

a herald of Christ's presence

# THE DAWN

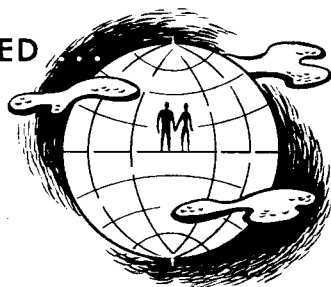
**G**OD FORMED

THE EARTH... HE CREATED IT

NOT IN VAIN, HE FORMED IT

TO BE INHABITED

ISAIAH 45:18



may · 1954

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These "Frank and Ernest" topics are scheduled for the Mutual Network. Topics on Canadian and other non-Mutual stations may vary somewhat from this listing.

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<b>ALABAMA</b>	
Andalusia	WCTA 1340 10:45 a.m.
<b>CALIFORNIA</b>	
Bakersfield	KBAK 1490 10:15 a.m.
Fresno	KYNO 1300 11:00 a.m.
<b>COLORADO</b>	
Denver	KFEL 950 11:00 a.m.
Grand Junction	KFXJ 920 11:00 a.m.
<b>CONNECTICUT</b>	
Hartford	WGTH 1410 1:00 p.m.
<b>FLORIDA</b>	
Miami Beach	WKAT 1360 12:15 p.m.
<b>INDIANA</b>	
Gary	WWCA 1270 8:15 a.m.
<b>KANSAS</b>	
Independence	KIND 1010 10:00 a.m.
<b>MINNESOTA</b>	
Minneapolis	WDGY 1130 10:00 a.m.
<b>NEBRASKA</b>	
Omaha	KBON 1490 10:00 a.m.
<b>OREGON</b>	
The Dalles	KODL 1230 9:15 a.m.
Albany	KWIL 790 10:15 a.m.
<b>TENNESSEE</b>	
Murfreesboro	WGNS 1450 10:00 a.m.
<b>UTAH</b>	
Provo	KOVO 960 10:30 a.m.
<b>WISCONSIN</b>	
Beloit	WGEZ 1490 11:45 a.m.
<b>CANADA</b>	
Barrie	CKBB 1230 9:30 a.m.
Dauphin	CKDM 1230 9:15 a.m.
Brandon	CKX 1150 10:30 a.m.
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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

# God's Assurance of Survival

**"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."**

**—Isaiah 45:18**

**L**ESS than fifty years ago the wise men of the world were acclaiming their belief that civilization had at last reached such a high pinnacle of development that nations would no longer need to go to war to settle their differences, that a peaceful solution could be found for their problems by sitting down at a conference table and talking things over. Many outstanding churchmen were echoing the same sentiments, implying that the Bible's predictions of calamitous events which would occur at the end of the age were quite out of line with what would actually take place.

Now, however, the stark reality of what the world is facing testifies to the accuracy of the testimony given by God's holy prophets. The people of every land wait in fear and trembling, not knowing what moment the warning sirens of disaster will announce the approach of bombing planes laden with potentials of destruction capable, if widely used, of destroying all life from the earth.

Throughout the ages of man's hectic existence upon the earth there have been many periods of distress affecting one or another, and at times, whole groups of nations. Civilizations, so-called, have risen and fallen, and new ones have taken their places, but never before has the entire human race faced the possibility of utter destruction, such as is the case today. There is still much national pride; and nations, as well as groups of nations, are on the alert to seek their own best interests as the battle of international politics rages increasingly intense. Yet the thought uppermost in the minds and hearts of the people of all nations is not so much what might be immediately advantageous to them but whether or not they will even survive when the top flight diplomats are no longer able to prevent the shooting from beginning again on a global scale.

Evolutionist Darwin gave stimulus to the false theory that man was evolving to a higher plane of existence, and thus laid the founda-

tion of false security which was voiced by the wisdom of this world just before the outbreak of the first World War in 1914. Then was emphasized the idea of the "survival of the fittest." Now, however, it is openly admitted by the best minds in the world that neither the "fit" nor the "unfit" will survive once the latest products of the scientists are unleashed upon a helpless and distraught human race.

Perhaps today the word "survival" is the one uppermost in the minds of the people. Not that they have any assurance that they will survive, or that the human race itself will exist upon the earth much longer, for they have no such assurance. The possibility that they will not survive often haunts their thoughts, as scientists, law-makers, philosophers, and others, continually warn what to expect when the next global war breaks out in all its fury.

Various of God's holy prophets foretold this very time in which we are living. The general testimony of the Scriptures points out that the basic cause of this threatening crisis is human sin and selfishness, and selfishness is not eradicated by science and invention. The spirit which induced Cain to murder his brother Abel will just as readily order the dropping of atom and hydrogen bombs, even though, as in the case of Cain, there can be no hope for real advantage.

Sin and selfishness have predominated in human affairs ever

since the fall of man. There have been noble exceptions to the general trend. Those in commanding positions in world affairs, supposing that none is able to challenge their authority nor rob them of their bounties, are often noble and charitable in their attitude, even toward their enemies. But should the position of these be seriously challenged, they seldom hesitate to adopt any measure whatever for self-preservation.

Thus man's inhumanity to man throughout the ages has been tempered largely by circumstances and by the effectiveness of the inhumane instruments available at the time. The slingshot, the bow and arrow, the battle axe, the original but clumsy musket, the automatic rifle, the machine gun, the cannon, the bombing plane, the jet fighter, have in their time and turn all been utilized for defense and for aggression, with each nation madly attempting to outstrip the others in the development and perfection of these instruments of death.

And man has not changed! The possibility that atom and hydrogen bombs may destroy the entire race will not deter the nations from using the deadliest of all missiles of destruction whenever it is thought expedient to do so. This has been proved by the terrible and ever increasing destructiveness of the first and second World Wars. It was proved by the actual use of the atom bomb on the helpless civilian populations of Japanese cities to-

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ward the close of the last global struggle.

The brutal destruction experienced by the human race beginning with 1914 would have been thought impossible a century ago. Indeed, up until the moment the first World War started the philosophers among the nations said it could not happen. ~~But the Bible said that it could~~, and would. Jesus said that there would be upon the earth "distress of nations with perplexity." (Luke 21:25, 26) He also said that there would come a time of "great tribulation, such as was not since the beginning of the world to this time."—Matt. 24:21

In forecasting this "great tribulation" Jesus quoted from Daniel 12:1, where this Old Testament prophet forecast a "time of trouble such as never was since there was a nation." Daniel explains that this "time of trouble" would be the result of the "standing up" of "Michael." Jesus evidently understood this to be a reference to himself, for he quoted the prophecy in answer to the disciples' question as to the sign which would mark the time of his return and second presence.

The unbelieving world and a large percentage of those belonging to professed Christian churches either scoff at, or at least disbelieve, the idea of Christ's return. This is one reason they readily accepted the delusion that the world had so advanced in knowledge and culture that wars could be considered evils of the past. They believed that man would accomplish

his own salvation, so did not look to God to do anything for them, or to interfere in their affairs. That a civilized world could become embroiled in a "great tribulation, such as was not since the beginning of the world" was to them unthinkable and impossible.

### Not "Doomsday"

On the other hand there are a few and have been right along, who continued to believe the testimony of the Scriptures that Jesus would return. However, they have erroneously believed that his return would signal cataclysmic disturbances of nature, that mountains would fall into the sea, and that the earth itself would disappear in literal flames of fire. These failed to see that the symbolic prophecies describing the immediate result of our Lord's return were to be fulfilled in the time of "great tribulation" which Jesus foretold, and that this would mean a destruction of a social order rather than the burning up of the earth itself.

A proper understanding of the prophetic testimony as a whole leads to the assurance that while the trouble associated with the return of Christ is world-wide and distressing—"such as never was since there was a nation"—the earth itself is not to be destroyed, that this is not what is implied by the prophetic "end of the world." Our text declares that the Lord has "established" the earth. Ecclesiastes 1:4 informs us that "the earth abideth forever." In Psalm 78:69 we are informed that the Lord has "established" the earth "forever."

The disciples asked Jesus concerning the "sign," both of his coming (or presence, as it is in the Greek text), and the end of the world. The same sign, or signs, would apply to both. In their reference to the "end of the world," the disciples used the Greek word **aion**, meaning "age," or period of time. They had in mind particularly the waiting time between the first and second advents of Christ.

In other prophecies pertaining to the end of the world the Greek word **kosmos** is used. This word simply means order, or arrangement, and as used in the prophecies refers to a social order or civilization. It is this word that the Apostle John used when, in an admonition to Christians he wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—I John 2:15

Paul refers to "this present evil world," or **aion**. (Gal. 1:4) It is the same Greek word, **aion** (meaning age) that Paul uses in his informative statement that Satan is "the god of this world." Certainly Satan is not the god of the earth, for the Scriptures declare that the "earth is the Lord's, and the fulness thereof."—Ps. 24:1

It is this "evil world," or age, that "comes to an end" as a result of Christ's return, or when "Michael" "stands up." (Dan. 12:1) From one standpoint, the world in its selfishness destroys itself. This would have occurred centuries ago had the nations been equipped

with the potentials of destruction they now possess, including rapid means of travel and communication. But the prophecies show that this "increase of knowledge" was not due in the divine plan until the "time of the end."—Dan. 12:4

From the standpoint of timing in permitting man to discover and unleash some of the pent-up powers of nature, the Lord has had a hand in these events which are bringing a world to an end. For this reason some of the prophecies speak of the Lord gathering the nations, and assembling the kingdoms—gathering them for the "battle of that great day of God Almighty."—Zeph. 3:8; Rev. 16:14-16

The Scriptures use various symbols to illustrate the effect of these world-destroying events. The Prophet Isaiah wrote, "The Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish."—Isa. 24:1-4

Isaiah also wrote concerning this same "time of trouble"—"The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."—Isa. 42:13, 14

Isaiah also foretold concerning

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the nations assembled before him for judgment at this time, "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies."—Isa. 34:1, 2

Jeremiah wrote, "The Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Again, "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind [President Eisenhower called it a 'tempest'] shall be raised up from the coasts of the earth."—Jer. 10:10; 25:32

Speaking for the Lord the Prophet Joel wrote, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen [Gentiles], and gather yourselves together round about: . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."—Joel 3:9-14

Concerning this same gathering of the nations, and the divine purpose in connection therewith, the Prophet Zephaniah wrote, "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 [social order] shall be devoured with the fire [destructive forces] of my jealousy."—Zeph. 3:8

All of these prophecies are descriptive, each from its own standpoint, of the calamitous events through which the world has been passing since the outbreak of the first global struggle in 1914. Their united testimony forecasts increasing chaos among the nations, as feverishly they gather themselves together for self-protection and for war. It is no longer a matter of citing these prophecies as a warning of catastrophes to come, for the events which they describe are already upon us.

In view of the sin and selfishness of the world, this trouble was inevitable. The causes have been, and are, at work, and no human power is able to arrest their operation and progress toward the certain end foretold in the Word of God. No hand but the hand of God can stay the progress of the present current of events; and his hand will not do so until the bitter experiences of this conflict shall have sealed their instruction upon the hearts of men. And the great lesson to be learned by all is, that apart from God and from obedience to his laws of righteousness and love, the people cannot properly govern themselves successfully, and that all efforts to do so



will ultimately lead to utter destruction.

### **"Unless"**

Jesus prophesied that this would be the case. Forecasting the time of "great tribulation" which would identify the time of his second presence, and the end of the present age, he said that unless this period of tribulation be shortened "there should no flesh be saved." (Matt. 24:22) These prophetic words of the Master are very much in keeping with the dire predictions of our scientists and other wise men of today, the difference being that Jesus foretold this situation more than nineteen centuries before it became a reality.

But Jesus, who, by prophetic vision, foresaw what the wisdom of this world denied until the evil day was upon them, also assured us that this "tribulation" would be cut short by the Lord before it went the full and horrible lengths dictated by human ambition and selfishness. Since Jesus was right in the first instance, and contrary to the wisdom of the worldly wise, we can have confidence in his assurance that the "tribulation" will be brought to end end before all flesh is destroyed. Yes, we can be confident that despite the seriousness of the trouble, and despite the ominous clouds of doom now hanging low over the nations and filling the hearts of the people with fear, the human race will not be destroyed; for, through his Word, the Lord has given the human race this blessed assurance of survival!

### **"For the Elect's Sake"**

Jesus prophesied that "for the elect's sake" the days of "great tribulation" now upon the human race would be brought to an end before "all flesh" is destroyed. There are two classes mentioned in the Scriptures as being God's chosen or elect people. The first to merit this distinction was the Jewish nation. Since the first advent of Jesus, the self-sacrificing footstep followers of Jesus have been recognized by God as his elect people.

However, although the people of the Jewish nation lost their national privilege of being joint-heirs in his long-promised kingdom as a result of their failure as a nation to accept Jesus, nevertheless, they are still loved by God, and in this end of the age are being specially dealt with by him. Their restoration to the Promised Land is a marvelous fulfilment of God's promises to them, and it is being accomplished exactly on time according to the prophecies.

The Prophet Joel, speaking as the mouthpiece of God, wrote: "In those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations." (Joel 3:1, 2) This prophecy reveals that the regathering of Israel to the Promised Land was due at the time when all nations would be "gathered," and when, as verse 2 states, the Lord would "plead with them there for my people . . . whom they have scattered among the nations, and parted my land."

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It should increase our faith in the prophecies when we note the manner in which the Jewish people have been regathered into their Promised Land during the very time when the Gentile nations have been relentlessly destroying one another. The Lord said that these two events would occur at the same time, and we stand in awe as we note the marvelous manner in which they are being accomplished.

While the Scriptures do not reveal the details of developments in a way that can now be understood, they do indicate the final act in his care for his elect, or chosen people, Israel. This is shown particularly in the prophecy of Ezekiel, chapter 38. The time is still future—how far we do not know. Israel is shown as dwelling safely and prosperously in the land which God gave to their fathers. This is not true at the present, but we should have no doubt that it will be true in God's due time.

The prophecy reveals that the people of Israel in their prosperous and at the same time defenseless position, will become a coveted prize of war. It will be then that aggressor hordes will come down from the "north" against the nation, assisted by various allied armies. The details of this attack which will be mounted against God's elect people do not need to be understood in order to have faith in the promise recorded in verses 22 and 23 of this prophecy of Ezekiel assuring us of divine intervention on behalf of Israel.

This intervention, the prophecy assures us, will result in the opening of the eyes of "many nations, and they shall know that I am the Lord." Since this divine intervention will occur while the time of "great tribulation" is threatening the whole world, it will result in shortening the "trouble" before it has resulted in the destruction of "all flesh." Certainly when the nations see this demonstration of divine power, and their eyes are opened to behold his glory, they will begin to look forward toward him for a solution to their problems.

### **"Swords into Plowshares"**

Seemingly it will be then that the prophecy of Isaiah 2:1-4 will be fulfilled. It reads in part, "It shall come to pass in the last days that . . . many people shall go and say, Come ye, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. . . . 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."

It is noteworthy that this is a prophecy depicting the culminating events of the "last days." It is not the last days of human experience upon the earth, but the last days of the reign of sin and death. The effects of sin and selfishness have been cumulative throughout

the entire course of human history, and reach a climax in the "last days" when the nations angrily destroy one another, and ultimately would destroy the human race itself but for divine intervention.

Meanwhile God has all the agencies of his kingdom prepared and ready to assume control of the nations. The spiritual and human phases of this kingdom are symbolized by the terms "Zion" and "Jerusalem," Zion being the spiritual phase of the kingdom composed of Jesus and his church, and "Jerusalem" being the human phase in which the resurrected ancient worthies will be the "princes in all the earth" to represent the divine Christ.—Ps. 45:16

Thus the "last days," the transition period during which the "present evil world" comes to an end, will not be climaxed with the destruction of the human race, but by the establishment of divine authority among the nations, which will lead to the full answer to the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

The human race will not perish, although all evils which now afflict the people will ultimately be destroyed, including death itself, for the promise is that Christ must reign until all enemies are put under his feet, the last enemy to be destroyed being death. (I Cor. 15: 25, 26) It will be the "last days" of sin, selfishness, greed, graft, corruption, crime, war, pain, and death. It will be the beginning of that abundant life of peace and joy

which was provided for our first parents in the Garden of Eden, but which they forfeited for themselves and for their progeny when they disobeyed the law of God.

