service of the truth and the brethren, and that he could use help. It was then that he thought of Paul, whom he loved in the Lord, and in whom he had confidence. Knowing that Paul had gone to his home town of Tarsus, Barnabas went there, found him, and persuaded the apostle to return with him to Antioch.—Acts 11:25-30

The Church at Antioch accepted both Barnabas and Saul as accredited and qualified servants of the Lord. When the need arose to send material aid to their brethren in Jerusalem, these two were chosen by the congregation to bear the gifts. In due time "Barnabas and Saul returned from Jerusalem,

when they had fulfilled their ministry, and took with them John whose surname was Mark."—Acts 12:25

The work in Antioch continued to prosper. The ecclesia grew, not only in numbers, but among the local brethren several developed into competent servants so that it became apparent that the services of Barnabas and Paul were no longer so vitally needed. There were Niger, and Lucius of Cyrene, and Manaen, in addition to Barnabas and Saul. The record is that "as they ministered unto the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus."—Acts 13:1-4

Paul's First Missionary Tour

So Paul who, by divine appointment, took the place of Judas among the Twelve, was now embarked on his first missionary tour, being accompanied by Barnabas and John Mark, who is described in the Revised Version as the attendant of Paul and Barnabas. (Acts 13:5) It is interesting to note that while these two served together in Antioch they are referred to as Barnabas and Saul, but soon after they left Antioch, Paul's name is placed first—"Paul and Barnabas."—Acts 13:43, 46

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The historian evidently recognized that there was a good reason for now placing Paul's name first. The first recorded missionary activity of their journey was in Salamis, where "they preached the Word of God in the synagogues of the Jews." (Acts 13:5) While Paul was made a special apostle to the Gentiles, he hesitated not to witness to the Jews whenever and wherever he found an opportunity.

Salamis was on the island of Cyprus, "and when they had gone through the Isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul [Saul was the apostle's Jewish name, but among the Gentiles he was called Paul, which is the name now almost universally accepted], and desired to hear the Word of God."—Acts 13: 6, 7

Then the sorcerer, who in reality was a servant of the Devil, withstood Barnabas and Saul, "seeking to turn away the deputy from the faith." (vs. 8) Then Paul, "filled with the Holy Spirit, set his eyes upon him, and said, O full of all subtlety and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a

darkness; and he went about seeking some to lead him by the hand."—vss. 9-11

Here was Paul's first exercise of divine authority and power in the ministry as an apostle. The fact that the sorcerer, by Paul's act, was made blind, was very impressive, and from that time on we find him definitely the leader of the group and in most instances the spokesman. Yes, now it was "Paul and Barnabas," rather than Barnabas and Paul. In God's providence this great apostle had now been elevated to his ordained position in the ministry of the truth and the brethren. Even the deputy of the country, whom the sorcerer tried to prevent hearing the Gospel, was impressed, and "believed, being astonished at the doctrine of the Lord."—vs. 12

Paul's Sermon in Antioch

From Paphos on the island of Cyprus, Paul and his companions sailed north to Perga, in Pamphylia, which was one of the coast regions in the south of Asia Minor, having Cilicia on the east, and Lycia on the west. No information is given us concerning their visit to Perga, except that here John Mark left the party and returned to Jerusalem.

"From Perga they came to Antioch in Pisidia." (vs. 14) The Antioch from which Paul and Barnabas had started on their missionary journey was in Syria. Reaching "Antioch in Pisidia" they "went into the synagogue on the

sabbath day, and sat down." Here, again, we find Paul seeking out the devout Jews, to witness to them. In the Antioch synagogue Paul's opportunity soon came. After reading a portion of the law and the prophets, the rulers, seeing these strangers in their midst, sent word to them saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on."—vs. 15

Paul did not need to be urged. He "stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." (vs. 16) Then Paul, in his usual forthright, though diplomatic manner, presented the Gospel of Christ to the Jews and proselyte Jews assembled in the synagogue. He first traced Israel's traditional religious background, which he affirmed as being true, and which was highly treasured by every devout Israelite.

Adroitly Paul referred to John the Baptist, who apparently occupied an honored position in the minds and hearts of most Jews. He explained to them that John had announced the presence of Jesus, their Messiah, placing him in a very high position by saying that he was not worthy even to unloose his shoes.

The audience knew that it was their own people in and around Jerusalem who had insisted on Jesus' being put to death. Paul explained to them that although the Jews of Judea did not know it, actually the prophecies in which

they professed to believe had foretold that this is exactly what they would do.

"But God raised him from the dead." (vs. 30) This was the keynote of Paul's message. No matter how they might try to explain the crucifixion of Jesus, or insist, perhaps, that their compatriots in Jerusalem had acted wisely in putting him to death, their arguments would have no weight at all in face of the fact that God had raised him from the dead. Had Jesus been a sinner, a blasphemer, a traitor to Israel, and an enemy of the nation, God would not have raised him from the dead.

Then Paul proceeded to show that the resurrection of Jesus, as well as his death as man's Redeemer, had been foretold by God through his holy prophets. He said, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."—vss. 32, 33

Then Paul quoted another prophecy from the Old Testament which he indicates implied the necessity for Jesus' being raised from the dead. It was the prophecy of Isaiah 55:3, in which the statement is found, "I will give you the sure mercies of David." (vs. 24) This prophecy is related to the covenant which God made with David. It was outlined to David by the Prophet Nathan, who said to him:

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"The Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name [the immediate fulfilment of this was through David's son, Solomon], and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."—II Sam. 7:11-16

David sensed, in part at least, the importance of this promise, and in response said, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come." (II Sam. 7:18, 19) David could not, of course, know the full extent of that "great while" which he sensed was implied by God's wonderful promise to him; but when, as the Apostle Paul indicates, we find that the resurrection of Jesus was related to its fulfilment, it begins to take on a meaning that is truly wonderful.

Paul, of course, spoke under the

inspiration of the Holy Spirit, and he was also well acquainted with the prophetic testimony concerning the "throne of David," so in his association of these prophecies with the resurrection of Jesus, we have a lucid example of properly interpreting the Word of God. Isaiah wrote concerning Jesus, the Messiah, "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

And then Paul would also know of the angel's declaration to Mary when announcing to her that she was to be the mother of the Messiah. "Fear not, Mary," the angel said, "for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:30-33

By reading the history of the successive kings in the royal line of

David, from his death to the overthrow of Zedekiah in 606 B. C., one is impressed with the manner in which, through the overruling providences of God, the davidic line of kings was not permitted to be destroyed. Jesus, through his birth, belonged to that family, and was the real heir to David's throne. But he had no sons, and he himself was killed by his enemies. From the human standpoint, this would mean the end of this royal line of kings.

But not actually so for God intervened, not to save the king from death, but to raise him from the dead. Thus, as Paul indicates, the mighty power of God was thus utilized to make certain the "sure mercies of David," that is, to fulfil the promise made to David, which was based upon mercy. Thus it was, in view of the circumstances, that Paul saw in the davidic covenant a forecast of Jesus' resurrection.

Paul, proceeding with his sermon, quoted another prophecy of Jesus' resurrection, the one referred to by Peter in the sermon he preached on the Day of Pentecost; that is, Psalm 16:10—"Thou shalt not suffer thine Holy One to see corruption." Paul reasoned, as did Peter, that this could not refer to David himself because David did see corruption, and that he was still dead. He "fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption."—Acts 13:35-37

After establishing the fact that Jesus, in fulfilment of prophecy,

had been raised from the dead, Paul then made the practical application of this truth to the lives of those who could believe it. He continued: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (vs. 38,39) Then Paul closed his sermon with a note of warning that they should not in a spirit of unbelief lightly dismiss what he had said.

Verse 42, Revised Version, states that "as they went out, they besought that the Word might be preached to them the next sabbath." The next verse explains that "many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God."

Seemingly no official invitation by the rulers of the synagogue was extended to Paul and Barnabas to return. But many who heard the message believed. These followed the missionaries after leaving the synagogue and were further indoctrinated in the truth concerning Jesus, their Redeemer and Messiah. It was a short sermon they had heard, but it touched the very center of their messianic hopes, and assured them that their Messiah had come, that he had died as their Redeemer, had been raised from the dead; and that now they had the privilege of accepting him in

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full heart belief and being "justified from all things."

"And the next sabbath day came almost the whole city together to hear the Word of God." (vs. 44) Here was a spontaneous response to Paul's preaching. There had been no previous publicity by "co-operating congregations," no high pressure advertising, no importing of an audience from distant cities. One sermon had been preached by the great Apostle Paul, and the news concerning it had been circulated, with the result that the following sabbath "almost the whole city" gathered together to hear Paul.

We are not to assume that all these people were genuinely interested in the Gospel of Christ. Much of the excitement was, no doubt, based on curiosity. After all, Paul had said some startling things. He had declared that a certain One, even Jesus of Nazareth, had been raised from the dead. Certainly the urge to hear more about something as sensational as this would be well nigh irresistible. Millions, even today, gather once each year to commemorate, at least nominally, the resurrection of Jesus Christ.

"But when the Jews saw the multitudes, they were filled with envy." This is characteristic, not only of Jews but of Gentiles as well. They began to oppose Paul and Barnabas, "contradicting and blaspheming." But this did not discourage these ardent missionaries. "It was necessary," they

said, "that the Word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."—vss. 45, 46

Paul understood the principles of the divine plan. He knew that the opportunities of the Gospel of Christ were to be offered to "the Jew first," and that then the Gentiles were also to have an opportunity. (Rom. 2:9, 10) Paul quoted a prophecy to show that God had made provision for the Gentiles in his great plan of redemption through Jesus.—vs. 47

"When the Gentiles heard this," the record states, "they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed." (vs. 48) The expression "as many as were ordained to eternal life" does not mean that these were foreordained to be saved and go to heaven when they died, and that the remainder of this great multitude who gathered to hear Paul had been predestinated by God to be tortured in hell-fire forever, as many theologians of the past so shamelessly taught.

According to Prof. Strong, the Greek word here translated "ordained" literally means "to arrange in an orderly manner." We read in Acts 15:14 that "God at the first did visit the Gentiles, to take out of them a people for his name." It was not the divine plan to convert all the Gentiles during the Gospel age, but merely to select

from them a small company who, through devotion and self-sacrificing, would prove worthy to reign with Christ in his thousand-year kingdom; and this work of selection has been done by God in an "orderly manner."

Jesus said, "No man can come unto me, except the Father which hath sent me draw him." (John 6:44) Whether it was Paul's preaching in Antioch, in Pisidia, or the humble efforts of a devoted Christian in witnessing to his next door neighbor, it has been only as God "draws" that there has ever been a genuine response to the Gospel message. Thus it has been accomplished in an "orderly manner," for our Heavenly Father is a God of order. His drawing has been based on heart qualities and other considerations which he knows would, if the individual proves faithful, blend with his plans for the later blessing of all mankind.

