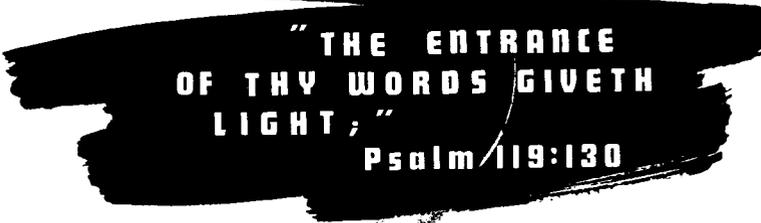
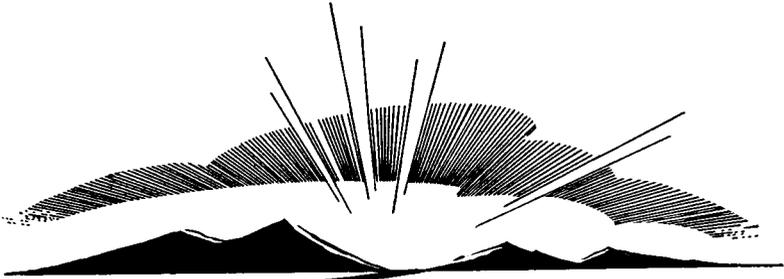




The DAWN



" THE ENTRANCE
OF THY WORDS GIVETH
LIGHT ; "
Psalm 119:130

A HERALD OF CHRIST'S PRESENCE

May 1953

THIS MONTH *in The Dawn*

HIGHLIGHTS OF DAWN

Heaven's Windows Opened 2

BIBLE STUDY

Building the Church at Ephesus 10

Paul Under Guard in Rome 12

Living As Christians 14

Problems of the Christian Conscience 16

The Way of Christian Love 18

THE BIBLE—Daniel, Hosea, Joel, Amos, Obadiah,
and Jonah 21

CHRISTIAN LIFE AND DOCTRINE

"A Faithful Saying" 28

Weekly Prayer Meeting Texts 38

The Greatest Thing 39

YOUR QUESTIONS

The Divinity of Christ 45

Oneness of Father, Son, and Church 45

Wars to Cease 46

Divine Christ and the Trinity 47

Can We Talk with the Dead? 48

THE BRITISH SECTION

Gathering Grains of Wheat 55

On the Radio--Coast to Coast

MAY 3 "The Keys of Heaven and Hell"

10 "Prayers Will Be Answered"

17 "For the Glory of God"

24 "The Gospel of Christ"

31 "Times of Restitution"

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In This Issue

"Our Partnership in the Gospel" is discussed in "Talking Things Over," beginning on page 49. Commencing in May there is a marked increase in the number of convention gatherings being held in various parts of the country. Another article in "Talking Things Over" mentions this, and reminds the brethren of some of the blessings derived from thus meeting together for mutual fellowship and encouragement. The General Convention this year will be held in Bloomington, Indiana, August 1-7. Our June issue will carry full details of rates, and of how to apply for reservations.

Recorded Lecture Service

As announced in the March issue, we are now able to furnish tape recordings of lectures on various truth topics. These lectures are given by different brethren, and we trust that they will prove helpful to many who may not be able to attend regular meetings. They are sent out on loan. For information, address The Dawn, Recorded Lecture Service, East Rutherford, New Jersey.

"THE BLOOD OF ATONEMENT": This is a booklet of thirty-two pages, which, as its title implies, deals with the subject of atonement through the redemptive work of Christ. It is a condensed but comprehensive review of this topic. It is priced at five cents each, twenty-five for one dollar.

Heaven's Windows Opened

**"It shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake."
—Isaiah 24:18**

FEAR, the "pit," and the "snare" are used by Isaiah as symbolic of various evils which would come upon the world in these last days, and he indicates that as the people attempt to escape from one distressing circumstance they would be confronted with another. What a graphic description this is of the world situation today! As a matter of fact, there are many more than three evils from which a fear-filled and distressed world is endeavoring to escape, and even if a partial solution is found for one problem, more distressing ones loom up in its place.

The prophet also speaks of the windows of heaven being opened, and as a result, a great shaking of the earth. In the Book of Malachi the Lord uses this expression to denote the outpouring of his blessings, and the thought is the same in our text. To appreciate this, however, it is essential to realize that the "shaking" and destruction of the "present evil world" is an evidence that the Lord is preparing the way for his long-promised kingdom of peace and joy and life.

Verse 20 of the same chapter declares that the earth would "reel to and fro like a drunkard," and that it would be "removed like a cottage." The reason given for this is that "the transgressions thereof shall be heavy upon it; and it shall fall, and not rise again."

Regardless of how sincere and righteously inclined some world leaders may be, the stark fact is that the crumbling of civilization, symbolically described in this prophecy as "the earth," is the result of the accumulated sins of governmental and other institutions which make up the "world." Surely these transgressions are resting heavily upon civilization today.

The instability of the world was highlighted by the death of Russia's premier, Joseph Stalin. Along scientific and technical lines mankind has reached a high pinnacle of achievement. Man can travel at the rate of hundreds of miles an hour. He can communicate with his fellow-man back and forth around the earth. He can utilize the pent-up energy of the atom.

HIGHLIGHTS OF DAWN

He can, in fact, do almost anything he wants to do, except find peace and security. These blessings are so far from reach that the death of Stalin spread consternation throughout the earth.

This was not because the world loved this ruler. It was simply that his death, and the coming to power of a new dictator over the communist world, left everybody wondering what turn of events this might precipitate. Would it bring war nearer, or increase the prospects of peace? Even now, no one but the new dictator himself—and possibly a few of his most trusted associates—knows the answer; although as we go to press Russia seems to be holding out the olive branch of peace. But even if this leads to a temporary escaping from the “fear” of war, it will probably lead to the “pit” of economic depression. The fear of this has already caused a slump in the stock market.

When the new administration came into power in Washington there was awakened in the hearts of millions a glimmering hope that the outlook for peace in the world might brighten, but that glimmer was quenched as world tension increased. Renewed efforts to bring the Korean War to an end, failed, although there is now revived hope of an armistice. Animosity grew between the Iron Curtain countries and the State of Israel. Border incidents in which British and American planes were shot down by the Russians increased the world's nervousness.

A new atomic bomb test in this

country, broadcast and telecast for all America to hear and see, emphasized how terrible the next all-out war can and will be. This test was utilized to help stimulate greater interest in civilian defense, and cities all over the country are staging mock atomic bomb raids in an effort to train civilian workers in the best methods of saving lives and property in the event of real raids.

In hundreds of towns and cities throughout the United States the people are confronted nearly every time they turn around with signs pointing to the nearest “shelters” to which they can rush when they hear the sirens warning of approaching bombing planes. The need for civil defense training and for “shelters” is emphasized by the highest government and military officials, indicating that deep down in their hearts they feel quite certain that even though they are trying to avoid war, this great evil will sooner or later spread itself over the earth as a paralyzing plague which will almost certainly destroy what is left of civilization.

And how feverish are the efforts of the nations to secure allies who, when the zero hour strikes, will fight on their side. An example of this was the featured visit of Marshal Tito of Yugoslavia to Great Britain. From the time he left his native country to travel to the British Isles he was given exhibitions of the vaunted air might of the British, brought up the River Thames in a battleship, wined and dined by Britain's royalty and other bigwigs, and given a further

THE DAWN

demonstration of the mighty air power of Britain.

When two British pilots lost their lives in the demonstration, Tito himself begged to have it stopped. One cannot help wondering what thoughts were in the Marshal's mind while he was being whisked from one scene of wealth and military might to another. Perhaps he remembered that only a few decades ago Britain was the head of a mighty world empire on which the sun never set, and that this empire has now been almost completely lost. He may have reflected that had it not been for American dollars and other grants in aid, Great Britain would, today, have been completely bankrupted and quite unable to raise an army and build jet fighters.

And as he noted the very elaborate preparations being made in England for the coronation of a queen who has no power in government, he may have wondered just why this display of royalty was being made so brilliant at a time in human history when kings and queens have only the trappings left as symbols of a power departed.

On the religious front as well, confusing paradoxes present themselves. For example, there has appeared in print a booklet published officially by an agency of the Catholic Church, in which Catholics everywhere are urged to greater zeal in saving the "kingdom of Christ" from complete destruction. This booklet speaks of the Mohammedans robbing the church of Africa and Turkey; of

the loss of Russia to the Greek Catholics; of the loss of Great Britain and northern Europe to the Protestants; and that now only parts of central and southern Europe and Central and South America are still in the fold. The booklet could have added that even in central and southern Europe a tremendously large percentage of the people are now voting against the church.

But the strange part of this lamentation is the statement that these losses represent a deterioration of the kingdom of Christ. Of course, the claim is that the Catholic Church, with its totalitarian rule over the people, is Christ's kingdom. But how do they harmonize what they admit is taking place with the promise of God that of the "increase" of Christ's true kingdom "there shall be no end"? —Isa. 9:6

Besides, the Bible promises concerning Christ's kingdom that its reign will cause the knowledge of the glory of God to fill the whole earth as the waters cover the sea, yet recent polls taken by the Catholic Church indicate that what they consider to be a knowledge of God and of his purposes is quite limited, even in so-called Christian America.

For example, while ninety-eight per cent of the people polled claimed that they believed in the existence of a God, when asked whether or not they believed God intended to punish sinners in a hell of fire forever, fifty-six per cent said they didn't believe there was a hell of fire and torment. Of

HIGHLIGHTS OF DAWN

those who did believe it, only twelve per cent thought there was any possibility that they might go to such a place.

As for us, we are gratified that such a large percentage of the people in America have discarded this God-dishonoring tradition of the Dark Ages. But the Catholic Church views it as an indication of the ineffectiveness of its ministry, and urges that Catholic teachers everywhere endeavor to make the people more conscious of the terrible fate that awaits them if they do not become good Catholics. But how could the "kingdom of Christ" fail so miserably in its mission?

Confusion—

National and Ecclesiastical

The confusion of the people is evident in all elements of society. National leaders are fighting a hopeless battle to keep the ships of state afloat, while religious leaders, both Protestant and Catholics, are unable to explain the meaning of events which, to them, are so completely at variance with their expectations and teachings. It is certainly the time foretold by Jesus when there would be upon the earth "distress of nations with perplexity," and when fear would be causing the hearts of the people to fail as they look ahead to the things coming upon the earth.—Luke 21: 25, 26

Strange as it may seem, it is this very condition which prophetically marks the beginning of the "day of the Lord." It is thus described in contrast with the centuries of the past during which the Lord has

allowed evil to go unchallenged and unopposed so far as interference on his part was concerned. But now, and in contrast to the beneficent manifestation of his kingdom authority which is to come later, his hand is in the affairs of men to root out and to shake to pieces every vestige of Satan's evil world.

This "world," or social order, is symbolized in the Old Testament prophecies by the word "earth." Isaiah wrote, "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly." (Isa. 24:19) It was this that was to occur in the "day of the Lord." Again Isaiah wrote:

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners [evil institutions] thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. . . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."—Isa. 13:6-13

New Testament prophecies pertaining to the end of the age and the "day of the Lord" use similar language. Paul foretold that in the "day of the Lord" "sudden" or unexpected "destruction" would come upon "them"—that is, upon the

unbelieving world—"as travail upon a woman with child."—I Thess. 5:1-4

Jesus said that the "powers of heaven shall be shaken." (Luke 21:25, 26) Paul foretold that at the end of the age the Lord would shake not the "earth" only, but also "heaven."—Heb. 12:26

The "heaven" and the "earth" symbolize the spiritual and material aspects of the present social order, and as we have already seen, both civil and ecclesiastical authorities are at their wits' end endeavoring earnestly, but failing, to find a solution for the cataclysmic troubles which are shaking civilization to pieces.

The time was when the word of great ecclesiastical luminaries, symbolized in the prophecies by the stars, carried some weight of authority in helping to settle the differences among and within nations. But now this is not so. These "stars" no longer "shine." The little light they once had has become so very dim that the world fails to recognize it. Thus the powers of the symbolic heaven designed to hold the world together are shaken, or weakened.

Our Position

Poor world! It is suffering, bleeding, and filled with fear. We do not call attention to this condition as pessimists, in order to prove that the "crack of doom" is near, but as optimists, because of our confidence in the promises of God to establish a new and righteous social order which will be the kingdom of Christ. Man's failure

is very apparent. It has been a long, downhill road from Eden until now, finally reaching a pit of chaos and destruction.

But this is not the end. Rather it is the beginning, the beginning that is, of the "day of the Lord"—that thousand-year day which, before its work is complete, will see mankind restored to perfection of life, with the glorious prospect of living in peace and joy forever. Only those at present referred to by Paul as "ye, brethren," are aware of this glorious meaning of the times in which we are living. This is because they are "not in darkness" that "that day" should overtake them as a "thief in the night."

"Ye are the children of light, and the children of the day," Paul wrote, and are "not of the night, nor of darkness." (I Thess. 5:4, 5) Yes, the Lord is very gracious to the "brethren," for he reveals to them the meaning of the trouble and distress which surround them and which is filling the hearts of the people with fear.

Concerning this special care of the Lord in the troubles of a dying world, David wrote, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled [as Jesus foretold they would be, Luke 21:25, 26], though the mountains shake with the swelling thereof."—Ps. 46: 1-3

HIGHLIGHTS OF DAWN

Being enlightened and strengthened by the prophecies and promises of the Word, we are not only able to lift up our own heads and rejoice during these trying times, but we are also in a position to comfort others. And this we are admonished to do. For example, much of the 34th chapter of the prophecy of Isaiah is descriptive of the present day of the Lord's vengeance; then the 35th chapter presents a beautiful picture of the bright outcome of this trouble. And it is in the 4th verse of this 35th chapter that we read: "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."

This is the blessed message that has helped to remove fear from our own hearts as we look out upon a confused and dying world, and here we are bid to make it known to others. We can do this by using every opportunity we have to explain to those who are hungering and thirsting after righteousness what is the real reason for present world distress; that it is the day of the Lord's vengeance upon the nations, that he is recompensing them for their iniquity.

But our message will fall far short of what the Lord wants it to be unless we also explain that the purpose for which God is now manifesting his wrath upon the nations is that later he may offer the people salvation through the kingdom of Christ; that while the Lord has come with "vengeance," he has also come to "save you."

And what a blessed and complete salvation that will be, as pointed out to us in the remaining verses of the chapter! It will mean the opening of blind eyes, and the un-stopping of deaf ears.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing."
"An highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Trouble, Then Kingdom Joys

Many of the prophecies which describe the troubles of the "day" of God's "vengeance" are followed by a beautiful description of the blessings of Christ's kingdom. Thus, in picturing the dark clouds of the "time of trouble" the prophets also reveal their "silver lining." This sequence of thought is found in the 24th and 25th chapters of Isaiah.

We have already quoted considerably from the 24th chapter concerning the fruitless efforts of the people to escape the troubles which come upon them, and about the shaking of the symbolic earth. And it is in the 25th chapter that we find the kingdom of the Lord symbolically described as a "mountain," concerning which we read:

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines

THE DAWN

on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9

How glad we are that in addition to the blessings of prosperity, health, and life which will be provided through kingdom agencies, the "face of the covering cast over all people, and the veil that is spread over all nations" will be "destroyed." This "covering" and "veil" seem clearly to refer to the blinding influences of the great deceiver of mankind, who is the devil. Paul refers to him as the "god of this world" who has "blinded the minds" of those who have not been especially enlightened by the Gospel.—II Cor. 4:4

But when God's blessings begin to flow out from the "mountain of the Lord," Satan will be bound, and instead of the darkening influences of his evil rule hindering the people from knowing God, the knowledge of his glory will fill the whole earth as the waters cover the sea.

The binding of Satan will also result in the "rebuke" of God's people being taken away. Through his evil, and often unwitting agents, Satan has rebuked and persecuted God's people in all the ages. For this reason the righteous have suf-

fered. But this also will be changed. The Lord's vengeance will destroy the evil agencies through which Satan has operated to persecute and destroy the righteous. Then, with Satan bound and finally destroyed, the righteous will flourish, and for them there shall be an abundance of peace forever.

No wonder the happy response of the people to the blessings of the Lord will be, "Lo, this is our God, we have waited for him, . . . we will be glad and rejoice in his salvation." The same people are represented in Isaiah 26:12, 13 as saying, "Lord, thou wilt ordain peace for us: for thou also has wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name."

