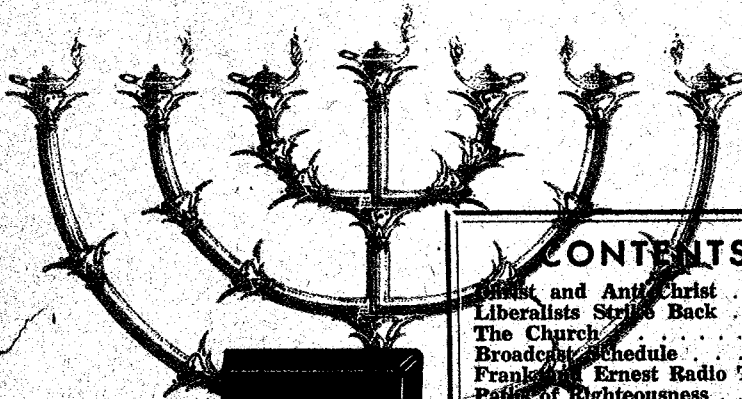


THE DAWN



II
**Prove all things;
 hold fast that
 which is good.**
 I THESSALONIANS 5:21-22

HOLY BIBLE

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MAY

1947

A HERALD OF CHRIST'S PRESENCE

THE DAWN

A HERALD
OF CHRIST'S PRESENCE

Vol. 16, No. 5

MAY 1947

One Dollar a Year

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PROVE ALL THINGS

THE Word of God is the guiding star of every faithful follower of the Master. He lives by its precepts, and dies inspired by its many promises that if faithful to his calling he will in the resurrection receive a crown of life which fadeth not away. The Christian listens to the opinions of men, but accepts as truth only that which is definitely substantiated by a "thus saith the Lord." He uses the Word of God as a touchstone to prove or disprove the truthfulness of all theories.

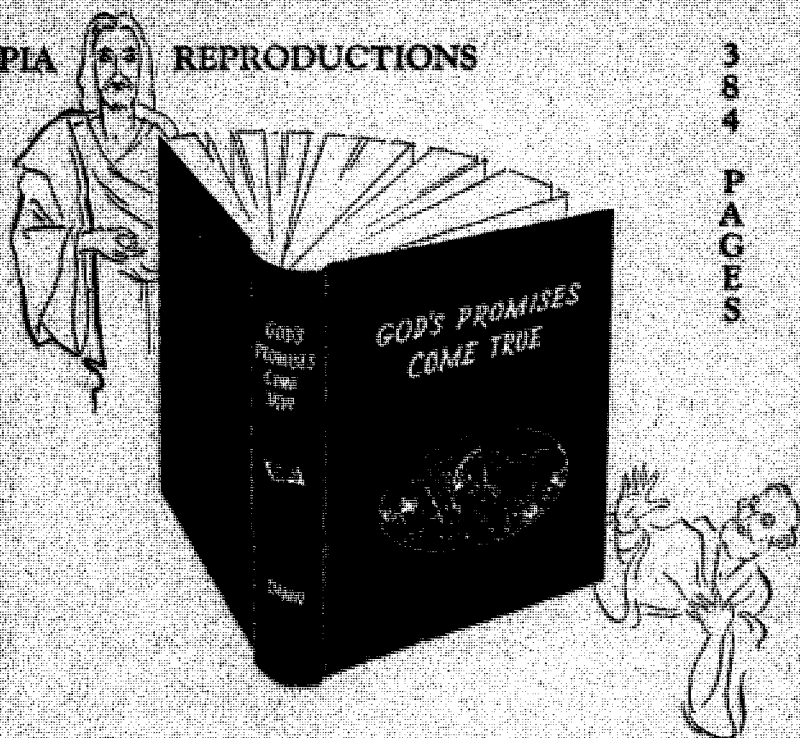
The true church of Christ is composed only of those who are loyal to the Word of God, and these as a body, together with Christ their Head, are illustrated in the Scriptures by the candlestick with its seven branches. (Rev. 1:20) The light of the Word of God is reflected through the church, constituting her the "light of the world." That light is but dimly comprehended now, the ones who benefit chiefly being those who become followers of Jesus. Later, however, the church, glorified with Christ, will together with him "shine forth as the sun in the kingdom of their Father." Then all will know the truth, and those who accept and obey it will live forever in the restored earthly paradise.

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Reporting an announced struggle between the "man-god" and the "God-man."