In the Lord's providence, Paul and Barnabas found it necessary to move on from Antioch. They had no choice, for "the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against" them, "and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium."—vs. 51

Iconium was situated in the western part of an extensive plain, on the central tableland of Asia Minor. This level district was anciently called Lycaonia, of which,

according to most writers, it was virtually the capital. Here the general pattern of events for Paul and Barnabas continued about the same as they had experienced in other places. First there was the witness in the synagogue. Then the unbelieving Jews began to oppose, stirring up the spirit of riot among the Gentiles. Paul and Barnabas continued their efforts in the city as long as they could, however, leaving only when they learned that there was a plot to inflict physical violence upon them.—Ac's 14:1-6

From Iconium they fled to Lystra and Derbe, other cities of Lycaonia, "and unto the region that lieth round about." Here Paul had the opportunity of healing a man who was "impotent in his feet, being a cripple from his mother's womb, who never had walked." "And when the people saw what Paul had done, they lifted up their voice saying in the speech [or language] of Lycaonia, The gods have come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker."—vss. 8-12

The people prepared to offer sacrifice to Paul and Barnabas, but when the missionaries learned of the plans, "they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the

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living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—vss.14-17

These to whom Paul thus witnessed were Gentiles, so his approach was quite different from that which he used in a Jewish synagogue. He called their attention to the goodness of God as manifested in the loving provisions of food he had made for all nations. If they had not heard of this true God before, the One who had created the heaven and the earth, it was because he had permitted them to go along in their own way without interference. Nevertheless, even though they did not know him, and had never given him thanks for his daily blessing, he loved them. It was necessary that they understand and appreciate this basic truth before Paul could lead them further into the mysteries of the Gospel.

The record does not indicate whether or not any of these accepted Paul's message, or were deeply impressed by it. Seemingly, before it had time to take root in their hearts, unbelieving Jews of Antioch and Iconium, who had followed Paul and Barnabas from those cities, appeared on the scene, and stirred up the people to stone Paul. He was rendered unconscious and

given up as dead. However, he revived, and the next day he and Barnabas continued their journey to Derbe.

The Return Journey

After they had preached the Gospel in Derbe, and "had taught many, they returned again to Lystra, and to Iconium and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." These "disciples" whom Paul and Barnabas thus confirmed in the faith were those who believed during their first visit to these cities.

Without doubt all these new disciples had suffered persecution, so it was explained to them that this was part of the cost of discipleship, that only by suffering with Christ could they hope to reign with him in the kingdom. Under these circumstances, it is unlikely that any continued in the way of the Gospel except those who had genuine faith, and to whom the Lord had given a vision of the kingdom's mysteries. There was no present reward except the peace and joy of knowing that the great plan of God through the Messiah was progressing to a glorious and victorious consummation.

Elders were "ordained" in these groups; that is, Paul instructed them in the importance of working together in an orderly manner, and of choosing the competent among

them to serve as leaders, or teachers. Thus we see that Paul was not only an evangelist, but a pastor also, a genuine caretaker of the flock, instructing the disciples in all their needs.

Then, after visiting a few more places including Perga and Attalia, the details of which are not given, Paul and Barnabas returned to Antioch, of Syria; the Antioch, that is, from which they had started on

this first missionary tour. Arriving there they gathered the brethren together who had sent them out, and to whom a report was therefore proper, and "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Would that all Christians would speak more of what "God had done with them" rather than what they have done for God!

Encouraging Letters

Truth Rejoices the Heart

'Dear 'Frank and Ernest': My wife and I listen to your program every Sunday morning, and we really do enjoy it. This is because we know that it is the truth. We have all your books and booklets, and we read every word of them. We can see the prophecies of the Bible being fulfilled, and this also makes us rejoice because we know that Christ's kingdom is near. May the dear Lord continue to bless you, and keep you on the air."—Calif.

Comforting Message

Dear Brethren: Thank you for continuing to send me the lectures of the Dawn Recorded Lecture Service. One of the recordings I now have which has really been a

great help is by Brother Morehouse, on the topic, "When God Wipes Away the Tears of Death." It has brought us very close to our little boy who died eighteen years ago. We know that God is good. Your sister in Christ.—Wis.

Peace, at Last

"Dear 'Frank and Ernest': I want to thank you for the wonderful help you have given me. For almost fifty years I looked for the answers to many questions. So many things just didn't seem reasonable. I tried most of the known religions, but none answered my questions. Then I accidentally tuned in on one of your broadcasts. What you said made sense. I said it was an accident. I really do not believe it was—it was the answer to my long desire to understand the Bible. From then on I have been adding knowledge step by

(Continued on page 44)

Increasing Light

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Proverbs 4:18

WHEN John the Baptist began his ministry there was a question in the minds of many of the devout Jews as to whether or not he might be the promised Messiah. Luke 3:15 reads: "The people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not." John answered their "musing" saying that there was One coming who was "mightier" than he, One whose shoe lachets he was not worthy to unloose.—Mark 1:7; Luke 3:16

This "mightier" One was, of course, the Messiah. Doubtless many in Israel at that time knew of the unusual circumstances associated with the birth of John the Baptist. Not so many would know of the miraculous birth of Jesus, who was six months younger than John. Even so, there was an air of expectancy in the land. This may have been due to a partial understanding of Daniel's prophecy concerning the "seven weeks, and

threescore and two weeks" "unto the Messiah the Prince."—Daniel 9:25

John the Baptist realized that he was not the Messiah, but he discerned that Jesus was. In an announcement concerning him John said, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest in Israel."—John 1:29-31

While at this time there seemed to be no doubt in John's mind concerning the true identity of Jesus, later we find him wondering. He had been cast into prison, and hearing of "the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another." Jesus' reply was, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the

lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.”—Matthew 11:2-5

We can understand John's concern over this question which was so vitally important to him. Having believed that Jesus was the Messiah, he expected him to set up the messianic kingdom in Israel, and, through his authority and power deliver the Israelites from their Roman taskmasters. Instead of this, he found himself in prison; and while he had heard of the miracles being performed, he perhaps wondered why a loyal friend of the Messiah, and a relative, should be permitted to languish in prison with no effort being made toward his release. Was one who was able to raise the dead, powerless to intervene on his behalf?

The answer Jesus sent to John's question should have been very reassuring, although the record does not say whether or not John was convinced by it. The Old Testament prophets had foretold that the Messiah would do all the things that Jesus was doing, including the raising of the dead. When Messiah's kingdom is fully established these miracles of healing and life-giving will be world-wide. But the fact that Jesus was able to perform such miracles on a local basis, and while still in the flesh, should have been proof enough that he actually was the Messiah.

Not long after this John the

Baptist was beheaded. Even if his faith in Jesus as the Messiah had been restored, it seems evident he did not understand clearly just why his kingdom was not being established more quickly. And if John had continued to live until Jesus was crucified, his bewilderment would have been even greater.

No “Outward Show”

Nor did Jesus' disciples grasp the situation any more clearly than John. On one occasion they heard the Pharisees ask Jesus “when the kingdom of God should come.” His reply to this question was, “The kingdom of God cometh not with outward show [margin]. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is among [margin] you.”—Luke 17:20, 21

The kingdom of God was among the people of Israel at that time in the sense that the King was in their midst. Certainly the Pharisees did not realize this, and the disciples only vaguely comprehended the meaning of the events taking place around them. They did believe, however, that Jesus was the Messiah, and doubtless wondered why he did not do more about establishing his kingdom.

On another occasion Jesus said that he would give his flesh for the life of the world, but his disciples did not understand from this that their Master expected to die a sacrificial death and thus redeem the world from sin and death. (John

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6:51) They thought only of the powerful government which the Old Testament prophets foretold the Messiah would establish.—Isa. 9:6,7

The disciples knew, of course, that Jesus had enemies, enemies who would not hesitate to put him to death if they had the opportunity to do so. His enemies were located mostly in Judea, and particularly around Jerusalem. Jesus realized this, and for some time had conducted his ministry in the northern province of Galilee. However, when Lazarus died he announced his intention of returning to Bethany, which was near Jerusalem. The disciples were perplexed by this. Thomas said to them, "Let us also go, that we may die with him."—John 11:16, 18

Matthew 16:21, 22, reads, "From that time forth began Jesus to show unto his disciples, how that he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."

While Jesus thus plainly told his disciples that he expected to be put to death, they could not find it in their hearts to believe it. How could this be if he were the One who had come to establish a kingdom? While they had confidence in what Jesus said, they seemed to hope that in this matter he was overly concerned, and that what

he predicted would not come true.

Jesus emphasized that it would be in Jerusalem that he would be apprehended by his enemies, so we read, "Because he [Jesus] was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear, he said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return."—Luke 19:11, 12

From this parable the disciples evidently gathered the thought that Jesus, whom they correctly believed to be the Messiah, was going away and that it would not be until he returned that he would establish the long-promised kingdom, that government of peace which was to extend its sphere of influence world-wide. They knew not where the "far country" was to which Jesus indicated in the parable he was going. They seemed not to be particularly concerned with this. What they did want to know was when he would return, and what "signs" there would be to indicate the fact that he was again present.

So, just a few days before Jesus was crucified, we find him on the "mount of Olives" with his disciples and they are questioning him. "Tell us," they said, "when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3) Just before asking these questions Jesus had told his disciples that the beautiful temple at Jerusalem was to be

destroyed, that there would not be one stone left upon another. (Matt. 24:1, 2) It was evidently in part at least to this prophecy that the disciples referred in their question, "When shall these things be?"

But they were interested in more than this. They remembered the parable in which Jesus pictured himself as a "certain nobleman" going away into a "far country" and returning to establish a kingdom. They were concerned about this, for had not Jesus promised that they would share with him in the glory of that kingdom? How long must they wait for this exaltation, and how would they know when the time of waiting was ended?

The King James translation does not bring out the real import of the disciples' questions concerning these important matters. A translation more true to the Greek text would be, "What shall be the sign of thy presence, and of the end of the age?" It is the Greek word **parousia** which, in the King James Version, is mistranslated "coming;" and the Greek word **aion** is mistranslated "world." The disciples did not ask him for signs which would indicate that the coming of Christ was near. They wanted to know how they would be able to discern the fact of his second presence, and that the "age" of waiting for his return had ended.

It was natural for the disciples to ask for "signs" of the Master's second presence, for it was only by

means of signs that they recognized that the Messiah was then in their midst. There was nothing in the prophecies to describe the appearance of the Messiah—the contour of his face, the color of his hair, his height. Jesus had ministered throughout Israel for more than three years. He had healed the sick and raised the dead, but practically the entire nation was blind to the fact that he was the Messiah.