### Redemption and Recovery

When Adam and Eve sinned against God and were driven out of their garden home to die, they lost the privilege of living in an earthly paradise. This loss would have been eternal had it not been for the redemptive work of Christ. By some unscriptural twist of reasoning the theory developed that the coming of Jesus to be the Redeemer of the world was a provision by God to enable sinners to repent and go to heaven. On the contrary, it was to make possible the return of the dead and dying race to life on the earth.

It is true that there are promises in the Bible of a heavenly reward, but this is only for the footstep followers of Jesus. Paul, for example, spoke of those who are partakers of a "heavenly calling." (Heb. 3:1) It is a mistake to suppose that these promises represent God's provision for the entire sin-cursed and dying race. They apply only to those who are willing to suffer and die with Jesus in order that they might live and reign with him, and the purpose of his thousand-year reign is to restore mankind in general to life on the earth—to "that which was lost."—Matt. 18:11

It is this glorious outcome of God's loving design toward the human race which is emphasized

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by him in our text, in which he assures us that he created the earth "not in vain, but formed it to be inhabited." Unscriptural human philosophy has claimed that in the "last days" the earth would be destroyed, and the unbelieving of the human race consigned to an eternity of torture. This would mean that God did create the earth in vain, and that it never would be inhabited except partially, and by a sinful, dying race.

The predictions of the scientists that the human race might well destroy itself by their own inventions, if true, would also mean that God created the earth in vain. Let us take courage, then, in the promise that it is God's intention that the earth be inhabited by his human creation, and that man's original sin did not defeat this purpose.

The Creator has given us assurance of his intention toward mankind by sending his beloved Son to redeem the fallen race from death. When created, man was given dominion over the earth, and this dominion, according to the Scriptures, is to be restored. This was God's original intention concerning man. But Paul wrote that "we see not yet all things put under him [man]," but, he adds, "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."—Heb. 2:8, 9

Yes, we now "see" that the purpose of Jesus' death was that an

escape from death might be provided for the sin-cursed race and an opportunity be given to all to have that original earthly dominion and home restored to them. This opportunity will be extended to humanity during the thousand years of Christ's reign. That is why our text declares that the Lord did not create the earth in vain, but formed it to be inhabited.

The human race will not perish from the earth. Evil and evil institutions will be destroyed, and death will be "swallowed up in victory," but man will continue to live, and will have his tears wiped away. (Isa. 25:8) The Lord will make "wars to cease unto the ends of the earth," and the nations will be commanded to "be still" and know that he is God. Knowing and obeying him, the people will gain life everlasting.—Ps. 46:9, 10

The days in which we are living are indeed made dark and frightening by the increasing threat of total destruction in an all-out atomic war. But, as the prophet wrote, we will not "fear, though the earth [social order] be removed, and though the mountains [governments] be carried into the midst of the sea [restless, discontented masses]."—Ps. 46:1-3

We need not fear because we know that while this "present evil world" will be destroyed, the "great tribulation" which brings this about will be "shortened" in time to prevent the destruction of "all flesh." Besides, even though many may perish in this "time of trouble such as never was since

there was a nation," they will later be awakened from death and be given an opportunity to participate in the blessings of the new day, that glorious kingdom day when the knowledge of the glory of God will fill the earth as the waters cover the sea.—Hab. 2:14; Isa. 11:9

It will be true, of course, that in that day when the kingdom of Christ is exercising control in the affairs of men, the only ones to receive its permanent blessings of peace and life will be those who seek the Lord and obey his laws. In the prophecy from which our text is taken, the Lord says, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—Isa. 45:22

Those who go through the great Armageddon struggle alive, as well as the ones who perish in the "great tribulation" and are later awakened from the sleep of death, will have to "look unto" the Lord in order to survive eternally. That will be the time prophesied by

Moses and repeated by Peter when it shall come to pass "that every soul, which will not hear that Prophet [the Christ], shall be destroyed from among the people."—Acts 3:22, 23

But those who do obey, who "bow the knee" and "confess" their allegiance to the new King, will live. "I have sworn by myself" saith the Lord, "the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isa. 45:23) When in the kingdom age now near, the people "look unto" the Lord in this manner, they will be "saved."

Yes, they will be saved from selfishness and war, and saved from sickness and death. The dominion over earth which was lost through sin will be restored. The human race will survive and enjoy their home on earth forever, for God "created the earth not in vain," but "formed it to be inhabited."

## "Behold Your King"

Is God interested in this chaotic world?

Can we expect divine intervention to save the present social order from destruction?

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DAWN PUBLICATIONS

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NEW JERSEY

LESSON FOR MAY 2

## Judgment on Jeroboam

**GOLDEN TEXT:** "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day."  
—Deuteronomy 8:11

I KINGS 14:5-10, 12-16

**T**ODAY'S lesson reveals the tragic results of not properly heeding the "ifs" which God attaches to his promises. God had assured Jeroboam that "if" he was faithful in keeping his commandments and obeying his statutes he would build him "a sure house," even as he had done for David. (I Kings 11:38) But Jeroboam was not faithful to the Lord. Instead, he established idol worship among the ten tribes with the result that God withdrew his favor from him. The Prophet Ahijah sent word to the king, through Jeroboam's wife, saying that the Lord "shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."—vs. 16

This lesson reveals a lack of faith in God and in his overruling providences in the affairs of Israel. This is seen in Jeroboam's instructions to his wife that she should conceal her identity when visiting the Lord's prophet to inquire concerning their son. Ahijah was now blind, and Jeroboam thought it would be an easy matter to deceive

him. He should have known that nothing could be concealed from the true and living God of Israel whom Ahijah served.

By the same token, if Jeroboam had possessed a living faith in Jehovah, Israel's God, he would not have resorted to the expediency of setting up idol worship in an effort to prevent those under his rulership from visiting Jerusalem where they might be weaned away from his authority. Faith would have convinced him that God was able to build him a "sure [ruling] house," and that he did not need to resort to any such forbidden measures to maintain his authority over the ten tribes.

It is highly important in our study of the Bible to realize that God reserves to himself the right to withhold promised blessings from individuals or nations when they fail to measure up to the conditions attached to his promises. The Prophet Jeremiah was given a wonderful lesson along this line when the Lord told him to go to the house of the potter, and observe how the potter worked. The

account of this is found in Jeremiah 18:1-10. Jeremiah did as instructed. Relating what he saw, he wrote concerning the potter, "The vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it." Continuing, Jeremiah wrote:

"Then the Word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

God had used Jeremiah to forecast calamities that were coming upon Israel because of the nation's sins. In this lesson of the potter, the Lord indicated that it was not too late for Israel to repent and escape the fulfilment of these prophecies of destruction and captivity. On the other hand, the nation was not to suppose that it was safe from trouble simply because they were God's chosen people to whom so many wonderful promises of good had been made.

## QUESTIONS

What was necessary on the part of Jeroboam in order for the Lord to build him a "sure house"?

What is one of the principles in God's dealings with his people which is important to recognize in our study of the Bible? How was this principle illustrated for the Prophet Jeremiah?

What unalterable covenant of God is described in the Bible as "the sure mercies of David," and what miracle did God perform in order to carry out this covenant?

This, of course, was many centuries after God's rejection of Jeroboam, after having made such a wonderful promise to him. But it clearly illustrates the principle involved, emphasizing the "ifs" that are attached to most of God's promises. But there are exceptions. One of these is summed up in the well-known phrase "the sure mercies of David."—Isa. 55:3; Acts 13:34

Despite David's weaknesses, God loved him dearly, and promised to "stablish his throne forever." God also said, "I will not take my mercy away from him." (I Chron. 17:12, 13) The full meaning of this promise was that the Messiah, the "King of kings," would come through the Davidic line. No future acts of individuals could change this. Jesus, who finally inherited the promise, was cut off with none to declare his generation. This could have destroyed the covenant, but God raised him from the dead, to guarantee "the sure mercies of David."—Acts 13:34

## Elijah Challenges Baal Worship

**GOLDEN TEXT:** "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word."—I Kings 18:21

I KINGS 17:1; 18:17-24, 37-39

**T**HE events of today's lesson occurred toward the end of three and one-half years of drought in Israel, brought on by God at the hands of Elijah. The reason for it was that the nation had again departed from the true God and had become worshipers of Baal. This occurred during the reign of King Ahab, and largely because he had yielded to his heathen and wicked wife, Jezebel.

So outstanding was her role in leading God's typical people astray that her name is used in Revelation 2:20 to symbolize a sinister and seductive agency which succeeded for a time to divert the people of nominal spiritual Israel of the present age from a proper worship of the true God. Even the three and one-half years during which rain was withheld from Israel foreshadowed, symbolically, a period of 1,260 years during which little or no waters of truth fell to refresh nominal spiritual Israel, and when the antitypical Elijah, the true church, was specially nourished in the "wilderness."—Rev. 12:6

Elijah felt himself very much

alone in his loyalty to Jehovah, the God of Israel; but he was sure that God was with him, and this gave him extraordinary courage, as evidenced in his bold demand that king Ahab request a gathering of the people on Mt. Carmel, together with the four hundred and fifty prophets of Baal. And Ahab was willing to comply with this demand. He evidently realized that Elijah, and Elijah's God, were responsible for the famine conditions in the land; so, despite the wishes of his wife, Ahab realized that it might be calamitous to withstand the prophet.

As our Golden Text reveals, when Elijah called upon the people to gather at Mt. Carmel to take a stand, either for Jehovah or for Baal, they were speechless. It is surprising that under the circumstances they were courageous enough to remain neutral; for, from the human standpoint, Elijah was in a very unenviable position. He was alone, and on the other side were four hundred and fifty prophets of Baal. Certainly, as it would seem to the people, Baal's worshipers thus far had prospered. Was it possible that this one lone



man, hated by Queen Jezebel, although feared by Ahab, could now change things?

Then Elijah presented his proposition, which was to have each side prepare an offering. Then the prophets of Baal were to call upon their god to accept the sacrifice by consuming it with fire. If their god did not respond, then Elijah would call upon the God of Israel to reveal his power causing fire to consume the sacrifice he had offered.

The people quickly realized that this was an eminently fair test, which indicated that at heart they were not true worshipers of Baal. They had been caught in circumstances from which they could not extricate themselves without the help of strong leadership. The enthusiasm with which they responded to Elijah's proposition seems to indicate that they were greatly relieved to think that a possible way out had been found.

Baal's priests could do nothing else but accept Elijah's challenge. But Baal did not respond. No fire appeared to consume the sacrifice they presented to their god. Elijah justifiably was elated over what he knew in advance would be their certain defeat. After they cried long and frantically to Baal, but in vain, he taunted them, saying, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."—vs. 27

They continued their efforts un-

## QUESTIONS

Of what circumstances was the scene of today's lesson a climax, and how are these referred to in the New Testament?

Why was Ahab willing to comply with Elijah's request for a gathering of the people on Mt. Carmel?

Relate what occurred on the mountain, and what practical lesson may we derive from the event?

til late in the afternoon, but without avail. Then Elijah prepared his sacrifice. He took every precaution to assure the people that he was not trying to deceive them, even to soaking the sacrifice with water, and digging a ditch around the altar and filling it with water.

Then Elijah prayed, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

We know the result. Fire appeared and consumed the sacrifice, upon the altar, and even licked up the water in the trench. What followed was a logical sequence to this victory. The priests of Baal were destroyed, and the people turned from idolatry to the worship of Jehovah. It was a thrilling experience for Elijah, and should increase our faith and faithfulness.

## Elijah Rebukes Ahab

**GOLDEN TEXT:** "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's." —Exodus 20:17

**I KINGS 21:1-4, 16-20**

**N**ONE would think that as a result of witnessing such an outstanding demonstration of divine power as occurred on Mt. Carmel, when fire came out from the Lord and consumed the sacrifice prepared by Elijah, King Ahab would have been more circumspect in his adherence to the principles of God's Law. If it had not been for the conniving spirit of Queen Jezebel, perhaps King Ahab would have been a better king over Israel. But, by nature being selfish of heart, he fell a ready prey to the seductive influences of his wife, the queen—"that woman Jezebel."

To begin with, Ahab negotiated fairly enough with Naboth in an effort to acquire possession of his vineyard. He offered him another piece of land—"a better vineyard"—to take its place; or, if it would be more satisfactory, he indicated his willingness to pay Naboth cash for the land. This particular vineyard plot was particularly desirable to Ahab because it adjoined his own property. To him there seemed no good reason why he should not be able to purchase it.

But Naboth had inherited this

particular vineyard. Doubtless it had been in the family for some time, and to him it possessed a great deal of sentimental value. So he was quite within his rights when he refused to sell it, even to Israel's king. The king was greatly disturbed that his will and wish had been thwarted, so he went to bed, turned his face toward the wall and pouted.

Perhaps Ahab himself would have carried the matter no further, except for Jezebel. She was the type of person to do more than pout. She began at once to plot the death of Naboth in order that the king might acquire the vineyard. Evidently this was with the king's knowledge, and probably also done with his consent; for, when Naboth had been murdered, the Lord held him responsible for it.

The Lord informed Elijah of what had occurred, and instructed him to go to the vineyard of Naboth where he would find Ahab, who had gone there to possess it. Elijah was told to say to Ahab, "Hast thou killed, and also taken possession?" And then the pronouncement of divine judgment, "In the place where the dogs licked

the blood of Naboth shall dogs lick thy blood, even thine." And then, concerning the position of his family as the ruling house of Israel, the Lord said, I "will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin."

In verse 25 we read that Ahab "did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." From this we gather that Ahab himself was not the instigator of the sins with which the Lord charged him, but nevertheless was just as guilty from the divine standpoint because he allowed himself to be used to further the schemes of the wicked queen. This is a principle which all the Lord's people will do well to observe.

In last week's lesson we were brought face to face with a flagrant violation of the commandment, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Deut. 6:13; 13:4; Matt. 4:10) Under Jezebel's influence, working through her husband, King Ahab, Israel had been led into the worship of Baal. In our lesson we find Ahab guilty of breaking another commandment, the one outlined in our Golden Text, the commandment which forbids covetousness. In the New Testament we read that "godliness with contentment is great gain," and we are admonished to be content with such things as we have.

## QUESTIONS

What great demonstration of divine power did Ahab witness prior to the circumstances of today's lesson?

Would Ahab of his own volition have plotted the death of Naboth?

Was Ahab any less guilty because Jezebel plotted the sins to which he gave his consent?

How may the sin of covetousness manifest itself in the Christian life?

(I Tim. 6:6; Heb. 13:5) Just because we have a great desire to possess that which is enjoyed by another is not a valid reason why we should have it, or be concerned because we cannot acquire it.

Those who, during this age, have made a consecration to do God's will have entered into a covenant with him by sacrifice. (Ps 50:5) This means that they have voluntarily agreed to give up all earthly things, and to set their affections on things above. The Lord, in turn, makes them stewards of that which they have presented to him, and expects them to use his "goods" wisely to the furtherance of his cause, and to his glory.

To these it should matter very little just how much of earthly possessions the Lord permits them to retain for use in his service. But even so, we need to be on guard lest the cares of this life and the deceitfulness of riches lure us away from the straight and narrow path of sacrifice and service. It is so easy to covet a little more time and comfort for the flesh than it really needs.

## Micaiah Withstands False Prophets

GOLDEN TEXT: "And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak."  
—1 Kings 22:14

1 KINGS 22:5-8, 13-18, 26-28

**T**ODAY'S lesson finds King Ahab of Israel in another role which reveals his lack of heart loyalty to God and to righteousness. Because he had already demonstrated his unworthiness of divine favor, this lesson reveals that God allowed him to be deceived in order that he might be led to his death. God maintains his protective hold upon his servants, even in their waywardness, until it becomes apparent that further efforts to recover them from their sin would be of no avail; then he allows them to take the course which their own hearts wilfully dictate.

King Ahab suggested to Jehoshaphat, king of Judah, that they join forces to fight the king of Syria for possession of Ramoth in Gilead. Jehoshaphat was willing but requested that Ahab consult the Lord in the matter in order to determine the divine will, and whether or not they could expect to be victorious.