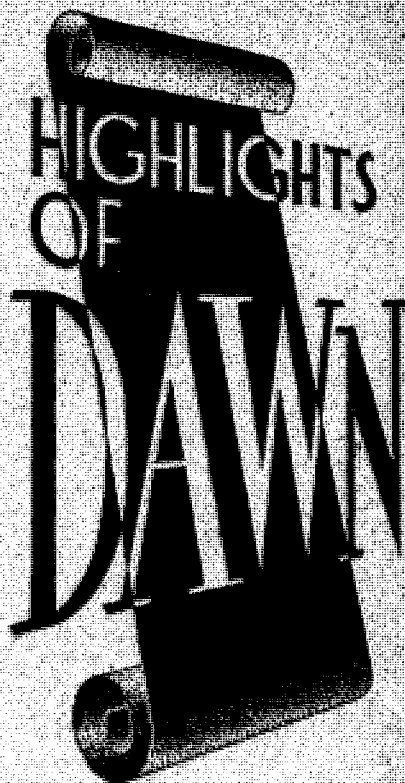
Christ And Anti-Christ

IN AN address on the National Broadcasting Company's Catholic Hour, Msgr. Fulton J. Sheen, associate professor of philosophy at the Catholic University of America, declared that the signs of the times prove we are at the end of a non-religious era of civilization, and are entering "what might be called the religious phase of human history."

In making this statement, however, this noted Catholic professor was quick to qualify what he meant by "religious." We quote:

"But do not misunderstand; by religious we do not mean that men will turn to God, but rather that the indifference to the absolute which characterized the liberal phase of civilization will be succeeded by a passion for an absolute. From now on the struggle will be not for colonies and national rights, but for the souls of men. . . . From now on men will divide themselves into two religions—understood again as a surrender to an absolute. The conflict of the future is between the absolute who is the God-man and the absolute which is the man-God; the God who became man and the man who makes himself God; between brothers in Christ and comrades in anti-Christ."

In reaching this conclusion Msgr. Sheen declares that "we are witnessing the end of historic liberalism." This Catholic professor does not use language the meaning of which is at once apparent.



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By "historic liberalism," for example, he refers to the attitude of the public mind for which Protestantism and Democracy were largely responsible; namely, a break away from the "absolute" authority of the Catholic Hierarchy. True, to begin with, the Protestant churches had their own absolutes, that is to say, creeds outside of which, they claimed, no one could be saved. But this viewpoint gradually broke down in Protestant circles so that now the general idea is that it doesn't matter what one believes or who he obeys so long as he is morally upright; and in many instances the spirit of liberalism has shattered even moral standards.

Now as Msgr. Sheen sees it, this viewpoint is giving way to a passionate desire for absolutes. This is just another way of saying that we are entering an era of dictatorship, in which individuals "surrender" themselves to a centralized authority and cease to do any thinking for themselves. Or, if we don't like the word dictatorship, we could call it totalitarianism, for absolute and total mean the same. As Msgr. Sheen sees it, the great struggle from now on will be to decide what kind of absolutism, or totalitarianism, is to rule the world. He sees two ultimate opponents in this struggle; namely, the "God-man" and the "man-God," the contending warriors for these being, on the one side, "brothers in Christ," and on the other side, "comrades in anti-Christ." And he has some interesting things to say about the anti-Christ. We quote again:

"The anti-Christ will not be so called, otherwise he would have no followers. He will wear no red tights, nor vomit sulphur, nor carry a spear, nor wave an arrowed tail as the Mephistopheles in Faust. This masquerade has helped the devil convince men that he does not exist, for he knows that he is never so strong as when men believe that he does not exist.

"Nowhere in Sacred Scripture do we find warrant for the popular myth of the devil as a buffoon who is dressed like the first 'red.' Rather is he described as an angel from heaven, and as the Prince of this world whose business it is to tell us that there is no other world. His logic is simple; if there is no heaven, there is no hell; if there is no hell, then there is no sin; if there is no sin, then there is no judge; and if there is no judgment, then evil is good and good is evil."