The disciples were favored in being able to recognize him as the Messiah, and this was because they saw, and correctly interpreted, the signs which accompanied his ministry. When Jesus would reassure John the Baptist, he simply called attention to some of these signs. So now, the disciples reasoned, if Jesus was going away and returning later, they again wanted to be among the favored ones who would discern the fact of his presence. Since signs had revealed his first presence to them, they reasoned, and correctly so, that his second presence would also be revealed by signs, hence their question, "What shall be the sign of thy presence, and of the end of the age?"

Jesus' Reply

Jesus did not tell the disciples that their question was out of order, that when he returned he would be suspended in the sky where everybody could see him, hence that signs would not be needed to reveal the fact of his return. Instead, Jesus acknowledged the appropriateness of the disciples'

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questions by the fact that he gave them a long list of "signs" by which the fact of his second presence would be revealed to his people. In other ways, too, Jesus' answer to the question, "What shall be the sign of thy presence, and of the end of the age?" showed its pertinence to the subject in hand.

Naturally, the disciples were also interested in the "time" of their Lord's return. This event was doubtless included in their question concerning when "these things" would take place. In his humility Jesus acknowledged that he did not then know the time of his return. "Of that day and hour knoweth no man," Jesus said, "no, not the angels of heaven, but my Father only." (Matt. 24:36) After Jesus was raised from the dead, and when he appeared to his disciples for the last time, he said, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:7

Many students of prophecy are in the habit of reading more into these statements by Jesus than he intended. He did not say that he would never know the time of his return. He merely said that he did not then know. Nor did his statement that the "times and the seasons" (I Thess. 5:1) of the divine plan were in the hands of his Father imply that the Father, in his own due time and way, would not reveal some of the time features of his plan to his faithful people.

In humbly confessing that he did not then know the time of his return, so could not answer this part of the disciples' question, he prepared their minds for a basically important truth which all the Lord's people should know. He said, "Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24:42) This indicates clearly that the time of our Lord's return would not be known in advance. But even more important, it suggests that only those who watched would know that he had returned.

In order to grasp this thought with clarity, it is essential to realize that Christ does not come as a man at his second advent. No, he sacrificed his humanity for the sins of the world. Or, in fulfilment of Jesus' own statement, he gave his "flesh" for the life of the world. (John 6:51) Jesus was not raised from the dead as a man, but as a glorious divine being. He was present with his disciples for forty days before he returned to heaven; but they saw him only on a few brief occasions, and then it was necessary for him to miraculously appear to them else they could not have seen him at all.

Since his resurrection Jesus is the "express image" of his Heavenly Father, the "invisible God," "whom no man hath seen, nor can see." (Heb. 1:3; Col. 1:15; I Tim. 1:17; 6:16) The existence of Jehovah is recognized, not by our ability to see him with the natural eye, but because we discern the signs

which prove that he "is, and . . . is the rewarder of them that diligently seek him." (Heb. 11:6) Just so, it is only by means of the signs which were to accompany the return of Jesus, that we are able to discern the fact of his second presence. This is why Jesus admonished his disciples to "watch."

It is important, then, to understand the manner of our Lord's return if the signs which he outlined to his disciples are to have vital meaning for us. If the traditional theory of Christ's return, which is that he will come crashing down through the sky, accompanied by a blinding glare of light, flaming fire to engulf the earth, and ear-splitting blasts of trumpets, were true there would be no point in watching for his return; for those who did not watch would know about it as soon as the watchers.

What Do We Watch?

This, naturally, raises the question as to what Jesus meant by watching. For what are the Lord's people to watch? Obviously, they are not to watch the sky at all. Human vision is limited. If Jesus were to come in the literal manner suggested by the traditions of the Dark Ages, and if his faithful saints in various parts of the earth were all watching the sky to see him come, the vast majority of them would, of necessity, be sorely disappointed: for only those within a radius of a few square miles at the most would be able to see; while those outside of this small circle—

in other parts of the country and the world—would be denied this ecstasy of joy.

No, this is not what Jesus meant! Instead, his admonition was to watch the "signs" which he outlined to his disciples, as well as the "signs" which are elsewhere set forth in the prophecies of the Bible. In other words, the Lord's people, who are alert to their privileges, watch the events taking place in the world and in the church with the view of determining whether or not they are the ones foretold by Jesus, by the apostles, and by the prophets, which were to betoken the fact that the Master had returned. Peter expressed the thought very beautifully when he wrote, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—II Pet. 1:19

An Illustration

After telling his disciples that he did not then know the time of his return, that only his Heavenly Father knew this, Jesus added, "But as the days of Noe were, so shall also the coming [Greek, **parousia**, meaning presence] of the Son of Man be. For as in the days [of Noe] that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall

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also the coming [presence] of the Son of Man be.”—Matt. 24:37-39

The point of this illustration is that the people in general in Noah's day did not know the significance of the time in which they were living; did not know, that is, until the calamity of the Flood was upon them. But Noah knew, and his family knew, for they believed what God had told them.

Luke's quotation of this statement by Jesus makes the point even clearer—“As it was in the days of Noe, so shall it be also in the days of the Son of Man.” (Luke 17:26) This reveals clearly that Jesus was not speaking of the time of his arrival, but of his presence. As Noah was present in the “days of Noah,” so Jesus is present in the “days of the Son of Man.” This, we submit, is a self-evident fact.

And, this being the case, it brings to light another important truth concerning the Lord's return, which is, that after he comes there would be a time when his own people would know about it and understand its significance, while the vast majority of mankind, just as in the days of Noah, would “know not.”

As the Sun

The manner of Jesus' return and second presence is further made plain by him in another illustration. We quote: “Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh

out of the east, and shineth even unto the west; so shall also the coming [parousia, presence] of the Son of Man be.”—Matt. 24:26,27

Here we have a number of important points brought to our attention. First, Jesus disabuses the mind of the student of prophecy of the idea that he was to return as a man who could be hidden away in a desert, or in some secret chamber. He wanted his disciples to know that they were not to “watch” by searching for him as they might look for someone who was lost in the desert, or smuggled away by enemies to some “secret chamber.”

Since he was not to return as a man to be seen by the natural eye, his presence would be discovered in other ways. To help us grasp this, Jesus gave another illustration. “As the lightning cometh out of the east,” he said, “and shineth even unto the west; so shall also the coming [presence] of the Son of Man be.” Here, again, the word **parousia** is used, which means presence rather than coming. Jesus is illustrating the effect of his presence, not the suddenness of his coming, as some have misunderstood this illustration to teach.

The Greek word translated “lightning” in this text is **astrape**. Its use in the New Testament is very interesting and revealing. It is translated “lightnings” in Revelation 4:5; 8:5; 11:19, and 16:18. In these instances “lightnings” are used to symbolize the diffusion of knowledge.

In Luke 11:35, 36 this same Greek word is translated "bright shining." The passage reads, "Take heed therefore that the light that is in thee be not darkness. If thy whole body therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." Here the "bright shining" of a candle is compared with the knowledge of God, the "light" that fills the hearts of the Lord's people.

When Jesus used this word **astrape** to describe the effect of his second presence he said it would be as a light, a bright shining, that would come out of the east and shine even unto the west. It is only the light of the sun that fits this description. The lesson, then, which Jesus conveys by this illustration, is that his return and second presence will result in a world-wide dissemination of knowledge, symbolized by light, a light that would eventually dispel all superstition, all satanic darkness, and cause the knowledge of the glory of God to fill the earth as the waters cover the sea.

In this lesson Jesus did not use the Greek word for the sun. As the sun rises there is a brief period of semi-darkness, but within minutes after the sun appears above the horizon there is broad daylight; but the enlightenment which comes to the world as a result of the second presence of Christ will be more gradually diffused. This "light" will be as the sun in the sense that the

whole world will be enlightened by it, even as the sun shines from east to west; but the work of enlightenment will be gradual, requiring the entire thousand years of Christ's presence and kingdom reign to accomplish it fully.

In Zechariah 14:6, 7 we have a prophecy of the thousand-year "day" of Christ's presence, which reads, "It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." This is fully in keeping with Jesus' illustration of the effect of his second presence. He is that "true light" which eventually will enlighten every man that cometh into the world, but it will require the entire thousand years of his kingdom to accomplish this. Thus it will not be until the close of that "day," and in the "evening" or beginning of the ages of eternity to follow, that it will be entirely "light."

In Like Manner

At the time of Jesus' ascension, when he returned to the heavenly courts, his disciples were somewhat bewildered by what had happened, and an angel appeared to them and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) Surely this emphasizes the fact of Jesus' per-

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sonal return—"This same Jesus . . . shall so come in like manner as ye have seen him go."

During his ministry in the flesh, Jesus said, "Before Abraham was, I am," meaning that he existed long before Abraham did. (John 8:58) As a matter of fact, Jesus, the Logos, was the "beginning of the creation of God." (Rev. 3:14) But when he was "made flesh" he continued to be the same personality, the same being. So when he gave his flesh for the life of the world, and in the resurrection was exalted to the divine nature, he continued to be the "same Jesus," even though exalted to the highest of all planes of life in God's great universe. And, as promised, this "same Jesus" was to return, and again be present to serve humanity, to uplift and bless the fallen race with health and life.

The angel promised that Jesus would "so come in like manner" as the disciples had seen him go. And what was that "manner"? It was quiet and unobserved by the world, the only ones knowing about it being the disciples to whom he had miraculously appeared for the last time. Nor did these actually see Jesus ascend into heaven, for a cloud received him out of their sight. (Acts 1:9) We have already seen that only the faithful disciples of Jesus were to "see" him when again he would be present.

For forty days after his resurrection Jesus was with his disciples, but most of this time he was in-

visible to them. They were convinced of his resurrection and of his presence by "signs," some of which were his appearances in various bodies of flesh. (John 20:30) Now the angel had promised that this "same Jesus" was to return, and doubtless they realized that when he did return, only those who were watching for the signs would be aware of the great event.

"Every Eye"

Revelation 1:7 is another prophecy descriptive of the manner of Christ's return, and of those who will be affected by it. We quote: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." This text has been misused in an attempt to prove the erroneous theory that Jesus will return as a man and be suspended in the sky until every individual throughout the whole earth has an opportunity to see him. But this crude interpretation of the prophecy is quite out of harmony with the Bible's use of language.