One of the "lords" which has had dominion over practically the whole world of mankind is the god of self-accomplishment. The viewpoint of practically all, even of those who profess to believe the Bible, is that whatever of peace and righteousness may be established in the earth, it will be accomplished by human efforts. Only those who have been given to know the mysteries of the kingdom of God have been made free from this god of self-accomplishment. These know that the only hope for the world is in the promise that "the zeal of the Lord of hosts will perform this."

But when the kingdom blessings begin to flow out to the people they will recognize the impotency of their former "gods," and will

HIGHLIGHTS OF DAWN

rejoice in the true God of their salvation. And how wonderful it is to know this in advance, and to be able to say to a fear-filled world, "Fear not," for while your own efforts will continue to fail, the God of heaven, through his appointed Christ, will save you—not only from the present time of "great tribulation," but also from death and the grave, that he will "swallow up death in victory, and wipe away tears from off all faces."

So, while the storm clouds gather and become ever more ominous and threatening, we will not fear, but are reminded of Jesus' words, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh." (Luke 21:28) This does not mean that we rejoice to see human suffering increasing. Rather, our joy is in the fact that soon there "shall be no more pain."—Rev. 21:4

The present destructive trouble is as the surgeon's knife which removes a malignant growth that is killing the patient. Sin and selfishness have produced a social order which, if allowed to continue, would sooner or later lead to the

destruction of the human race itself. Indeed, those who do not know God's plan fear that this is even now in the offing. But God is intervening in time to save the people, and in this we can rejoice.

Yes, we can rejoice that the Lord will soon answer the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." A more detailed expression of this same sentiment is contained in a prayer by David, which reads:

"God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God shall bless us. God shall bless us; and all the ends of the earth shall fear [reverence] him."
—Psalm 67

When this prayer is answered the people will know that the "windows of heaven" have truly been opened, and they will rejoice in the blessings of eternal peace, joy, and life then being copiously showered upon them.

"Be ye doers of the Word, and not hearers only."—James 1:22

TO FANCY ourselves as making spiritual progress merely by gaining information respecting the Lord, his miracles, his teachings, etc., is to get the nut and crack it and drop the kernel, the thing of real value. Blessed are we if, seeing and hearing of the Lord's grace and goodness toward us and toward all of his creatures, we at once fall into obedience to the spirit of the great Teacher's instruction.

—Selected

BIBLE STUDY

Building the Church at Ephesus

LESSON FOR SUNDAY, MAY 3

GOLDEN TEXT: "For other foundation can no man lay than that is laid, which is Jesus Christ."
—1 Corinthians 3:11

ACTS 19:8-10

WHEN Paul first visited Ephesus he found there a few who had learned about Christ and had become his followers. "All the men were about twelve," the account states. However, this little group was not very well grounded in the truth. They had not heard of the Holy Spirit, and did not have a clear understanding of Christian baptism. Paul explained these points to them, and they were baptized into Christ and gave evidence of receiving the Holy Spirit.

Then, for a period of three months Paul ministered in the synagogue. He discussed with them the things pertaining to the kingdom of God. The fact that he was able to continue teaching the truth in this one synagogue for three months indicates that a goodly proportion of those who attended were favorably disposed to the kingdom message.

But "divers," or various ones, in the synagogue "were hardened, and believed not." The Revised Version says they were stubborn. These spoke publicly against Paul

and the truth, so he decided it would be best to separate himself from this congregation, which he did. Seemingly the twelve disciples he first met when he went to Ephesus became associated with him in the synagogue. Others believed as a result of his ministry, and when he separated himself from the synagogue, all these left with him.

Then Paul made use of the "school of one Tyrannus." The presumption is that Tyrannus was a Greek, and a teacher of philosophy. He may have accepted the truth as taught by Paul and offered the apostle the use of his schoolroom as a place of meeting. Or, it is possible that Tyrannus had no special interest in the truth, and that the little group of believers in Ephesus rented his auditorium, finding it a suitable place in which to hold their meetings.

In any event, Paul continued his ministry at this address in Ephesus for another two years. As a result, "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." The "Asia" referred to here was a

Roman province embracing the western part of the peninsula of Asia Minor. Ephesus was the capital of the province.

That a witness should reach out to all in this province during the two years in which Paul preached in the school of Tyrannus indicates zealous activity on the part of the church at Ephesus. Probably many from various parts of the province attended the school and thus came in contact with the message.

ACTS 20:17-35

PAUL returned to Asia on his way to Jerusalem. Meanwhile he had spent considerable time in Macedonia and in Greece. He was very desirous of reaching Jerusalem by Pentecost, so did not take time to visit the entire ecclesia in Ephesus, but sent for the elders to meet him at Miletus.

It was a sad meeting, from some standpoints. Paul knew that bonds awaited him at Jerusalem. He had also in mind a proposed visit to Rome, so with the uncertainties of the future he felt reasonably sure that this would be the last time he would see these brethren with whom he had labored in Asia, and that they would see his face no more.

Paul had taught them publicly and from house to house. This house to house ministry was quite different from the present day custom of selling religious books from house to house; although this latter ministry has, in the past, been richly blessed by God. Paul's reference is to the fact that, in

QUESTIONS

How many were in the original church in Ephesus, and what was their spiritual condition when Paul first met them?

How long did Paul minister in the synagogue at Ephesus, and what were the results?

Where did Paul make his headquarters in Ephesus after leaving the synagogue, and how long did he serve there, and with what results?

What two things made Paul's final meeting with the elders of Ephesus a sad occasion?

addition to his public ministry, he had visited with these brethren in their homes, and in a personal, heart-to-heart manner had discussed the kingdom truths with them in order that they might be built up more fully in the faith.

Another note of sadness in Paul's farewell message to the elders of Ephesus was his warning that after his departure grievous wolves would enter in among them "not sparing the flock"; also that from among themselves some would arise, speaking "perverse things to draw away disciples after them." This has happened in nearly every congregation of the Lord's people from that day until now.

Our Golden Text lays down the foundation upon which every Christian must build, which is Jesus Christ. Jesus said, "One is your Master, even Christ; and all ye are brethren." (Matt. 23:8) Any influence in the church which tends to draw away disciples and thus to destroy this "all ye are brethren" ideal is wrong, and should be shunned.

Paul Under Guard in Rome

GOLDEN TEXT: "We know that all things work together for good to them that love God, to them that are the called according to his purpose."

—Romans 8:28

ACTS 28:14-24, 30, 31

PAUL was a prisoner in Rome because, as he explained to the Jews in Rome whom he invited to visit him, he "was constrained to appeal unto Caesar." Before going to Jerusalem where "bonds and imprisonment" awaited him, Paul decided that from there he would go to Rome, and then on to Spain. Due to the opposition of his own countrymen, which flared up so violently in Jerusalem when he was mobbed and would have been killed but for the intervention of Roman guards, he may have decided that the safest way to get to Rome would be under the protective custody of the Romans, hence his appeal to Caesar.

In any event, Paul arrived safely in Rome, although it was a slow, hazardous journey involving a shipwreck and spending a winter in Melita (now Malta). They left there in the spring and sailed to Syracuse, a port on the southeast tip of Sicily, thence to Rhegium, on the "toe" of Italy's mainland. From there the south wind blew their vessel up the west coast to Puteoli (modern Pozzuoli). Here they found brethren, and tarried seven days. Paul was a highly honored

prisoner, for apparently the stop-over was arranged for his benefit.

Then the company proceeded toward Rome, brethren from that city coming as far as Appii Forum and The Three Taverns to meet Paul. Luke informs us that when Paul met these brethren he "thanked God, and took courage." There is a suggestion here that the difficult experiences of the long drawn out journey from Jerusalem to Rome had been very trying on the apostle. To see these brethren who had come out from Rome to meet him would be an assurance that the journey was nearly over. But more important, it revealed that there were those in Rome who were glad to see Paul, and who were at one with him in the Gospel.

Arriving in Rome, Paul was allowed to live in his own "hired house," watched over, of course, by a Roman soldier; for he was still a prisoner. There he remained for two years waiting for his case to be heard. Meanwhile, however, he continued to preach the Gospel of the kingdom. First he sent for the prominent Jews of Rome and explained to them the circumstances which led up to his being there,

disclaiming that he had done anything wrong against his people.

They replied that no report concerning him had been received from their brethren in Jerusalem. But they knew nothing about the group of believers in Christ with whom Paul was associated, except that it was everywhere "spoken against"; so they decided to hear him further on the subject. This, of course, was what Paul wanted.

A date was set for this meeting, and all that day, from morning until evening, Paul witnessed to them concerning Christ. Some believed, and some did not. Since these prominent Jews of Rome did not agree among themselves, some even accepting the Gospel, they reached no decision as to what their official attitude should be toward Paul.

Ordinarily when one is imprisoned his activities cease, but it was not so with Paul. In a letter to the church at Philippi, written while he was a prisoner in Rome, Paul explained, "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear."—Phil. 1:12-14

Seemingly the fact that Paul was given a measure of freedom, even though a prisoner, and that he was not hindered from bearing witness to the truth, gave other brethren

QUESTIONS

Why was Paul taken as a prisoner to Rome, and what special concession was given him there by the Roman authorities?

Who were the first ones for whom Paul sent when he arrived in Rome, and how did they receive his testimony?

What effect did Paul's imprisonment have on the general proclamation of the Gospel? What did he write to the Philippian brethren about it?

In what way could preaching the Gospel through "envy and strife" add to Paul's bonds?

confidence that they could be more open and zealous in their witness work.

Our Golden Text is very appropriate to Paul's experiences. He had endured much, and even now was a prisoner, but the Lord had caused all things to work together for his good. Despite his trials, he was still able to bear witness to the glorious Gospel of Christ, that Gospel of which he was not ashamed, and which was the "power of God unto salvation."—Rom. 1:16

In his letter to the Philippians, Paul speaks of some who preached Christ "of envy and strife," thinking to add to his bonds. (Phil. 1:15) This was apparently an effort to make Christianity appear in an unfavorable light before the Roman authorities. But Paul knew that even this would work together for good, and rejoiced that the Gospel was being preached, even though some had a wrong motive in their witnessing.

Living as Christians

GOLDEN TEXT: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." —1 Thessalonians 5:9, 10

1 THESSALONIANS 1:1; 5:1-11, 14-23

THE opening verse of our lesson is important, for it indicates that the epistle is not addressed to the world nor to the worldly, but to the consecrated followers of the Master, the "church." As a matter of fact, the entire Bible was written for the benefit of God's people, and not for the purpose of revealing God's plan to the world.

This distinction is especially important when we come to the opening verses of the 5th chapter of the epistle. Here Paul tells the "brethren" that they "know perfectly that the day of the Lord so cometh as a thief in the night." Then, and in contrast to this knowledge possessed by the "brethren," Paul speaks of "they" and "them," and says that when "they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

Paul addresses the "brethren" again, saying that they "are not in darkness, that that day should overtake" them as a "thief in the night." The "day of the Lord" is the "day" in human experience which is ushered in by the return of the Lord at his second advent. Paul ex-

plains that it comes upon the unbelieving world—"they" and "them"—unexpectedly, and at a time when, from the human standpoint, the world seems about ready to enter an era of "peace and safety."

There is much evidence that we are already living in that day, and that this is the reason for the destructive trouble which has been upon the nations, beginning particularly with the outbreak of the first World War in 1914. The world is still blind to the meaning of what is occurring, but the "brethren" are not in darkness. They discern that soon the reign of sin and death will be ended, and the kingdom of Christ fully manifested for the blessing of all the families of the earth.

The "brethren" are the "children of the light, and the children of the day," and Paul admonishes them not "to sleep as do others." This is symbolic language. The admonition is to be spiritually alert and thus able to discern the signs of the times, and to deport ourselves in keeping with the important "day" in which we are living.

It is a time, Paul writes, when we need to put on the "breastplate of faith and love; and for an hel-

met, the hope of salvation." Indeed, we need to put on the "whole armor of God" that we may be able to stand in this evil day. It is an evil day because, in the dying throes of the old world, Satan is doing his best to overthrow the faith of God's people, and to lead them into all sorts of bypaths which veer away from that course of true righteousness which is pleasing to the Lord.

We are, as our Golden Text states, to "live together" with the Lord, that is, close to him. If we do this, we will also be living close to one another and will be able to comfort one another, giving proper recognition to the Lord's arrangements for his people. We are to warn the unruly, "comfort the feebleminded, support the weak," and "be patient toward all men." —I Thess. 5:14

We are to "rejoice evermore; pray without ceasing"; and "in everything give thanks." We are not to "quench the Spirit," that is, stubbornly resist the influence of the Holy Spirit in our lives. Much indeed is involved in keeping alert in these trying days in which we are living, as Paul so clearly shows. He exhorts us to abstain from every "appearance of evil." The Greek text says every "form" of evil. If we do the things which Paul outlines in our lessons, we will be sanctified by God.

On behalf of these sanctified ones, Paul says, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Paul

QUESTIONS

For whose special benefit was the Bible written?

Explain the difference between "ye brethren" and "they" and "them" as these terms are used in our lesson.

What is the day of the Lord, and what evidence is there that we are now living in that day?

What does Paul mean by Christians not sleeping in this day of the Lord?

In what sense has the body, soul, and spirit of the church been preserved throughout the Gospel age?

could not be referring to the individual members of the church at Thessalonica, or elsewhere, for we know that they were not preserved, nor did he expect them to be. The reference is to the church as a whole, which indeed has been preserved in the world throughout the entire age, and is still alive and active as the light of the world.

Some have seized upon this text in an effort to prove that the soul and spirit do not die. But this is obviously wrong, for Paul includes the "body" as well, and all know that individual bodies die. But the mystic body of Christ in the earth has remained, and it has ever been vitalized by the Spirit of God, making it a living force in bearing witness to the truth of the Gospel. The word "soul" simply means a living being, and the body of Christ, animated by the Spirit of God through the truth of his Word, is very much alive today, "holding forth the Word of life."—Phil. 2:16

Problems of the Christian Conscience

GOLDEN TEXT: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—I Corinthians 8:13

I CORINTHIANS 8:7-13; 6:18-20

WHETHER or not it is a sin to eat meat which previously has been offered in sacrifice to idols is a problem with which the Lord's people today are not confronted. However, the principle involved in Paul's decision not to eat such meat should it cause his weaker brethren to offend, is one which still applies, and is one which properly puts a certain amount of restraint upon Christian liberty.

In the days of the Early Church, it was an advantage to eat meat which had been offered to idols, for, having served its original purpose, it was sold at a very low price. To the educated Christian mind it was obvious that the meat was in no way defiled by having thus been used; but to those new in the truth, and still somewhat bound by superstition, it appeared differently. And since they thought it would be wrong to eat such meat, to do so would be to them a breaking down somewhat of their desire to do right, a circumventing of their conscience.

One who held such a view would not have his mind changed simply by seeing Paul or some other brother eat such meat, but he might

conclude that if other brethren ate it, he would, regardless of how he felt about it. Thus he would be going contrary to his conscience, being induced to do so by the example of another.

Paul believed that it would be wrong for him to set an example that would cause another brother to defile his conscience. Paul himself realized that basically it was not a sin to eat meat which had been offered to idols. He held this view despite the fact that the conference of brethren at Jerusalem decided to instruct the Gentiles who were accepting Christ "to abstain from meats offered to idols, and from blood, and from things strangled, and from fornication."—Acts 15:29

All of these practices were apparently religious rites of heathen cults of that day, and for Gentiles to continue them after accepting Christ and associating with the brethren—many of whom were Jews—would present a serious problem in the church. Fornication is, of course, a sin under any circumstance, but the other practices were counseled against because of the circumstances which existed in the Early Church, and as a means of helping to cement

the Jewish and Gentile converts together in a closer bond of Christian fellowship.

Paul knew this, and was glad to conform to the ruling of the conference, and to maintain its spirit for the good of all concerned. This was a noble attitude, and one which every Christian should seek to adopt. As followers of Jesus, we are not privileged to do just as we like. There might be some things we could do without injury to our own conscience, but others, following our example, would become defiled. The principle is, "Look not every man on his own things, but every man also on the things of others."—Phil. 2:4

"Know ye not that your body is the temple of the Holy Spirit?" wrote Paul. This means that we should so control our bodies that the Spirit of God will find free and proper expression through our daily conduct. We are to yield our bodies to the righteous influence of the Holy Spirit, and not insist on saying and doing that which we may decide to be proper regardless of the will of God in the matter, and irrespective of how our example might affect others.

Paul further explains that we are not our own, that we have been bought with a price. This puts us in the position of slaves—bond-slaves of Jesus Christ. The illustration is very apt. In Paul's day it would have seemed very strange for a slave to insist on enjoying liberty to do whatever he might conclude to be right; and this is

QUESTIONS

Explain the principle involved in Paul's decision not to eat meat which had been offered to idols.