Sheen's reference to the first "red" seems to leave no doubt but what he is thus cleverly identifying Communism as the great anti-Christ of today. As the Catholic Church sees it, then, the totalitarianism of the "Reds" is the "absolute" now being offered

to the people by the anti-Christ, Communism. In place of this the church proposes to offer to the world the totalitarianism, or the absolutism, of the Vatican; so the war is on. That this is what Msgr. Sheen really means is apparent from the following quotation, also contained in his radio address:

"Jews, Protestants, and Catholics should unite against a common foe. It is not a unity of religion we plead for; that is impossible when purchased at the cost of the unity of the truth, but a unity of religious peoples. . . . In a word, if anti-Christ has his fellow travellers, then why should not God and his divine Son?"

Thus we learn that Msgr. Sheen is not referring to either Jews or Protestants as anti-Christ. But his clever use of the expression "fellow travellers" does identify exactly who and what he means—the Communists—and he is inviting all religionists to unite against this common enemy, which he labels the real anti-Christ. As he sees it, this anti-Christ is a "man-God." This is rather a vague expression, but interpreted, it is a reference to the idea of exalting a civil government to the virtual position of a god in the minds of the people. It is the worship of the state, in which the laws of the state become the "absolute" criterion of what is right and wrong, the arbiter of human consciences.

This is not a new thing in the history of man, but rather a revival of the ideology of pagan Rome. In the old pagan system the emperor was not only civil ruler, but religious ruler as well, and the title ascribed to him was "Pontifex Maximus." A most enlightening comment on this is found in *"The Time Is at Hand,"* page 288, which we quote:

"The Roman Empire had not only conquered the world and given it politics and laws, but, recognizing religious superstitions to be the strongest chains by which to hold and control a people, it had adopted a scheme which had its origin in Babylon, in the time of her greatness as ruler of the world. That plan was that the emperor should be esteemed the director and ruler in religious as well as in civil affairs. In support of this, it was claimed that the emperor was a demigod, in some sense descended from their heathen deities. As such he was worshiped and his statues adored, and as such he was styled **Pontifex Maximus**—that is, Chief Priest or Greatest Religious Ruler. And this is the very title claimed by and given to the pontiffs or popes of the Roman Hierarchy since the Antichrist obtained 'the power, and seat, and great authority' of the former ruler of Rome.—Rev. 13:2"

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As Msgr. Sheen sees it, the surrender of the will of the people to a civil government as is done in a totalitarian country constitutes a worship of the state, hence the state becomes a god. True, the head of world Communism is not claiming to be "Pontifex Maximus" over his people, as did the ancient pagan emperors. This would not be good strategy. Instead, every effort is being made to break down confidence in the authority of the Vatican, as well as other religious authorities which claim to supersede that of the state. Moscow has given official recognition to the Greek Catholic Church within Russia, but makes it plain that the church exists only by the sufferance of civil authority. Situations similar to this existed in the Pagan Roman Empire, where a considerable degree of religious liberty was granted as long as the supreme authority of the Pontifex Maximus was not called in question.

The Catholic professor says that the anti-Christ he is speaking of will set up a counter-church. We quote again:

"He will set up a counter-church which will be the ape of the Church because he, the devil, is the ape of God. It will have all the notes and characteristics of the Church, but in reverse, and emptied of its divine content. . . . In desperate need for God, he will induce modern man in his loneliness and frustration to hunger more and more for membership in a community that will give man enlargement of purpose, without any need of personal amendment and without admission of personal guilt."

The "counter-church" the professor speaks of may be the Russian Greek Catholic Church which the Communists are now using where it furthers their ends to do so. But the more general idea seems to be that of social equality, prosperity, and a more or less libertine standard of morals, as the supreme objectives of life, plus, of course, an absolute surrender of the will to the state which offers these advantages. Thus does the Catholic Church see in Communism what it calls the anti-Christ, which is exalting itself in these last days to challenge the religious authority of the Vatican, where the Pope is alleged to rule as the Vicegerent of Christ.

Forms of government, as well as ideologies, must adapt themselves to the changing conditions of the world, so the totalitarianism of today varies in some details from the totalitarianism of Pagan Rome. However, Msgr. Sheen seems to have put his finger on the underlying principle of totalitarianism when he defines it as a "man-god" arrangement—that is, the exaltation of the authority

of man as "absolute," and the demand for full surrender and abject obedience to such authority.

It was precisely this idea that was embodied in the title Pontifex Maximus. The Catholic professor doesn't realize—or else he isn't revealing that he knows—that when Papal Rome superseded Pagan Rome, Papacy adopted the same ideology, but gave it a religious appearance by claiming that the supreme authority of the Pope as Pontifex Maximus was in the fact that he was the Vicerent of Christ. However, as all who understand the Scriptures know, the Pope does not speak for Christ nor for God any more than did the pagan emperors.