Let us note, for example, how the Bible uses the function of the eye to symbolize discernment. After Job's long experience of calamity and trial, he said in prayer to his God, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:5) All will concede, we believe, that Job did not see God literally, for no man

can see him and live.—Exod. 33:20

Jesus said to his disciples, "Blessed are your eyes, for they see." (Matt. 13:16) Here, again, the function of the eye is used to symbolize discernment. Still another, and very revealing example of this, is found in the prophecy of Isaiah. This prophecy refers to the kingdom age, the time during which "every eye" will eventually "see" Jesus. It reads, "The Lord hath made bear his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isa. 52:10

Turning again to the prophecy of Revelation 1:7, we note its statement that Jesus "cometh in clouds." These are storms clouds of trouble upon mankind, and it will be these very clouds, together with events following the "tribulation" which they symbolize, that will reveal to the world the fact that Christ has returned and has taken up his great power to reign.—Rev. 11:17, 18

That "all the tribes of the earth" wail, or mourn, because of Christ's return does not imply that the human race is destroyed. This mourning will be but temporary, and incidental to the overthrow of Satan's world, preparatory to the full establishment of Christ's kingdom. With the King present, the kingdom established, and the saints reigning with our glorified Lord, the mourning of the people will be turned to joy. Just as the faithful followers of the Master rejoice as they see the early signs which be-

token his return, so mankind, when the progress of events reveal his presence to them, will also rejoice, even though the circumstances through which they "see" him will, at first, be distressing.

It will be then that both the church and the world will realize that the loving God of heaven has, throughout the ages, been working out his plan for the blessing of his earthly creatures. The long and patient waiting of God's faithful servants for the fulfilment of his promises will be at an end. They will then know that every detail of the divine plan has been accomplished exactly as Jehovah designed, and exactly in his "due time."

Then the "perfect day" of our text will have arrived, and the "shining light" of divine truth, which has illuminated the "just ones" throughout the time when darkness has covered the earth and gross darkness the people sufficiently to guide them in their service and assure them of God's love, will have scattered all the darkness. (Isa. 60:2) Then, not only will those who have served God in the past without a full knowledge of his purposes, know him and understand his ways as they pertain to mankind, but all mankind will have an opportunity to know him; for the knowledge of the Lord will then fill the earth. (Isa. 11:9; Hab. 2:14) May we continue to look and pray for that "perfect day."

God's Inheritance in the Saints

THE MORE one considers this subject, "God's Inheritance," the more wonderful it becomes to those who aspire to follow Jesus Christ our Lord. In the earlier days of the apostle's ministry, Paul assured the church at Ephesus in his farewell address to them, after three years in their city (Acts 20:31): "Ye know, from the first day that I came into Asia, . . . I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . For I have not shunned to declare unto you all the counsel of God."—Acts 20:18-27

The whole or all the counsel of God which Paul had not shunned to declare to the church at Ephesus during his three years' stay among them, related to kingdom truths as they affected Jew and Gentile, through the death and resurrection of Jesus Christ from the dead. Also, of course, there was the receiving of the Holy Spirit.

Further revelations made to the

apostle, as described in his letter to them some years later, disclose in greater detail the outworking of God's purposes in the creation and development of a divine family, a new creation headed by Christ, and God's great purpose respecting the angelic hosts, "to the intent that now unto the principalities and powers in the heavenlies might be known through [Diaglott] the church the manifold wisdom of God."—Eph. 3:10

There were plans and purposes hitherto hidden not only from men but from principalities and powers in the heavenlies, and for ages and generations "according to the eternal purpose" in Christ Jesus our Lord and "according to his good pleasure which he [God] hath purposed in himself." (Eph. 3:11; 1:9) Thus we can see the distinction of the whole counsel of God in the early proclamation of the glad tidings by the apostle, from those deeper truths as expressed in his letters and epistles to the various churches, and especially to the church at Ephesus.

Deeper Truths

In the opening salutation of the

letter to the Ephesians, chapter 1: 3-7, Paul explains: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things [margin] in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and blameless before him in love," having chosen us a new creation ["a people for his name"] "unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

And again, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:17-19

The objective truth of the apostle's letter was "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel—the glad tidings." (Eph. 3:6) The seed thought embracing all the apostle's remarks in his letter is found in chapter 1, verses 18, 19: "The eyes of your understanding being enlightened; that ye may know what is the hope of his call-

ing, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward who believe."

Paul's prayer was "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." (Eph. 1: 17) He wished the same revelation of truths from God to himself to be passed on to all the saints that they also might acknowledge God in all his perfections of life and being, and to behold the glory of these in the face, or person of Jesus Christ.—II Cor. 4:6, 7

This being so, they would appreciate in the spirit of their minds their own spiritual growth and confirmation of faith by embracing these treasured gifts, these remarkable revelations of God's purposes for his people which were hid for ages and generations in the fore-ordained purpose of himself, but were now made known.

The apostle is careful to make quite clear that those revealings of God's purposes and truths have to do with the inner man, one's inner self—the heart of man and his affections and emotions; in other words, subjective truth. This wisdom and revelation concerning God and his purposes appeals not to the human, the external self, nor is it anything that man can acquire by self-effort. "The world by wisdom knows not God." (I Cor. 1:21) "Eye hath not seen, nor ear heard,

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neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."—I Cor. 2:9, 10

The apostle is referring to the eyes of the heart. The eyes of your understanding being "lit up," enlightened by God's Spirit, you may know what is the understanding of these great truths, these disclosed purposes of God. "The light of the body is the eye" said Jesus. "If therefore thine eye be single, thy whole body shall be full of light."—Matt. 6:22

In other words, if one's mind is centered upon God, the heart becomes devoted to God's Word, and one can say as David expressed himself, "The Lord is my light and my salvation. . . . One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Ps. 27:1-4

When the heart and its affections confirm the thoughts of the mind, the whole being responds in action. One has perceived and accepted a purpose and thenceforth endeavors to reach the goal visualized. Paul said, "Brethren, I count not myself to have apprehended: but this one thing I do." (Phil. 3:13) In the Christian life nothing is ever achieved without a conviction of its being right, and a growing enthusiasm to accomplish it. "The entrance of thy words giveth light."

(Ps. 119:130) "Thy Word have I hid in mine heart, that I might not sin against thee."—Ps. 119:11

His Calling

The calling or invitation is a high, a holy and heavenly calling; an invitation from God in Christ Jesus to you and to me who hear, earnestly listen, and accept his Word. It is an invitation to be united with Christ in spiritual life, in eternal life, in life immortal.

To know God and Jesus Christ whom he hath sent is eternal life. (John 17:3) The exceeding great and precious promises are given to enable us, by them, to become partakers of the divine nature (II Pet. 1:4), and to attain to the unity and oneness possessed by God and Christ, as Jesus prayed, "That they all may be one; as thou, Father, art in me."—John 17:21

The apostle declares that he hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love, having chosen us, elected or predestinated us, unto sonship by Jesus Christ to himself, according to the good pleasure of his will.—Ephesians 1:4, 5

The Hope of This Invitation

The basis of the hope, as we are all aware, is that God's will and purpose might be accepted and performed in those called. No other purpose, condition, or attainment is to be considered. "This is the will of God, even your sanctification,"

says the apostle. (I Thess. 4:3) Your beings are set apart for a divine purpose, to be "sons of God," members of Christ's body, the church of Christ, and the bride of Christ. —Rev. 19:7; 21:2; 22:17

This hope embraces also the expectation of being the temple of God, the heavenly Zion. We read, "For the Lord hath chosen Zion; he hath desired it for his habitation, ... here will I dwell." "This is my rest forever." "I have desired it." (Ps. 132:13, 14) It is "builded together for an habitation of God through the Spirit."—Eph. 2:22

The crowning hope of this called-out class is doubtless to see their Lord and to be with him, as he promised; and he will not leave them comfortless. This has been the most glorious hope, the most joyful anticipation, and the crowning feature of faith for all saints down through the Gospel age.

The thought of being through the eternal ages with Christ, who is the embodiment of love, has been and still is the joy and thrill of all who have abandoned self for him, from his first advent until now. It has been mutually so expressed by Jesus himself, and by his prospective bride. Jesus said "I go and prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3) "Surely I come quickly," and his beloved bride exclaims exultingly, "Even so, come, Lord Jesus."—Rev. 22:20

Our Heavenly Father has done

everything necessary for the encouragement of those who aspire and humbly seek to attain this inheritance in Christ. God has exercised his powers for the encouragement of faith in his children more than has ever been done throughout past ages. We read, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."—Heb. 6:17-19

The Riches of the Glory

What are the riches or wealth of the glory of God's inheritance in the saints? An inheritance is an estate. It may be material possessions or personal attributes, or virtues. The Scriptures, in speaking of God's inheritance, usually refer not to material possessions, but to nations, peoples, men. Psalm 94:14 states: "The Lord will not cast off his people, neither will he forsake his inheritance." The Lord is the strength of his people. "Save thy people, and bless thine inheritance." (Ps. 28:9) The tribe of Levi was chosen in place of the first-born of Israel as God's inheritance, and was told, "Thou shalt have no inheritance in the land, ... I am ... thine inheritance."—Num. 18:20

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The scripture we are considering reveals that God's inheritance are those whom he is pleased to call and accept through Christ as his peculiar treasure. The Apostle Peter refers to the church of Christ in this way: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (I Pet. 2:9) It is these who are to know the riches of the glory of God's inheritance.

God's inheritance is his new creation, those sanctified ones, likened in virtues to himself, created in Christ Jesus our Lord. They are begotten of God's Spirit, and to be moulded, shaped and fashioned through adverse circumstances and conditions and experiences into the image of God's dear Son. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. 8:29

Paul reminds us of Christ in writing to the Hebrews: "God, . . . hath in these last days spoken unto us by his Son, . . . who being the brightness of his glory, and the express image of his person, upholding all things by the Word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—Heb. 1:1-3

Hence we realize as Jesus declared: None but God's Son can

reveal the glory of the Father. "No man knoweth the Son, but the Father: . . . neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27) Christ is then the light of the knowledge of the glory of God.

One may ask, What is really the glory of God, and what are the riches of the glory of God in his saints? We reply, modern use of the term glory has robed it somewhat of its intensive value as it pertains to our mighty Creator and to our beloved Redeemer, King of kings and Lord of lords. It is something more than that which gives majestic splendor, or a symbolic mantle, or an insignia of high position. It may include these, as with the robes of glory and beauty of the High Priest.—Exod. 28:2

The Shekinah light over the mercy seat between the cherubims of the tabernacle signified the appearance of God in a restricted sense. But when God was speaking with Moses at Mt. Sinai he there disclosed the original meaning of the term glory, as Moses had requested to see God's glory, saying, "I beseech thee, show me thy glory," and God replied, "I will do this thing also that thou hast spoken." "And it shall come to pass, while my glory passeth by, I will put thee in the cleft of the rock, and will cover thee with my hand." "Thou shalt see my back parts: but my face shall not be seen." (Ex. 33:17-22) Moses was not permitted to see God's face, the expression of

all his virtues; for God said, "There shall no man see my face, and live."
—Ex. 33:20

In this our day, and from Pentecost, we are privileged to see the glory of God in the face, or person, of Jesus Christ. (II Cor. 4:6) So the glory of God is not just the brightness of his presence, the illumination of his shape, nor can it be a halo attending his person, or limited to any external splendor. Neither are these the glory of his inheritance in the saints as mentioned in Eph. 1:18.