Ahab agreed to this, and summoned about four hundred men who posed as prophets of the Lord and asked them for an opinion. The true God of Israel was not in the habit of speaking to the nations through so great a number

of prophets. Not long before this, at the instigation of Elijah, four hundred and fifty prophets of Baal had been slain, and perhaps now these other four hundred had been appointed by the king to take their places, not as representatives of Baal, but allegedly, of Israel's God.

These four hundred rendered a favorable decision, assuring Ahab and Jehoshaphat that they would be victorious against the king of Syria. But Jehoshaphat was not thoroughly convinced. Evidently he was suspicious of the ability and authority of these four hundred prophets who seemed so favorable to Ahab. He asked if there was not another prophet in Israel that could be consulted.

Ahab replied that there was. He said, "There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." (vs. 8) It seems clear from this that the four hundred prophets were specially chosen by Ahab because they could be depended upon to prophesy in keeping with his own wishes, but this was not true of Micaiah. As our Golden Text indicates, Micaiah prophesied only

as the Lord gave him authority to speak.

Because of this, Ahab said of Micaiah, "I hate him." For the same reason he said to Elijah when the prophet found him in the vineyard of Naboth, to whose murder he had consented: "Hast thou found me, O mine enemy?" Those who are pure of heart welcome the corrections and rebukes which come to them at the hands of the Lord's servants. If we hate those who warn us when we are doing wrong, or consider as enemies those who, in their love, endeavor to help us walk in the path of righteousness, we may conclude that we are spiritually very ill, that our hearts need to be cleansed and mellowed.

As feared by Ahab, Micaiah prophesied evil concerning him. He described a vision in which he saw the people of Israel scattered upon hills without a shepherd, with everyone bidden to return home in peace. Ahab properly interpreted this to mean that he would be killed.

The account is sketchy and somewhat vague, but it would seem that Ahab discounted the veracity of this prophecy on the ground that nothing else could be expected from one whom he had reason to hate, whereupon Micaiah offered an explanation of why the four hundred prophets had spoken as they did. He took Ahab behind the scenes, as it were, and revealed to him that God had allowed a lying spirit to deceive the four hundred.

## QUESTIONS

When does God withdraw his protection from those who profess to serve him?

What may we infer from the large number of prophets who served Ahab?

Why did Ahab hate Micaiah?

What is the "lying spirit" referred to in the lesson?

We need not suppose that the Lord connived with evil spirits to deceive Ahab, but rather that he permitted the king to be deceived in order that the death sentence might be carried out against him as a result of his own wilfulness in opposing the true voice of the Lord as heard through Micaiah. It is not so important for us to understand in detail just what occurred in the spirit realm in this connection, as it is to note Ahab's wicked course, that we might be on guard against the encroachment of any similarly evil state of mind or heart taking possession of us.

Ahab not only refused to be guided by Micaiah's prophecy, but instead, gave instructions that he be taken to Amon and put in prison and fed "with bread of affliction and water of affliction," until, he said, "I come in peace." (vs. 27) He seemed to think that if Micaiah, who had prophesied against him, was imprisoned far behind the lines, his prophecy would be defeated. But he was wrong. Micaiah was vindicated and Ahab did not return from the battle alive. His wicked course came to an end at Ramoth-gilead.

## Elisha Reveals Spiritual Resources

GOLDEN TEXT: "What shall we then say to these things? If God be for us, who can be against us?"  
—Romans 8:31

### II KINGS 6:8-17

**O**NE scholar has translated our Golden Text to read, "Since God is for us, who can be against us?" (**Emphatic Diaglott**) This makes it more definite that God really is for his people, that he provides for their every need. When they are weak, he gives them strength. When they are perplexed, he guides them by his counsel. When they err, he graciously extends his forgiveness. Yes, God is for those who love him, and who are called according to his purpose.

God was also for his people of old. Indeed, many times he manifested himself to them in more literal ways than he does to us. The Gospel age is one of faith, much more so than preceding ages, as is evidenced in the narrative of today's lesson. In Psalm 34:7 we read that "the angel of the Lord encampeth round about them that fear [reverence] him, and delivereth them." A wonderful demonstration of this fact was given to Elisha's servant. First his eyes were opened to see that this was true, and then he saw how the Lord used these angelic hosts to answer his master's prayer to close the eyes of their enemies in order to render them harmless.

The Scriptures reveal that the Lord uses the angels in many and varied ways in the accomplishment of his purposes. In the New Testament the Greek word translated "angel" literally means "messenger," implying that these heavenly hosts do the bidding of their Lord, the great God of the universe. The Bible gives us very little information as to how the angels accomplish the tasks assigned to them.

In a measure the Bible locates for us the plane of life on which the angels dwell. David informs us that man was created a "little lower than the angels," and the Apostle Paul says that when Jesus was raised from the dead he was exalted far above angels, and "all principality, and power, and might, and dominion." (Ps. 8:5; Heb. 2:9; 1:4; Eph. 4:10; 1:20, 21) From these texts we know that the angels are of a higher order of life than the human, and on a lower plane than the exalted Jesus.

There are many incidents recorded in the Old Testament in which angels were used by God in one way or another to minister to his people. An angel of the Lord appeared to Joshua and outlined the strategy which was to be used in conquering Jericho. (Joshua 5:13-15; 6:2-5) An angel

guided Gideon in the defeat of the Midianites. (Judges 6:11-22) An angel destroyed the army of Sennacherib—185,000 strong—in one night.—II Kings 19:35-37

In the New Testament, Jesus told Peter that if he wished he could enlist the services of twelve legions of angels. (Matt. 26:53) Angels delivered the apostles from prison, etc. (Acts 5:19, 20; 12:7-9; 16:23-40) There seems no doubt that the Lord is still using the angels to shape his providences for his people, that all their spiritual interests may be safeguarded in keeping with his will. Speaking of the angels, Paul said, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14

Today's lesson calls our attention to a very interesting manner in which the Lord used the angels to care for his people. The king of Syria, in his aggression against Israel, determined upon a certain location to establish his camp. This was intended to be a carefully guarded military secret, yet on several occasions it eventuated that the king of Israel had learned the secret.

The king of Syria, conducting his own investigation, demanded of his trusted servants which one among them was a friend of the Israelites and engaged in espionage on their behalf. One of his servants explained that there was no disloyalty among them, but that a prophet in Israel had a strange power which enabled him to know even what the king thought in his secret

## QUESTIONS

What better translation has been suggested for our Golden Text?

What agencies does the Lord use to shape his providences over his people?

Name some of the incidents in the Old Testament in which God used the angels as his servants?

Name similar incidents in the New Testament. Relate the story of Elisha and his servant, whom the Lord protected against their Syrian enemies.

chambers. Evidently the angels communicated the information to Elisha.

The king demanded to know where Elisha could be found, and was told that he dwelt in Dothan. He at once arranged to surround the city with soldiers for the purpose of capturing Elisha. This was done at night. In the morning Elisha's servant discovered that they were surrounded by their Syrian enemies, and he became very much alarmed. Then Elisha prayed that the young man's eyes might be opened to see who was on their side to protect them. "The Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha."—vs. 17

Actually, of course, this was in the nature of a vision. But it assured the young man that there were powerful, though unseen, forces always near. This was mightily demonstrated when, in answer to Elisha's prayer, the Syrian soldiers were smitten with blindness, thus rendered helpless.

# Questions on the Bible

## PART XVII

What did Paul mean in his admonition to Timothy to "rightly divide the Word of truth"?

Suggest an illustration of the three major time divisions in the plan of God.

What are the names of the three "worlds" mentioned in the Bible?

What were the "heavens" and "earth" which ended at the time of the Flood, and what are the "heavens" and "earth" which pass away at the return of Christ? How do we know that the literal earth will not be destroyed?

What are the "new heavens and new earth wherein dwelleth righteousness"?

How does the recognition of these three time divisions in the plan of God help us to understand the Bible?

How many time divisions are there in the "present evil world," and what are their names?

What was God's work on behalf of humanity during the "patriarchal age," and when did that age come to an end?

What events marked the beginning and ending of the Jewish age?

Why did Jesus instruct his disciples not to minister to the Gentiles? Why were these instructions later changed?

How has the work of God in the earth been accomplished during the Gospel age?

What aspect of God's plan has been true of both the Jewish and Gospel ages?

Upon what basis was the opportunity of being God's "kingdom of priests" offered to the nation of Israel? Did the nation qualify?

Upon what basis is the selection of this priestly class continued during the present age?

Who are the "people for his name" which God has been calling out from the world, and what is the foreordained number of this class?

What feature of the divine plan will be due for accomplishment after the "people for his name" have all been gathered?

What is the "tabernacle of David" which is to be rebuilt?



## God's Plan of the Ages

**"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—II Timothy 2:15**

**I**N HIS letter to Timothy, Paul reveals that there were some in his day who taught that "the resurrection is past already," and it is evidently in view of this false teaching that Paul admonished Timothy to "rightly divide the Word of truth." (vs. 18) The lesson is obvious. The resurrection of the dead is one of the most prominent teachings of the Bible. It is so important in the plan of

God that Paul himself wrote, that if there be no resurrection of the dead, "then they also which are fallen asleep in Christ are perished." (I Cor. 15:16-19) The erroneous view mentioned by Paul to Timothy was not the teaching that there would be a resurrection of the dead, but that the promised resurrection was "past already."

This helps us to understand what Paul meant by "rightly dividing

How many of the people of the world will be given an opportunity to call upon the Lord after the kingdom of Christ is established? Will it include those who have died?

What is the "strait" "gate" and "narrow" "way," and when do the people of God walk in this way?

What is the "way of holiness," and who will travel over it, and when?

What makes the path of righteousness in this age so "strait" and so "narrow"?

What will be some of the changed conditions in the earth when the "way of holiness" is opened for the people?

Who are the "ransomed of the Lord" who will "return" over the "way of holiness"?

## THE DAWN

the Word of truth," which was that we should learn to place the various promises of God and the prophecies of the Bible in their proper place with relationship to the time sequences in the divine plan. The Bible emphatically teaches the resurrection of all the dead—"the just and the unjust"—but it does not teach that the resurrection was to take place in the time of the Early Church. The "due time" for the general resurrection of the dead is still future.

God has a "due time" for every feature of his plan of salvation. There was a "due time" for Christ to come and to die for the sin-cursed world. (Rom. 5:6) There is a "due time" when the knowledge of the provision of divine love will be "testified" to all. (I Tim. 2:3-6) It is only as we recognize the time element in the plan of God that we are able to discover the marvelous harmony of his Word.

A simple illustration of this would be an architect's plans and specifications for a three-story building. While there would be some similarity between the plans and specifications for the various floors, in many respects they would differ. Should we attempt to apply the specifications for the third floor in place of those for the first floor, they would certainly seem contradictory.

The divisions in the plan of God, of course, are not from the standpoint of height, as in a building, but in terms of time; and we find that there are three major time di-

visions in the plan of God. In a very general way these might be designated as past, present, and future. More specifically, however, the Bible refers to these three time divisions as "the world that then was," the "present evil world," and the "world to come."—II Pet. 3:6; Gal. 1:4; Heb. 2:5

The world that "then was" came to an end at the time of the Flood. This was the antediluvian world, which began with the creation of Adam. The "present evil world" began after the Flood, and continues to the second coming of Christ. The "world to come" begins with the return of our Lord, and continues into the endless ages of eternity, the first thousand years being the Millennium of Christ's reign.

In the 3rd chapter of Peter's second Epistle, he describes the main component elements of these three "worlds" by the symbolic terms "heavens" and "earth," meaning, as we saw in our last study, the spiritual and material, or earthly, aspects of these "worlds," or social orders. In rightly dividing the Word of truth, it is essential to determine when literal language is used, and when the Lord is speaking to us in symbolic language. This can be determined by applying the known facts concerning the divine purpose in the creation of man. The Scriptures reveal clearly, and unmistakably, that it was God's purpose that the earth should be man's eternal home. We have the assurance that "the earth abideth

forever, and that God created it "not in vain, but formed it to be inhabited."—Eccles. 1:4; Isa. 45:18

This means that prophecies which refer to the passing away of the "heavens" and the "earth" must of necessity be symbolic. The earth itself did not perish at the time of the Flood, although Peter declares that the "heavens" and the "earth," or "world," of that time did perish. (II Pet. 3:5, 6) By the same token, when we read that the "heavens" and the "earth" which are now will also be destroyed, we know that the literal earth will remain. It is the symbolic earth that is "removed," and it is the literal earth in which God's name will ultimately be exalted, when he says to the raging nations, "Be still, and know that I am God." —Ps. 46:2, 10

The Apostle Peter assures us that there will be a "new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) This will not be a new sun, moon, and stars, and a new planet earth, but a new social order. It will be the kingdom of Christ, that divine government which will cause God's will to be done in earth as it is now done in heaven. In that new social order there will be peace and joy and health and everlasting life for all who obey the laws of Christ's kingdom.

In our study of the Bible, it is essential to discern which texts, or portions, apply to the first World, which to the present world, and which to the "new heavens and new social order there will be peace

and joy and health and everlasting life for all who obey the laws of Christ's kingdom.

In our study of the Bible, it is essential to discern which texts, or portions, apply to the first world, which to the present world, and which to the "new heavens and new earth wherein dwelleth righteousness." We read, for example, God's instructions to Noah concerning the building of an ark. We know those instructions applied exclusively to the first "world," and particularly to Noah. While this is an extreme illustration, it nevertheless highlights the fact that certain instructions and promises which apply to one period in the plan of God might not necessarily apply to another.

So far as general conditions in the "present evil world" are concerned, Malachi says, "Now we call the proud happy; . . . yea, they that tempt God are even delivered." (Mal. 3:15) This harmonizes with what we know to be true in the present experience of the human race. But the Bible also tells us that in "his days" the righteous shall "flourish." (Ps. 72:7) We know that this is not true at the present time, therefore, in rightly dividing the Word of truth, we apply this text to the third world, to the time when Christ's kingdom will be reigning.

Jesus referred to Satan, the Devil, as the "prince of this world." (John 14:30) Paul speaks of him as the "god of this world," and explains that he blinds the minds of those who "believe not." (II Cor.

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4:4) Jesus will be the King, the Ruler, in the righteous "world of tomorrow." This, indeed, is what guarantees that it will be a righteous world. Knowing this, we properly apply all the texts of the Bible which refer to a time when righteousness will flourish and be triumphant, to the future world.

### Additional Time Divisions

The Bible indicates that in this "present evil world" there are additional time divisions in the plan of God. These we speak of as "ages." The first age or era of this "world" began with the Flood and continued until the death of Jacob. We refer to it as the "patriarchal age," because it was during this time that God dealt exclusively with the patriarchs—Noah, Abraham, Isaac, and Jacob. To these God made his promises, the principle one being to Abraham, that wonderful promise that through his "seed" all the families of the earth would be blessed.—Gen. 12:1-3; 22:18

This promise indicated God's interest in all the people, yet during that age he did nothing to show his favor to other than the patriarchs. He allowed the wicked people of Sodom and Gomorrah to continue in their sin until it came to the full; then he destroyed them. Jesus explained that if the same efforts had been made in Sodom and Gomorrah as he had made in Israel, they would have repented and not been destroyed. He said, also, that it would be more "tolerable" for Sodom and Gomorrah

in the "day of judgment" than for the Israelites who rejected and persecuted him.—Matt. 10:15; 11:21, 23

These statements reveal that God's due time for extending his favor to the Sodomites is still future, and that it will be during the "judgment day." Paul told the Athenians that God "hath appointed a day, in the which he will judge the world in righteousness." (Acts 17:31) This again emphasizes the "due time" element in God's plan. The judgment day, when God will deal with and offer his blessings to the wicked people of Sodom and Gomorrah, is an "appointed" day in the divine plan, and we may be sure that God will keep this, as well as of his "appointments."