Why did the conference of brethren at Jerusalem ask Gentile converts not to eat such meat?

What liberty do we have as slaves of Jesus Christ?

still an improper attitude for a Christian.

Having been bought with a price, even the precious blood of Jesus Christ, our whole desire should be to glorify the Lord with our bodies, which now belong to him. The Apostle Peter expresses a similar thought, saying, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [Greek, 'purchased'] 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

There is not much in our fallen and dying bodies which can glorify God, but to the extent that we can empty our minds and hearts of self and self-will, and be filled with the truth of the Gospel and its spirit, we can show forth the Lord's praises by proclaiming this glorious message concerning him and his love. But even so, the truth should flow out from bodies which have been quickened by the Holy Spirit, and brought under the control of our new minds.

The Way of Christian Love

GOLDEN TEXT: "And now abideth faith, hope, love, these three; but the greatest of these is love."
—I Corinthians 13:13

I CORINTHIANS 13

THE King James translation uses the word "charity" instead of love in this wonderful chapter. The basic idea of charity is to bestow good upon others, with no desire or hope of being repaid. It is an unselfish expression of concern for those who are in need. This in part defines the greatest expression of love that has ever, or will ever, be given—"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

Certainly the entire world of mankind was in need, helpless, and dying. In giving his Son to save the people, God knew that none would ever be able to repay him, except by an expression of appreciation. Love, however, is more than charity. Divine love also includes fatherly interest, sympathy, understanding, and kindness; and in all these ways God is continually expressing his love for us.

In the chapter preceding his masterful treatise on love, Paul outlines the organizational arrangements of the new creation, the church. He shows that everyone in this organization is given a work to do. It is an organization

for carrying on the work of God and of Christ in the earth during the Gospel age. The Lord expects that all in this "body" shall be active, and that each one shall recognize the need of the others, and work together harmoniously with them.

In our lesson, Paul emphasizes the necessity for Christian work to be inspired by the proper motive, the motive of love. Simply to be busy working for the Lord is not enough. One might be very efficient and very self-sacrificing in his service, yet it would count for nothing in God's sight unless motivated by divine love.

In order to emphasize the importance of love in the Christian life, Paul mentions some of the terms of the narrow way which are clearly stated in the Bible, and shows that even if we measure up to these and do not have love, we would come short of the true Christian standard.

He speaks, for example, of bestowing all his goods to feed the poor. When the rich young ruler asked Jesus what he must do in order to inherit eternal life, Jesus told him it would be necessary for him to thus bestow his wealth. Jesus assured the young man that if he did this, and took up his

cross and followed him, he would have "treasure in heaven." (Matt. 19:21) But Paul emphasizes that unless such sacrifice is motivated by love "it profiteth nothing."

Paul speaks of giving one's body to be burned. In Hebrews 13:10-13, he refers to the bodies of the animals which were sacrificed on the typical day of atonement, and explains that they were burned without the camp. Jesus was represented by one of those animals, the bullock, and the goat represented the church. So Paul urges us to go without the camp with Jesus, where those bodies are burned. Thus, symbolically, we give our bodies to be burned, but if love is not the motive, this sacrifice will not be acceptable to God.

Paul informs us that "without faith it is impossible to please God." (Heb. 11:6) Jesus spoke of a faith by which mountains could be removed; but Paul says that even if we have such faith, unless we also have love, we are "nothing." He does not mean that if we have love we can get along in the Christian life without faith. He is simply emphasizing the necessity of having the proper motive in all that we say and do.

Verses 4 to 7 inform us of the various characteristics of love, and what it accomplishes when ruling in our hearts. "Love never faileth," the apostle declares. It never fails to inspire faithfulness in the service of the Lord, even to the extent of giving our "bodies to be burned," and of bestowing all our goods to feed the poor.

Love never fails to be long-suf-

QUESTIONS

Does the word "charity" fully express the thought of divine love?

What is the relationship between the 12th and the 13th chapters of I Corinthians?

Why does Paul refer to giving all to feed the poor, and to giving our bodies to be burned?

How does love help us in our trials as Christians?

How will love find expression through the church in glory?

fering and kind. It never fails to prevent envy, and the vaunting of oneself. It never fails to bear all things, to believe all things, to hope all things, and to endure all things. Love never fails to rejoice in the truth. It never thinks evil, and is not easily provoked.

Nor does love ever seek "her own." Love, rather, prompts to give up and to sacrifice her own in order that others might be blessed. With such a selfless spirit ruling in our hearts, all the difficulties of the narrow way are much less trying. (If our rights are trampled upon, if we are ignored and spurned, love will cushion such experiences and make them seem of little importance.)

Faith and hope are both essential to the Christian, but love is greater because it will never cease. When faith and hope have reached fruition in the kingdom, love will continue and will find expression through the glorified church in the blessing of all the families of the earth—blessings of life which were provided by God's love in the gift of his Son.

Questions on the Bible

PART V

Who are the "major prophets" of the Old Testament, and why are they called "major"?

Describe Nebuchadnezzar's dream, as recorded in the 2nd chapter of Daniel, and explain its prophetic meaning.

Relate Daniel's dream, as recorded in chapter 7, and explain its prophetic meaning.

What are some of the important events of our day which are prophesied in the 12th chapter of Daniel?

How many "minor prophets" are there, and who was the first of these?

When, approximately, did Hosea write his prophecy, and what is its principal subject matter?

What did Hosea write concerning the "times of restitution," and what expression does he use to show when these "times" should be expected?

Who was the second "minor prophet," and what was the burden of his message as it was related to Israel of his day?

What scriptural authority do we have for applying portions of Joel's prophecy to the beginning and ending of the present age?

What major developments of our time are prophesied in the 3rd chapter of Joel?

About what time did Amos serve God as a prophet in Israel, and why does his prophecy, even as the others, dwell so much on the sins of the nation?

How did Amos prophesy the "times of restitution"?

How many chapters are there in the Prophecy of Obadiah, and against what people does he particularly speak?

Who are the "saviors" seen on mount Zion by Obadiah?

Explain the manner in which the experiences of Jonah foreshadow the deliverance of mankind from death.

How do we know that the story of Jonah's experiences is true?

(To be continued)

The Bible

Daniel, Hosea, Joel, Amos, Obadiah, and Jonah

LAST month we summarized briefly the principal thoughts set forth by some of the Old Testament prophets—Isaiah, Jeremiah, and Ezekiel. These are customarily referred to as the “major prophets” of the Old Testament, in contrast to other prophets whose writings are much less voluminous. There is still another major prophet, namely, Daniel, and the twelve chapters of the prophecy which bears his name are among the most interesting and informative of the Old Testament.

Daniel was one of the Israelitish captives taken to Babylon when the nation was conquered by King Nebuchadnezzar. He was very young at the time, but thoroughly devoted to the God of Israel. By divine providence he soon gained favor with the king and was exalted to a high position in the Babylonian government. He was greatly used by God as a prophet.

Many who are not especially familiar with the Bible as a whole are at least partially acquainted with some of the incidents recorded in this remarkable book. Most people, for example, have heard the story of Daniel in the lions’ den, even though they may not be familiar with the circum-

stances which caused the prophet to be placed there. (Chapter 6) Many have heard of the unchangeableness of the laws of the Medes and Persians, but probably few realize what bearing this had on Daniel’s being cast into the lions’ den.

It is in the 2nd chapter of Daniel’s prophecy that we are told about the dream of King Nebuchadnezzar in which he saw a human-like image, with head of gold, breast and arms of silver, thighs of brass, legs of iron, and feet and toes of iron and clay mixed. In this dream Nebuchadnezzar also saw a “stone” cut out of the “mountain” without hands. This stone smote the image on the feet, causing it to fall. Then the stone grew until it became a great “mountain” which filled the whole earth.

It was in connection with this dream that Daniel first found special favor with the king, for by divine help he was able to recall the dream for Nebuchadnezzar, and to interpret it for him. Daniel explained to the king that the gold, silver, brass, and iron of the image represented four “kingdoms,” beginning with Babylon. Historically, the others have proved to be Medo-Persia, Greece, and Rome.

THE DAWN

The feet and toes of the image, Daniel explained, were of iron and clay mixed. This he interpreted to mean the ultimate weakening of the Roman Empire, with the toes representing its divisions. Thus the prophecy is seen to be remarkably true to the facts of history as all now are able to see them.

In keeping with one of the great theme songs of the entire Bible, Daniel prophesied that the stone which smote the image and destroyed it, then grew to be a great "mountain" which filled the whole earth. This "mountain," Daniel explained, represented the kingdom of God. The fact that already we have witnessed virtually the complete destruction of the old Roman Empire should give us confidence that the kingdom of God which was to take its place and be the next successive world power is now near at hand.

It is in the Book of Daniel that we are told about the three Hebrew children who were cast into a fiery furnace because they would not bow down and worship an image which the king had set up. In this instance also the king was Nebuchadnezzar.—Daniel chapter 3

It is in the 5th chapter of Daniel that we are given the account of that great feast of Belshazzar, the Chaldean king, during which he saw the "handwriting on the wall"—those famous words, "Thou art weighed in the balances and found wanting"—"Mene, mene, tekel, upharsin."

This feast was held in Babylon, capital city of the Babylonian Empire. While it was in progress,

King Cyrus of the Medes turned aside the waters of the River Euphrates which ordinarily flowed under the walls of the city. Then, together with his army, he marched through the river bed into the city, and captured it.

In the Lord's providence, Daniel became an important figure in the government of the Medes. It was during this time that the Lord gave him a vision in which he saw four great beasts. These were interpreted to represent four kingdoms, or empires. Thus the same empires are pictured as Nebuchadnezzar saw them, in the gold, silver, brass, and iron of the human-like image of his dream. What to a heathen king seemed glorious and glamorous, Daniel, the servant of God, saw to be beastly and repelling.

Just as Nebuchadnezzar's prophetic dream forecast the history of humankind down to the time that the kingdom of God would exercise its authority and power in the earth, so Daniel's prophecy does likewise. The fourth "beast" of Daniel's vision represents Rome, even as does the iron of the legs, feet, and toes of Nebuchadnezzar's dream. The government which succeeds these in both prophecies is the kingdom of the Lord.—Dan. 2:44; 7:26, 27

The last chapter of the Book of Daniel prophesies some of the major developments of our day. Verse 4 speaks of an increase of knowledge, and forecasts much running "to and fro." This seems clearly to be descriptive of the great advance the world has made

BIBLE STUDY

in education and science during the last hundred years. This, in turn, has resulted in much and rapid travel, implied by the expression, "Many shall run to and fro."

Even more remarkable is the prophecy contained in the first verse of this chapter, where Daniel forecasts a "time of trouble, such as never was since there was a nation." Daniel indicates that this "time of trouble" would result from the standing up of "Michael." This is one of the biblical titles given to Jesus, and the reference is to the time of his return, when he would come to exercise his governmental authority in the earth.

Jesus quoted this prophecy and applied it to the time of his second presence on the earth. (Matt. 24:21, 22) Jesus said that this prophetic time of trouble, or of "tribulation," would be so severe that unless those days were shortened no flesh would survive. We are undoubtedly living in the very time when this prophecy is being fulfilled, and even now the wise men of the world are warning us of the possible destruction of the human race through the misuse of atom and hydrogen bombs.

Surely Daniel was right when he said that it would be "a time of trouble, such as never was since there was a nation"! Nevertheless, we can take courage from Daniel's prophecy, for he mentions the increase of knowledge, the running to and fro, and the great time of trouble only incidentally, and in order to identify for us the time when we could expect the speedy

manifestation of Christ's kingdom, when, he said, that those who "sleep in the dust of the earth shall awake."—ch. 12:2

Thus does this prophet, even as the other writers of the Bible, keep before the reader God's purpose to restore the human race to life during the time of the messianic kingdom. The fact that Daniel so clearly sets forth this hope of restoration stamps him as one of God's "holy prophets," for in the New Testament the Apostle Peter tells us that "the times of restitution of all things" had been spoken "by the mouth of all God's holy prophets since the world began."—Acts 3:19-21

The Book of Hosea

There are twelve "minor prophets." Their writings appear as the concluding books of the Old Testament. Hosea was the first of these. Hosea's prophecy was written before Daniel's, for he was contemporaneous with certain kings of Judah and with Jeroboam, king of Israel. (Hos. 1:1) This places him chronologically after the separation of the ten tribes of Israel from the two tribes of Judah and Benjamin, and prior to the overthrow of the nation and their being taken into captivity.

Hosea's prophecy is almost altogether directed against the sins of the nation—the ten tribes and also the two tribes—and a warning of the dire results the people could expect from their worship of false gods, and their disregard for the laws of Jehovah. This prophet forecast the downfall of the nation,

as it was represented both in the ten-tribe and two-tribe kingdoms, and foretold their respective captivities in Assyria and Babylon.

But Hosea's prophecy is not wholly one of doom, for it also promises the "restitution" of Israel in the "latter days." (ch. 3:5) In this prophecy, the transgression of Israel against the covenant into which they had entered with God at Mt. Sinai is compared with Adam's transgression of God's law in the Garden of Eden. The marginal translation of verse 7 in chapter 6 reads, "They, like Adam, have transgressed the covenant."

Because of their unfaithfulness, Hosea prophesied that the children of Israel would abide "many days without a king, and without a prince, and without a sacrifice, and without an image [pillar, margin], and without an ephod and without teraphim." (ch. 3:4) Each of these, in the experience of Israel, was an evidence of God's blessing upon the nation, and to be without them all was Hosea's graphic manner of emphasizing that for "many days" God's favor would be withdrawn from them.

But the next verse (the 5th) declares that "afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." In the testimony of God's "holy" prophets pertaining to the great hope of "restitution" we are assured that there is to be a resurrection of the dead, which means, of course, that King David will himself return from death and

once more be associated with his people.

However, there is to be a much larger fulfilment of this prophecy, for David is used in the Bible as a type of Jesus, the Messiah of promise, and the One who is to be the great King over Israel in the "latter days." Jeremiah 23:5, 6 reads, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

Thus we see that although the major portion of the Book of Hosea is a denunciation of the sins of God's people Israel, this prophet, like all the others, was used by God to give assurance of an ultimate "return" of divine favor. The fulfilment of these promises will mean rich blessings of prosperity and life for Israel under the rulership of the antitypical David. And, as this prophet reminds us, just as all mankind lost life through Adam's transgression, so in the "latter days" this larger family, even the human family itself, shall also be restored.

The Book of Joel

Joel was the second of the so-called "minor prophets." His prophecy was written at approximately 800 B. C. Like a number of the other prophets, Joel calls attention to the sins of Israel, and to the calamitous events which

BIBLE STUDY

were to come upon the nation as a result. Specifically, he forecast a period when there would be a damaging shortage of water, and a plague of locusts.—ch. 1:3-13

The purpose of Joel's message to Israel was to bring about a repentance of the nation, which in turn would lead to an averting of the calamities which he prophesied. But the nation did not repent, and therefore suffered the judgments of God, and was finally taken into captivity.

However, more careful students of the Bible discern that Joel's prophecy only incidentally mentions the calamities which were then to come upon the nation of Israel. Quotations from the book by Jesus and Peter, in the New Testament, reveal its much larger application to events which were to occur at the beginning and end of the present age.

Speaking on the Day of Pentecost, the Apostle Peter quotes from Joel 2:28, 29, explaining that the promised pouring out of God's Spirit upon his servants and handmaidens was being fulfilled in the pentecostal experience.

The disciples asked Jesus what would be the sign of his return and of the end of the age. In his reply, Jesus quoted from Joel 2:30, 31, indicating it to be a prophecy which would be fulfilled at the time of his second advent. In later articles of this series, when we discuss the many symbolisms employed throughout the Bible, we will note what is meant by the darkening of the sun and the moon, and by the stars withdrawing their shining.

We call attention here to Jesus' application of these verses merely to prove that the prophecy of Joel as a whole has a much wider application than merely to the troubles which were at that time shortly to come upon Israel.

It is in keeping with this broader aspect of the prophecy that we find the third chapter referring to the final return of Israel from her captivity among all nations. (ch. 3:1) The 2nd verse of this chapter informs us that when the time should come that the Lord would "bring again the captivity of Judah and Jerusalem" he would also "gather all nations." It has been given to the present generation to witness both these events, and also the fact of their simultaneous development, just as Joel prophesied.

In chapter 3, verses 9-15, a graphic prophecy of the mad armament race is recorded, and other feverish preparations for war which have been characteristic of our times. But this, the prophet shows, is merely leading up to the time when the "mountains shall drop down new wine, and the hills shall flow with milk." Comparing this language with that of Isaiah 25:6-9, it becomes clear that Joel, even as the other prophets, is assuring us of the rich blessings of Christ's kingdom which will be enjoyed by the people immediately after the present time of national and international distress.