The Glory of God

The glory of God must be explained as the fullest contents of God's own nature, embracing the aggregate of all his attributes according to their revealed completeness, as manifested in Jesus. "He that hath seen me hath seen the Father." You remember the incident when Philip said, "Lord, show us the Father, and it sufficeth us." Jesus replied, "Have I been so long time with you, and yet hast thou not known me, Philip?"—John 14: 8, 9

The glory of God, then, is not merely an attribute, or one feature of the revelation of God, but the greatness of all and every feature of his personal perfections. And, as promised, these virtues are in store for such as turn to God and Christ Jesus in full consecration and devotion, to be participated in and received of God through Christ, as John declared in the Gospel. "The Word was made flesh, and

dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth," "and of his fulness have all we received, and grace for grace."—John 1:14, 16

It is, indeed, an astounding thought for us. One might ask, How can this be? By what means have we received of his fulness and grace? According to the Scriptures, it is in the receiving of God's Holy Spirit in our hearts, through Jesus Christ. The Scriptures reveal God's glory to be the excellency of all the divine attributes and virtues in perfection, both in his personality and in creative power.

Paul exhorts, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness. (Col. 3: 12-14) These are the very characteristics of God himself, and of his beloved Son, Christ Jesus. These same characteristics, or attributes and virtues of God and of Christ Jesus, are to be God's inheritance in the saints. The wealth of God's glory!

In other scriptures the apostle gives the same interpretation of God's glory and goodness. Speaking of Israel's rejection of their Messiah, Paul reasons, "Despisest

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thou the riches of his goodness and forbearance and long-suffering?" (Rom. 2:4) Then he speaks of making "known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he had called."—Rom. 9:23, 24

The Purposes of God's Inheritance

The characteristics of God created in the church by his grace in Christ Jesus is an inheritance God is waiting to possess, awaiting their completeness as the bride of his beloved Son (Rev. 19:7), "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:7) In other words, God will make manifest to the whole realm of his universe—to angels and men, holy and unholy—his wisdom and love in the new creation to fulfil his purpose of filling the earth with holy, happy people, when "the glory of the Lord" shall "fill the earth" and "all flesh shall see it together." (Isa. 11:9; 40:5) Thus will be proved to millions of his subjects, including the whole human race, the living and the dead, that God is love, and that his compassions never fail.—Lam. 3:22

It is indeed the surpassing love of God and of Christ Jesus in all the virtues of love, the height and depth, the length and breadth of all that they are in character and person, through the merit of our Lord's redeeming sacrifice, by which we are privileged to partici-

pate in and possess these same virtues, to a degree, even now, this side the veil of death. They are begotten in us by God's Holy Spirit, through his Word, with increasing growth day by day—"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (II Cor. 3:18) "For we know in part, and prophecy in part. But when that which is perfect is come, then that which is in part shall be done away."—I Cor. 13:9, 10

Are we not inspired, as with the apostle we say: "What things [hitherto] were gain to me [from now on are] counted loss for Christ, . . . if by any means I might attain unto the resurrection of the dead." (Phil. 3:7-11) The thought of our hearts should be, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God."—Gal. 2:20

God's Power

Think of the "exceeding greatness" of God's power "to us-ward who believe, . . . which he wrought in Christ when he raised him from the dead." (Eph. 1:19, 20) How surpassingly great is the power of God which he exerts for those who permit him to direct their steps and desires in the narrow path of life! He has called them and quickened them to a living hope by "the resurrection of Jesus Christ from the

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extremes of a created universe: "nor any other creature" shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Paul is like a man proving every link of a chain. Carefully and fervently he has tested all, and is satisfied that none of these can cut him off from the love of God. Nothing can intercept the strength that shall avail to make him more than a conqueror through Christ Jesus our Lord.—Rom. 8:37

Let us pray that our eyes of understanding may be kept open to

the last moment, and receptive to all God's promises for us. May we hold fast to faith, to the essential knowledge and truth of his Word for our growth in his grace, in fellowship, devotion, and praise, always remembering, "It is Christ in you, the hope of glory."

God is our inheritance. It is ours to be his inheritance, and to appreciate with a full heart the hope of his calling, the riches of the glory of God's inheritance in the saints, and the surpassing greatness of his power to us-ward who believe, which will enable us to become copies at heart of God's dear Son.

(Continued from page 25)

step as I read over the booklets, The Dawn Magazine, the series of books, and listen each week to your broadcasts. I am at peace, and have great faith in the grand promises of the Lord. Sincerely."—Illinois

Awaits Restitution

"Dear 'Frank and Ernest': Through your literature I find myself able to meet each day with hope for a future life. I lost my only child last June, and mine would be an unhappy world if I did not have your magazine to look forward to each month. I am so sure of the promises of restitution that I would like to share this knowledge with others, so from month to month I will be forwarding you subscriptions for The Dawn

Magazine. Thank you for the help it has brought to my relatives and friends."—Indiana

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"Dear 'Frank and Ernest': We listen to your program every Sunday, and find it very interesting. We feel that it is the truth, and every one of The Dawn Magazines is read and re-read. Sincerely."—Arizona

Home at Last

THE CHURCH on this side of the veil at the present time is like a ship drawing near to the port of its destination. It has crossed the main ocean of life with its numerous vicissitudes—its storms, setbacks, delusions, and disappointments. It is now nearing “port.” Eager anticipation prevails.—Luke 21:28

Before reaching port, however, there is a long and tedious “channel” to negotiate. This channel is fraught with danger to the ship. There are rocks, sandbanks, shifting sands, and other invisible dangers. But these are well-known to the one in charge of the ship, the skilful Pilot. We must trust him implicitly. Any of these dangers could cause the shipwreck of our faith, which now, with home in sight, would be tragic.—Eph. 6:10-18

There are “buoys” which mark out the “channel,” or way of approach to the port. These would include divine warnings given against taking a course contrary to the Holy Scriptures; also, exceeding great and precious spiritual promises, together with stated conditions, so necessary to their fulfilment. And there are those principles of Christian character—

Christlikeness—all of which lead to immortal life and our eternal heavenly home.—Acts 20:28, 30; Rom. 2:7; 8:28-31; I Cor. 15:57, 58

Our hearts glow within us as we think of the promise made to us years ago: “Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.” (Isa. 33:17) Now, the fulfilment of this is almost within sight.

We pass “buoy” after “buoy,” diligently observing each one. We begin to see the radiant beauty of the city of glory. It has been revealed to us that the King has prepared a special “place” there for us, and that in the King’s palace there is exquisite beauty and glory—wonders so marvelous that human language could not describe it.—John 14:1-4; I Cor. 2:9-14

The haven of rest is approached. Eventually we arrive off the shore of the celestial city. The only way for us to get nearer our heavenly abode is through the waters, and these, we must wade. Faith (through which our Father’s mighty power has done great things for us) has brought us thus far. Now we must trust implicitly. We are lowered into the waters. Then we confidently call to the Father: “Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.”

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Then we reflect upon the words of comfort: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."—Ps. 69:1,2; 23:4

Almost immediately we are on the shore of the celestial city. We feel that we have undergone a great and wondrous transformation. Now, we are full of exuberant life, abounding in energy, glowing with vitality. We feel as though a spring of life is rising within us.—I Cor. 15:42-44, 52-55; John 4:14

A glorious heavenly being awaits us, so beautiful in every way that his glory could not be described. He directs our vision to the exquisite palace of the King, where we are informed a great convention is shortly to be held: "The general assembly and church of the first-born, which are written in heaven." In the distance, this great palace looks brilliant, standing upon a lofty eminence.—Heb. 12:23

We move along swiftly as the wind. Arriving at the base of the hill we hear a voice saying: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."—Ps. 24:3-5

We hesitate at the foot of the hill. Then we hear another voice of inexpressible sweetness speak to us. Our hearts leap within us, for this is surely the voice of our "Be-

loved" saying, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Come to that place I have prepared for you.—Matt. 25:21

Then we are ushered along to the sound of exquisite and harmonious music, magnifying and praising the name of the great God of love. We reach the beautiful palace, "the King's palace," where a large number of victorious saints are already assembled. It is a wonderful company, each one shining with the same resplendent glory as their beloved Bridegroom. We behold his dear face, full of joyous love, exultant and triumphant.—Ps. 45:13-15; I John 3:2

He leads us to our great Heavenly Father, who is majestic, sublime, pure, and holy; whose effulgent glory and impressive grandeur we hardly dare behold. He looks upon us with a Father's look of ineffable love, as though his great heart is full to overflowing, as he says, "My jewels; my inheritance; my children; welcome home."—Jude 24:25; Mal. 3:17; Eph. 1:18

For a while he remains silent in his great love, and in his great joy; then he breaks forth into singing. (Zeph. 3:17) The grand refrain is taken up by the Bridegroom and bride, and all the heavenly hosts, "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. . . . And I heard as it were the voice of a

great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:5-7

Ere long, these beautiful words of the Revelator will have a glorious fulfilment. The "completed" church (the bride), then having been proved faithful unto death, will be duly glorified with her Lord. Today, however, some of the last members of the true church are this side of the veil, giving diligence to make their "calling and election sure." They are growing in grace and heavenly knowledge; denying self utterly, taking up their cross daily, and following the Master.

They are shining as lights in the world, faithfully witnessing to the truth. They are encouraged and stimulated by the exceeding great and precious promises of God's Word. "To him that overcometh will I grant to sit with me in my throne"; "Blessed and holy is he that hath part in the first resurrection: on such the second death hath

no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." It is realized that this reigning with Christ will establish God's wondrous, long-prayed-for, everlasting kingdom in the earth.—II Pet. 1:10; Luke 9:23; Phil. 2:14, 15; Rev. 3:21, 20:6; Matt. 6:10

Meanwhile, within the heart of each fully consecrated child of God here below, there is a longing to be gathered home.

Heavenly Father, Holy One!

May thy will in me be done;
Make my heart submissive, meek,
Let me ne'er mine own way
seek!

Loving Savior, I would be
Ever more and more like thee,
Free from pride and self-desire,
Fervent with a holy fire.

Blessed Lord, thy saints defend,
Watching o'er them to the end;
Day by day their faith increase
Keep them in thy perfect peace,
Comfort, strengthen, guide and
bless,
Lead them through the wilder-
ness;

And when thy due time shall come,
Gather thy dear children home!