### The Jewish Age

The patriarchal age ended with the death of Jacob. On his deathbed Jacob gathered his twelve sons around him and pronounced blessings upon each one. They were the nucleus of the nation of Israel. And from the death of Jacob to the first advent of Christ, God's dealings were exclusively with this nation. He visited and delivered the nation from its slavery in Egypt. Through Moses, he gave this people his Law. He sent his prophets to them. Through the Prophet Amos the Lord said to Israel, "You only have I known of all the families of the earth."—Amos 3:2

Jesus came in the final years of the Jewish age, and he respected

his Heavenly Father's special appointment with Israel. When sending his disciples into the ministry he said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) This was no indication that Jesus did not love the Gentiles, nor did it mean that God's promise to bless all the nations of the earth had been forgotten. It was merely that the "due time" had not yet arrived for divine favor to be extended to other than this one nation.

When Jesus was raised from the dead he removed this restriction, saying to his disciples just before he left them, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) This broadening of the "witness" represented the beginning of a new age in the plan of God—the Gospel age. During the Jewish age God dealt with a nation as a nation. During the Gospel age he has carried on his work through the proclamation of the Gospel to all nations, and has accepted and blessed as his people all those who have responded to the drawing power of the Gospel, regardless of their race or nationality.

### **Ages of Preparation**

However, one thing has been common to both the Jewish and Gospel ages, which is that in them the work of the Lord has been to prepare a people through whom

the promise made to Abraham to bless all the families of the earth would be fulfilled. The natural descendants of Abraham were given the first opportunity to become the "seed" of blessing. It was offered to them on a national basis, and made dependent upon obedience to God's Law. Through Moses, God said to this nation, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."—Exod. 19:5, 6

The priestly family within the nation of Israel served the nation as God's representatives in extending his blessings to the Israelites. God's promise that upon the condition of faithfulness the whole nation would be a "kingdom of priests" indicates that the nation could have become the channel of blessing, the "seed" through which his promised blessing to all the families of the earth would flow.

The final test of worthiness for this high position in the plan of God came when Jesus presented himself to the nation at his first advent. As a nation, the Israelites rejected him. The Apostle John wrote, "He came unto his own, and his own received him not." (John 1:11) This national rejection of Jesus proved the nation's unworthiness of being a "kingdom of priests."

From that time forward the se-

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lection of the "seed" of Abraham, the future channel of God's blessings to the world, has been conducted on an individual basis. The first opportunity for individuals to qualify for this high honor was offered to the Israelites. John explains that while the nation rejected Jesus, "as many as received him [individually], to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12

But the number of individual Israelites who accepted Jesus was too small to make up God's fore-ordained number of the "seed" class. So, as we have seen, soon after Pentecost the Gospel invitation began to be extended to the people of other nations. This was in keeping with Jesus' final instruction to his disciples to go into all the world and preach the Gospel.

But it was not the divine intention that the witness of the Gospel among all nations would convert the world to Christ. God's purpose in the work of this age, which began at Pentecost, is clearly expressed in Acts 15:14, where we read that "God at the first did visit the Gentiles, to take **out of them** a people for his name." This "people for his name" are called and prepared to be joint-heirs with Jesus, who is the Head of the promised "seed" class.—Rom. 8:17; Gal. 3:8, 16, 27-29

In Revelation 14:1 they are shown to be with the "Lamb"—Jesus—on mount Zion. They number 144,000, and all of them are

said to have "his [the Lamb's] Father's name written in their foreheads." The first of these to be called were the individual Jews who accepted Jesus, and to whom he gave power to become the "sons of God." The remaining number are "called out" from the Gentile world, and these also are taken into the divine family, the "Father's" name being written in their foreheads.

The call and preparation of these, through the medium of the Gospel, has been the principal work of God in the earth throughout the age which is now ending. It is "after this" Gospel age call of a "people for his name" that the work of God is extended to embrace all mankind. We read, "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15: 16, 17

Through David, and other kings of Israel, God ruled his ancient people. But that arrangement ceased with the overthrow of their last king, Zedekiah. The "crown" and the "diadem"—the right to rule—were then removed, and the Prophet Ezekiel stated, "It shall be no more, until he come whose right it is." (Ezekiel 21:25-27) Jesus is the One "whose right it is," and it is at his second presence that he establishes the king-

dom. Concerning this we read, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:7

In this re-established "kingdom of David," divine rulership will not be limited to the one nation of Israel, but will embrace all nations—"Of the increase of his government and peace there shall be no end." With the inauguration of this kingdom in the hands of Jesus, and those called from Jews and Gentiles to be a "people for his name," the present age closes and a new age begins. This will be the kingdom age. The Scriptures indicate that it is a thousand years in length, hence it is often referred to as the "millennial" age.—Rev. 20:1-4

It will be during the millennial age that the "residue," the remainder, of men will have an opportunity to "seek after the Lord," and this will include "all the Gentiles, upon whom My name is called." (Acts 15:17) The Gospel has been widely witnessed to the Gentile world during the present age, but only a small number—a "little flock"—have responded to its call to follow in the footsteps of Jesus. But these upon whom the Lord's name has been called will still have an opportunity to seek after him.

Obviously, this means that the Gentiles who throughout the age

did not respond to the Gospel call of self-sacrifice will need to be raised from the dead if they are to have an opportunity to seek after the Lord" during the millennial age. And this is just what the Bible teaches. Not only will the whole world then be enlightened with a knowledge of the glory of God, but it will also be that glorious age in the plan of God when sickness and death will be destroyed, and when the dead will be raised and given an opportunity to enjoy the blessings of the kingdom.

### **"Rightly Dividing"**

Only by recognizing these time divisions in the plan of God, and discerning the nature of God's work in each one, can we see and appreciate the marvelous harmony of the Scriptures. For instance, Jesus said to his disciples, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14) Isaiah 35:8 reads, "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 way-faring men, though fools, shall not err therein."

A glance at the description of these two "ways" shows that they are quite different. If we were to suppose that the "way" mentioned by Isaiah is the same as the one described by Jesus, then we would have a contradiction. But when we "rightly divide the Word of truth," and recognize that the "narrow" way Jesus described to his disciples is the one on which

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his sacrificing followers of this age have been walking, while the "way of holiness" foretold by Isaiah is the one over which mankind will return to life during the millennial age, we have harmony.

During the present Gospel age, the way of the Lord's people has been "strait" and "narrow." They are invited to walk in the footsteps of Jesus, footsteps which lead to persecution, suffering, and finally to death. Those who walk in this "way," are "planted together" in the "likeness of his death." They are "crucified" with him. (Rom. 6:5, 6) Jesus admonishes them, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

Satan is ever watchful for an opportunity to deceive and discourage those who walk in the "narrow" way. Peter wrote concerning him that he "walketh about, as a roaring lion, seeking whom he may devour." (I Pet. 5:8) True, the Lord's people are "not ignorant of his devices," yet his constant attacks upon them help to make the "way" in which they walk very difficult.—II Cor. 2:11

But it will be quite different for those who travel over the "way" that leads to life during the next age. No longer will it be necessary to suffer "for righteousness' sake." The opportunity to suffer and die with Jesus in order to live and reign with him will be past, so the "way of holiness" of the next age will not be one of sacrifice. Those walking over that way will not be invited to be faithful unto death, but unto life.

Besides, Satan will then be bound. No longer will he go about as a "roaring lion" seeking whom he may devour. "No lion shall be there," Isaiah assures us, "nor any ravenous beast [such as temptation to strong drink, and other evils] 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 [where the "Lamb" and the 144,000 are enthroned to administer blessings of life—Rev. 14:1] with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:9, 10

Yes, the "ransomed" of the Lord shall return. Jesus gave himself a "ransom for all," Paul explains, and this glorious fact is to be "testified" to all "in due time." (I Tim. 2:3-6) So the ransomed millions of earth will "return" from death that they may be made acquainted with the loving provision of everlasting life which has been made for them through the redemptive work of Christ. The "due time" for this will be during the millennial age.

In "rightly dividing the Word of truth" it is also essential to notice that the rewards of faithfulness are not the same in every age. Christians of this age are admonished to set their "affection on things above, not on things of the earth." (Col. 3:1-3) In the next age, the people will be rewarded with earthly blessings.



## "The Way, the Truth, and the Life"

"If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

—John 8:31, 32

AT HIS first advent our Lord came to the Jewish nation, which was a house of servants in covenant relationship with God. To these was to be granted the first privilege of becoming sons of God, and their blessings would be in proportion as they were faithful to the light that would come to them. Before they could become sons of God, however, it was necessary that Jesus should be their Redeemer, should make reconciliation for iniquity, and thus open up the way. This he had come to do, but he had not done it as yet. Whoever would come to understand the divine purposes and arrangements, and act in harmony with them, should be made free, should be liberated from the condemnation resting upon them as Jews, from the results of the weaknesses of their flesh, and would be brought into full accord with God.

We can see that this great privilege also meant something more than all this. It meant something still higher—even joint-heirship with the Messiah. But all these things were a hidden mystery as yet. They were known up to that

time only by our Lord himself; they were made clear to him because he had been begotten of the Holy Spirit. There were many things hard to be understood. Jesus spoke in parables, in dark sayings, for the very purpose of making the way of life then opened up a "narrow way." And so we read in the Scriptures that some said of the Master's words: "This is a hard saying! Who can hear it?" Who could believe it?

The particularly hard saying referred to was that his "flesh was meat indeed, and his blood was drink indeed," and that by eating and drinking of these they might gain eternal life. And so we read that after this many forsook him and abandoned the thought of being his disciples, so blinded were they to their own interests. Instead of following on patiently, they said, This is all foolishness! We do not understand it!

Jesus was anticipating this condition of things when he spoke these words to them. He would put them on their guard. It was as though he would say, You have

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## *Learning of Him*

**"They took knowledge of them,  
that they had been with Jesus."**

**—Acts 4:13**

WE GIVE due weight to doctrinal knowledge of the divine character and plan as set forth in the divine Word. But while emphasizing all this, and contending for its absolute necessity to growth in grace, we feel the need of continually urging upon the Lord's followers those features of the Master's teachings which constitute more particularly his spirit, his disposition. The sum of these is called love. As of our Heavenly Father it is declared that "God is love," so also love is the special characteristic of our Redeemer, who was the image, the very reflection, of the Father. The analysis of love, as given by the apostle, may be understood to be an analysis of the divine character as exemplified in our Lord Jesus—meekness, gentleness, patience, long-suffering, brotherly kindness—love. And since all his followers are invited to become disciples, or learners, under him as their teacher, it follows that all who learn of him will gradually attain to these same elements of character. How could we better proclaim our relationship to him? How could we better recommend to others the school of Christ?

How could we better show forth the praises of our Master than by living out his example, representing his character before men? Is not this the significance of his injunction, "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven"? It is proper, indeed, that we let our doctrines shine out before men, but it is specially important that we let the character of Christ shine out. It is especially important that the doctrines and the character shall correspond and co-attest each other. We remember the Lord's words, "By this shall all men know that ye are my disciples, if ye have love one to another." This was the new commandment that we should love one another as he has loved us.

## *Not the Spirit of Timidity*

**"God hath not given us the spirit  
of fear; but of power, and of love,  
and of a sound mind."**

**—II Timothy 1:7**

THERE is one kind of fearlessness which is begotten of self-esteem, lack of humility. This is not the kind enjoined upon the Lord's people. They are to be both tenderhearted and humble-minded. The spirit of courage possessed by the saints is based largely upon their faith in the Lord. Real-

izing the divine love and providential care, these can apply to themselves the gracious assurance that "the Father himself loveth" them, and that "all things work together for good to them that love God, to the called ones according to his purpose." It is this realization of divine all-wisdom and all-power that gives the strength of heart referred to in our text. It will be readily seen, then, that this courage is based upon faith, though of course the faith must have a foundation of knowledge.

### Our Highest Ambition

**"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent."**

—John 17:3

OUR love for God and God's love for us are two different matters. We reverence God even before we love him. We do not know enough about him at first to love him. We know that we have very little power of ourselves; that we are surrounded by difficulties here, and that the Adversary has beset us on every side. This is the beginning of wisdom—a reverential fear of God. As we come to know God more and more, we see that he would not wish to do harm to any creature. And as we grow in our knowledge of God, our love for him increases accordingly. We grow in our knowledge of how much he loves us. God is not pleased to reveal himself to any except those who have his Spirit;

therefore the very highest ambition any of us could have would be that we might know him, that we might know more of his wonderful love, his wonderful peace; because to have this knowledge draws us nearer to God.

### Days of Trial

**"Watch and pray, that ye enter not into temptation." —Matthew 26:41**

THE Lord had temptations, and all of his faithful disciples must also have temptations. The Apostle James assures us that having temptation and resisting temptation will bring us special blessing in our development of the character-likeness of Christ. The Lord, then, did not mean that by watching and praying we would not have temptations come to us, but that we would not fail in those temptations. The flesh is weak in that it is not up to the standard of righteousness. Adam was perfect, and his fleshly mind was a perfect mind, strong for righteousness. But as the fall brought our race lower and lower mentally, morally, and physically, this flesh gradually became weaker and weaker. Therefore all flesh is weak in its natural tendencies, the fallen nature being strongly in the ascendancy. But we are all strong in proportion as the new creature overcomes these tendencies, so that the flesh is kept as a servant of the new creature, that the new creature may ultimately be developed into the character-likeness of the Master.

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declared that "never man spake like this man!" Already you have heard words very different from the words of the scribes and Pharisees. Now continue; hold on for a little while. If you will do this, you will grasp the situation in due time. Exercise faith—exercise patience. You have begun to have interest in these things, and as you fully become my disciples you will be granted a knowledge of the truth. And this truth will make you free; it will give you all the blessings and privileges that come to the children of God. Greatly blessed were the few who took heed to the Master's counsel!

#### **Blessings Begun at Pentecost**

These words of Jesus were not addressed especially to the twelve apostles, but to the Jews in general who were sympathetically drawn. Nicodemus may have been one of these; he was inclined to stumble over the spiritual things; he could not see how one could be born again. The Holy Spirit was not yet given, we read, "because Jesus was not yet glorified." Paul tells us that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—I Cor. 2:14

But some saw enough in Jesus to attract them to him. These, in honesty of heart, said, Surely his words are true, and his criticisms of our nation are true. We do not see how he is going to fulfill these

prophecies; but he says to us, Hold on and you will understand later. And some did hold on—"above five hundred brethren." As Jesus had promised, these were given the privilege of becoming disciples indeed.

When Pentecost came, the Heavenly Father received all who had continued in Jesus' word, and they were begotten of the Holy Spirit into the Lord's family. Then they began to see spiritual things—they were illuminated. All the light did not come at once, but they progressed as the days and years went by. They were indeed Christ's true disciples—such followers of Jesus as the Father was pleased to recognize. They were not only made free from the condemnation of the Law Covenant, but made free from sin and death. They received a new will, a new mind, and the Holy Spirit showed "the deep things of God" unto them.

In his prayer to the Father, our Lord said, "Sanctify them through thy truth, thy Word is truth." By the word "truth" Jesus was here referring to the Father's revelation of his divine plan through the Holy Spirit; and the sanctifying influence would come through the knowledge of that truth, received into an honest heart. This sanctification, or setting apart, strictly speaking, began with the Pentecostal blessing, and still continues to operate. And this sanctification progresses as long as the individual allows the truth to have its designed influence in his life. We see a difference between our text and the one

just quoted. In the latter case it is the Word of Jehovah, and in the former it is the word of Jesus. Jesus says, If you continue in my word, you will become more and more acquainted with the Heavenly Father, and will know his will, his method; thus you will know his Word. All things are working out his will—the will of the Father—and seeing and doing the will of the Father, the sanctifying process will follow. Jesus says to all, “I am the way; I am the truth; I am the life.” I am the only one through whom you can come to the Father and become his sons; and abiding in me will bring you the grand consummation.

### **The Channel of Blessings**

We perceive, then, that Christ is the sufficiently which God has provided for us in all respects. “Who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance].” (I Cor. 1:30) We first received, through learning of his sacrificial work on our behalf, necessary wisdom, instruction, and guidance, by which we may through his merit come to the Father. And he is our wisdom all along the way. The Heavenly Father had a glorious plan before the foundation of the world; this was hinted in Eden, just after the fall. In due time he gave a further intimation of that plan through Enoch and through Abraham, and still later through Moses and the prophets. But how the world was

to benefit from it was all hidden, all kept secret.