The Book of Amos

Amos, another of the minor prophets, served Israel during the reign of King Jeroboam II, be-

tween 825 and 850 B. C. With the exception of very short periods of time, the course of the nation was almost continuously wicked, and it was this which eventually led to its overthrow, and to the captivity of the people in Assyria and Babylon. It was also because of this that so large a portion of many of the Old Testament prophecies is devoted to warnings of coming punishments.

Through Amos the Lord explains why Israel had to suffer so severely because of her sins. He said, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities. Can two walk together, unless they be agreed?" (Ch. 3:2, 3) Yes, God had especially selected this nation. He had entered into a covenant with his chosen people, and the only basis upon which they could hope to have him walk with and bless them was faithfulness to that covenant.

Although Amos graphically foretold the results of the coming of God's judgment upon the nation, he proved himself to be one of the "holy prophets" by also prophesying their future restoration. He wrote, "In that day will I raise up the tabernacle of David that is fallen, . . . and I will build it as in the days of old."—ch. 9:11

In Acts 15:13-17 the Apostle James quotes this prophecy and explains that it was to be fulfilled after the second advent of Christ and after a people for the Lord's name had been called out from the Gentiles during the intervening

age. Thus we see that the prophecy of Amos has a much wider application than might at first appear.

While each of these prophecies served to warn Israel of her sins, by the providence of God each one also helps to amplify the great theme of divine love and mercy as revealed in his plan of "restitution." The many books of the Bible are indeed parts of one great whole, revealing to us the many and thrilling details of God's loving plan of redemption and restoration through Christ.

Obadiah

Obadiah is the fourth of the twelve minor prophets. His short prophecy of only one chapter is unlike the others, in that it is not particularly directed against the sins of Israel, but is a denunciation of the Edomites, the descendants of Esau.

Toward the close of its one chapter, the prophecy begins to call attention to God's purpose to restore Israel. The last verse reads, "saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." The "saviors" will be Christ and those associated with him who have been faithful in suffering and dying with him.

In Revelation we have a New Testament presentation of these "saviors" on mount Zion. John wrote, "I looked, and lo, a Lamb [Jesus] stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." John further explains, "These are

they which follow the Lamb whithersoever he goeth."—Rev. 14:1, 4

The Book of Jonah

This book is largely in story form. In brief, the story is this: The Lord asked Jonah to go to the city of Nineveh and "cry against it" for, as he explained to Jonah, "their wickedness is come up before me." Jonah's prophecy was to be one of doom against this wicked city.

However, the prophet was disinclined to obey the Lord's command, and instead of starting on the journey to Nineveh, boarded a ship which was sailing in another direction. A storm arose. The story states, "The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken."—ch. 1:4

The sailors became very much alarmed. They were seemingly a superstitious people, and suspected that someone abroad was responsible; and they cast lots to determine who it was. The lot fell upon Jonah. He had told them previously that the purpose of taking the journey in this ship was to get away from his God, and, of course, from obeying God's command to curse Nineveh.

They quickly decided that Jonah's God had brought the storm upon the ship, and that their only safety was to cast the prophet overboard, which they did. Instead of being drowned, however, God had prepared a "great fish," not a whale as is commonly understood, to swallow Jonah. After

three days he was cast upon the shore rather near to Nineveh. After such an experience Jonah was ready to obey the Lord's command to curse the city.

The authenticity of this story is vouched for by no less an authority than Jesus, who at the same time reveals the importance of the Book of Jonah in connection with God's revelation of his plan of restoration. He said that as Jonah was in the belly of the great fish, "so shall the Son of Man be three days and three nights in the heart of the earth."—Matt. 12:40

Jonah himself, relating his experience in the stomach of the "great fish," wrote, "Out of the belly of hell cried I, and Thou [Jehovah] heardest my voice." The Hebrew word here translated "hell" is **sheol**. It is the death state or condition. Symbolically, Jonah was in the death state, for he was as good as dead, and would have died had not the Lord delivered him.

Inasmuch, then, as Jesus referred to Jonah's experience as being illustrative of his own death and resurrection, we may conclude that the Lord designed it to foreshadow the resurrection, not only of Jesus, but of all who have died.

Afterward, when Jonah presented the message of the Lord to the wicked city of Nineveh the people repented, and they were not destroyed. In this we are reminded that although all mankind are now under condemnation to death, and dying, they are to be given an opportunity to repent, and those who do shall live.

“A Faithful Saying”

“It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us.”

—II Timothy 2:11, 12

PAUL'S second letter to Timothy was written in prison at Rome, and when he was almost literally facing the executioner's block. He had reached the end of the narrow way of sacrificing and suffering, and was quite ready to be “offered,” or to complete the offering which he began when it was pointed out to him by Ananias “how great things” he would be called upon to suffer for and in the name of his Lord. (Acts 9:16) He had admonished others to present their bodies a living sacrifice, and he had never held back from offering his own.—Rom. 12:1

From the beginning of his walk in the narrow way until the very end, which he had now reached, he had never wavered. As a Christian soldier, he had fought the good fight, and he had kept the faith. An important part of that “faith” was his confidence in the promises of God, those promises which, in their composite testimony, Paul refers to in our text as “a faithful saying” which assured him that if he suffered and died with Jesus he would be re-

warded with the high honor of living and reigning with him. That's why he could write with such assurance that a “crown of righteousness” was laid up for him which the “Lord, the righteous Judge” would give to him at “that day,” and not to him only, but “unto all them also that love his appearing.”—II Tim. 4:7, 8

Paul had such implicit confidence in that “faithful saying” that he did not permit anything to swerve him from his course of self-sacrifice, no matter how much toil and suffering might be involved. We have an inspiring example of this on the occasion when brethren in the Lord endeavored to dissuade him from going to Jerusalem because the Holy Spirit had testified that bonds and imprisonment awaited him there.

One less resolute in his determination to lay down his life in keeping with the terms of his consecration would gladly have taken the advice of his brethren and stayed away from Jerusalem, especially since it was the Holy Spirit that had testified as to what could

reasonably be expected. But Paul did not agree with his advisers. Possibly he remembered the time when Jesus was likewise warned against going to Jerusalem where his enemies were plotting to arrest and kill him.

In Jesus' case the Holy Spirit had also testified what to expect. The testimony was not so direct as it was with Paul, but none the less definite. It had been given through the Prophet Daniel in connection with the "seventy weeks" which had been determined upon Israel, and that the Messiah would be cut off in the midst of the last of these "weeks," or seven-year periods.—Dan. 9: 25-27

From this prophecy Jesus knew that the time had come for him to give his life for the sins of the world, and therefore that it was the Lord's will for him to go to Jerusalem where his enemies could lay hold upon him and put him to death. So when Peter said, "Be it far from thee, Lord," Jesus instantly recognized an effort on the part of Satan to thwart the divine purpose in his coming to earth, so he said to his beloved disciple, "Get thee behind me, Satan: . . . thou savorest not the things that be of God, but those that be of men."—Matt. 16:22, 23

Peter, in other words, was expressing the human viewpoint of self-preservation rather than the divine principle of sacrifice. This human selfish viewpoint has motivated the human race almost en-

tirely since the fall, and has led to untold suffering by millions.

It is not clear from the record just why Paul was so convinced that it was the Lord's will for him to visit Jerusalem on this occasion. We may be sure, however, that he was not acting presumptuously. As matters turned out, it was his experience in Jerusalem which resulted in his being taken to Rome under protective custody by the Gentiles.

The point we are emphasizing is that Paul did not decide against going to Jerusalem simply because the Holy Spirit testified that bonds awaited him there. Under the circumstances, the obvious conclusion to be reached by human reasoning would have been that the Lord did not want Paul to go to Jerusalem. But this illustrates the possibility of interpreting the providences of the Lord incorrectly, and to favor the inclinations of the flesh to avoid trouble.

But Paul was not guided by human reasoning. He was convinced that the Lord wanted him to visit Jerusalem at this time, so he interpreted the Holy Spirit's testimony as being a test of his fidelity and of his determination to fulfil the terms of his covenant of sacrifice. He said to his well-meaning but ill-informed advisers, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21:13

His Faithfulness Led to Death

Paul was arrested at Jerusalem, and but for the intervention of Roman soldiers would have been killed by the Jews. He continued to be a prisoner during the long and much interrupted journey to Rome, during the course of which he suffered "perils in the sea" and of the land. (II Cor. 11:25-27) Reaching Rome, he continued to be a prisoner for at least another two years, although granted the privilege of living in his own hired house.—Acts 28:30, 31

It is interesting and inspiring to read the account of Paul's experiences in being brought before kings, in traveling from place to place, in witnessing to prison guards, in being attacked by mobs, and in faithfully preaching the Gospel wherever he went; all without regard to how much it must often have been "out of season" for him thus to let his light shine. (II Tim. 4:2) But how often when reading these thrilling accounts do we take into consideration the physical hardships involved, the inconveniences experienced, the heartaches and the loneliness entailed in the conduct of such a faithful ministry?

How many of us today would be willing voluntarily to follow a similar course of privation and hardship?

There is always the danger of interpreting the Lord's will in terms of which course in life will contribute most to our comfort, and result in the least hardship and privation. The Lord's will for

anyone of us might well result in experiences which are pleasant to the flesh, even as his will at other times might also lead to great sacrifice and suffering. The deciding factor, however, is not how we will be affected, but what the Lord wants us to do, and that decision must be reached through the guidance of his Word.

The Way of Sacrifice

We may be sure that Paul based his decisions upon the basic teachings of the Word concerning the privilege of the consecrated to suffer and to die with Jesus, inspired with the hope of living and reigning with him. The faithful "saying" he refers to in our text is in reality a teaching, or doctrine. It translates the Greek word **logos**, which literally means "word." Paul is not referring to any single statement or quotation, but to the general teaching of the Bible on this subject, a teaching which is clearly set forth in both the Old and New Testaments.

And it is a "faithful" teaching, or as the Greek text puts it, "trustworthy." We can put our trust in these promises of God, for he himself is "faithful," declares the apostle. (Heb. 10:23) To Paul the promises of God were so sure, and they set before him such a radiant joy, that he was given strength, even as Jesus was, to "endure the cross" and to "despise the shame," which his course of faithfulness brought upon him. Having full confidence in the trustworthiness of God's promises

he counted his afflictions as "light" and of momentary duration when compared with the "eternal weight of glory" assured by the "faithful saying."—II Cor. 4:17, 18

Foretold in the Old Testament

The "faithful saying," or teaching, that those who suffer and die with Jesus shall live and reign with him began to be set forth by the Lord in the Old Testament, first by types and shadows contained in the tabernacle and its services, and later through the testimony of the prophets. It has long been recognized that the sacrificial services of the tabernacle in a general way pointed forward to the sacrificial phase of Jesus' ministry.

But certain of those typical sacrifices also foreshadowed the fact that the followers of Jesus would have the privilege of laying down their lives as joint-sacrificers with him. This was especially true of the atonement day sacrifices which were offered yearly on the tenth day of Israel's seventh month. The animals offered for atonement on this day of atonement were a bullock and a goat, the bullock being offered first.

In keeping with the Lord's instructions, the bullock was slain, its fat and life producing organs were burned on the brazen altar in the court. Coals of fire from this altar, together with incense, were taken into the "holy," where the priest put the fire on the golden altar located there, and sprinkled the incense upon it.

The blood of the bullock was taken into the "most holy" and sprinkled upon the mercy seat. The carcass and offal of the bullock were taken "without the camp" and burned; creating, presumably, a stench in the nostrils of the Israelites encamped around the tabernacle.

Then the "Lord's goat" was sacrificed. It was treated in every detail exactly as the bullock, including the sprinkling of its blood upon the mercy seat in the most holy.

This entire atonement day service might have remained merely an interesting story without special concern for us but for the fact that the Apostle Paul in Hebrews 13:10-13 refers to it, telling us that Jesus "suffered without the gate." Then he invites us to go "without the camp, bearing his reproach."

In Paul's reference to this typical lesson of the tabernacle, he leaves no doubt as to the particular service he has in mind, for he mentions the fact of the blood being taken into the most holy for sin. There was no other service in which this was done and in which the carcasses of the animals, whose blood was thus used, were burned "without the camp." Since there were only two animals thus sacrificed in the service the conclusion is inescapable that the bullock represents Jesus, and the Lord's goat the church.

And what an accurate illustration it is of what was later clearly taught by Jesus and the apostles!

(Continued on page 34)

"Think on These Things"

"Free Indeed"

"If the Son therefore shall make you free, ye shall be free indeed."

—**John 8:36**

THE general effect of the light of the truth, of which the Word of God is the lamp, is to break the shackles of superstition and to make people independent, but these effects are of questionable profit to those who are not disciples in the school of Christ. To others, freedom and light of knowledge are apt to bring nearly as much bane as blessing, leading often to arrogance, self-conceit, unkindness, boastfulness, combativeness, dissatisfaction, and general unhappiness. These evil results come upon those who are made free in some respects only, and left bound in other respects; and this is the general and growing condition of the civilized world today, including the majority of the nominal church. But the true disciples, heeding the Word of the great Teacher, and continuing in all things to be his pupils, are not only set free from superstitions and ignorance, but also from the service of sin; and receive instead a correct appreciation of their own natural weaknesses and blemishes, and of the divine mind—the truth. In consequence, their freedom is

one which blesses instead of injuring them; one which brings patience instead of anger; one which brings generosity and benevolence instead of spitefulness and selfishness; one which brings joy and peace instead of discontent and bitterness of spirit.

The Beginning of Wisdom

"The fear [reverence] of the Lord is the beginning of wisdom."

—**Psalm 111:10**

REVERENCE is defined as a feeling of profound respect, often mingled with awe and affection; a feeling of worshipful regard when directed to the divine or sacred; also conduct inspired by, or conformed to, such feeling. Our text states that this is the only proper attitude of the creature toward the Creator, the Author of our being, and the Creator, Preserver, and Lord of the whole universe. When he speaks, therefore, our ears should be reverently attentive to his voice, and every power alert to do his bidding. Our safety, our happiness, and that nobility of character which prompts to love and gratitude, and which promptly and wisely heeds instruction and advances in knowledge and wisdom, all depend primarily upon our supreme reverence for the Lord.

The Good Shepherd

"I am the Good Shepherd: the Good Shepherd giveth His life for the sheep."
—John 10:11

THE call of the present time is not a general one, but as the Scriptures declare, "He calleth his own sheep by name"—it is therefore a special call. "The Lord knoweth them that are his." They manifest relationship to him as his flock by their obedience to his call—by following him. The flock which is now being called, and which eventually will make its calling and election sure, the Scriptures inform us will be only "a little flock," and the fold provided for these is a special one; that is, the kingdom. Throughout this Gospel age the Lord has been caring for this class; he has specially led and fed and blessed them, notwithstanding that to the appearance of others they have passed through severe trials, disciplines, sufferings. Yea, as our Shepherd himself declared, whosoever lives godly suffers persecution. But we are to remember, also, the Shepherd's declaration that he has other sheep which are not of this fold—not provided for in the calling to the kingdom. These other sheep are still astray in the wilderness of sin, but the millennial day is near at hand, in which the Lord will gather his scattered sheep, all who would seek and love righteousness and harmony with God under favorable conditions—that they may all be brought into accord with him and be his flock. The Good Shep-

herd gave his life a ransom for all his sheep—not merely for the "little flock" of this age, the "heirs of the kingdom." Christ's larger flock will be gathered after the kingdom is set up.

The Legacy of Peace

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."
—John 14:27

THIS peace and joy which surpasseth all human understanding is intended for and can be had only by those who receive riches of grace through the Holy Spirit—those who by obedience to the truth and its spirit grow up into Christ their living Head in all things. Such have peace, deep and abiding, ever increasing proportionately as they come to comprehend with all saints through faith and obedience the riches of divine grace—the lengths, breadths, heights, and depths of the love of God. This is not worldly peace, the peace of indifference and carelessness, not the peace of self-indulgence, nor the peace of fatalism; but it is the peace of Christ—"My peace." It is a peace which implicitly trusts to the divine wisdom, love, justice, and power, a peace which remembers the gracious promise made to the Lord's faithful—that nothing shall by any means hurt his faithful, and that all things shall work together for good to them that love God.

(Continued from page 31)

The bullock and the goat both experienced the same treatment. On the occasion when two of the disciples requested to sit, one on Jesus' right hand and the other on his left hand in the kingdom, he asked, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism I am baptized with?" (Matt. 20:22) In other words, the Master pointed out to them that if they expected to live and to reign with him, they would have to suffer and die with him.