INJUSTICE seems to crop out in many ways in the fallen human nature. Little injustices are daily practised in respect to trifles. These are thought not worth considering. But whoever cultivates injustice in even a small way is building up a character which will be unfit for the kingdom. As justice is the foundation of God's throne and of God's character, so justice must be the foundation principle governing the lives of his people.—Selected

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SPEAKERS' APPOINTMENTS

C. A. CORNELL			
Southend	March	23	
G. A. FORD			
Letchworth	March	30	
T. R. LANG			
Clonelly	February	2	
J. LESLIE MC KEOWN			
Belfast	February	16	
J. H. MURRAY			
Letchford	February	9	

Eastleigh	16
Guildford	March 9
Liverpool	30

E. TERRY NADAL

Letchworth	February 23
Luton	March 9

W. E. PAMPLING

Southend	February 23
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Did God Create Sin?

In Isaiah 45:7 Jehovah says, "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." Does this mean that God created sin?

NO! THERE is a vast difference between evil and sin. True, all sin is evil, but there is much evil in the world that is not sin. Sickness and death are evils, but not sin. Calamity is an evil, but not sin. However, we are not to take from the text that God is the creator of all evil, but rather only that evil which serves his purpose in the outworking of his will and plan.

God entered into covenant relationship with the nation of Israel, and on his part the covenant called for the rewarding of faithfulness and the punishment of unfaithfulness. God punished his people by bringing evil upon them in various ways. Concerning the nation of Israel, the Lord said, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck it up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."—Jer. 18:7, 8

In Micah 1:12 we read that "evil

came down from the Lord unto the gate of Jerusalem." There are many instances in the Scriptures similar to this, in which the Lord is credited with bringing evil upon a country, or upon a people, as punishment for wrongdoing. This is why the Lord says, "I make peace, and create evil." It does not mean that he is the author of sin.

Prove All Things

Is it wrong to question what we are being taught?

IT WOULD be wrong if we did not examine the Scriptures carefully in order to ascertain whether or not what we are being taught was supported by the inspired Word of God. If we did not do this we would be shirking our responsibility before the Lord. We should appreciate those who help us to understand the Bible, but we should not accept their teachings without proving them by the inspired Word of God.

Paul was one of the inspired servants of God. He spoke and wrote under the inspiration of the Holy Spirit, yet he did not expect anyone to accept his teachings without proving them by the Word of God. In connection with Paul's ministry in Berea, we read, "These

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were more noble than those in Thessalonica, in that they received the word with readiness of mind and searched the Scriptures daily, whether those things were so." (Acts 17:11) This is the only proper attitude to take if we would be truly taught by God.

The Earth Established

Is the end of the world near, as some preach?

WITH the qualification to this question, "as some preach," we would answer that the end of the world is certainly not near, nor will it ever take place. "As some preach," the end of the world means the destruction of the earth and of all things earthly. The Bible denies that this is a part of the divine plan. On the contrary, the Bible declares that "the earth abideth forever." (Eccles. 1:4) The Lord also assures us that he has "established" the earth, that he created it not in vain, but "formed it to be inhabited."—Isa. 45:18

In the Bible's prophecies pertaining to the "end of the world" the reference is, not to the earth, but to man's selfish and sinful social order. The "fire" referred to in these prophecies is symbolic of a "time of trouble" which comes upon the nations, and by which the whole social structure is weakened and finally destroyed. For a more detailed discussion of this aspect of the divine plan we refer the

questioner to the booklet, "God and Reason." When we understand the matter correctly we will realize, not that the end of the world is near, but that it is already in process. This is the real meaning of what is now taking place throughout the earth.

A God of the Living

Matthew 22:32 reads, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Does this not prove that Abraham, Isaac, and Jacob are not really dead, that although they seemed to die, they are still alive?

NO, THAT is not at all the thought of the text. Jesus' explanation is contained in the preceding verse, where he says that it was "touching the resurrection of the dead" that Jehovah had said he was the God of Abraham, Isaac, and Jacob. In other words, it was because God intended to raise these patriarchs from the dead, thus giving them life, that he still referred to them as his people, and himself as their God.

Luke's report of this statement by Jesus makes the meaning clearer. Jesus explained that his Father was not a God of the dead, "but of the living: for all live unto him." (Luke 20:38) Through the redemptive work of Christ, provision was made for awakening the dead to

life. Because of this, the Bible speaks of the dead as being asleep. Thus, from God's standpoint, they are not eternally dead, they live unto him, because divine power will restore them to life. But this does not change the fact that the "dead know not anything."—See Eccles. 9:5

From "House to House"

IN PAUL'S sermon to the elders of Ephesus he speaks of teaching them "publicly" and from "house to house." Does this mean that we have to witness from house to house, offering literature, in order to escape Armageddon?—Acts 20: 20

OF ONE thing we may be sure, which is that Paul did not have religious literature to take from house to house. In this text the apostle is simply explaining that he taught the brethren at Ephesus publicly, and privately in their homes. There is nothing in the text to indicate that he went up and down the streets of Ephesus, knocking at every door and witnessing to whomsoever might appear. To interpret the text in this manner is a distortion of the Scriptures. Certainly there is nothing in the Bible to warrant the belief that to engage in such a door-to-door witness work now will save anyone from death in Armageddon.

The Armageddon of the prophecies is the final phase of what

Daniel describes as a "time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus referred to this "trouble" as a "great tribulation" which would come upon the earth in the early years of his second presence. He said that this tribulation would be so severe that unless it was cut short no flesh would be saved.—Matt. 24:21

Jesus added, however, that for the "elect's sake" this time of tribulation would be shortened, which assures us that all flesh will not be destroyed. (Matt. 24:22) However, various other prophecies reveal that wicked people, as well as righteous, will go through Armageddon without being destroyed. Zephaniah 3:9 speaks of these and explains that after the great "time of trouble," the Lord will turn to them a "pure language," or message, and that then, being enlightened, they will call upon the name of the Lord and serve him.

In Psalm 46 verse 10 we read that after the present social order is destroyed in the great Armageddon of the Bible, the Lord will say to the raging sinful nations, "Be still, and know that I am God."

In Zephaniah 2:3 we read, "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Notice, this says, "It may be ye shall be hid." This is not a definite promise, although it implies that the righteously inclined will have a better chance of surviving Armageddon

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than the sinful and utterly selfish, for these latter are more likely to take an active part in the struggle.

As for the footstep followers of the Master, they will be delivered, not from death, but through death to exaltation with Jesus to live and reign with him. These are the ones who "shall all die like men, and fall like one of the princes." (Ps. 82:7) As the world sees them they will die as others, but actually they will fall in death like Prince Jesus did; that is, they will die a sacrificial death. And, having entered into a covenant with the Lord based upon sacrifice, these will need to be faithful even unto death in order to prove worthy of "glory and honor and immortality."—Ps. 50:5, Rom. 2:7; Rev. 2:10

New Birth in Resurrection

Are Christians now "born again"?

JESUS said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." (John 3:3) In the marginal translation the words, "from above," are suggested instead of "again," which is a better translation of the Greek text. In verse 8 of this chapter, Jesus explains that those born of the spirit can come and go as the wind, invisible to human eyes, yet exercising tremendous power.

Obviously, no one still in the

flesh can do this, therefore could not be said to be "born" of the Spirit. However, in natural birth there is first a begetting and then growth of the fetus. We believe this also is true with respect to those who qualify for Spirit birth. In other words, those who respond in full consecration to the Lord's call are, while still in the flesh, "begotten" of the Spirit. Then they are nourished by the Word of God and thus prepared for birth in the "first resurrection."

Probably some of the difficulty in understanding this simple truth is due to the fact that in the Greek language there is but the one word for both "beget" and "born." It is the word **gennao**, which, according to Prof. Strong, literally means to procreate. The father's function in procreation is to beget; while the mother gives birth. Since this one Greek word is translated both beget and born in the New Testament it has to be determined from the context which aspect of procreation is, symbolically, being used.

I John 5:18 reads, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Here, in the one text, the Greek word **gennao** is translated both "born" and "begotten." It would have been better had the translators used the word "begotten" in both instances.

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Activities Overseas

AS DEDICATED followers of Jesus who said, "One is your Master, even Christ; and all ye are brethren," we are intensely interested in our brethren in whatever part of the world they may temporarily be domiciled. We do not think of them as British brethren, or German brethren, or French brethren, but as our brethren in Christ who live in these various countries. It is with them, even as it is with us, that "here have we no continuing city." But, together with them, we are all seeking a place in that heavenly city to come, that glorious kingdom of Christ into which the Lord has promised an abundant entrance if we make our "calling and election sure."

We know that in order to hear the Lord's "well done" we must demonstrate our faith by our works. We must add to our faith all the fruits and graces of the Spirit, doing "these things" diligently. And the doing of "these things" will not permit us to be idle in the service of the Lord: for the more we learn about him and grow into his image, the more impelled we will be to serve one another, and to tell the whole world the good news of the kingdom of God which is now so near at hand.

Just as activity in the service of the Lord, the truth, and the brethren is characteristic of the Lord's faithful people in America, so it is in other countries. Wherever the truth of the divine plan has enlightened head and heart, the voice and lips rejoice to proclaim that truth. As one of our Daily Heavenly Manna comments so truthfully says, the Lord's people do not need to be paid for proclaiming the truth, but on the contrary, are willing that the proclamation of this glorious message shall cost them something, cost them everything, in fact, even life itself.

And this is literally true of many of our brethren overseas, some of whom are still in prison because of their activity as ambassadors of Christ. For the brethren generally in most overseas countries,

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it is much more difficult to bear witness to the truth than it is in America. But despite the handicaps the brethren do all they can, and the Lord is blessing their efforts. We rejoice in this, and are glad that in the Lord's providence we have the opportunity of co-operating with them.

THE OVERSEAS RADIO WITNESS

The Gospel of the kingdom is being broadcast over the radio in the French, German, and Italian languages; in addition to the English language broadcasts which are beamed to the British Isles from Radio Luxembourg. The mail response to all these broadcasts is very encouraging. While the brethren in the various countries being reached with the message in this way are happily co-operating in caring for the mail, filling the requests for literature, and doing follow-up work, the cost of broadcasting the programs is paid in American dollars which are supplied from our radio and general funds.

The economic conditions in European countries have somewhat improved, yet it is still our privilege to furnish free books, booklets, and tracts to the brethren in most of these countries. In some of the countries we also provide financial aid for the work. Thus, while we do not come into frequent personal touch with our brethren overseas, we are working with them, and in this co-operation all of us here in America have a share.