Not until Jesus came was the way of life opened up, made manifest. “He [Christ] hath brought life and immortality to light through the Gospel.” The essence of the Gospel was never even declared, much less known before Jesus came. The Apostle Paul says that this salvation “at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.” (Heb. 2:3) Our Lord began to speak it; but the secret of the Gospel, its mystery, was not fully revealed until after Pentecost. It was not until after Jesus was begotten of the Holy Spirit that he himself began to comprehend it clearly—not until then did he begin to set before us the way of life and immortality. And even then his words were parabolic, and it was not until his followers were begotten of the Holy Spirit that they were able to enter into “the deep things of God.”

### **Jesus Our Righteousness**

In addition to his being our wisdom, Jesus becomes our righteousness. He covers our sins. He imputes to us his own righteousness, the merit of his own sacrifice. And this imputation brings us to a condition of complete righteousness—not actual, but reckoned, which God is pleased to recognize in the way he has arranged.

Our Lord does not become the righteousness of everybody—not even of those who give some heed to his words—but to those alone

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who come to the point of full submission to the Father's will. And there is a good reason for this; for only those who offer themselves to become members of his body during this Gospel age, only the Spirit-begotten, would be profited by a justification by faith. Others would be condemned to death by it now. In the next age, others will come to him. But only those who come to him now, to walk in his steps, have a faith-justification.

### Jesus Our Sanctification

The step of consecration on the part of those who become Jesus' disciples is in the Scriptures called sanctification. But it is not the same sanctification which comes to us through him. God says, "Sanctify yourselves, and I will sanctify you"—that is, set yourselves apart, and then I will set you apart; I will put you into this place where you desire to come. So, to all of us who come to the Father through him, Jesus not only becomes our justification, but through him we also have sanctification—the complete setting apart. We are accepted in him, and his grace and advocacy enables us to attain complete and final sanctification.

God sets us apart by begetting us of the Holy Spirit to the new nature and making us prospective members of the royal priesthood—prospective members of the body of the anointed One. This is Scripturally called a foretaste, or "earnest," of our inheritance, which will be experienced to the full when we are changed from the hu-

man to the spirit nature—changed in a moment, "in the twinkling of an eye." But this "earnest of our inheritance" is given us with the intention of our growing in the process of sanctification already begun in us until its completion. We attain this through Christ.

### Jesus Our Deliverance

Those who make satisfactory progress will have in the resurrection full deliverance from sin, from all imperfections of the flesh, and from the flesh itself—full deliverance through the power of the first resurrection. Christ thus becomes our deliverance. We shall then attain the full completion of sons of God on the divine plane.

In all these things Christ is the center; through him alone can we obtain these blessings. While the Father gives them, they are given through his Son, who is the Father's representative. Jesus received the Spirit of the Father and has shed it forth upon us. This is pictured in the type, in the anointing of the high priest. The holy anointing oil was poured upon his head, and it ran down over his body. So we are anointed through our Head as members of the great High Priest.

"He who raised up Jesus from the dead will raise us up also by Jesus"; that is to say, Jesus will be the active agent. But there are certain features of the divine plan which Jesus will accomplish in his own name; for instance, the world's blessing and uplifting. While the Father is the Author of the entire

plan, yet this blessing comes to the world exclusively through the sacrifice of the Son. Christ will do the work of the millennial age, and will then deliver mankind up to the Father.

But his work for the church is different: "The God and Father of our Lord Jesus Christ, according to his abundant mercy, hath begotten us." (I Pet. 1:3) It is not the Son who has begotten us, though it is through the Son that we receive this divine favor. The price, or cost, of obtaining this special divine favor is the sacrifice of our lives. The particular thing which the church receives more directly from the Son is justification. Yet this justification is of the Father, and it is not an actual justification, but an imputed justification. It is a special arrangement on the Father's part for us that we may come into his favor now in advance of the world—the firstfruits unto God and the Lamb.

Ours is a wonderful God, and his great plan of the ages is marvelous beyond expression! Our hearts rejoice that our eyes have been anointed to see these glorious things hidden to the many during this Gospel age, knowing that all the blind eyes shall yet be opened, and all the deaf ears made to hear!

### **"They Turn Their Ears From the Truth"**

The Lord's preaching always produced two opposite effects upon the promiscuous multitudes that heard him: He attracted one class

and repelled the other. Those who were full of pride and conceit, and who preferred darkness to light because their deeds were evil and because they realized that if they admitted the light of truth they must of necessity conform their characters to it—all such were repelled by the teachings of Christ. And if the Lord had undertaken the work of the ministry according to the methods pursued today, depending for support on the good will and contributions of the people, that support would often have been very meager, or at least, very fluctuating.

On some occasions multitudes received his testimony, but later deserted him, walking no more with him as he continued to enforce the lessons of divine truth. (Luke 4:14-29) Sometimes the multitudes hung upon his teachings, "wondering at the gracious words that proceeded out of his mouth"; yet again and again they forsook him, only the merest handful remaining.—John 6:60-69

What consternation would follow in the various churches of today, if the professed ministers of the Gospel should follow the Master's example in similarly declaring the whole counsel of God! How quickly they would become unpopular and be charged with breaking up the churches! The congregations of the great temples of fashion ostensibly dedicated to the service of God and the teachings of Christ would not stand it. They go there to be entertained with pleasing and eloquent dis-

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courses from titled gentlemen who presumably know the tastes and ideas of the congregation, and will preach to please them. They are quite willing to pay their money for what they want, but they do not want the truth.

Those who followed the Lord only for a little season and then forsook him, of course then ceased to be his disciples and were no longer so recognized; nor did they presume longer to claim to be his disciples. A disciple is a pupil of Christ, and when a man ceases to be a student and pupil of Christ, the great Teacher, he is no longer his disciple. This was very manifest when the Lord was present, and when his name was one of reproach among men; but later, when his presence was withdrawn, and when his doctrines were unscrupulously mixed with human philosophies to such an extent as to divest them of reproach, and to make them really void, then men began to claim to be his disciples. This was long after his doctrines had been utterly repudiated.

### Reward of True Discipleship

The Lord's expression, "Then are ye my disciples indeed," implies a distinction between real and merely nominal disciples. And since we desire to continue to be Jesus' sincere disciples, let us mark the expressed condition: "If ye continue in my word, then are ye my disciples indeed." The hypocrisy of merely nominal discipleship is an abomination to the Lord.

It is a blessed thing to take the

first step in the Christian life—that of acceptance of Christ as our Redeemer and Lord and yielding ourselves fully to the Father through him. But the reward of this step depends entirely upon our continuance in his Word, in the attitude of true disciples. The disposition of human pride is to wander away from the simplicity of divine truth and to seek out new theories and philosophies of our own, or to pry into those of others who desire to be considered wise and great according to this world's estimate.

The reward of continued discipleship is, "Ye shall know the truth"—not, Ye shall be "ever learning, and never able to come to the knowledge of the truth." (II Tim. 3:7) Here is the mistake many make; failing to continue in the Word of the Lord, they delve into various human philosophies, which ignore or pervert the Word of the Lord and set up opposing theories. To those who seek for truth among these human theories, there is no promise that they shall find it, and they never do.

Divine truth is found only in the divinely appointed channel—our Lord, the apostles and the prophets. To continue in the doctrines set forth in the inspired writings of the prophets and the apostles, to study and meditate upon them, to trust implicitly in them, and to faithfully conform our characters to them, is what is implied in "continuing in the Word" of the Lord. And this is entirely compatible with the heeding of all the helps



which the Lord raises up from among our brethren in the body of Christ, as enumerated by the Apostle Paul. (Eph. 4:11-15; I Cor. 12: 12-14) The Lord always has raised up, and will to the end raise up, such helps for the edification of the body of Christ; but it is the duty of every member carefully to prove their teaching by the infallible Word.

If we thus continue in the Word of the Lord as earnest and sincere disciples, we shall indeed "know the truth," be "established in the present truth" (the truth due), and "be rooted and grounded in the truth"; we shall be "firm in the faith," and "able to give a reason for the hope that is in us"; to "earnestly contend for the faith once delivered to the saints"; to "war a good warfare"; to "witness a good confession"; and to firmly "endure hardship as good soldiers of Jesus Christ," even unto the end of our conflict.

We do not come into the knowledge of the truth at a single bound; but gradually, step by step, we are led into the truth. Every step is one of sure and certain progress leading to a higher vantage ground for further attainments both in knowledge and in established character.

The truth thus acquired, step by step, becomes a sanctifying power, bringing forth in our lives its blessed fruits of righteousness, peace, joy in the Holy Spirit, love, meekness, faith, patience, and every virtue and every grace, which

time and cultivation ripen to a glorious maturity.

Not only shall the true disciple thus know the truth and be sanctified by it, but the Lord also said, "The truth shall make you free." Those who have received the truth know by blessed experience something of its liberating power. As soon as any measure of it is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance, superstition and fear. Its health-restoring beams penetrate the darkest recesses of our hearts and minds, and thus invigorating the whole being; it quickens our mortal bodies.

#### **"The Entrance of Thy Words Giveth Light"**

Sin cannot endure the light of truth; and those who continue to live in sin when a sufficiency of light has been received to manifest its deformity must inevitably lose the light, because they are unworthy of it. Ignorance and superstition must vanish before this light. And what a blessed realization it is to be thus liberated! Millions, however, are still under the blinding influence of error. Under its delusions they fear and reverence some of the basest tools of Satan for their oppression and degradation, because these hypocritically claim divine appointment; and they have been made to fear God as a vengeful tyrant, consigning the vast majority of his creatures to an eternity of torment.

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Thank God. We who have received the truth have awakened from that horrible nightmare, and the bondage of Satan over us is broken. The light has scattered our darkness.

We are made free, too, from the fear that we now see coming upon the whole world as the great civil and ecclesiastical systems that have so long ruled the world are being terribly shaken. All thinking people are in dread of the possible outcome of anarchy and terror; the alarm of all is increasing as we near the awful crisis toward which we are rapidly hastening, and as the danger becomes more and more apparent. Yet, in the midst of it all, and with the fullest assurance of the infallible Word of God as to the terrors of the conflict through which the world will soon have to pass, the true disciples of Christ who abide in his Word are not afraid, but rejoice; for they know that God's object in permitting this mighty storm is to clear the

moral atmosphere of the world, and that after the storm, there shall come, by his providence, an abiding peace. Instructed in the truth, they realize the necessities of the situation, and have confidence in the divine providence that can make even the wrath of man to praise him, make all things work together for good.

Blessed promise!—"If ye continue in my Word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Dearly beloved, having received this wondrous favor from the Lord, shall we not continue in it, giving no heed to seducing doctrines but bringing forth its blessed fruitage in our lives? And shall we not be faithful to it under all circumstances, defending it against every assault, and bearing its reproach? Let us prove our appreciation of the glorious light by our loyalty and faithfulness, working out our salvation with fear and trembling. —Reprints

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## WEEKLY PRAYER MEETING TEXTS

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**MAY 6**—"As many as are led by the Spirit of God, they are the sons of God."—Romans 8:14 (Z. '03-173. Hymn 91)

**MAY 13**—"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Samuel 15:22 (Z. '03-218-219. Hymn 307)

**MAY 20**—"A peculiar people, zealous of good works."—Titus 2:14 (Z. '97-95. Hymn 6)

**MAY 27**—"In lowliness of mind let each esteem other better than themselves."—Philippians 2:3 (Z. '97-296. Hymn 23)

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## "In Like Manner"

**I have enjoyed your radio discussions and have learned much from them, still I cannot accept your idea that Christ will not return in a body of flesh. How do you explain the statement of Acts 1:11, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"?**

THIS passage of Scripture has been the subject of much discussion; and many, because of their early instruction and long accustomed habit of thought, have read into it thoughts which the words of the quotation do not contain. Some think, as your question implies, this text teaches that at the time of his return the people living then, yes, "every eye," will see Jesus; but when the text is read more carefully it is surprising to find that it says nothing about anyone seeing him upon his return.

It is the "manner" of his return which is the subject of this text: he shall come "in like manner" as he departed. What was the manner of his going? Surely "every eye" did not see him go; rather, he went away without great demonstration. The general public did not see him go, and only his faithful followers were apprised of the great event

that had taken place so quietly, so free from ostentation and show that only a few "watchers" knew of it.

Before his crucifixion our Master had said, as we find recorded in John 14:19, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." The truth of these words has been kept inviolate through the years: none but Jesus' disciples saw the manifestations of the Master after his resurrection, and none but his disciples were present to witness his ascension; and "in like manner" as was his going away, so also is his second coming.

Concerning the time of the second advent, the Apostle Paul in I Thessalonians 5:2 declares, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." And our Master in Revelation 16:15 emphasizes the same thought, saying, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The lesson is clear: only those who are awake and watching are aware of the presence of a thief, and only those who are now awake and watching are aware of our Lord's return, which is manifested by the signs of his presence.

It was a blessing to those who saw our Lord's ascension, even

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though the people in general were not aware of what had taken place. And it is a blessing now to those disciples of the Master who, through watchfulness and prayer, have the assurance that we are now living in the "days" of the presence of the Son of Man.—Luke 17:26; Matt. 24:37-39

### Full Devotion To God

**The Bible says in Mark 10:21, "Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." Does this mean that I must sell my little business establishment and give away my savings in order to be saved?**

OUR Master spoke the words of our text to the young man who inquired as to what he must do in order to inherit eternal life. His words emphasize what every true follower of Christ should know: that full consecration to the will of God is the requirement of discipleship. The test which the Master presented to the young man revealed that his love for self and for his earthly possessions was greater than his love for God or for his fellow-man. This record is that "he went away grieved: for he had great possessions."—Mark 10: 22

Supreme love for God is still the test of discipleship. Therefore it is well if each one who names the name of Christ asks himself the searching question as to his own willingness to do what the Lord asked of the rich young man; for the answer which we truthfully give will the better acquaint ourselves with our own heart's desires.

It is not our thought that Jesus intended that one must indiscriminately give away his means of a livelihood; nor do we counsel you to do so. Had the young man of our text been willing to give up his possessions for the favor of God, it is reasonable to conclude that Jesus would have further instructed him to give all his possessions to God, and then God would make him a steward of all that now rightly belonged to God, and then it would be his responsibility to be a faithful steward and use his possessions for the glory of the Father. And so it is with all disciples—everything that we possess must be surrendered to God; and as stewards we must use our possessions, whether they be money or time or talents, to the honor of his name, always keeping in mind that the element of sacrifice, of yielding, is one of the essentials of the Christian life.

Jesus said, in his Sermon on the Mount, as recorded in Matthew 6: 24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." It is this lesson, "Ye

cannot serve God and mammon," that the Master tried to teach the young man who had great possessions; and it is the lesson each of us must learn, if we would enjoy the blessings of the kingdom of God, either in this life or in that which is to come.

## Alive in the Spirit

**If Jesus does not now, since his resurrection, have a body of flesh and bones, why did he say to his disciples in Luke 24:39, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."**

TRULY, we do not believe that Jesus, since his resurrection, possesses a body of flesh and bones, even though on the surface it would appear that the text of our question supports the idea that he does. But let us reason upon this and other scriptures. All agree that in his prehuman existence Jesus was of the spirit nature—only when he left the heavenly courts and came to earth to dwell among us was he "made flesh." (John 1:14) In Hebrews 2:9 we are told that Jesus was made a little lower than the angels; that is, he became a man with a body of flesh. He came for the express purpose of dying as man's Redeemer, and he suffered death for "every man." In accord with this truth, the Master said in John 6:51, "The bread that I will give is my flesh, which I will give for the life of the world." Had our Master taken

back his flesh, or his human nature, in his resurrected body, the question as to what he gave for the life of the world would be one quite difficult to answer.