"Like One of the Princes"

The "faithful saying," or teaching, concerning the rich reward which will be given to those who suffer and die with Jesus, is beautifully set forth in Psalm 82:6-8. In this prophecy the footstep followers of Jesus are referred to as "gods." Jesus himself quotes this text and applies it to those "to whom the Word of God came."—John 10:35

In this reference, Jesus also reminds us that "the Scripture cannot be broken." In other words, it is a "faithful saying" upon which we can depend. The "Word of God" was provided for the church of this Gospel age. Jesus knew this, and in a reference to his disciples he said, "I have given them thy Word."—John 17:14

It is certain, then, that the "gods" referred to in Psalm 82:6-8 are the followers of Jesus. Concerning them, the Lord declared, "I have said, Ye are gods; and all of you

are children of the most High. But ye shall die like men, and fall like one of the princes." It may seem strange that gods should die like men, and fall like one of the princes, especially since they are the "children of the most High."

However, the fact that they do "fall" like prince Jesus is one of the evidences that they are the "sons of God." Perhaps Paul had this very passage in mind, which, like the entire record of the Old Testament, was dictated by the Holy Spirit, when he wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God: . . . if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16, 17

Yes, these "gods" die. As the world looks on, they see nothing in their life of sacrifice essentially different from the manner in which all mankind is dying. The difference the world might see is not as a rule considered commendable; rather the reverse, as illustrated by the stench which arose from those typical carcasses burning "without the camp."

These "gods" lay down their lives in the service of their Heavenly Father, letting their light shine. But the darkness hateth the light, and the sacrifices of the light-bearers is often considered unnecessary and fanatical.

This, however, is not the viewpoint of our Heavenly Father, for "precious" in his sight is "the death of his saints." (Ps. 116:15) The Hebrew word here translated "precious" literally means "valu-

able." In I Peter 1:19 we read about the "precious blood of Christ" by which we were redeemed. Here the Greek word translated "precious" also means "valuable." It is not difficult to understand that Jesus' work of sacrifice, as illustrated by his shed blood, was "valuable," but it is almost staggering to our faith to read that our Heavenly Father looks upon our sacrifice in the same way.

Paul understood this viewpoint of the "faithful saying" and that's why he wrote in Romans 6:10, 11, that we should "reckon" ourselves to be dead "unto sin" in the same manner as Jesus "died unto sin," and we know that this was as a sin-offering. Earlier in this chapter, Paul explains that we are planted together in the likeness of Jesus' death, and in these 10th and 11th verses he is merely particularizing as to what is involved in that "likeness."

Certainly, however, we have no merit, or no life of our own which could be considered "valuable" in God's sight. It is only valuable because "the life we now live" is the one we receive through faith in the shed blood of the Redeemer. Since God authorizes us to "reckon" the matter thus, let us rejoice the more in the "faithful saying," and endeavor daily to be loyal to our covenant of sacrifice.

To Reign with Him

The full beauty and sequence of the "faithful saying" recorded in Psalm 82:6-8 is somewhat hidden by an inconsistency in the trans-

lation of the Hebrew word **elohim** as "God" in the 8th verse. This is the plural form of the word, and is properly translated "gods" in the Lord's statement, "I have said, ye are gods." It is these "gods," these mighty ones, these "sons of the most High," who "die like men, and fall like one of the princes." Obviously, it is these same ones, having been faithful unto death, who, in the next verse, are bidden to "Arise," and "judge the earth: for thou shalt inherit all nations."

There seems no good reason for breaking up this logical sequence of thought by translating **elohim** in the singular, as it appears in our Common Version. In any case, who could be bidding God to "Arise," and from what condition? But the "gods" of verse 6 are shown as dying, as falling, being "planted together in the likeness" of Christ's death. The "faithful saying" of the Scriptures is that those who do thus suffer and die with Christ, shall live and reign with him. How appropriate that this thought should be carried out as it so evidently is, in the statement, "Arise, O gods, and judge the earth: for thou shalt inherit all nations."

Since it was Jesus who identified this prophecy as applying to his footstep followers, he may well be the "I" who, in verse 6, declares, "Ye are gods." It could also be Jesus who is bidding his faithful body members to "Arise," and "inherit all nations." This would be in keeping with his statements in Revelation 2:10, 26, 27, and 3:21:

"Be thou faithful unto death, and I will give thee a crown of life"; "And he that overcometh, . . . to him will I give power over the nations: and he shall rule them with a rod of iron." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Yes, these come forth in the "first resurrection" to "live and reign with Christ a thousand years."—Rev. 20:4, 6

"The Glory That Should Follow"

Peter reminds us that the "faithful saying," or teaching of the Lord concerning the "better sacrifices" of this age and the exaltation to which they lead, was testified by the "Spirit" through the prophets. He speaks of it as "the sufferings of Christ, and the glory that should follow."—I Pet. 1:11

When Peter was with Jesus in the flesh it was very difficult for him to be reconciled to the viewpoint that one should suffer for "doing good." But with the coming of the Holy Spirit at Pentecost, he grasped the true significance of this phase of the divine plan, both as it related to Jesus and also the fact that we have the privilege of suffering with him.

"The glory that should follow" faithfulness in suffering and dying with Jesus is what the "exceeding great and precious promises" meant to him—those promises whereby we are "partakers of the divine nature." (II Pet. 1:4) Like Paul, he considered these promises to be "faithful" sayings upon which the

followers of the Master can depend. They encouraged and inspired him to faithfulness, knowing that "even hereunto" he was called, "because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Peter 2:21

"This One Thing I Do"

Paul was inspired and encouraged by the "faithful saying" from the beginning to the end of his ministry. During his first imprisonment in Rome he wrote to the Philippian brethren about it, saying to them that he counted everything else in life as "loss" compared with the prospect of winning Christ and being a joint-heir in his kingdom. It was perfectly clear to him, however, that the attainment of such high glory with his Lord was possible only through "fellowship" in his sufferings, and being made "conformable unto his death."—Phil. 3:7-14

At this point in his Christian life, Paul was not certain of attaining that for which he had been "apprehended of Christ Jesus." He was not sure that he had reached the end of the way, and therefore that his trial period was essentially over. Should he be released from prison and continue to serve in the flesh for a few more years, there was the possibility of failure.

Paul admonished the Galatian brethren not to become "weary in well-doing." (Gal. 6:9) He had written to the Corinthian brethren that those who were too sure of their standing should "take heed" lest they fall. (I Cor. 10:12) He

knew that he was a man of like passions as the brethren to whom he wrote; and since he was not sure that the time had come to take off the "harness," he was not in a position to express himself too confidently.—I Kings 20:11

But he did not intend to relax his effort. Whether the remaining time of his earthly ministry was long or short, he intended to apply himself wholly to this "one thing" of running for "the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14) In doing this, he would keep his body under, and bring it into subjection, lest after having preached to others he should himself become a castaway.—I Cor. 9:27

Tradition indicates that Paul was released from his first imprisonment and was permitted to mingle with and serve the brethren for some time thereafter. But when he wrote his second letter to Timothy he was again incarcerated, and this time he knew there would be no release.

He had served long and faithfully, and at the cost of much weariness, hardship, persecution, and suffering. And now the severest test of all was upon him. Many of the brethren with whom he served, and who could have been such a comfort to him in this hour of need, had turned against him, fearing, perhaps, that identity with Paul would lead to their own imprisonment and death.—II Tim. 1:15

We do not, of course, know all the details of the trial through

which the apostle was passing, but it is evident that at the time he wrote this epistle he had already learned definitely that he would be executed. He had said earlier in his Christian life that he was willing to die in Jerusalem for his Master; but he was not killed, for Roman soldiers were there and rescued him, so his affirmation of loyalty was not put fully to the test.

Now it was different. The servants of Rome were prepared to take his life, rather than save it, and the end was certain. But Paul had not wavered. I am "ready to be offered," he wrote, for "the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."—II Tim. 4:6, 7

Had the apostle held back in the face of this final test, he could not have written so confidently. Even though he had passed all the tests up to this point, had he now wavered, his "good fight" would not have been crowned with complete victory, and he could not have written, "There is laid up for me a crown of righteousness."—II Tim. 4:8

But by the strength of his Lord he had received the news of his coming execution with courageous valor befitting a "good soldier of Jesus Christ." With determination he had continued doing "this one thing," and now he had "apprehended."

Even so, the great apostle knew that he needed the Lord to help

THE DAWN

him through these final hours just as he had leaned upon him throughout his entire pilgrim journey. And he had learned to know his Lord—"I know whom I have believed," he wrote, "and am persuaded that he is able to keep that which I have committed unto him against that day"—that final day when by a Roman guard his remaining earthly life would be ended and he would fall asleep in death until the return of the Lord and the exaltation to glory of all those who love his appearing.—II Tim. 1:12

We can have no doubt that throughout Paul's last hours he

continued to be strengthened by that "faithful saying" which assured him, even as it also assures us, that "if we suffer, we shall also reign with him: if we deny him, he also will deny us." (II Tim. 2:12) Paul did not deny the Lord even when doing so would have secured for him release from prison and from death. And we know that the Lord did not deny him, but stood by to strengthen and help him. Now that he has returned, he has rewarded Paul with the "crown"—that "prize" for which he so untiringly ran, and for which he gave up everything else in life.

Weekly Prayer Meeting Texts

MAY 7—"Woe is unto me, if I preach not the gospel."—I Corinthians 9:16 (Z. '03-174; Z. '16-140. Hymn 116)

MAY 14—"Speaking the truth in love, . . . grow up into him in all things, which is the head, even Christ."—Ephesians 4:15 (Z. '03-200; Z. '08-348; Z. '15-201. Hymn 249)

MAY 21—"All scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the

man of God may be perfect, thoroughly furnished unto all good works."—II Timothy 3:16, 17 (Z. '97-170; Z. '09-252. Hymn 22)

MAY 28—"Therefore we are always confident, knowing that, whilst we are at home in the body [so long as we feel entirely contented with present conditions—ourselves and our surroundings], we are absent from the Lord."—II Corinthians 5:6 (Z. '97-305; Z. '11-365. Hymn 188)

Groups of earnest Christians in many parts of the country use these texts as topics for their Wednesday evening Prayer and Testimony meetings. They are the Thursday texts of the preceding week, as found in "Daily Heavenly Manna." The hymn suggestions are from "Hymns of Dawn."

The Greatest Thing

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—I Corinthians 13:13

IN THE history of the world, many millions of people have died of starvation. Having exhausted every particle of food available to them, having sacrificed every material possession to obtain enough food to sustain even a semblance of life in their bodies, and having no resource left they have lost the struggle to survive and have died. This has been, and is to this day, a common enough story.

The Chinese are credited with a proverb which, freely translated, says: "If you have two pennies, buy bread with one and a flower with the other." The significance is that though bread is necessary to the body's welfare, the spirit of man is revived by beauty. Both are important.

Jesus Christ uses another illustration found in Luke, chapter 21, in which he tells of a poor widow whose last physical resource was two "mites," the smallest coin of that realm. It would be like two pennies with us. She put them into the temple poor box, and Jesus, noticing it, drew a comparison with the magnificent gifts of the wealthy, saying that the poor widow had cast in more than they, for she had given "all the living that she had." She had not bought bread and beauty; she had done a more excellent thing; for, giving all, she

was utterly dependent upon God for even her next meal.

God himself has set the example of complete giving for "God so loved the world, that he gave his only begotten Son" that men might have life. With him this was the supreme gift. Jesus Christ also sets the example of complete giving, for he gave himself to purchase the human race and show them a way to life.

Giving, in one way or another, is constantly urged upon Christian brethren throughout the Gospels and the Epistles, and such giving is by no means confined to material things, though such is also enjoined. Giving of this nature has been designated "charity," and this word has been used as the English equivalent of a word in the original Greek text which contained no concept of our modern word charity. But then again, even the English word "charity" has very largely changed its meaning from what was implied by it in the 17th century, for it is the English of that century which is used in our common Bible.

Certainly the Apostle Paul did not confuse the meaning when he desired his Christian brethren to excel in things well pleasing to their Lord and Master. Helping the poor was urged by the apostle,

but he left no doubt as to how it was to be done, and what the scope of such help should be. Jesus had no idea that virtually the sum total of Christian effort could be comprehended in our present understanding of "charitable" works; for his instructions concerning "alms-giving" are clear and to the point: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward." (Matt. 6:1) And in his condemnation of the hypocrisy of the Pharisees, he makes a telling point of their outward holiness and inward impurity, and advises them to be compassionate toward the poor. He also tells them that although they make long prayers in the streets, in private they "devour widows' houses."—Matt. 23:14

Several times Paul mentions that the churches throughout Asia Minor were engaged in taking up a collection of money to help the brethren in Jerusalem defray the increasing costs of caring for the widows and fatherless, and that he had offered to carry the sum so raised back with him when he returned to Palestine. These gifts he referred to as "alms." (Acts 24:17) On arrival at Jerusalem he was in the temple making an offering in regard to a vow when Jewish enemies stirred up the people and Paul was arrested. It was this arrest and his demand for fair trial by Caesar which resulted in his being taken to Rome, where he died a martyr.

Charity, with Paul, was properly love, and every use of the English word charity in the New Testa-

ment is a translation of a Greek word "agape," which means a widely embracing love which benefits all. It is this all-embracing love which is referred to in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It was this understanding of the proper meaning of "charity" that provoked Paul into writing his marvelous exposition of comparative virtues recorded in his first letter to the Corinthians, chapter 13, commencing, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

In Professor Weymouth's and in other modern speech translations of the New Testament, the correct word "love" is used throughout the passage, and the words take on new beauty and greater significance when this correct interpretation is used. The argument and comparisons contained in it have a deeper, more compelling message, where love becomes the essence in place of the modern idea of charity.

How small and insignificant become our individual attainments as Christians, when we read:

"Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in

injustice done to others, but joyfully sides with the truth. . . . She is full of trust, full of hope, full of patient endurance."

If this were the motivation of nations, the United Nations conferences would be conducted along more rational lines, for no nation would be seeking only its own advantage, nor would it be jockeying for the most advantageous political position on every subject up for discussions; for none would seek "to aggrandize herself." But in the personal application of Paul's words lies their true and vital use. Let the individual take love into the heart and the nation must benefit, for nations are but aggregations of individuals.

Paul closes his admonition with the well-known phrase: "And so there remain faith, hope, love, and of these, the greatest is love." Those who originally subdivided the Bible into chapters, and verses, closed the thirteenth chapter on those words, whereas the proper close of Paul's argument would seem to include the verse with which the fourteenth chapter opens: "Be eager in your pursuit of this love, and then be earnestly ambitious for spiritual gifts, but let it be chiefly so in order that you may prophesy" (or, more correctly, expound) the good news of the hope of the world in Christ.

Paul's philosophy of Christian duty took no notice of what some mean when they speak of "going to church" or "going to the meeting." Paul's idea of a Christian was concerned not with getting, but with giving. To him one went to church,

or to a meeting, not merely to sit and listen to a sermon, be it ever so eloquent, but to do something oneself which would benefit other people. "For he who prophesies [preaches] addresses men in words that edify, encourage, and console them, and edifies the church." Thus was the preacher's responsibility properly fulfilled. But Paul continues: "When you meet together, each contributes something—a song of praise, a lesson, a revelation, good! But let everything be for edification." All should go to the meeting to give a blessing as well as to receive one.

What is this love of which Paul makes such a point—of which he says: "Make love your aim, then set your heart on spiritual gifts"? We have mentioned the word in the original Greek manuscripts from which the New Testament was translated as "**agape**," and this word describes a particular kind of love, the broad, all-inclusive social love which can enfold all mankind; a love induced by the deliberate assent of the will as a matter of principle and not of emotion.

It was this "**agape**" which turned Paul from a persecuting Pharisee into a Christian missionary; that sent him across seas and deserts into hostile lands preaching a message of salvation for all who would accept it through faith in Christ. He was not desirous of spending his time merely enjoying the hospitality of friendly church groups, of easily through life calmly discussing abstruse points of Scripture, or of being adulated and

THE DAWN

catered to by groups who admired his eloquence or curried his favor. Nor did he spend his time and energy preaching soothing messages on subjects which could arouse no controversy. Rather he encouraged his hearers to investigate every word he had to say, and to prove his exposition of truth by careful searching of the Scriptures.

On the subject of his attitude to the churches he served, he writes to the Corinthians (I Cor. 16:5-9), "I mean to visit you after my tour of Macedonia. . . . The chances are I shall spend some time with you, possibly even pass the winter with you." Paul was quite ready to spend time with a congregation when journeying became impossible by land and sea, but, he continues: "I do not care about seeing you at the moment. I am staying for the present at Ephesus until Pentecost, for I have wide opportunity here for active service and there are many to thwart me."