During the year we furnished truth literature of various sorts in the Finnish, Swedish, Dano-Norwegian, German, French, Greek, and Italian languages. We are sponsoring the regular publication of The Dawn Magazine in all these languages except the Finnish. The Greek edition of The Dawn is published at our main office in East Rutherford, but the other foreign-language editions are translated and printed in their respective countries. The foreign-language editions are not large, but they are reaching appreciative brethren who, through the message thus received, are being built up in our most holy faith, and strengthened.

DENMARK

Brother Herman Larsen, of Copenhagen, Denmark, directs the publishing of the Dano-Norwegian Dawn, and does what else he can to serve the brethren and to witness for the truth in this language.

We quote in part from a letter recently received from Brother Larsen:

"Dear Brethren in Christ: Christian love and greetings in our dear Redeemer's name!

"In this, the last month of the year, I must write to you, and from all my heart thank you for your labor of love on our behalf, and on behalf of the 'new creation' everywhere. We are thankful for the many good articles in The Dawn Magazine. I am only sorry that we cannot translate and use them all in the Danish Dawn. All the brethren do so much appreciate your printing the Danish Manna Book for us. We have now distributed all the tracts you printed and sent, both 'Do You Know?' and 'Our Dead Shall Live Again.' We will be so thankful if you can furnish us with another supply of the latter.

"In our little ecclesia here in Copenhagen, we have had some very encouraging experiences. One sister, whom we had not seen in many years, called us on the telephone and asked if we still held our study meetings. We assured her that we did, and she has since been a very eager and zealous partner in our meetings. She has distributed many tracts, and has sent the booklet, 'Israel in History and Prophecy' to many Jews here in Copenhagen. You see, we published this article in our Danish Dawn, and later in a booklet.

"After our General Convention this year, our brethren in Jutland resolved to hold a one-day convention the second Sunday of every month. These gatherings have brought rich blessings to many of our brethren. A young brother who was baptized a year ago is now speaking to the friends, and is very zealous and earnest.

"Recently we have made contact with some friends in Odeuse, a city near where our yearly convention is held. They had for many years been with another group. Now they are again studying Brother Russell's books which we have furnished them. They are very happy to be in our fellowship. May our Lord's rich blessing be with you all, is our daily prayer. Your brother in Christ."

SWEDEN

The publication of the Swedish Dawn is under the direction of Brother Einar Dominique, assisted by a committee of Swedish brethren. During the year Brother Dominique also visited the brethren in Finland to comfort and strengthen them in the Lord. We

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quote from a letter in which he reports various aspects of the work in Sweden:

"Dear Brethren at The Dawn: Grace, mercy, and peace, be with you!

"We can without exaggeration say that the year 1957 has been one filled with the dread of war. Indeed, the hearts of the people here in Sweden have been failing them for fear as they look ahead to the things coming upon the earth. (Luke 21:26) We see trouble and confusion everywhere. One issue after another threatens to precipitate another global war in which it is feared the human race itself might be destroyed.

"Upon this background of world distress, the Swedish Dawn has continued to make known the truth of the kingdom, including the glorious fact of Christ's second presence. It has also served as a bond to hold the Swedish brethren together. For this we give thanks to the Giver of all good.

"The large class here in Stockholm continues to meet regularly. In the beginning of the year three public meetings were arranged. These meetings were conducted by Brothers Anders Karlen and Stig Dominique, with the subject matter being along the lines of the 'Frank and Ernest' dialogs. Besides this, the Stockholm brethren have distributed many tracts. Brothers Nils Berg and A. Karlen are the elders of this ecclesia.

"The ecclesia in Gothenburg is a small one, but all its members are very zealous for the truth. The elders are Emil Andersson, Eric Olsen, and Gideon Sandblom. On November 17 this ecclesia held a public meeting which was addressed by Brother Karlen. His topic was, 'Israel and Palestine.' Following this, Brother Einar Dominique also spoke, dealing with prophecy, and various fundamental doctrines of the divine plan. Many people were present and they listened with great interest. At the close of the meeting some of them asked questions, and one of them expressed his desire to attend the study meetings regularly.

"In addition to the public witness, I consider most important the work of building one another up in the most holy faith. In this connection, brethren in many parts of the country have been visited, as well as in Finland. There has also been a great deal of correspondence with the brethren, answering questions and encouraging them. We continue to keep busy with the work of the Lord. We know that in 'due season' we shall reap 'if we faint not.'

We are also waiting and longing for that kingdom which cannot be moved. (Heb. 12:28) In closing, we send our hearty greetings to all of you, and at the same time express our sincere thanks for your encouraging co-operation during the year—a year which has passed very quickly. Yours in the Master's service."

THE BRITISH ISLES

Brothers William Pampling, Joseph Murray, and Charles Cornell serve as a committee to represent The Dawn in the British Isles. Brother Pampling, the secretary of the committee, has sent us a brief, but illuminating and encouraging report of the work in this part of the field:

PILGRIM SERVICE: Brothers Boyce, Cornell, Ford, Lang, Mercer, Murray, McKeown, Danal (E. T.), Pampling, Reader, and Stracy have engaged in this service. One hundred and fifty-four meetings were served in the ecclesias regularly visited in addition to which occasional visits were made to other ecclesias. Service was also rendered at conventions. The visit of Brother Samuel Baker was much appreciated, and his ministry richly blessed.

DAWN MAGAZINE: Once again we are happy to report an increase in the number of subscriptions. As an evidence of how much The Dawn is appreciated one "Frank and Ernest" listener, when renewing his subscription, wrote, "I would not be without The Dawn for the world."

"FRANK AND ERNEST" BROADCASTS: Requests for literature by listeners to the programs have been maintained at an average of three hundred per month, which we think is good for only one station. A pleasing feature has been the increase of specially interesting letters, some of which tell of Bible circles held each week to hear and discuss the broadcasts. Here is an extract from one of these letters: "As we gather around our Bibles your questions and answers are quite easy to understand, and they help us a great deal with God's Word."

LITERATURE: Included in the literature sent out during the year were a large number of First Volumes, and many full sets of "Studies in the Scriptures."

FREE LITERATURE: In addition to the regular "Frank and Ernest" cards, tracts, and consolation folders, 144,000 of the monthly radio circulars were distributed.

RECORDED LECTURE SERVICE: This service, although still in

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its infancy in the British Isles, is steadily increasing. Already it is proving a blessing to many

CONCLUSION: We are happy to continue our labours in assisting the brethren to finish their course with joy, earnestly declaring the glad tidings of the incoming kingdom. We are also happy to continue our co-operation with our brethren in the United States, whose help and sacrificial labours are appreciated, contributing so much in keeping us steadfast, unmoveable, always abounding in the work of the Lord, knowing that such labour is not in vain.

GERMANY

The brethren in Germany are rejoicing in their privileges of fellowship and service. Brother Willy Paul is now secretary of the Dawn Bible Students Association in Germany; Brother Lorenzen (pilgrim), serving as chairman; and Brother Knoll, of Kassel, as Vice-Chairman. The Association has sent us the following report:

"Dear Brethren in Christ:

"When we take a retrospective view of the past year we recognize with gratitude that it was a year full of blessed privileges of service for the German brethren. Even though the partition of our land does not permit the assembling of all the brethren, and some of them having to be without meetings and the visit of regular literature, nevertheless, the spirit of the truth and unity exists among them. It is a blessed privilege to be so established in the truth that even without the regular association with other saints, and despite sickness and suffering in jails and concentration camps, their faith remains strong and steadfast.

"There have been wonderful privileges of service and association with brethren of The Dawn. One high point was the great meeting in Kassel at Pentecost. There the spirit of harmony and unity was manifested among the brethren of all parts of Germany, as well as a general interest in the spreading of the truth, which was also manifested in a meeting of active brethren which was held specially in the interest of furthering the truth.

"The pilgrim service was very blessed in bringing back many brethren who had strayed away. We baptized as many this year as last year, and there are still some manifesting the desire to be baptized. The number of interested friends also has increased, and new classes have been started. Thanks to the automobile which is being used for that purpose, many isolated and far-off brethren

could be visited, as well as 'Frank and Ernest' listeners who could be followed up and served with the truth.

"The 'Frank and Ernest' broadcasts are well accepted. We receive many more letters than in the past years. A greater number of listeners are constantly being heard from. Especially joyful is the ever increasing number of Dawn readers among them. When these receive the literature they requested, we get many letters of thanks and prayers for the blessing of this special activity. We are confident that the Lord's blessing is resting upon this part of the work and we gratefully think of the willing sacrifice of those who make this witness over the radio possible.

"As a whole, the sale of literature has also increased. The German brethren are rejoicing greatly in having Volume VI of the Scripture Studies again in their own language. The attempt has been made to send out booklets and tracts in four different sets to friends and acquaintances, or to such who are interested in loaning them out. Small classes distribute thousands of tracts in just a short time, and letters show that this work is not in vain. The truth in its beauty and holy influence remains the same as it always was. If less are being drawn to it today than in Brother Russell's time, it is because of the increasing evidences of the 'time of the end.'

"The seriousness of the time, even for us, is in the fact that during this last year a greater number of German brethren have finished their course. Their faithfulness to the truth and their devotion to God remains in our memory.

"The harmonious co-operation of the active brethren and the classes in all things pertaining to the truth is very encouraging. There was also an all-day gathering of the brethren in Munich, which was not thought possible at the beginning of the year. In all this we see the providential overruling of the Lord, and are very grateful and joyful that in this late day a good witness of the truth can still be given.

"The tape recording service of Krefeld is a great help in this work. Some additional brethren and also classes, are willing to procure tape recorders. We see much more activity in this field for the coming year.

"We would not finish our report without raising our hearts in gratitude to our Heavenly Father for all our privileges, and for having so richly blessed us all, through Christ our Lord. All the fellow-brethren salute you with the words of the Lord, so fitting

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in our day: 'When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh.'"

IN THE FRENCH LANGUAGE

The work in the French language was blessed during the year. The broadcasts in the French language over Radio Monte Carlo are giving a good witness, particularly in southern France and among the French-speaking people in North Africa. We were very happy to be able to supply the French-speaking brethren with an edition of "The Divine Plan of the Ages," and these books are being put to use.

During the year we were also able to furnish an edition of each of the booklets dealing with the Bible, and which, in the English language comprise the ten chapters in "The Book of Books." The current series of radio programs being broadcast in the French language deal with the subject matter contained in these booklets. As this report goes to press we are shipping a new edition of "God and Reason" to France, and soon will be shipping a French translation of the booklets, "Our Lord's Return," and "When Pastor Russell Died."