Concerning those who receive a spiritual reward after this life, we are told in I Corinthians 15:44, "It is sown a natural body; it is raised a spiritual body." So it was with our Lord, for I Peter 3:18 declares, "Christ himself died for sins, once for all, a just man for unjust men, that he might bring us near to God; in the flesh he was put to death, but he came to life in the spirit." (Moffatt's translation) Every Christian should rejoice in the knowledge that our Lord is now the "express image" of the Father's person, and because he is the "image of the invisible God," he is no longer possessed of his fleshly body of humiliation. And so it is that we can say with the apostle, "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more."—Heb. 1:3; II Cor. 4:4; Col. 1:15; II Cor. 5:16

What, then, is the explanation of our text? It is simply this: had our Lord appeared to his disciples in the full glory of his divine nature after his resurrection, it would have been more than they could endure, so he assumed human bodies, as many other spirit beings had done in Old Testament times. To Mary he appeared as a gardener; to Cleopas and the other disciple, on the road to Emmaus, he appeared as a stranger; on other occasions he appeared in various

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forms, including the occasion described in our text. The appearances, themselves, were for the purpose of assuring his disciples that he was alive and risen from the dead.

His various appearances, in different bodies, made it evident to his followers that no one of these assumed bodies was his glorious spiritual body. Thus our text is not a denial that Christ is now of the spirit nature, but a denial that his spiritual body is one of humiliation. When the body of flesh and bones, which he had assumed, had served its purpose, he caused it to disappear, dissolved into the same elements from which it had been created for the purpose of convincing his disciples of his resurrection. The Apostle Paul in I Corinthians 15:50 says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

## How Christ Will Be Seen

**How do you harmonize your statements concerning Christ's spiritual presence with the teaching of Revelation 1:7 which tells us that "every eye" shall see him at his coming?**

THE Master said, "Yet a little while, and the world seeth me no more." (John 14:19) Another Scripture tells us that our risen Lord is now the "express image" of God. (Heb. 1:3) And concern-

ing him it is written in I Timothy 6:16, "Whom no man hath seen, nor can see." Therefore, we know that the meaning of the expression, "every eye shall see him," will be in harmony with these other assurances of the Word.

Our text refers to the results of Christ's coming; and these results will become evident to all through the establishment of his kingdom. It has reference not to natural sight, but to the mental discernment of the Lord's presence through the opening of their "eyes of their understanding" to a realization that the righteousness of the society of the millennial day is the result of Christ's spiritual presence.

That this is the proper understanding of the text is emphasized by other uses of the Greek word, *optanomai*, from which the word "see" in our text is translated. For example: Jesus said to Mary concerning Lazarus' resurrection (John 11:40), "Said I not unto thee that . . . thou shouldest see [*optanomai*] the glory of God?" Mary had not seen God's glory with her natural sight, but she did see Lazarus awakened from the sleep of death, and in this act of divine power she was able to mentally discern the glory of God.

Again in Luke 3:6 we read, "All flesh shall see [*optanomai*] the salvation of God." The similarity of this expression with that of our text lies in the fact that both refer to the mental discernment of the power and the presence of our Lord through the establishment of his kingdom.

## Times of Gladness

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

**I**N GOD'S arrangements for natural Israel, provision was made for the people to assemble on certain special occasions for the purpose of worshipping him unitedly, and encouraging one another more faithfully to serve their God. There was the yearly "feast of tabernacles," for example, and times when special pilgrimages would be made to Jerusalem—"whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."—Ps. 122: 4

The brethren of spiritual Israel likewise find "gladness" in coming together for mutual encouragement, and to praise God for the blessings he continually showers upon them. Paul had this in mind when he wrote those oft used words, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10: 25

One of the sure evidences of possessing the Spirit of the Lord is the desire to meet with those of like precious faith. Those whose minds and hearts have been enlightened by the truth feel that they want to share their joys with others, and they find that the Spirit of the Lord, through the truth, is a strong and a very "blest tie" that binds their hearts in Christian love. For these, there is no more hallowed place on earth than where two or three or more are gathered in the Lord's name to sing his praises and to become better acquainted with him through the study of his precious Word.

This is true locally in every community where there are a few who are rejoicing in the truth. One of the significant and encouraging aspects of the mail response to the "Frank and Ernest" broadcasts is that so many ask if there is a local group of interested persons with whom they could assemble. We are happy, very happy,

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to do all we can to help the brethren make contact with one another, through the pilgrim service and otherwise.

Groups, or "churches"—Greek, *ekklesias*—as they were called in apostolic times, are to be found today in most of the large cities, and in many of the smaller communities. The brethren assemble for Bible study, for prayer, praise, and testimony; and where there are those qualified to serve as speakers, to hear the truth presented in lecture form. In many places where "in person" speakers are not available, tape recorded lectures are being used to the spiritual benefit of the friends. No matter what size the assembly may be, or the form of service best suited to the locality, the people of God are glad when they have an opportunity to "go up to the house of the Lord."

### The Convention Season

To some extent throughout the whole year, but much more so during the summer months, the brethren arrange to get together in larger gatherings, which are usually spoken of as conventions. Many of these gatherings are for Sundays only; others for a two or three day weekend, and some longer. A glance at page 64, where many of these gatherings are listed, will give an idea of how many of these gatherings have already been arranged for the months ahead. We can give assurance that every one of these will be a spiritual feast for those who can attend.

It will be noticed that several conventions are scheduled for the Memorial Day weekend. One of these in Chicago, others in Vancouver, San Francisco, and Allentown. We are happy to notice that this year a new area, Fort Worth, Texas, is being served by a three-day convention at the end of April and beginning of May. This is a central location for the friends in Texas, Oklahoma, Louisiana, Arkansas, and New Mexico. We trust that this arrangement will make it possible for many of those of "like precious faith" to attend a convention who may heretofore have not found it possible.

The Fourth of July weekend is another favorable time for larger, district conventions, and the usual gatherings are scheduled for Los Angeles, Detroit, and Cincinnati. Good programs are being arranged for each of these places. There will also be the annual Labor Day gatherings in New York, Seattle, Minneapolis, Saginaw, and San Diego.

We note from the British Section that gatherings have been arranged for Yeovil and London. Let us pray that the Lord will



richly bless our British brethren in their "feasts" of gladness. Conventions are also being arranged in other parts of the world, and in various languages—Danish, German, French, Italian, etc. We have just learned of one in Olten, Switzerland, on July 18. It is a worldwide fellowship of which it is a blessed privilege and a high honor to be a part.

### **The General Convention**

The General Convention is scheduled to begin on Saturday afternoon, July 31, and to continue to Friday noon, August 6. It will be held at the Indiana State University, Bloomington, Indiana—the same location as last year. This is a general convention in the sense that it is attended by brethren from all parts of the country, and is longer in duration than the district gatherings. It is self-sponsoring, the brethren in attendance electing their own program committee for the coming year.

Judging from reports received from friends in many places, the attendance at the General Convention this year will again be very encouraging. To meet and fellowship with those rejoicing in present truth from many parts of the country is a stimulating experience; and the blessing of this larger gathering in this respect is outstanding. Further announcements of the General Convention will be made in the June issue of *The Dawn*, and the July issue will carry the complete program.

The incentive for coming together at one or another of these various conventions is our love for the Lord, for his truth, and for his people, and a desire to join our hearts and voices in praise to him. While it is true that those who love the Lord and his Word continually find new beauties of truth, so that the "path of the just shineth more and more unto the perfect day," they do not attend a convention with doubts as to what really constitutes the truth. Those whose faith is strong have it made stronger; and those who are just beginning to grasp the beauties of the divine plan have their understanding enlarged and their hope brightened. They are truth conventions in which the Lord and the "faith which was once delivered unto the saints" are the basis of fellowship and the fountain of joy. We suggest, if you have not been in the habit of attending truth conventions, that you select one or more conveniently located and make a start. We especially recommend the General Convention in Bloomington, Indiana.

## *The Radio Witness--Here and Abroad*

**S**EVEN months of another year of network broadcasting have been completed, and the message continues by this method to reach into the homes of untold numbers in practically every part of the United States, and from supplementary stations in Canada as well. Despite the fact that television attracts many listeners, the radio still is an effective means of proclaiming the glad tidings of the kingdom. The average mail response so far this year has been about the same as last year.

The ever deepening interest of regular listeners in every part of the country is most encouraging, and every week many hear for the first time. Among these are many "oldtimers" in the truth who rejoice to learn that the pure message of the divine plan is being proclaimed, and that they can have fellowship with those of like precious faith. Surely the Lord is good in granting us this privilege of unitedly proclaiming the glad tidings.

In overseas countries also the radio work continues to have the Lord's blessing. In addition to the French-language broadcasts over Radio Luxembourg and Radio Monte Carlo, the message has for some time been reaching into Italy and North Africa in the Italian language over Radio Monte Carlo. Radio Ceylon is beaming the good news in English throughout India and other large territories of Asia, as well as in most of Europe.

In the days of the Early Church, when the apostles and their co-workers were zealously spreading the truth in obedience to the instructions they received from the Lord, the world was small. Their numbers were small, but the Lord blessed their efforts, and an effective witness was given. Today the number of those rejoicing in the same Gospel of the kingdom is still small, but the size of the world has tremendously increased. However, the Lord's arm is not shortened, for he has provided the radio and the printing press, which enable his "little flock" to proclaim the Gospel to teeming millions throughout the world of today who could not be reached by any other method. We cannot but stand in awe as we think of what the Lord is able to accomplish! May we continue joyfully as "workers together with him," lifting up our voices in

praise to the "God of all grace" by making known the truths of his glorious plan of salvation.

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## *Recorded Lecture Service*

**WE** HAVE already mentioned the recorded lecture service. This is sponsored by The Dawn, and is being supervised by capable brethren in Los Angeles, California. The tape-recording machine is playing an ever increasing role in educational circles, and without doubt can be and is being utilized in the service of the truth for the blessing of many of the brethren, and to the glory of the Lord.

This service is not designed in any way to take the place of speakers who are available to serve the brethren and to witness to the public in person. The service is provided for the smaller groups and the isolated. It is also being used by individuals to present the message in the homes of their friends, relatives, and neighbors. In one large city three machines are in constant use, being taken from one to another shut-in who is unable to attend the regular meetings of the ecclesia. The brethren are finding more and more circumstances in which the recorded lectures can be used to good advantage. Following are sample letters of appreciation:

"Dear Brethren: We surely enjoy the lectures you send us. We have many opportunities in the Lord's service for their use. We would like very much to have you alternate, sending a public lecture one time, and then a class lecture. We feel certain that the Lord is blessing this means of witnessing, and are thankful to him for the machine. Yours in his service."—Mich.

"Dear Friends: The 'tapes' are bringing many blessings to those in this vicinity who hear them. May the good Lord continue with you. Yours in the only hope."—Ark.

"Dear Sirs: We have enjoyed the recorded lectures so much, and now would like to have one for public witness work. We appreciate so much your sending the tapes to us. May the Lord bless you in the work."—Tex.

"Dear Brethren: Greetings in the name of our blessed Lord. I am returning the tape recording, 'Christian Ambassadorship.' We have all received a wonderful blessing from it. This is a great privilege we have in the closing days of our earthly pilgrimage. Yours by his grace."—Wis.

### *Christian Warfare*

**L**IFE is a battle. We see among the brute creation the constant struggle for existence, and it is to be found also with humanity. In business, it takes the form of competition. In politics the strife goes on continually; and throughout the world generally. The Lord's people—the good soldiers of Jesus Christ—are recruited from these miserable fighting conditions which are so prevalent in the world. But theirs is now a different warfare altogether. It is a conflict against selfishness, avarice, covetousness, and all unrighteousness—a war against unloving methods, and indeed all sin.

Christ Jesus, the Captain of our salvation, is our Exemplar, whose methods of warfare we are to copy. Although he was holy, harmless, undefiled, and separate from sinners, he was a determined and uncompromising foe of sin, and laid down his life in opposing it. All who would be accepted by him must follow his example, and be faithful even "unto death" if they would gain the great prize, the crown of life. These soldiers of the cross should very highly esteem the great prize for which they are called to fight the good fight: the prize of life eternal, incorruptible, immortal.

In becoming a soldier of the Lord, we realize that the term of enlistment is not just for an occasion, nor for a year, but for life. We are called not merely to participate in a few battles, but to fight the good fight faithfully and continuously until death.

It is necessary at the onset for each one to understandingly make a full consecration to the Lord, a full enlistment of every power and talent of mind and of body. Struggles with the human will then cease—the decision having been definitely made to serve the Lord.

#### **Our Armour**

Throughout our earthly conflict it is a vital necessity that each soldier of the cross have on "the whole armour of God." Details of this armour are given in Ephesians 6:11-18, as follows:

A girdle: symbolizing servitude. Since it is a girdle of truth, this means we are to be faithful and zealous servants of the truth, shining as lights in the world, holding forth the word of light and life.

A breastplate: this covers the vital organs of the body, particularly the heart. It is a breastplate of righteousness, hence we keep a pure heart, for out of it are the issues of life.

Our feet are shod with readiness of the glad tidings of peace. We should be ever ready to witness, and to "follow peace with all, and

holiness, without which no one shall see the Lord."—Heb. 12:14

The shield of faith: we are kept, or guarded, by the power of God through faith. This is the victory that overcometh the world. With this shield of faith we are able to extinguish all the fiery darts of the wicked.

A helmet: it is a helmet of salvation, which represents the intellectual understanding and appreciation of the Holy Scriptures, which maketh wise unto salvation.

The sword of the Spirit, which is the Word of God. This is divinely powerful for the demolition of fortresses; demolishing reasonings; and every height rearing itself up against the knowledge of God. The truth is used in repelling all adversaries.

The faithful, good soldiers of Jesus Christ are well practiced in the use of this whole armour, which God has supplied. They also watch and pray—"Praying at every season, with all prayer and supplication in spirit, and keeping watch for this with all perseverance and entreaty for all saints." (Ephesians 6:18, **Diaglott**) The armory from which these articles can be obtained is the Word of God, which is so well stocked that "the man of God may be complete, thoroughly fitted for every good work."—II Timothy 3:17, **Diaglott**

The soldier of Jesus who rushes into the fight without waiting to hear the Captain's command, and neglecting to put on the whole armour provided, is risking defeat and disaster. Many soldiers, lack-

ing a knowledge of the proper use of the "sword of the Spirit, which is the Word of God," spring recklessly into the fight to the injury of their neighbours, their friends, and their fellow-soldiers in the Lord's army. This is a very great mistake.

Those around us who uphold error, and those who despitefully use us and persecute us because we are on the Lord's side, are blinded by ignorance; and it is not the Lord's intention that we should fight against them. Rather, we should fight for them, to lift them out of their ignorance, blindness, and superstition.

Our real opponents are the Adversary and other fallen angels, the demons. Our poor fallen fellow human creatures who oppose us, and who oppose righteousness, do so because they are under the power of Satan, more or less blinded by his deceptions. "The god of this world hath blinded the minds of them which believe not."—II Cor. 4:4

Our good fight of faith, as the apostle explains, consists to a considerable extent in our defence of the Word of God which includes also our defence of the character of God. "Earnestly contend for the faith which was once delivered unto the saints." (Jude, verse 3) This will mean our willingness to stand for the truth at any cost, and against any number of assailants—against the creeds and theories of men, which would misrepresent the good tidings of great joy which the Lord and the apostles have an-

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nounced, and which shall, thank God, yet be unto all people.

### Secret Battlings

While there are the outward battlings of the Lord's soldiers, there are also the more secret drillings and fightings which come to each individual soldier, to test his loyalty, and to develop his character. Having regard to the fact that the "soldier" is the "new creature" and not the flesh, the enlistment does indeed involve a full surrender of the fleshly will, and the acceptance of the headship or captaincy of the Redeemer.

From the moment of complete surrender to the Captain—the enlistment under his orders, in the service of righteousness—the new creature experiences a conflict with his mortal body and its weaknesses, passions, and tendencies for sin. The new will cannot free itself from the fleshly body, and although the reward promised in God's Word is a new spiritual body, nevertheless the new will is required first to demonstrate its loyalty to the Captain and to righteousness by its faithful combat against the selfish propensities of the flesh.

Here is a great battle! There are fightings without and within. No saint is without experiences of this kind. It must be a fight to the finish, or the great prize for which we strive will not be gained. We all need to follow the Apostle Paul's course as expressed in his words: "I severely discipline my body, and make it subservient; lest possibly, having proclaimed to

others, I myself should become one unapproved." (I Cor. 9:27, **Diaglott**) And in Galatians 5:24, **margin**, we read: "They that are Christ's have crucified the flesh with the passions and lusts."