Paul loved people in the same manner as "God so loved the world." God gave his only begotten Son that the world might have a chance for life. Paul gave himself so that the heathen as far away as he could reach them might know of the hope of life. Paul withheld nothing in the service of his Lord and Master. In his second letter to the church at Corinth he lists a few of his experiences in Christ's service:

"I have often been at the point of death; five times I have had forty lashes less one from the Jews; three times I have been beaten by the Romans; once stoned, three

times shipwrecked, adrift at sea for a whole day and night; I have often on my travels been in danger from rivers and robbers, in danger from Jews and Gentiles, through dangers of town and desert, through dangers on the sea, through dangers from false brethren, through labor and hardship, through many a sleepless night, through hunger and thirst, starving many a time, cold and ill-clad . . . and then there is the pressing business of each day, the care of all the churches."—II Cor. 11:23-28

Paul had exchanged honor among men, financial security, and his whole former concept of faith and worship, for such a life and that to which it led. Was it worth it? Paul believed so.—II Cor. 4:17

Was this "agape," this broad all-embracing love so different from the suspicious, insular, formalized religion of the Jews, of quick and easy growth in the early church? It would seem not, for Luke tells us of the occasion (Luke 22:24) when the disciples did not seem to have absorbed the spirit of love from their Master: "And there was also a strife among them, which of them should be accounted the greatest."

The first effects of the dim vision of the powers of the new kingdom aroused not so much a desire in their hearts to bless others as to provide them with means to punish. Luke in 9:52-56 reports: "They went and entered a village of the Samaritans to make ready for him. But the people there would not receive him because he was evidently going to Jerusalem.

CHRISTIAN LIFE AND DOCTRINE

When the disciples James and John saw this they said, "Master, do you wish us to order fire to come down from heaven and consume them? But he turned and rebuked them, and they went to another village."

Echoes of the same lack of understanding ring in the utterances of certain sects even today. These boldly proclaim that they have power to condemn to eternal death individuals and communities which refuse to accept their presentation and concept of God's plan and purpose.

The Apostle Peter, great leader of the disciples as he was, could not at first conceive of love so all-embracing for all mankind. His view seemed to be that Israel was still, and exclusively, God's chosen people, still to be the only recipients of his love and blessing, until God took him in hand and shook him to the core of his being, with the demand that he take the truth to the Gentile centurion, Cornelius. When he was told in the vision to eat flesh which his Jewish views counted as unclean, he argued, calling God's attention to his ceremonial righteousness.

God rebuked Peter, "What I have cleansed, call thou not unclean." And Peter went to Cornelius, and telling the experience later, he said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. . . . And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be

the Judge of the living and the dead. . . . And they were astonished because that on the Gentiles also was poured the gift of the Holy Spirit."—Acts 10:34-45

It took almost a miracle to beget in Peter the true "agape"—the love that ruled out personal opinion and national prejudice, and opened his heart to welcome those of whom the prophets had spoken—those who, coming to Jesus Christ through faith in him became heirs of the promise made to Abraham, namely, that all the families of the earth should be blessed.

It is a matter of grace, of special favor, that anyone today is received into the family of God. No man can claim a right to eternal life. All lost life in Adam's sin, and it is only because of the mercy and compassion of God who gave, and Jesus who suffered and died, that the sin of Adam has been wiped clean by the substitution of the life of the man Jesus, in the hands of divine justice.

From justice, fallen humanity can demand nothing; from love—God's love for his human creation—man may humbly accept those favors which are offered him, but only on God's terms. Obedience of the creature to the Creator is always a requisite, and one which will never cease, for the creature's life will always depend on God.

The church, the bride of Christ, is richly blessed. The special favor of God toward them, because of special conditions under which the members of Christ endeavor to serve him while here on earth, is

THE DAWN

expressed in his offer of immortality—life inherent, the divine nature—as a reward to them that diligently seek it.

And one of the requirements laid on all who so seek is that they shall have God's viewpoint of the world of mankind in general. They also must so love the world as gladly to lay down their lives, after the pattern set them by Jesus, and carried out so wholeheartedly by Paul, without counting any sacrifice demanded of them as too great a price to pay to make their calling and election sure.

With all their strength, however it may be expressed—in personal service, in the use of their financial power, in their daily contact with the world, in their personal acts and speech, in their everlasting watchfulness for opportunities to say even the least word about the great plan of God for man's emancipation from sin and death—every consecrated believer must give all in the service of his Lord and Head.

The development of love, **agape**, is essential to spiritual well-being. When we see that responsibility, and do it, and not before, are we beginning to run the race for the "prize of the high calling of God in Christ Jesus." (Phil. 3:14) This love is essential to the attainment of the goal. The goal, the end of the race, is the acquisition of that power to bless all mankind. This is the hope of the church during its earthly progress. Through Christ and the church love will find its fulfilment, its great manifestation,

in the tremendous restitution, restoration work, which is the crowning glory of Christ's ransom sacrifice. "Do ye not know that the saints shall judge the world?"—I Cor. 6:2

Paul placed emphasis on the fact that there continue in the heart of the church, faith, hope, and love—the greatest of these being love. But he was wise to enjoin upon us, who claim the name of Christ as our own, that while desiring spiritual gifts, we should earnestly desire that gift of prophecy in its broadest meaning, that of teaching, of preaching, of practicing the spirit of Christ, so that all with whom we come in contact may know of the "only name under heaven given among men" whereby men may receive salvation—the name of Jesus.

We offered ourselves in consecration to God. We dedicated our lives to his service. We counted the cost of the sacrifice. We believed the promises of God to reward us with eternal life if we continued through every minute of our earthly life to "so run as to obtain." We accepted the responsibility of demonstrating in every waking moment that we were developing in ourselves the "mind of Christ," which was to "do the will of him who sent me," as Jesus stated. Let us, then, realize to the full the implication of the need to acquire, as our motive in all we do, say, and think, this "**agape**," this all-embracing love, which the wise apostle tells us is the greatest thing!

The Divinity of Christ

Do you believe and teach the divinity of Christ?

YES. The teaching of the Bible upon this point is clear. In Hebrews 1:1-3 we are taught to believe that Christ is the "express image" of the Father's person; that is, he bears the exact impress of the Father's nature and character. One of the characteristics of the divine nature is immortality, the self-existing condition in which it is impossible to die. The resurrected Christ is immortal.

Christ did not always possess the divine nature. As the "beginning of the creation of God" (Rev. 3:14) he was endued with a spiritual nature, of an order less than divine. This he surrendered for the human nature when he became a man. In Hebrews 2:16 we read, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." He took upon him the human nature in order to be the exact counterpart of Adam in his perfection, so that he could be a ransom, a corresponding value, able to redeem Adam and his children. This truth is emphasized by the apostle's words as recorded in Hebrews 2:9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of

God should taste death for every man."

Christ was faithful in his part of carrying out the Father's plan for the redemption of the race, and because of this, through his resurrection from the dead he has been highly exalted; for of him it is written, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) Included in this high exaltation was the reward of the divine nature as we read in John 5:26, "For as the Father hath life in himself; so hath he given to the Son to have life in himself." Thus we see that the divinity of Christ is the reward of his faithfulness.

Oneness of Father, Son, and Church

John 17:21, 22 reads, "That they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one." Does this scripture teach that the trinity of the Father, Son, and Holy Spirit will at last be enlarged as the great mystery to include, also, the whole church of God?

THAT would be a great mystery indeed; but a proper understanding of the text should assist us all in realizing that the doctrine of the trinity is a fallacy not taught in the Bible. The idea of the trinity is actually a compromise on the part of both Catholics and Protestants with heathendom's multiplicity of gods. As truth seekers we must deal honestly with ourselves, and with the Word of God. We must be just as willing to discard the errors of our early instruction as we are to accept new truths as they are presented to our minds. Only in this attitude are we able to discern the wonderful plan of God for human redemption.

The "oneness" between the Father and the Son referred to in our text, has nothing whatsoever to do with the so-called "trinity," and the idea of the church being included in this false conception of God is an absurdity. There is a "oneness" between the Father and the Son. It is not a oneness of person, but a oneness of spirit, which results from having the same desire to bring to full fruition the whole plan of God for the blessing of mankind. In this unity of interest they stand together, one and inseparable.

The Master had rejoiced in the sweet communion that had been his because of his singleness of interest. He enjoyed complete harmony with his Father by fully, and without reservation, accepting the Father's will as his own. He said, as recorded in John 5:30, "I seek not mine own will, but the will of the Father which hath sent me."

Our text records his prayer that his disciples might have the same singleness of heart, that they also may seek to know and do the Father's will and thus enjoy the sweet communion which he had, and which is the heritage of the truly consecrated. Let us be one, as a church, in our love for the truth, and in our desire to preach, as he did, the blessings of the coming kingdom.

The unity of interest in the things of the Father, which found its expression in the life of our Master, and for which the true Christian constantly strives, will eventually extend to every one found worthy of eternal life; for the apostle in Ephesians 1:10 declares, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

Wars to Cease

You have quoted Isaiah 2:4 as proof that the time of Christ's second advent will be a time when there will be no more war, and that the implements of war will be made into "plowshares" and "pruninghooks." Please notice that this is not a promise of God, but merely the desire of the people. The text reads, "And many people shall go and say, etc." On the other hand, Matthew, the 24th chapter, tells us what to expect at Christ's coming. Do not the people want peace at the time that Christ predicts "great tribulation"? See Matthew 24:21.

YOUR QUESTIONS

TO APPRECIATE the work to be accomplished during the time of our Lord's second advent, we must not rely upon a single text of Scripture. In order to learn of our Lord Jesus, and what he did during his first advent, we must read many texts in both the Old and New Testaments.

In Daniel 2:44, telling of the great image, the prophet said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The breaking of the kingdoms of this world in a time of great tribulation and war is only one work to be accomplished during the days of his presence. In order for the true kingdom to "stand forever" the old selfish order must be removed, and this will be accomplished through the "great tribulation."

The prophecy of Zephaniah 3:8, 9 presents the subject by first speaking of a time of trouble, which we believe has progressed through several spasms of tribulation since 1914 when the first World War began; but the tribulation is not all there is to Zephaniah's prophecy. It reads, "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jeal-

ousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

In Haggai 2:7 we read, "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

It is true, as stated in your question, that Isaiah 2:4 records how the people will respond to the opportunity to become a part of the kingdom of God; but the desire of the people, here expressed, is not a vain hope, it is based upon the promise of God. This is verified by reading how the Prophet Micah records the same circumstances in his prophecy: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: **for the mouth of the Lord of hosts hath spoken it.**" There can be no doubt that following the great tribulation there will be an "afterward of peace."

Divine Christ and the Trinity

If one believes in the divinity of Christ, is this not equivalent to accepting as true the doctrine of the trinity?

THERE is no relationship between the two points of the question. Trinitarians believe that Christ has always existed and is "the same in substance equal in power and glory" as our Heavenly Father. To us the Bible clearly teaches that while the Father has always existed, the Son is the "beginning of the creation of God," and it required his faithfulness, even to his death on the cross, to merit the divine nature as a reward, which he received at the time of his resurrection.

The possession of the divine nature, or divinity, as it is termed in our question, has no relationship to the erroneous doctrine of the trinity. This is evident from the fact that the church of God is also, in the resurrection, given the divine nature as a reward for their faithfulness; and certainly they could never be considered a part of the so-called trinity. II Peter 1:4 reads as follows: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."

One of these "great and precious" promises of God is a sustaining assurance of what the future holds for his spiritual sons. It is found in I John 3:2, and reads: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

It has not yet been manifested to anyone living on earth just what the complete glory of the divine nature will be—that will have to

wait until our change comes in the first resurrection.

Can We Talk With the Dead?

Does the Bible support the idea that our loved ones who are dead may communicate with us, by producing impressions on our minds, in order to guide us in the way that we should go?

NO, IT does not. The theory that the dead can communicate with the living finds no support in the Word of God. According to the Bible, the dead are asleep, awaiting the resurrection, so cannot communicate with anyone. Psalm 115:17 reads, "The dead praise not the Lord, neither any that go down into silence."

Satan and the fallen angels have, in seances of various kinds, impersonated those who are dead and have deceived some into believing that communication with the dead is possible. These acts have been done in order to perpetuate Satan's original lie, spoken in the Garden of Eden when he said to mother Eve, "Ye shall not surely die."

The Christian does not depend upon such influences as suggested in the question in order to know what he should do. He has the Bible for his instruction. II Timothy 3:16, 17 reads: "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Our Partnership in the Gospel

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel, from the first day until now."
—PHILIPPIANS 1:3-5

THE Greek word in our text which is translated "fellowship" contains the thought of "partnership." And how true it is that through the Gospel we have been drawn into a blessed relationship with one another that is in reality a partnership, a common sharing of both the joys and the trials experienced by those who are in Christ Jesus, and who have been called according to his purpose. It is a fraternity made possible by the blood of Christ, and by the indwelling of the Holy Spirit and its guiding influence in our lives. It is deeper than human friendship, and more precious than the sweetest earthly ties.

Paul thanked God for the fellowship he enjoyed with the Philippian brethren, "from the first day until now." That "first day" was when, answering the call to "come over into Macedonia, and help us" he met with a group of devout souls a little way outside of the city of Philippi, and presented the Gospel to them. On that very day, Lydia, a seller of purple, and others, accepted the message. Lydia invited Paul and his fellow-workers to be guests in her home, and it was there that the Philippian church was organized.—Acts 16:9-15

What a blessed day that was for the apostle! What joy it must have given him to see these dear ones respond to the Gospel and to cast in their lot as partners in its service! Paul had already been a partner in the divine cause for many years. He had experienced many of its richest joys, and suffered some of its severest trials. He had suffered trials among "false brethren," but now the Lord had blessed him by new ones in the faith who remained steadfast. So from that very first day until he wrote to them from his prison

home in Rome he had continued to thank his God for the help and encouragement they had been to him.

Every truly consecrated Christian knows the meaning of God's abiding presence in his life, but the experience of nearly all followers of the Master has been that God makes his presence seem a greater reality by providing the opportunity of fellowship with others of like precious faith. For example, while Paul gives no evidence that during that long and tedious journey from Jerusalem to Rome under the protective custody of Roman soldiers he was in any sense discouraged, yet the record is that when some of the brethren of Rome met him at the Three Taverns he "thanked God and took courage."—Acts 28:15

It is the same today as it was in the Early Church, for now the Lord's people also need one another, even as we need the Lord. The truth of the Gospel has called us into the same blessed partnership as was enjoyed in those early days of Christian effort and experience. There are still great joys to be experienced in this blessed partnership, and there are also sorrows. So now, even as then, it is our privilege to "rejoice" with those who rejoice and to "weep" with those who weep.

There are various phases to our partnership in the Gospel. One of these is our commission to work together in proclaiming the message of the kingdom. In association with this is the great privilege we have of striving together for the faith of the Gospel. (Phil. 1:27) Faithfulness in this leads to sacrifice of time and strength and means, and often to persecution; so Paul reminds us that our partnership in the Gospel involves much more than merely to believe on Christ, for it also means "to suffer for his sake."—Phil. 1:29

We also have a partnership in consolation; for it is our privilege to comfort one another with the "comfort wherewith we ourselves are comforted of God." (II Cor. 1:4) This is a consolation which reaches us through Christ. Paul enlarges upon the thought, saying, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."—Phil. 2:1, 2

In partnership in the Gospel there is no place for rivalry. Paul wrote, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the

things of others.” (Phil. 2:3, 4) The apostle then cites the perfect example of the true spirit of humility which should prevail in our partnership—“Let this mind be in you, which was also in Christ Jesus: who . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”—vss. 5-8

The mind of Christ led him, in the spirit of humility, to give up life itself in order that his Father’s name might be glorified and the world of mankind redeemed from death. This is the “mind” which should control every one who is called into the partnership of the Gospel. To the extent that self-interest is permitted to influence one who has been honored by being called into this partnership, he fails to enjoy the rich blessings which otherwise might be his, and also inflicts hardship upon others.

Peter wrote, “Unto us are given exceeding great and precious promises: that by these ye might be partakers of the divine nature.” The Greek word here translated “partakers” also means partnership. Our partnership in the Gospel, then, includes our hope of later being partners on the divine plane with our Heavenly Father, and with our Lord Jesus, and with all who prove faithful unto death and receive the crown of life. What an incentive to faithfulness this should be!