Brothers Leon Latte of Nice, France, and E. G. Meylan, of Lausanne, Switzerland, are active in connection with the French language work. The general office for this work is now located in Nice,—No. 4 RueVeillon. The ecclesia in Nice also meets at this address. Brothers Latte and Meylan both made pilgrim trips during the year, and various conventions were held. So, despite the limitations, our French-speaking brethren continue on with the service with resolution and with joy.

IN ITALY

The work in Italy is very encouraging. Brother I. N. Comparato has recently returned from Italy where he met with representative brethren in different parts of the country with the view of facilitating the work that is being done there. We have not yet received a report from Brother Comparato, so will have to defer this until a later edition. We are gratified to say, however, that the work does go forward in the Italian language. Radio Carlo is beaming the message into Italy; tracts, booklets, and books are being

translated and published; and a considerable pilgrim work is being done. The work in Italy is new, and the workers comparatively young in the truth. Their zeal is an inspiration, and we pray the Lord's continual blessing on their work.

IN INDIA

There are many brethren in India rejoicing in present truth, and much activity in the proclamation of the message. Some of the brethren in Oregon, Washington, and Western Canada, working through a committee, are helping to keep three brethren in the service in India. These are natives of India—Brothers Gilbert, Barnabas, and Jayappa. We keep these brethren supplied with literature. They are zealous, self-sacrificing brethren, and the Lord is richly blessing their efforts. A report was sent by Brother Gilbert which was intended for the 1957 General Convention. It arrived too late for the convention so we are glad to publish it now:

"The Bible Students of India send loving greetings in Jehovah's holy name. Since the time of Brother Russell's visit to India, a small group of faithful men and women have continued to raise their voices in proclaiming our most holy faith. All the world knows about India's many religions. There are thousands of gods and goddesses, and also a triune god. Trees, stones, images, serpents, calves, and many other things are worshiped. From the midst of such darkness it is by divine grace that a small group of people have come into the marvelous truth pertaining to the true and living God. And, 'blessed is the people that know the joyful sound.'

"Daily, hundreds—often thousands—hear the joyful sound from us. There are many small groups of consecrated brethren, with their elders; and there are three pilgrims who are doing their best to help and strengthen the churches. A vernacular monthly magazine carries the message to our dear ones.

"Brother Barnabas is now elected as General Secretary of the Association. Brother Jayappa is looking after the Canarese work, and I work in the state's capital, in Bangalore, and north. We all thank the Dawn Bible Students Association, and the American and Canadian brothers and sisters, for their kind co-operation in sharing with India's work. Again I convey my good wishes and loving greetings to all. Peace be with you. Your brother and co-worker in the 'royal priesthood.'"—S. R. Gilbert

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

The services of the lecturers here scheduled are furnished upon request, and free of charge. If you would like to have one serve in your community, simply address a request to the Dawn Bible Students Association, Pilgrim Department, East Rutherford, N. J. A visit will be arranged when possible.

JOHN BARACOS

Duquesne, Pa. February 2
Monessen, Pa. 23

NICK BARACOS

Washington, Pa. February 16

JULIUS BEDNARZ

Minneapolis, Minn. February 9

WALTER Blicharz, Jr.

Flint, Mich. February 2

FRED BRIGHT

Allentown, Pa. February 23

J. BURTON BROWN

Fresno, Calif. February 9

DAVID A. BRUCE

Ventura, Calif. February 9

ORLANDO D. DEIFER

Wilmington-Seaford, Del. February 2

EDWARD E. FAY

Sonora, Calif. February 9

IRVING C. FOSS

San Diego, Calif. February 9
Covina, Calif. 16

EARL L. FOWLER

Santa Ana, Calif. February 23

HUGH HANHAM

New York, N. Y. ... 3 p. m. February 2
Scarsdale, N. Y. 3
Brooklyn, N. Y. 5
Rutherford, N. J. 8 p.m. 9
Columbus, Ohio 11
Indianapolis, Ind. 12
Kansas City, Mo. 14
Oklahoma City, Okla. 16
Fort Worth, Tex. 17
Phoenix, Ariz. 19
Yuma, Ariz. 20
Sacramento, Calif. 23

JOHN G. HULL, JR.

Covina, Calif. February 2
Bakersfield, Calif. YMCA 16
Tehachapi, Calif. 16

GEORGE M. JEUCK

Wallingford-Bridgeport, Conn. Feb. 16

STANLEY W. JEUCK

Lakeland, Fla. February 9

EDMUND M. JEZUIT

La Salle, Ill. February 2

DANIEL KAZIAK

London, Ont. Can. February 9

SPEAKERS' APPOINTMENTS

ARTHUR H. KRUMPOLT

Groton-New London, Conn. February 15, 16

RAYMOND J. KRUPA

Detroit, Mich. February 2

C. STUART LIVERMORE

Pottstown, Pa. February 2

LUDLOW P. LOOMIS

York-Lancaster, Pa. February 2

New Haven-Waterbury, Conn. 23

EDWARD G. LORENZ

Yuma, Ariz. February 9

JOHN Y. MAC AULAY

Lake Charles, La. February 2, 3

Shreveport, La. 4, 5

Livingston, Tex. 6

Houston, Tex. 7, 9

Taft, Tex. 10, 11

Corpus Christi, Tex. 12, 13

Brownsville, Tex. 14

Donna, Tex. 16

San Antonio, Tex. 17, 18

Austin, Tex. 19, 20

Waco, Tex. 21

Gustine, Tex. 23

Lampasas, Tex. 24, 25

Ft. Worth, Tex. area 26-28

MARTIN C. MITCHELL

Baltimore, Md.-Philadelphia, Pa. Feb. 16

ROY E. MITCHELL

New Brunswick, N. J. February 9

DANIEL J. MOREHOUSE

Milwaukee, Wis. February 9

KENNETH M. NAIL

Riverside, Calif. (Morn.) .. February 16

Ontario, Calif. (Afternoon) 16

HOWARD W. OSTRANDER

Stockton, Calif. February 1

Sacramento, Calif. 2

LELAND PARSONS

Paterson, N. J. February 2

Rutherford, N. J. (8 p.m.) 2

New York, (3 p.m.) 9

G. R. POLLOCK

Phoenix, Ariz. February 9

LEO POST

Gary, Ind. February 16

FRED W. RICE

Covina, Calif. February 9

Whittier, Calif. 16

GEORGE P. RIPPER

Bakersfield, Calif, YMCA .. February 2

Tehachapi, Calif. 2

BERT E. ROSE

Toledo, Ohio February 16

W. W. RYBA

Adrian, Mich. February 9

AUGUST SWANSON

Bakersfield, Calif. YMCA .. February 9

Tehachapi, Calif. 9

J. I. VAN HORNE

East Liverpool, Ohio, February 9

FELIX S. WASSMANN

Reading, Pa. February 2

GEORGE M. WILSON

Zephyrhills, Fla. February 23

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

COLUMBUS, OHIO, February 9—Women's Benefit Association, 53 East Gay Street. Mrs. Josephine Ewing, 273 South Algonquin Avenue.

MINNEAPOLIS, MINNESOTA, February 9—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. Charles R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, February 9—Women's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

CLEVELAND, OHIO, February 16—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, South Euclid, Cleveland 21.

SALEM, OREGON, February 16—2339 State Street. Mrs. Jerry Andrus, 3745 June Avenue.

CHICAGO, ILLINOIS, February 23—912 N. La Salle Street. Mr. Albert Sheppelbaum, 5739 S. Normandy Avenue.

DETROIT, MICHIGAN, February 23—Macca-Bees Building, Woodward Avenue at Putnam. Mr. Daniel Kaziak 20171 Binder Avenue.

ST. PETERSBURG, FLORIDA, March 1-3—Town Hall, 835 Pasadena Avenue. Mrs. Chris C. Dodd, 1000 30th Avenue, North.

MIAMI, FLORIDA, March 7-10—All sessions beginning Friday evening through Sunday will be held in the Simpson Garden Club, 55 S. W. 17th Road. Monday sessions will be announced later. Mrs. Adolph Obenland, 4784 S. W. 6th Street, Miami 44.

ORLANDO, FLORIDA, March 16—Mrs. Stanley W. Jeuck, 1910 Hillcrest.

WATERBURY, CONNECTICUT, March 16—Waterbury Women's Club, 74 Central Avenue. Miss Anna Tsimonis, 227 Willow Street.

NEW YORK, NEW YORK, March 23

WILMINGTON, DELAWARE, March 29, 30—Blue Rock Community Club, 314 Brandywine Boulevard, Gordon Heights, Wilmington. Mrs. Peter Kolliman, 404 West 31st Street, Wilmington 2.

GARY, INDIANA, April 5, 6.

FORT WORTH, TEXAS, April 25-27

SAN FRANCISCO, CALIFORNIA, May 29-June 1—Asilomar Convention Grounds. Miss Nannette Kiddoo, 365 Ninth Avenue, San Francisco 18.

ALLENTOWN, Pa., May 30, 31, June 1.

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

BIBLE PROPHECY BOOKLETS

Israel in History and Prophecy—64 pages, 10 cents.
 Christ's Thousand-Year Kingdom—64 pages 10 cents.
 Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—10 cents.
 God and Reason—96 pages, 10 cents.

DOCTRINAL BOOKLETS

Reincarnation vs. Resurrection—32 pages, 5 cents.
 Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cts.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
 Tabernacle Shadows—50 cents.
 Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.
 Book of Books—cloth, \$1.00.
 "Behold Your King"—cloth, 50 cents.
 God's Promises Come True—For children. Cloth, \$2.00.

IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages; The Time Is at Hand; The New Creation; Tabernacle Shadows; Daily Heavenly Manna; "Behold Your King"—50¢. God and Reason; Spiritualism; When a Man Dies; Chosen People; Our Lord's Return; The Grace of Jehovah—10¢. What Can a Man Believe?; Armageddon; Light of the World; Jesus, the World's Savior—5 cents. Hymns of Dawn, without music—25 cents.

ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, cloth, \$1.00, flexible. 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢

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

LITHUANIAN: "Behold Your King"—25¢. Daily Heavenly Manna—50¢. Spiritualism—5¢.

GREEK: The Divine Plan of the Ages; The Time Is at Hand—50 cents. "Behold Your King"—25 cents. Hymns of Dawn, without music—25 cents. God and Reason; Hope Beyond the Grave; Creation—10 cents.

DANISH: God and Reason—10¢. Hope—5¢. Manna—50¢. It Shall Come to Pass—10 cts.

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

ROUMANIAN: Where Are the Dead?—10¢.

HUNGARIAN: Chosen People—10¢. Armageddon; What Can a Man Believe?—5¢.

HEBREW: God's Plan in Brief—75¢.

SLOVAK: God's Kingdom; The Day of Jehovah—5¢.

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

SWEDISH: God and Reason—10¢. Armageddon, The World Peace—5¢

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

to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—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