These battlings of the new nature against the flesh are a "good" fight in the sense that they are fightings against sin and weaknesses that belong to the fallen nature. They are a fight of "faith" because the entire course of the new creature is a course of faith. "For we walk by faith, not by sight." (II Cor. 5:7) It is a fight of "faith" also in the sense that no one could keep up this battle against his own flesh, its natural tendencies and desires, and come off victorious, except as he can exercise faith in the exceeding great and precious promises, and in the Lord as his helper.

He that hateth his brother is a murderer (I John 3:15), hence those who enlist as soldiers of the cross are not only to hate murder, but are to hate also the murderous spirit, and to cast it out entirely, so that they would have nothing but love in their hearts for any, even their enemies. The well-drilled soldiers of the Lord know unmistakably that anger, malice, hatred, strife, envyings, and evil-speaking are all the works of the flesh and of the devil.

How terrible is the thought, that any of the Lord's brethren should, at any time, speak evil of one another! To do so would be entirely contrary to the scriptural instructions to us. How awful to think

that such an evildoer would lose our Captain's favour, and ultimately, if this course be pursued, would be cut off completely from all relationship with him, and with the church which is his body.

### Combativeness

Combativeness itself is not a bad quality. On the contrary, it is a good acquirement, and actually indispensable to the attainment of the prize set before us in the Gospel. All who are called now to be of the elect church are required to be overcomers, victors; exhorted to stem the popular tide, and fight the good fight of faith and obedience. Those who are totally lacking in firmness, combativeness, character, cannot possibly comply with these conditions.

If we possess the spirit of combativeness, resulting in a contentious, wrangling disposition, let us take courage, being careful to see to it that this contrary disposition is brought into accord with the spirit of love, which, in the end, will mean that the wrangling disposition will be subdued, and the combativeness be properly turned to good account, in another direction, for the good quality of combativeness, to be of value, must be rightly directed. As soldiers of Christ we know that our fighting qualities must not be exercised against God, in resisting his will; but, on the contrary, we are to make a full surrender to him of our thoughts, words, and deeds. Nor is our combativeness to be used towards the brethren; for to fight

the brethren is to fight against God.

How then, and against what, shall we exercise our combativeness? It is to be turned against sin; and its first encounter must begin with one's own self. The battle with self is a great conflict. He that ruleth his own spirit is better than he that taketh a city.—Prov. 16:32

We even need to be worsted in some of our battles with self, in order to have a clear appreciation of our own inability to overcome; and to compel us to go to the throne of heavenly grace to obtain mercy and find grace to help. We need this because, as the apostle intimates, it is when we are weak that we are truly strong; and when we are strong in self-confidence and therefore negligent in going to the Lord, then we are weak, and liable to have failures in the battle, to be overcome by the enemy.—Heb. 4:16; II Cor. 12:10

As soon as the victory over self is well in hand; as soon as the new mind has, by the Lord's grace, put a garrison in every quarter of the conquered body, to guard it from rising in insurrection, to hold it in subjection to the King of kings and Lord of lords, then all the remaining energies will find ample opportunity for usefulness in battling for the Lord, for the brethren, and for the truth; fighting against error, and, indeed, against all the wiles of the devil; for, as the Apostle Paul declares, "we are not ignorant of his devices."—II Cor. 2:11

## THE DAWN

As the eyes of our understanding are opened wider and wider, we see the great conflict that is progressing throughout the world between righteousness and sin. Many who are deceived by the good of this world ignorantly think that they are doing God service, and are often found fighting against the truth, and against the true soldiers of the Cross; even as it was in the case of Saul of Tarsus. The Scriptures reveal how he persecuted the church, misusing his combativeness. In Saul's case, after the eyes of his understanding were opened, the combativeness which formerly made him a violent persecutor of the church, by the Lord's grace, made him one of the most valiant of the apostles in the defence of the truth.

And so it was also with others of the apostles. Peter, for instance, full of combativeness—at first, misdirected it to smite off the ear of the high priest's servant, but was very valiant subsequently in the proper use of his talents to the Lord's praise.

James and John were two others highly favoured and recognized of the Lord, and specially used in the service of the truth. They, also, were of combative dispositions, so much so that they were known as "the sons of thunder." It was these two who were so incensed at the Samaritans who refused to receive our Lord into their village, and so full of love and zeal for the Master, that they inquired: "Master, dost thou wish that we command fire to come down from

heaven, to consume them?" (Luke 9:51-55, **Diaglott**) They had combativeness, they had courage, they had zeal, but they had not yet learned how to direct these qualities.

Later, when they were anointed with the Holy Spirit at Pentecost, they understood better how their combativeness and zeal were to be used. Hence we find them loyal soldiers of the cross, shunning no danger, and enduring hardness as good soldiers of the Lord Jesus, holding high the banner of truth even unto death.

The Apostle Paul wrote: "We are troubled on every side, yet not distressed; we are perplexed, but not altogether without help; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—II Cor. 4:8-11

### A Warfare

Holy and unholy influences are in conflict one with the other. It may be reasoned by some that this battle is running against the holy influence, and in favour of the spirit of evil. The spirit of evil and malice and error triumphed against the holy influence, or Spirit, to the extent of achieving the crucifixion of our Lord. Similarly, it has triumphed against all the faithful members of the body of Christ—



misrepresenting, slandering, and evilly entreating them, variously, according to time and circumstance.

The object of these attacks of the spirit of evil and its servants upon the Spirit of holiness and its faithful, is ever the same—to undermine the influence of the spirit of the truth; to make the holy appear unholy; to cause the pure and unselfish to appear selfish and impure; to put darkness for light.

Nor do the servants of unholiness always realize what they do. Becoming imbued with the spirit of evil, the spirit of hatred, malice, envy, strife, it blinds them so that they do not realize their evil disposition and often, evidently, “verily think that they do God service.”

We know, however, that this apparent triumph of the evil spirit over the holy is merely a seeming defeat, and not an actual one. Actually the spirit of holiness has been triumphing, and its twofold mission during the Gospel age is being well accomplished.

(1) It was to be “in God’s people” according to the degree of their consecration and zeal towards God and his righteousness. The evil in the world about them was to prove a test of their characters, present conditions demanding that whosoever would “live godly” in this present time must suffer persecution. Sometimes “all manner of evil” would be falsely spoken against them, yet they must take it patiently, as did their Master, continuing faithful to the Lord

and his cause at any cost, and counting not their earthly life dear unto them.—II Tim. 3:12; Matt. 5:11; I Pet. 2:23; Acts 20:24

(2) The light of the Holy Spirit “in” God’s people was to so shine forth upon the world that it would attract some of those not thoroughly blinded by the perverse spirit of the Adversary. It was to shine into the darkness of sin reprovingly, witnessing against all unrighteousness, thus, if possible, to awaken the conscience of even the blinded to a realization of responsibility to God and a future day of reckoning. Hence our Lord instructed his followers that after receiving the Holy Spirit they were to witness to the truth amongst all nations. This has to be done whether the people hear, or whether they do not.

The Holy Spirit has triumphed in both the objects for which it was sent. It has selected a faithful “little flock” of “overcomers,” followers of the way of righteousness, and soon the last members will be fully tested and made perfect through sufferings for righteousness’ sake. It has also triumphed in respect to witnessing to the world, and today, the true Gospel of the kingdom is being beamed forth in all the world as never before.

We, as new creatures in Christ Jesus, are very gratefully encouraged with every better understanding of our Captain’s Word and will respecting us. We are full of confidence in his wisdom and in his grace—that he is willing and

## THE DAWN

able to bring us off conquerors, and even more than conquerors, if we are obedient to him.

Individually, we are to strive so that, at the close of our earthly experiences, we may be able to say, in the words of the apostle, "I have fought a good fight, I have finished my course, I have kept [guarded] the faith." (II Tim. 4:7) Then, by the Lord's grace, it will be our joy, beyond the veil, to receive the promised "crown of righteousness"—"the prize of the high calling of God in Christ Jesus."—Phil. 3:14



## Encouraging Radio Letters

### A Paris Listener

"Dear 'Frank and Ernest': I listened to your broadcast last night with a Greek friend of mine, here in Paris. In accordance with your offer, I am writing to receive your book, 'God and Reason.' I am a Christian, and so is my friend. I can also tell you that my mother living in Liege, Belgium, and my grandparents residing in Antwerp, Belgium, are also listening regularly to your programmes. Yours sincerely, B. D., France."

### Listening in Germany

"Dear 'Frank and Ernest': Thank you for the two booklets you so kindly sent me. I appreciate them very much indeed, as they have answered some of the awkward questions people are often asking. I would like now to purchase the following books: 'Behold Your King,' and 'The Divine Plan of the Ages.' Postal order enclosed. Yours in the name of Jesus, C. D., Germany."

### Clearer Understanding

"Dear Sirs: We listened to, and thoroughly enjoyed, your programme last Monday discussing 'Hope Beyond the Grave.' You brought to light certain things in which we have always believed but did not quite understand to the extent we do now. We are very grateful to you for having made them so much clearer, and would like to read the 'Hope' book which you offer. Kindly send a copy and oblige, J. T., Scot."

### Puzzling Questions Answered

"Dear 'Frank and Ernest': I was very interested in your broadcast on Monday night, explaining the coming of Christ, and would like to know more. Please send me the booklet offered so that I may study it closely. I look forward to your future broadcasts of questions and answers, as I find they are answering questions that are puzzling many people today. May God bless you and your work. Yours faithfully, W. A., Northern Ireland."

### Understand Bible Better

"Dear Sirs: Please send me the booklet, 'Our Lord's Return.' I listen to 'Frank and Ernest' every week and enjoy them. I also have enjoyed your booklets, and have now come to understand the Bible better. I am very interested in the above subject, and have come to realize that we are living in the later days, and that our Lord's return is the only solution for the troubles of this torn world. T. A., Eng."



## CONVENTIONS

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

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

## SPEAKERS' APPOINTMENTS

<b>A. BOYCE</b>			
Leigh (Afternoon) .....	May	9	
Latchford (Evening) .....		9	
<b>W. CLARKE</b>			
Eastleigh .....	May	23	
Guildford .....	June	20	
<b>C. A. CORNELL</b>			
Coventry .....	May	16	
Anerley .....	June	27	
<b>C. E. DICKINSON</b>			
Doncaster .....	June	26	
Dewsbury .....		27	
<b>J. H. MURRAY</b>			
Anerley .....	May	23	
Yeovil .....	June	5/7	
Leigh (Afternoon) .....		20	
Latchford (Evening) .....		20	
<b>J. LESLIE McKEOWN</b>			
Clonelly .....	June	6	
<b>W. E. PAMPLING</b>			
Ipswich .....	May	16	
Yeovil .....	June	5/7	
<b>W. F. READER</b>			
Ipswich .....	June	13	

## THE BRITISH SECTION

### W. WALLACE

Liverpool .....	June	27
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### W. N. WOODWORTH

London .....	June	13
Dublin .....		15
Clanely .....		16
Londonderry .....		17
Belfast .....		20
Glasgow .....		21
Dundee .....		22
Dewsbury .....		24
Lincoln .....		25
Liverpool .....		26/27
Swansea .....		28
Yeovil .....		30
Ilford .....	July	1
London .....		25

### "FRANK AND ERNEST" BROADCASTS

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What Can a Man Believe?; The Blood of the Atonement.

#### SIX PENNY BOOKLETS

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

#### MISCELLANEOUS PUBLICATIONS

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

God's Promises Come True—7/

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

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

Tabernacle Shadows (Cloth)—2/6 each

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

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

**THE DAWN**

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**Liverpool 1**

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DAWN PUBLICATIONS EAST RUTHERFORD NEW JERSEY

## From China

Dear Sirs: I have read your advertisement as regards to "The World of Tomorrow," and have come to a decision of asking you to deliver the free booklet to me. Yours truly, A. S., Singapore."

## From South Africa

Dear Friend: I am writing to tell you how much we love to listen to your broadcast each week over the radio. It brings great joy and blessings to our souls. We have learned so much from them. We have six children, as well as my wife and myself. We are writing for the "Plan" book. We would love to have one, and to study it carefully. We wish you godspeed upon the work you are doing. From Brother and Sister P., South Africa."

## Husband Helped

Dear "Frank and Ernest": I heard your very inspiring and understandable talk on the radio this Sunday. It gives so much hope when things are explained properly. I have never been able to get my husband interested in the Bible, but your talk has set him thinking, thank God. Very truly, Mrs. C. J. D., Mass."

## Given Hope

Dear "Frank and Ernest": I have just been listening to your broadcast and would like to have one of your books entitled "God and Reason." I have been raised in

church, thanks to father and mother, but I have never listened to a sermon that gave me so much hope as did your broadcast of January 3 concerning the destruction of man, and the direct helping hand of God. May God bless you. W. C. P., Ind."

## From a British Soldier In Austria

Dear "Frank and Ernest": The "Creation" book cleared up several nagging questions which have worried me and sapped my faith in the scriptural teachings for many years. This book is the first I have read to give a straightforward account of the truth contained in the Bible. Its worth lies in the aggressive way it attacks the modern evolutionists' theories which profess to "debunk" the Bible's account of creation. So many religious tracts and so many preachers merely evade the issue these theories bring up in the minds of men and women. The "Creation" book has given me a new peace of mind, and I am sure it has done the same for others who, like myself, find "blind" faith too difficult. Thank you very much for the enlightening booklet. Please send me a copy of "God and Reason." Yours faithfully, C. W., Austria.

## Wants to Help Others

Dear Sirs: For five weeks I have listened to "Frank and Ernest." I like this program because it simpli-

## THE DAWN

fies and explains many things which before I just couldn't understand. I wonder if you would send me a copy of "God and Reason." We have a Bible study class that meets every other Friday, and I think it might help them also to understand more clearly. Sincerely yours, C. F. G., Mo.

### Like "Coming Home"

Gentlemen: Since becoming interested in the "Frank and Ernest" program I have had the conviction that your publications and programs present more of the truth of the Bible than I can find elsewhere. I am a nominal member of a church, but I have not been able for years to accept all its beliefs. It was like "coming home" to me to become acquainted with your publications, for you have cleared up many questions which I had, and I feel I was definitely led to these answers. Sincerely, W. A. T., Miss.

### Since 1941

Dear Brothers: Greetings to you in the name of our Lord and Saviour Jesus Christ! I have been listening to your broadcasts over Radio Lourenco-Marquez for some time. Word cannot express my joy when I first heard you speak, and to think that I have believed the same truths ever since 1941! Of course, I have been refused fellowship in all religions in our town because I will not believe that the dead go to heaven when they die, and that there is a burning pit of fire for the wicked. How wonderfully do we see God's true love,

when we understand that he will restore all to his favor, that his Son gave himself a "ransom for all, to be testified in due time." May the Lord continue to bless you in this mighty work you are doing. Yours in the best of bonds. R. W., South Africa."

### Often Wondered

Dear Sirs: Thank you very much for the copy of "When a Man Dies," which I received yesterday. Despite a college education, including courses on religion and philosophy, into which I poured enough study to result in straight A's, this little booklet has opened completely new concepts to me, and which I have never even thought of in all my questionings. Perhaps because the answers are so foreign to the background I have had of a fire and brimstone hell, or—as my friends have suggested—that we live our hell on earth, I find it a bit difficult to accept this with a clear conscience. However, it is the most rational explanation I have yet heard. I have often wondered how God could be such a God of wrath that he would condemn a man to eternal hell-fire, when man himself does not inflict such torture even on those who commit murder, or other terrible crimes against society. Anyway, I am interested in this booklet, and intend to read it over many times. I would like very much for you to send the publications, "God and Reason," and "The Divine Plan of the Ages." Very truly yours, S. R., Minn.

HEAR . . .

## "FRANK AND ERNEST"

DISCUSS

"OUR DAY IN PROPHECY"

KVI

SUNDAY, MAY 16, 1954

570 kc.—10:15 A. M.