In view of our partnership in such a glorious hope, of how little consequence should be our difficulties of the present time! Paul speaks of them as “light” afflictions which are but for a “moment,” and explains that by contrast they are working for us an “eternal weight” of glory. (II Cor. 4:17) But “light” as these afflictions may be, they seem frequently to bear down upon us heavily, and we cry out to the Lord for help, and he, in turn, often uses one or more of the brethren as “angels” to comfort us in our sorrows. And blessed are those who are ready and willing to be used on such occasions.

Paul knew what it was to suffer as a Christian. He had suffered perils of the sea and of the land. He had been stoned, beaten, and imprisoned. Enemies of the cross were ready to kill him when opportunity offered. And while he counted these as “light” afflictions, it did give him courage to realize that faithful brethren in Christ were with him in spirit; that they remembered him in prayer, and stood willing and ready to help him in any and every way possible. When the Philippian brethren sent him a gift while he was

in prison, he referred to it "as an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."—Phil. 4:18

In the beginning of the age the world was small, and while our modern methods of communication and travel were not available, the brethren were able to some extent to keep in touch with one another. The Book of Acts and the various epistles indicate that to quite an extent there was communication between the various ecclesias. Thus when famine conditions prevailed in Judea the brethren in Asia Minor and elsewhere sent material aid to the needy. Messages of greeting were sent from one ecclesia to another, and the apostles' letters were sent from group to group.

Today the Lord's people are scattered throughout a much larger "world," many of them being separated by oceans and continents, yet the Lord in his providence has made us aware of one another. The increase of knowledge in the "time of the end" makes it possible for those living thousands of miles apart to be in touch with one another. So today there is again a world-wide fraternity of interest and mutual love, which is as a blest tie that binds together the hearts of all who have been called into the partnership of the Gospel.

What a joy it is for the brethren in Australia to know that those of like precious faith in America, in Europe, in Africa, in India, and elsewhere, are "striving together for the faith of the Gospel"! Yes, we share this mutual joy, and our mutual burdens bear. We all have some trials, and today we have brethren in Europe who are being severely tested. Our hearts go out to these, and we are confident that brethren all over the world are petitioning the throne of heavenly grace on their behalf, that they might be given strength for their every time of need.

All of the Lord's people should be thankful for the privilege of suffering as Jesus suffered. He had done nothing but good, and his life was not a threat to the Roman Empire at the time, yet he was put to death. Pilate was reluctant to authorize the Master's crucifixion, but there seemed to be nothing else he could do. So it is with those who follow in Jesus' footsteps. They should never have to suffer for wrongdoing, yet at times they become victims of circumstances which place them in a wrong light, and they suffer as a result.

When a move was made in Washington to send an ambassador to the Holy See, the reason given was that the Vatican possesses means

of securing information back of the Iron Curtain that could be valuable to the United States Government. This was the equivalent of a public announcement of the fact that Catholic Church uses its servants as spies. This leads some government officials to conclude that the same is probably true of all religious groups.

The Apostle John wrote, "The world knoweth us not because it knew him not." (I John 3:1) We should not expect the world to realize that we are different from politically minded religious groups which do co-operate with civil authorities in espionage and otherwise. They cannot be expected to understand that our only interest is to go about doing good, as Jesus did. Realizing this, let us endeavor to be patient in suffering, and be kind in our thoughts of those who misunderstand us, for "love IS kind." (I Cor. 13:4) Meanwhile, let us do all we can to assist and comfort one another as together, in the blessed partnership of the Gospel, we press forward toward the prize of the high calling of God in Christ Jesus.

The Convention Season

AMONG the many joys experienced in the partnership of the Gospel is the privilege many of the consecrated enjoy of meeting together in special gatherings which we call conventions. In America the principal convention season is during the summer months, although there is scarcely a week-end in the year when there is not a special gathering of the brethren somewhere. Many of these have become regular occasions, such as the New Year's Convention in Phoenix, Arizona; the midwinter assemblies in Orlando and Miami, Florida; and the Pre-Memorial gathering in Wilmington, Delaware.

The national holiday week-ends this year are especially favorable for conventions, and a number of gatherings have already been scheduled for May 30 and 31 (see page 64). Then there will be the Fourth of July week-end, and Labor Day gatherings. We recommend that a close watch be kept for the announcements of conventions on these and other dates, as they appear on page 64. If you have never attended one of these special gatherings plan to do so this year, even if it is only for a day. Your joy in the Lord and in the truth will thereby be increased. To attend conventions is a blessed habit to form.

The General Convention

THE largest convention gathering of the year will be in Bloomington, Indiana, beginning Saturday, August 1, and closing on Friday, August 7. The facilities of the Indiana State University will be available, and these, it is reported, are ideal for the purpose. Bloomington is fairly central for the entire country, and a large attendance is expected. The committee for arrangements has held its first meeting, and the outlook for a spiritually helpful and inspiring program is very favorable. There will be at least one speaker from overseas on the program.

While only a small percentage of the brethren the world over are able to attend these General Conventions, they all participate through their prayers. The program will be published in the July issue of *The Dawn*, thus making it possible for thousands of the brethren, scattered throughout many parts of the world, to follow its various items from day to day, and so, in conjunction with their prayers, participate in the blessings. But be at Bloomington in person if you can! Begin now making plans to attend so that if the Lord opens the way you will be ready. Details concerning cost of rooms and food for the convention period will be given in the next issue.

All Our Needs

*In Christ all fulness dwells: from him proceeds
All fallen man, poor, wretched, guilty, needs.
In him the contrite, bruised in spirit, find
Whate'er can heal the sorrows of the mind—
Forgiving love, that saves from blank despair,
Rich grace, that banishes each anxious care,
Soft pity, that relieves the burning sigh,
And truth, revealing joys that never die.
Thrice happy they, who to his Word attend,
His favor seek, and on his strength depend.
'Tis theirs to know his heart-consoling voice,
To share his smile, and in his name rejoice.*

Gathering Grains Of Wheat

LAST month the Parable of the Wheat and the Tares (Matthew 13:24-30, 37-39) was discussed, and it was seen that a very important feature of God's work being accomplished during the present harvest period by the continued proclamation of the true Gospel was the gathering of the "wheat," that is, the true children of the kingdom of heaven, here and now, into a condition of separateness from the world and its spirit and into the closest possible oneness with Christ, in preparation for an abundant entrance into the heavenly garner, the glorified condition, beyond the veil, in the first resurrection. Then this heavenly phase of the kingdom will fully and completely fulfil God's kingdom promises in the earth.

The truth now due is the "sickle" to be used in the harvest today, just as a similar implement was used during the Jewish harvest.

So, go out in the by-ways and search them all;
The wheat may be there though the weeds are tall:
Then search in the highway and pass none by,
But gather from all for the calling high.
In connection with this glorious

work and its very gratifying results which are under the care and supervision of the Chief Reaper, our present Lord and Head, Christ Jesus, much joy is being experienced by the Lord's people. In the British Isles there is a growing interest in the promulgation of the true Gospel as it goes forth by radio and the printed page; also at discourse and study meetings, by private conversations and correspondence, and by various other means.

This is as it should be, because in these latter days of the harvest period the Lord's people, the "wheat," especially those well established in the truth, should be more and more prayerfully and zealously alert to note, and seize, every available opportunity to gather other grains of wheat—not into one of the many religious denominations, but unto the Lord; assisting them with a view to their fulfilling completely their consecration to God, manifesting a growth in Christlikeness, and proving their faithfulness even unto death.

There continue to be very encouraging evidences that various grains of "wheat" (children of the heavenly kingdom), hungering and thirsting after righteousness and truth, are, by divine grace, being gathered and very richly blessed by the Lord, resulting in their growing in grace and heavenly

knowledge. They are manifesting a faithfulness and a joyous zeal in making their heavenly calling and election sure and, without delay, lovingly assisting others to do the same. There is also an urge on their part to "shine as lights in the world, holding forth the Word of life."—Phil. 2:15, 16

In the Lord's providence, the radio ministry is being maintained and extended. Printed matter, also, declaring the true Gospel, is being distributed in increasing quantities. Pilgrim service efforts are growing too. All this is by divine favour, and a cause for grateful rejoicing before the Lord who is very richly blessing the loving, untiring efforts of all those who make this work possible. On behalf of all such interests and labours during the present important harvest time, there is a vital need for the sympathetic, earnest daily prayers of all the Lord's children everywhere.

Attend Constantly to Prayer

The "field" of operations is the world (Matt. 13:38), and although in these latter days of the harvest the remaining grains of "wheat" yet to be gathered may be comparatively few, yet gathered they must be, ere the glorified Church can be complete. Concerning the Early Church, our Lord Jesus, also the apostles and other faithful ones, knew the value and importance of prayer. Indeed, this precious link with the Father was indispensable, and the Scriptures abound with exhortations that we, also, should pray. And, supported by the power

of prayer, the Lord's people are gladly and gratefully to co-operate in the present joyous harvest work.

With sickles of truth must the work be done,

And no one may rest till the harvest home.

The following account, sent to us by a brother in the British Isles, deals with just one specific instance, out of many, which proves very definitely that grains of wheat are still being gathered.

Our Brother's Report

"A few months ago I learned from one of the big daily newspapers that an officer of one of the large religious organizations had resigned from that system after thirty years, because she could no longer teach the everlasting hell-fire doctrine. It occurred to me that our Lord had been graciously leading this dear one into his glorious truths in a wonderful way, and had now guided and strengthened her to take a very bold step, courageously, as implied in this resignation.

"My immediate thoughts were, surely here is a child of the heavenly kingdom, a grain of "wheat" belonging to the Lord, and I was impelled to write her without delay, some words of encouragement, giving an assurance also of my earnest prayers on her behalf. Yes, her name was included in my fervent petitions, and when my letter had been posted I prayed, as is my custom in such matters, that our Father would richly bless it to her.

"Since this initial letter of mine

THE BRITISH SECTION

there has been a very happy exchange of correspondence, and every letter that I have received has revealed that here was a devout sister in Christ Jesus, hungering and thirsting after truth. Various 'Dawn' publications, also 'Frank and Ernest' radio cards were enclosed with my first letter, and also with some of my later correspondence. In due course there was evidence that the radio and printed matter had been richly blessed to her by the Lord. Here are some extracts from the sister's letters, commencing with her reply to my first note:

"Your letter arrived this morning when I was at my lowest ebb. . . . I knew when I decided to take my stand for the truth that it would be difficult, but I did not realise just how frail human friendship could be. . . . Members of the "organisation" have been forbidden to speak to me. . . . Everyone of my friends has deserted me. Can you wonder how I value a letter of sympathy, or shall I say, understanding, from a brother in the truth? The hell-fire doctrine was not the only teaching I have had to forego; there is also the "Trinity," and the "Immortality of the soul." Thank you very much for your kindness. Perhaps one day my husband and I will have the pleasure of meeting you.'

"I am reading the booklets you sent me. . . . As I listened to "Frank and Ernest" last night, I thought about you, and wondered when I would hear from you again, and this morning your letter arrived with "The Divine Plan of the Ages." Thank you most sincerely.'

"How kind of you to send me another Dawn Magazine! I have been reading it today. . . . Regarding your making a visit to us, I am really looking forward to this, and as arranged over the telephone, would like you to

visit us, the first "free" Sunday you have. . . . I have questions to put to you, for I have been hungering and thirsting after the truth. . . . I love my Bible very much, and I wish to know more fully God's will for me.'

"'Apart from the Bible, "The Divine Plan of the Ages" is the most inspiring book I have ever read, and I am reading and re-reading it. . . . I thank you so much and do appreciate your kind interest. Even when I received your first letter, I believed that God willed that you should write to me, consequently I accept your spiritual help gladly. . . . I have struggled on for years with little or no help in my search of the Scriptures, and I believe I have learned more in the last two-and-a-half months than I have throughout my life. Many thanks to you, but I know you would not wish me to rob our Father of one particle of the praise due to him. He has been so very good to me since I first learned to love him. When I was a girl of ten, I promised him then, that I would do just anything he wanted me to do.'"

A Visit to the Sister's Home

"By the Lord's grace, and as previously arranged, I was greatly privileged to visit the home of this sister. Several hours' journey was involved, but making an early start from my home address, on the first Sunday I was free, I arrived there in good time. The morning, afternoon, and evening was one whole session of questions, scriptural meditations, thanksgiving, and testimonies; and in the spirit of prayer, praise, and worship; hearts were aglow with joy because of spiritual blessing received from the Lord. The sister, husband and family, were very kind, and all too soon my visit came to an end. The same night, after my departure, the sister

wrote to me, and a few extracts from this letter are shown below:

"My heart is very full, and I want so much to say how fully I appreciate your visit to us. In the deepest moments words seem empty, useless, and yet how else can I convey my thoughts to you? During the past weeks as I have read my Bible, the faithful ones of old have become real personalities, and I have felt sometimes how wonderful it would be to be able to talk with them. Well, dear brother, I could not have been more blessed than I have been today. My heart is crying out to my Father, "Why are you so good to me?" and I sense the reply: "Blessed are they who hunger and thirst after righteousness, for they shall be filled." . . . Tonight, as I sit here quietly, I ask myself, Why I am so happy? and I know without a doubt the reason for the great joy and peace I am experiencing. It is the sure knowledge that I shall, one day, live with my Master. This has been my desire for many years, but since contacting recently [and here the sister quotes the name of a society which tried to convince her that heavenly high calling was now closed, and was certainly not for her], I have wondered if I could be sure of that heavenly calling. Today, you have been the means of my regaining my former confidence. I now know without a doubt that if I remain faithful I shall see my Lord, and reign with him. . . . This has been a "red letter" day, given to me by my Father. How can I help loving him, when he loves me so much?"

**Extracts of Additional Letters
From This Sister**

"Concerning the books, Volume V, "The Atonement Between God and Man," and volume VI, "The New Creation," etc., I shall read them very thoroughly, and as any queries may present themselves I will make a note of them, so that either by letter, or another visit to us, I can have them cleared up. . . . Today I thought how much I would like to ask a few interested people here for an hour or so when you next visit

us, so that you could give an introductory talk upon the truth.'

"I have had a further wonderful experience, which I feel is a direct answer to prayer. My work takes me into the homes of various people. Yesterday, in one of these homes, the lady of the house sat in the sitting room with me, and chatted as I worked. She told me of the death of her husband two years ago; also about her family, all of whom were married. Sensing that she experienced a loneliness, I said to her, "I suppose you do feel very lonely at times?" She hesitated before answering, then replied: "Yes, I do get very lonely, but I must not complain, because Jesus was often lonely too, and he never complained." I felt, to my delight, that I was talking to one of his little ones. I found she was very fond of her Bible, and was glad and eager to know more of the truth. I talked to her about God's wonderful plan, and have since loaned to her for private reading, "The Divine Plan of the Ages," also the booklet, "Hope." Asking her if she would like to come along to my home when next you visit us, she said she would, and was delighted with the idea. She has since testified that she knows God had sent me to her. . . . And there are other folk to whom I have introduced the truth, and I hope to be able to encourage them along also.'

"I am feeling that my sufferings, following my resignation (from the organization) have been all worthwhile. All I ask is that our Father will be glorified. The joy in my heart is bubbling over, and I feel I must share it with others less fortunate. . . . I am certainly living on the mountain top, as it were, but am fully aware that the Adversary will be out to trip me, so I shall continue to "watch and pray."

"I find the "Frank and Ernest" radio cards invaluable as an avenue of service. I am experiencing that by making a door-to-door call I am able not only to give a personal invitation to listen to the "Frank and Ernest" programmes,

but also to have the privilege of giving a witness to the truth; and it is my desire, if the Lord permits, to eventually call at every house in this district.' ”

“Striving Together for the Faith of the Gospel”—Phil. 1:27

These words fitly describe the faithfulness and zeal of this sister, whose home, she has now graciously opened to a goodly number of those dear ones who, living locally, have accepted her warm invitation to attend meetings and hear the true Gospel of the kingdom expounded. At this sister's invitation a schedule has been arranged so that some of our speaking brethren visit her home regularly to serve at study and to address meetings.

The sister's personal door-to-door visits, assisted by others, continue. Every opportunity is gladly taken to witness to the truth; to extend a cordial invitation to listen to the “Frank and Ernest” broadcasts, and to give a warm welcome to attend the regular meetings at her home.

It is the earnest desire of brethren in the British Isles, in the interest of God's great eternal purpose in Christ Jesus, that all the Lord's people everywhere “pray for us, that the Word of the Lord may have free course, and be glorified,” even as we pray for you. And that we all “stand fast in one spirit, with one mind, vigorously co-operating for the faith of the Gospel.”

Now, O Lord, fulfil thy pleasure,
Use thy consecrated band,
Culling out thy precious treasure
From the tares o'er all the land.
Make us reapers,
We're awaiting thy command.

Radio Luxembourg

A Roman Catholic Writes

Dear Sirs: I wish to take this opportunity of thanking you for sending me the book “God and Reason.” I cannot speak highly enough of it. We are Roman Catholics, and we do not think Monday night has come until we have listened to “Frank and Ernest.” We all find it very interesting indeed; it is a grand way to preach the Word of God in a spirit of tolerance. It can be truly said that there are friends of “Frank and Ernest” everywhere. Once again my sincere thanks. Yours truly,
L. M., Eire.

Others Encouraged to Listen

Dear “Frank and Ernest”: I am a married woman, and a linen worker. It is all hours at night when I have done work, but I always hurry home to hear “Frank and Ernest,” and there are fourteen or fifteen women and girls who come into my home to hear you. We love the way you speak and talk about our Lord and the Scriptures. Then I make tea for us all, and we talk about our Lord and the Scriptures. Then I make tea for us all, and we talk over what you have been discussing. Oh, if you only knew the people that listen to you over here! May God bless you for the good work you are doing. Yours faithfully, M. B., Northern Ireland.

In the Fight

Dear “Frank and Ernest”: I feel I must write and tell you how much I enjoy your broadcasts. Thank you for the wonderful way you make the Bible so simple to understand. It is good to know the message is going around the world, and I pray God will bless you; indeed I join with you, in faith and prayer. I am in the fight. A. P., England.

A Great Service

Dear “Frank and Ernest”: I often listen to you, and I think your broadcasts are splendid. You are doing a great service to a troubled world. Would you be so kind as to mail me the booklet you offered on Monday

night? Thanking you, Yours faithfully,
R. G., Northern Ireland.

Fears Suppressed

Dear Sirs: I have heard your radio programme, and am very impressed. Many questions have haunted me about the beginning of man, but my fears were suppressed by your wonderful broadcast. Will please send me a copy of the "Creation" book. Yours sincerely, L. R., England.

Greatly Interested

Dear Sirs: I listened with great interest to your broadcast message last Monday night, and would very much appreciate the booklet "Creation." Being a farmer, I am a hundred per cent against the theory of evolution, and I admire your stand in preaching the whole truth as it is in Christ Jesus. Hope you will be able some day to deliver your broadcast a little earlier, so that more may hear the good news. Again thanking you, I am, Yours in the Master's service, G. D., England.

Alert to Witness

Dear "Frank and Ernest": We are regular listeners to your programmes, and should very much like to have a copy of the "Creation" book. It is surprising the great number of people we meet, that long for someone to speak about the deep things of life; they want to know. We are in business on our own, and often get an opportunity to speak about eternal things, and it is a joy to us to find the folks we least expect taking an interest. I pray that the Lord may find us worthy to live and reign with him. God bless you in your work for him. Yours in Christ Jesus, A. E., England.

Clear and Instructive

Dear "Frank and Ernest": It was indeed a great joy to hear your broadcast from Luxembourg. Your presentation and interpretation of the Gospel message give a very clear and instructive vision to me, and, I am sure, to the greater number of people who hear this message. I shall pray for you all, and may your efforts be crowned with abundant blessing. I would be grateful to have your booklet "God and Reason." Yours in Christ, G. J., England.

Sunday School Teacher Writes

Dear Sirs: I should be very pleased to receive your book "Jesus the World's Saviour." I am a regular listener to your broadcasts and do enjoy them. Being a Sunday School teacher, you give me extra thoughts and subjects to help my class. I should be pleased for any other help you could send me, thanking you also for the past help I have received for myself. Yours faithfully, M. A., England.

A Wonderful Work

Dear "Frank and Ernest": As one of your radio listeners over the past year, I feel I must write you to say how much I have enjoyed your programmes, also the welcome arrival of your Dawn Magazine. I send you every good wish for you and your wonderful work. Thanking you, Yours truly, G. L., England.

Sincere Thanks

Dear Sirs: Last evening I listened to your programme, "The Coming of the Lord." May I express my sincere thanks for your enlightening explanations of this great question. This is a subject that has always puzzled and confused me but, now, thanks to you both, I can put it in a clearer perspective, and am able to understand it much better. I would beg of you a copy of your book, "The Lord's Return," to enable me to study the question further. Yours faithfully, H. T., England.

Truly Blessed

Dear "Frank and Ernest": I listened to your programme for the first time last night. It was truly a blessing to hear such a controversial subject as "The Creation" discussed in such an inspired way. It is indeed a convincing ministry. I should be very obliged if you would send me the booklet that I may show my friends and get them to listen also. Yours very truly, A. S., England.



CONVENTION: At Masonic Hall, Hendford, Yeovil, May 23, 24. Details may be obtained from the secretary, Mr. W. F. Fox, 34, St. Michaels Road, Yeovil.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

C. A. CORNELL			
Guildford	May	3	
Lincoln		17	
Luton	June	21	
C. E. DICKINSON			
Liverpool	May	3	
Dublin		5/6	
Clonelly		7/8	
Belfast		10	
Dublin	11/12		
Dorchester	June	5	
Dewsbury		7	
Leigh (Afternoon)		21	
Latchford (Evening)		21	
G. A. FORD			
Bishops Stortford	June	14	
P. HATGIS			
Dublin	June	1/2	
Clonelly		3	
Londonderry		4	
Belfast		7	
J. E. HUMPHREY			
Anerley	May	17	
Bishops Stortford		31	
Oxford	June	28	

J. LESLIE MC KEOWN			
Belfast	May	31	
J. H. MURRAY			
Coventry	May	17	
Yeovil		23/24	

W. E. PAMPLING			
Birmingham	May	10	
Bournemouth		17	
Yeovil		23/24	
Ossett		30/31	
Anerley	June	21	
Leigh (Afternoon)		28	
Latchford (Evening)		28	

W. F. READER			
Ipswich	May	10	

P. WATTS			
Bishops Stortford	May	10	
Yeovil		23/24	

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

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Tabernacle Shadows (Cloth)—2/6 each

Moffatt's Translation (Complete Bible)—17/6

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

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/-

THE DAWN

98 Seel Street

Liverpool 1

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON
 Wallingford, Conn. May 10
 Providence, R. I. 31

JULIUS BEDNARZ
 Wallingford, Conn. May 10
 Allentown, Pa. 30, 31

FRED A. BRIGHT
 Allentown, Pa. May 30, 31

BURTON BROWN
 Riverside, Calif. (Morning) May 17
 Pomona, Calif. (Afternoon) 17

EUGENE BURNS
 Wallingford, Conn. May 10
 Allentown, Pa. 30, 31

GEORGE B. CLARK
 Baltimore, Md. May 10

JENS COPELAND
 Milwaukee, Wis. May 10

ORLANDO D. DEIFER
 Lancaster, Pa. May 3
 Wilmington, Del. (Morning) 17
 Philadelphia, Pa. (Afternoon) 17

EDWARD FAY
 Albany, Ore. May 10
 Victoria, B. C., Can. 12
 Duncan, B. C., Can. 13
 Vancouver, B. C., Can. 16, 17
 Seattle, Wash. 18
 Portland, Ore. 19

IRVING C. FOSS
 San Diego, Calif. May 10

TED HACK
 Kenosha, Wis. May 10

JOHN G. HULL
 Sacramento, Calif. May 3

GEORGE O. JEUCK
 St. Petersburg, Fla. May 17

EDMUND JEZUIT
 Piqua, Ohio May 3

PETER KOLLIMAN
 Lancaster, Pa. May 3

ARTHUR H. KRUMPOLT
 Paterson, N. J. May 3
 Albany, N. Y. 10
 Allentown, Pa. 30, 31

RAYMOND J. KRUPA
 New Brunswick, N. J. May 3
 Wallingford, Conn. 10
 Chicago, Ill. 30, 31

LUDLOW P. LOOMIS
 Mahanoy City, Pa. May 17
 Easton, Pa. 24
 Allentown, Pa. 30, 31

EDWARD LORENZ
 Santa Ana, Calif. May 24
 San Francisco, Calif. 30, 31

JOHN Y. MAC AULAY
 New Albany, Ind. May 1, 3
 Columbus, Ind. 4
 Indianapolis, Ind. 5-7
 Muncie, Ind. 8-10
 Richmond, Ind. 11
 Cincinnati, Ohio 12
 Dayton, Ohio 13
 Piqua, Ohio 14, 15
 Columbus, Ohio 17, 18
 Newark, Ohio 19
 Nelsonville, Ohio 20
 East Liverpool, Ohio 21
 Duquesne, Pa. 22
 Flatwoods, Pa. (Morning, Afternoon) 24
 Pittsburgh, Pa. (Evening) 24
 Manessen, Pa. 25, 26
 Ebsensburg, Pa. 27
 Lewistown, Pa. 28
 Allentown, Pa. 30, 31

MARTIN C. MITCHELL
 Allentown, Pa. May 30, 31

SPEAKERS' APPOINTMENTS

ROY E. MITCHELL		FRED W. RICE	
Wallingford, Conn.	May 10	Whittier, Calif.	May 17
DANIEL J. MOREHOUSE		ALFRED L. SMITH	
La Salle, Ill.	May 24	Allentown, Pa.	May 30, 31
EVERETT MURRAY		J. I. VAN HORNE	
Columbus, Ohio	May 1	Washington, Pa.	May 17
Piqua, Ohio	2, 3	FELIX S. WASSMANN	
Pittsburgh, Pa.	10	Groton, Conn.	May 16
LEON H. NORBY		New London, Conn.	17
Pittsburgh, Pa.	May 10	Allentown, Pa.	30, 31
Washington, D. C.	17	CLAUDE R. WEIDA	
Allentown, Pa.	30, 31	Lancaster, Pa.	May 3
ADOLPH OBENLAND		GEORGE M. WILSON	
St. Petersburg, Fla.	May 10	Flatwoods, Pa.	May 24
Clio, Ala.	12	Chicago, Ill.	30
Louisville, Ala.	13	Ft. Wayne, Indiana	31
Birmingham, Ala.	15-17	W. NORMAN WOODWORTH	
Waynesboro, Miss.	19	Lancaster, Pa.	May 3
Mobile, Ala.	21, 22	Reading, Pa.	10
Silverhill, Ala.	24	Fort Wayne, Ind.	17, 24
Orlando, Fla.	28	Detroit, Mich.	18
GUSTIN P. OSTRANDER		Flint, Mich.	19
Santa Ana, Calif. (Morning) ..	May 3	Saginaw, Mich.	20
Los Angeles, Calif. (Afternoon)	3	Grand Rapids, Mich.	21
Fresno, Calif.	4-7	Jackson, Mich.	22
Stockton, Calif.	8	Muncie, Ind.	25
San Francisco, Calif.	10	Piqua, Ohio	26
Sacramento, Calif.	11	Columbus, Ohio	27
Chico, Calif.	12	Dayton, Ohio	28
Salem, Ore.	13	Cincinnati, Ohio	29
Portland, Ore.	14	Chicago, Ill.	30, 31
Vancouver, B. C., Can.	16-18	ERNEST G. WYLAM	
Nanaimo, B. C., Can.	19	La Salle, Ill.	May 13
Duncan, B. C., Can.	20	Clinton, Iowa	14
Victoria, B. C., Can.	21, 22	Quincy, Ill.	15
Seattle, Wash.	24, 25	St. Louis, Mo.	17
Bremerton, Wash.	26	Indianapolis, Ind.	24
Tacoma, Wash.	27	H. L. YOUNG	
Everett, Wash.	28	Pottstown, Pa.	May 17
Bellingham, Wash.	29, 31	CHRISTIAN W. ZAHNOW	
HARRY PASSIOS		Shreveport, La.	May 3
Duquesne, Pa.	May 3	Lake Charles, La.	4
WILBUR N. POE		Houston, Texas	5-17
Chicago, Ill.	May 30, 31	Ft. Worth, Texas	19
ROY E. POLAND		Durant, Okla.	20
Piqua, Ohio	May 3	Ada, Okla.	21
LEO H. POST		Oklahoma City, Okla.	22
Gary, Ind.	May 24	Wichita, Kans.	24
KENNETH RAWSON		Topeka, Kans.	25, 26
New Haven, Conn. (Morning) ..	May 3	St. Joseph, Mo.	27
Waterbury, Conn. (Afternoon)	3	Kansas City, Ma.	28, 29
		St. Louis, Mo.	31

CONVENTIONS

For Mutual Fellowship, Edification, and Service

LANCASTER, PA., May 3—Convention opens at 9:30 o'clock in the West Lancaster Fire Hall, Corner Yale and Temple Avenues. It is suggested that the friends bring their lunch. Coffee will be served. Directions for reaching the hall—Follow Route 30 west to Yale Avenue, turn south one block.

PIQUA, OHIO, May 3—A meeting will be held Saturday evening at 7:30 in the basement of the Piqua National Bank and Trust Building at High and Wayne Streets. Sunday the convention will be held in the Y. W. C. A. Building, 418 N. Wayne Street and will open at 9:00 o'clock. Those arriving on Saturday should advise the secretary, Mrs. Eva Peddemors, 222 Walker Street, Piqua, Ohio.

COLUMBUS, OHIO, May 10—The services will open at 10:00 a. m. in the Woman's Benefit Association, 53 East Gay Street.

PITTSBURGH, PA., May 10—O. of I. A. Temple, 610 Arch Street, N. S. Opens at 9:30 a. m. D. S. T. There will be a baptismal service and any desiring to symbolize their consecration should advise the secretary, Mr. Harry Passios, R. F. D. 3, Box 65, Pittsburgh 2, Pa., as soon as possible.

READING, PA., May 10—The brethren in Reading extend a hearty invitation to the friends who can fellowship with them at both ten o'clock in Stauffer's Hall, Sixth and Franklin Streets, and again at three o'clock in the Woman's Club, 140 N. 5th Street.

SAGINAW, MICHIGAN, May 10—Woman's Club, 311 N. Jefferson Street. Opens at 10:20 a. m.

WALLINGFORD, CONN., May 10—All day gathering to be held in the Masonic Temple, 50 North Main Street, next to the Library.

VANCOUVER, B. C., CAN., May 16, 17, 18—Opens at 10:30 a. m., Saturday in the Alpen Auditorium, 4875 Victoria Drive (at 33rd Avenue). For reservations and other details write the class secretary, Mrs. W. A. McNee, 6569 Argyle Street, Vancouver 15, B. C.

BOWIE, TEXAS, May 17—For details write Mr. M. B. Ethridge, Box 994,, Bowie, Texas.

CLEVELAND, OHIO, May 17—Convention opens at 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd St.

FORT WAYNE, IND., May 17—Van Orman Hotel, Chatter Box Room, Harrison and Berry (use Harrison Street entrance). Morning and afternoon.

SALEM, ORE., May 17—Home gathering, 2339 State Street.

DETROIT, MICH., May 24—Maccabees Building, Woodward at Putnam.

FLATWOODS, PA., May 24—Opens at 10:00 a. m., in the Grange Hall. There will be a public meeting at 3:00 p. m. Flatwoods is located on Route 711, between Connellsville and Route 51. For further details write the secretary, Mrs. Raymond Siesky, R. F. D. 3, Box 105, Connellsville, Pa. Luncheon will be provided.

SAN FRANCISCO, CALIF., May 29, 30, 31—Opens Friday at three o'clock in the Y. W. C. A. Building, 620 Sutter Street. For reservations and other details write the secretary, Mrs. Clark Terry, 519 15th Avenue, San Francisco 18, Calif.

ALLENTOWN, PA., May 30, 31—Odd Fellows Hall, 118 N. 9th Street. For reservations and other details write the class secretary, Mrs. Orlando D. Deifer, 747 East Wyoming Street, Allentown, Pa.

BUFFALO, N. Y., May 30, 31—For reservations and other details write the class secretary, Miss Lucy Strzelczyk, 56 Hazelwood Avenue, Buffalo 15, N. Y.

CHICAGO, ILL., May 30, 31—Masonic Temple, 912 North LaSalle Street. For reservations and other details write the class secretary, Mr. Adam Miskawitz, 937 N. Karlov Avenue, Chicago 51, Ill.

DAYTON, OHIO, May 30, 31—Chapel, 20th floor, U. B. Building, Fourth and Main Streets. For reservations and other details write the secretary, Mrs. Alvin Raffel, R. F. D. 7, Box 503, Dayton 9, Ohio.

DUQUESNE, PA., May 31—Convention will open at 11:00 a. m., in regular meeting place, 71 First Street.

JACKSON, MICH., June 7.

WILKES-BARRE, PA., June 7.

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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