Do you know that all major world trends today were foretold in the Bible? Send for a free copy of the booklet—

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"FRANK AND ERNEST"

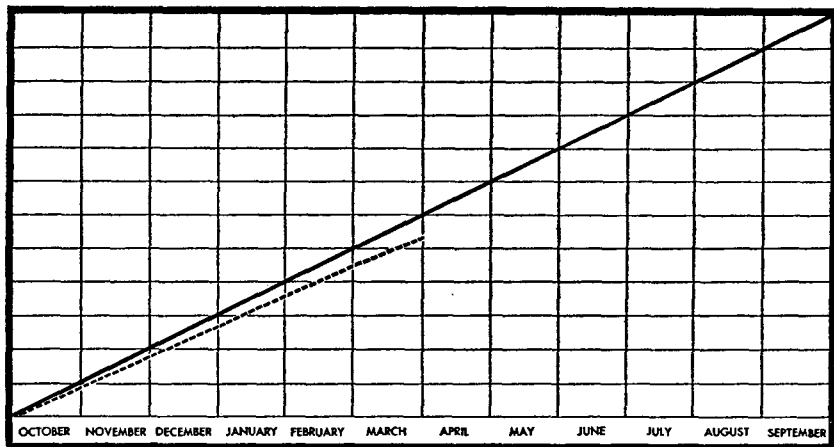
Box 60, Dept. N, General Post Office  
New York, N. Y.

### For Your Newspaper

Above is a suggestion for a small advertisement for use in your local newspaper. If your paper is published daily, the preferable time for the advertisement to appear would be on Saturday, May 15. It is designed for two inches in one column. Any newspaper will be able to copy the style shown.

### A TIMELY MESSAGE

On Sunday, June 20, the "Frank and Ernest" topic will be, "When a Man Dies." With the increasing uncertainties of life in this nuclear age, people are becoming more concerned as to what happens to them when they die. This subject will, therefore, be an appropriate one for advertising. Circulars are available in any quantity desired. If you already have an order for a certain quantity each month and find that you can use more, do not hesitate to request them. Let your class secretary know how many circulars you can use for the June 20 broadcast, or order direct as early as possible. It is an effective method of bearing witness to the truth.



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

# SPEAKERS' APPOINTMENTS

## Ministering the Glorious Gospel of Christ

<b>HENRY E. ANDERSON</b>					
New Haven, Conn. (Morning) ..	May	23			
Waterbury, Conn. (Afternoon) ..		23			
<b>SAMUEL BAKER</b>					
Lancaster, Pa. ....	April	25			
Lewistown, Pa. ....		26			
Ebensburg, Pa. ....		27			
Monessen, Pa. ....		28			
West Newton, Pa. ....		29			
Duquesne, Pa. ....		30			
Pittsburgh, Pa. ....	May	2			
Connellsville, Pa. ....		3, 4			
Buffalo, N. Y. ....		5			
Toronto, Ont., Can. ....		8, 9			
Orillia, Ont., Can. ....		14			
Cameron, Ont., Can. ....		15, 16			
London, Ont., Can. ....		30			
<b>FRED A. BRIGHT</b>					
Allentown, Pa. ....	May	29-31			
<b>ALFRED BURNS</b>					
Beloit, Wis. ....	May	2			
Aurora, Ill. ....		9			
<b>EUGENE BURNS</b>					
Easton, Pa. ....	May	9			
Chicago, Ill. ....		29-31			
<b>CHARLES CHUPA</b>					
Toronto, Ont., Can. ....	May	8, 9			
Chicago, Ill. ....		29-31			
<b>GEORGE B. CLARK</b>					
Wilmington, Del. ....	May	9			
Seaford, Del. ....		9			
Allentown, Pa. ....		29-31			
<b>BERTRAM COOPER</b>					
Seattle, Wash. ....	April 29, May	12			
Portland, Ore. ....	April 30-May	2			
Clatskanie, Ore. ....		3, 4			
Tacoma, Wash. ....		5, 6			
Allyn, Wash. ....		7-9			
Bremerton, Wash. ....		10, 11			
Suquamish, Wash. ....		13, 14			
Bellingham, Wash. ....		15, 16			
Spokane, Wash. ....		18, 19			
Kalispell, Mont. ....		20			
Havre, Mont. ....		23, 24			
Great Falls, Mont. ....		25, 26			
Minneapolis, Minn. ....		28-31			
<b>JENS COPELAND</b>					
Indianapolis, Ind. ....	May	9			
<b>ORLANDO D. DEIFER</b>					
Lancaster, Pa. ....	May	2			
<b>EDWARD E. FAY</b>					
Ft. Worth, Tex. ....	April 30-May	2			
San Francisco, Calif. ....	May	29-31			
<b>THOMAS FAY</b>					
Riverside, Calif. (Morning) ....	May	16			
Pomona, Calif. (Afternoon) ....		16			
<b>ROBERT A. KREBS</b>					
San Francisco, Calif. ....	May	29-31			
<b>ARTHUR H. KRUMPOLT</b>					
Paterson, N. J. ....	May	2			
Wilkes-Barre, Pa. ....		16			
Allentown, Pa. ....		29-31			
<b>RAYMOND J. KRUPA</b>					
Wallingford, Conn. ....	May	9			
Chicago, Ill. ....		29-31			
<b>LUDLOW P. LOOMIS</b>					
Albany, N. Y. ....	May	9			
Reading, Pa. ....		16			
Allentown, Pa. ....		29-31			
<b>EDWARD G. LORENZ</b>					
Chico, Calif. ....	May	15-17			
Klamath Falls, Ore. ....		18			
Grants Pass, Ore. ....		19			
Broadbent, Ore. ....		20-22			
Empire, Ore. ....		23			
Sacramento, Calif. ....		25			
<b>JOHN Y. MAC AULAY</b>					
Knoxville, Tenn. ....	May	2-4			
LaFollette, Tenn. ....		5, 6			
Church Hill, Tenn. (area) ....		7-11			
Hazard, Ky. (area) ....		12-14			
Somerset, Ky. (area) ....		16, 17			
Bowling Green, Ky. ....		18, 19			
Mayfield, Ky. (area) ....		20			
Madisonville, Ky. ....		23-25			
New Albany, Ind. ....		26			
Columbus, Ind. ....		27			
Indianapolis, Ind. ....		28			
Muncie, Ind. ....		29-31			
<b>JOHN A. MEGGISON</b>					
Ft. Worth, Tex. ....	April 30-May	2			
<b>CLIFFORD R. MILES</b>					
San Francisco, Calif. ....	May	29-31			
<b>MARTIN C. MITCHELL</b>					
New Brunswick, N. J. ....	May	2			
<b>NICHOLAS MOLENAAR</b>					
Santa Ana, Calif. ....	May	23			
<b>DANIEL J. MOREHOUSE</b>					
Jackson, Mich. ....	May	4			
Detroit, Mich. ....		5			
London, Ont., Can. ....		6			



## SPEAKERS' APPOINTMENTS

Orillia, Ont., Can. ....	7	San Diego, Calif. ....	5
Toronto, Ont., Can. ....	8, 9	Los Angeles, Calif. (area) ....	6-9
Buffalo, N. Y. ....	10	Fresno, Calif. ....	10
Erie, Pa. ....	11	San Francisco, Calif. ....	11
Cleveland, Ohio ....	12	Sacramento, Calif. ....	12
<b>EVERETT MURRAY</b>			
Indianapolis, Ind. .... May	9	Klamath Falls, Ore. ....	13
<b>ARTHUR B. NEWELL</b>			
Ft. Worth, Tex. .... April 30-May	2	Salem, Ore. ....	14
<b>LEON H. NORBY</b>			
Paterson, N. J. .... May	16	Portland, Ore. ....	16
Washington, D. C. ....	23	Tacoma, Wash. ....	18
Allentown, Pa. .... 29-31		Seattle, Wash. ....	19, 24
<b>ADOLPH OBENLAND</b>			
Cleveland, Ohio .... May	2	Victoria, B. C., Can. ....	20
Columbus, Ohio ....	5	Duncan, B. C., Can. ....	21
Piqua, Ohio ....	6	Vancouver, B. C., Can. ....	22, 23
Dayton, Ohio ....	7	Spokane, Wash. ....	25, 26
Cincinnati, Ohio ....	9	Chicago, Ill. ....	29, 30
Knoxville, Tenn. ....	10	<b>J. I. VAN HORNE</b>	
Atlanta, Ga. ....	11	East Liverpool, Ohio .... May	9
Birmingham, Ala. .... 12, 13		<b>FELIX S. WASSMANN</b>	
<b>HOWARD W. OSTRANDER</b>			
San Francisco, Calif. .... May	29-31	Philadelphia, Pa. .... May	9
<b>E. K. PENROSE</b>			
Chicago, Ill. .... May	29-31	<b>CLAUDE R. WEIDA</b>	
<b>WILBUR N. POE</b>			
Chicago, Ill. .... May	29-31	Lancaster, Pa. .... May	2
<b>G. RUSSELL POLLOCK</b>			
Ft. Worth, Tex. .... April 30-May	2	Wollingford, Conn. ....	9
San Diego, Calif. ....	9	<b>GEORGE M. WILSON</b>	
San Francisco, Calif. .... 29-31		Duquesne, Pa. .... May	2
<b>LEO B. POST</b>			
Moline, Ill. .... May	2	New Centerville, Pa. ....	9
LaSalle, Ill. ....	16	Plainfield, N. J. ....	11
<b>KENNETH RAWSON</b>			
Allentown, Pa. .... May	29-31	(Y. W. C. A., Front St., 8 p. m.)	
<b>FRED W. RICE</b>			
Whittier, Calif. .... May	16	New York, N. Y. ....	16
<b>GILBERT RICE</b>			
San Francisco, Calif. .... May	29-31	Chicago, Ill. ....	29-31
<b>VICTOR E. SAMUELS</b>			
Allentown, Pa. .... May	29-31	<b>W. NORMAN WOODWORTH</b>	
<b>ALBERT SHEPPELBAUM</b>			
Gory, Ind. .... May	16	Lancaster, Pa. .... May	2
<b>ALFRED L. SMITH</b>			
Baltimore, Md. .... May	2	Plainfield, N. J. ....	4
Allentown, Pa. .... 29-31		(Y. W. C. A., Front St., 8 p. m.)	
<b>MICHAEL A. STAMULAS</b>			
Wollingford, Conn. .... May	9	Toronto, Ont., Can. ....	8, 9
Groton—New London, Conn. .... 15, 16		Rochester, N. Y. ....	16
<b>W. STROMBERG</b>			
Covert, Mich. .... May	16	Detroit, Mich. ....	23
<b>CHESTER A. SUNDBOM</b>			
Ft. Worth, Tex. .... May	2	Beloit, Wis. ....	24
Phoenix, Ariz. ....	4	Rockford, Ill. ....	25
		Moline, Ill. ....	26
		Joliet, Ill. ....	27
		La Porte, Ind. ....	28
		Chicago, Ill. ....	29-31
		<b>ERNEST G. WYLAM</b>	
		LaSalle, Ill. .... May	1, 2
		New Albany, Ind. ....	9
		Cincinnati, Ohio ....	16
		Indianapolis, Ind. ....	23
		<b>CHRISTIAN W. ZAHNOW</b>	
		Ft. Worth, Tex. .... April 30-May	2
		Houston-Galveston, Tex. ....	6-9
		Corpus Christi, Tex. ....	10
		Taft, Tex. ....	11
		San Antonio, Tex. ....	12, 26
		Mexico City, Mex. ....	13-25
		Gustine, Tex. ....	27, 28
		Weatherford, Tex. ....	30

## For Mutual Fellowship, Edification, and Service

**FT. WORTH, TEX., April 30-May 2**—Convention opens Friday evening at seven o'clock in the Hilton Hotel, 601 Main, in Rooms 412-14. For rooms, reservations, and other details, write to Mr. G. B. Wilmott, 2609 Angle, Ft. Worth 6, Tex.

**ALBANY, ORE., May 2**—Home gathering to be held at 3596 Bernard Street.

**LANCASTER, PA., May 2**—All day gathering to be held 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 2**—For details regarding this convention, write the secretary, Mrs. Eva Peddemors, 222 Walker Street, Piqua, Ohio.

**TORONTO, ONT., CAN., May 8, 9**—Two-day convention to be held in the Woodsworth House, 565 Jarvis St. For reservations and details write the secretary Mrs. S. Baker, 117 Lansdowne Ave., Toronto 3, Ont., Can.

**ALBANY, N. Y., May 9**—Y. W. C. A., 5 Lodge Street.

**COLUMBUS, OHIO, May 9**—Convention opens 10:00 a. m. in the Women's Benefit Association, 53 E. Gay Street.

**INDIANAPOLIS, IND., May 9**—Convention will open at 9:15 a. m., in regular hall, 1120 West 30th Street.

**LA SALLE, ILL., May 9**—For details, please write the secretary, Mr. Harold Priebe, 1518 Argyle Road, La Salle, Ill.

**NEW CENTERVILLE, PA., May 9**—Convention will be held in Firemen's Hall and will open at 9:30 a. m. Friends are requested to bring their lunch. Tea and coffee will be served. For other information write the secretary, Mrs. Raymond Siesky, R. F. D. 3, Box 105, Connellsville, Pa.

**SAGINAW, MICH., May 9**—Convention opens 10:20 a. m. in the Woman's Club, 311 N. Jefferson Street.

**WALLINGFORD, CONN., May 9**—Convention opens 10:00 a. m. in the Masonic Temple, 50 North Main Street.

**BOWIE, TEX., May 16**—For details write Mr. J. Frank Whitaker, R. F. D. 1, Sunset, Tex.

**CINCINNATI, OHIO, May 16**—The Cincinnati Ecclesia is planning to hold an all day

gathering the third Sunday in every month. For details, write the secretary, Mrs. W. N. Poe, 1 West Ridge Place, Newport, Ky.

**CLEVELAND, OHIO, May 16**—Convention opens 9:30 a. m. in the Y. M. C. A., Building, Prospect Avenue and East 22nd Street.

**ROCHESTER, N. Y., May 16**—For details regarding this convention, write the secretary, Mr. Charles DeLiddo, 396 Mt. Read Blvd., Rochester 11, New York.

**SALEM, ORE., May 16**—Third Sunday convention starts at 11:00 a. m., 2339 Stote St. **DETROIT, MICH., May 23**—Maccabees Building, Woodward Avenue at Putnam.

**PITTSBURGH, PA., May 23**—Convention opens 9:30 a. m., 610 Arch St., Pittsburgh, Pa.

**ALLENTOWN, PA., May 29-31**—Odd Fellows Hall, 118 N. 9th Street. For reservations and other details write the secretary, Mrs. Orlando D. Deifer, 747 E. Wyoming Street, Allentown, Pa.

**CHICAGO, ILL., May 29-31**—Convention will open Saturday morning at 10:30 in the Masonic Temple, 912 N. LaSalle Street. One meal each day will be served. For reservations and other information, address the secretary, Mr. Edmund Jezuit, 4327 South Christiana Avenue, Chicago 32, Ill.

**SAN FRANCISCO, CALIF., May 29-31**—Convention will be held in the Y. M. C. A. Auditorium, 220 Golden Gate Avenue, at Leavenworth. An immersion service will be arranged for any desiring to symbolize their consecration. These should notify the secretary in advance. For reservations and other details write the secretary, Mr. William G. Blong, 940 Post Street, San Francisco, Calif.

**VANCOUVER, B. C., CAN., May 29-31**—Convention will be held in the Hastings Auditorium, 828 East Hastings Street. For reservations and other details, write the secretary, Mrs. W. A. McNee, 6569 Argyle Street, Vancouver 15, B. C., Can.

**JACKSON, MICH., June 6**—Convention opens 9:30 a. m. in the Y. W. C. A. Building, (Gymnasium), 298 W. Michigan Avenue.

**LOS ANGELES, CALIF., July 3-5.**

**DETROIT, MICH., July 3-5.**

**CINCINNATI, OHIO, July 4, 5.**

**KIRKNESS, MAN., CAN., July 3, 4.**

**GENERAL CONVENTION, BLOOMINGTON, IND., July 31-August 5.**

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**to us the  
SCRIPTURES  
clearly teach**

**That** the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

**That** meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin progresses, and when the last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

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

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

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

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