The "Holy Roman Empire" was holy in name only. It took the name of Christ, and claimed to rule by the authority of Christ, but it neither believed nor practiced the doctrines of Christ, and turned its back upon him by uniting with civil authorities in its abortive and spurious effort to set up Christ's kingdom. Now, in its final struggle for existence, it is clever strategy to divert attention from itself by claiming that another godless government is the real anti-Christ. Probably communist totalitarianism will never make such boastful claims of supreme authority over the consciences of men as have been made by the papal hierarchy, and which would still be made today but for fear of world opinion.

When Papal Rome gained the ascendancy over Pagan Rome, the latter went into oblivion. Later, under the smashing blows of Protestantism and the opposition of Napoleon, the power of Papal Rome was greatly curtailed. There are Catholic writers who look upon the present period, described by Msgr. Sheen as the era of "historic liberalism," as the "little season" during which Satan is loosed and is deceiving the whole world. It should be remembered that Papal Rome claimed to be the kingdom of Christ, and that the thousand years of that reign was the period of the Dark Ages when the authority of the Catholic hierarchy was virtually unquestioned. In this view, the alleged thousand years of Christ's reign ended with the loss of temporal power by the Pope.

The period of "historic liberalism" has been one in which no absolute, or total authority has been recognized by the majority of the people. Millions of Catholics have continued to look upon the dogmas of their church as "absolutes," but these alleged absolutes have been challenged by millions of others and rejected as having

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no legitimate authority in their lives. "Liberty" has been the watchword of the people, and unbridled liberty can't live together with the authority of "absolutes."

As the masses of the people veer further away from centralized authority they gradually lose respect for all authority, hence today we see a tragic increase of chaos in practically every part of the earth where the absolutisms of dictators are not being enforced to keep the people under restraint. The great distress of the people which is caused by this drift toward anarchy furnishes fertile soil in which to plant the seeds of totalitarianism. The people are beginning to feel frustrated and helpless. Confused in their own thinking they find a haven of supposed security in turning to a seat of authority where they can leave their problems and let someone else be responsible for the outcome.

Msgr. Sheen calls this the death of "historic liberalism," and doubtless the Catholic Church would see in this change of world thinking an excellent opportunity to re-establish its own authority throughout the world. But the church sees an ominous figure standing in the path of conquest, a figure which Professor Sheen designates the anti-Christ, but actually the revival in large measure of that which Papacy supplanted when she originally came into power. So it will be a struggle, according to Sheen, between the two. While the Vatican is ready and anxious to offer escape from chaos in the refuge of totalitarianism, the Communists have the same idea. As a matter of fact, Mussolini and Hitler did the same thing, and the Vatican sought to ride to glory with them, but of course was disappointed when they went down in inglorious defeat.

Apparently the Vatican doesn't care to take a chance of this kind with Communist totalitarianism. Now the strategy is different. It is to be a fight for first place in the consciences of men, a struggle, as Sheen says, to win souls. The "God-man" system will win all it can, and the "man-God" system of absolutes will do the same. So the war is on. It is a war of intrigue, of propaganda, and of power politics in high places. Hunger, cold, disillusionment, and discouragement are preparing the victims for capture, making them ready to surrender to almost anything which offers relief and some sense of security.

Which side will win in this battle for the souls of men? Only a prophet could answer this question. If the Catholic Church were

indeed the true church, and the authority of the Vatican were that of the real kingdom of Christ instead of a counterfeit of that kingdom, then there would be no doubt as to who would be the victor in this great struggle, for Christ's kingdom could not be defeated. But as it stands, there is no reason to believe that God is backing either side. It is merely a case of one humanly constituted authority vying with another for the position of chief ruler in the world.

In the final picture, therefore, they both will lose, for they will be engaged in a mortal combat which will bring this present evil world to a full end, preparatory to the manifestation of the kingdom of Christ. With the people disillusioned still further by the failure of both the Vatican and other forms of totalitarianism to provide security and peace for them, they will then say, "Let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways, and we will walk in his paths."—Micah 4:1-4

If we think of liberalism as the privilege of doing as one pleases, the people will find that the kingdom of Christ will not be liberal. It will offer "absolutes" to the people which will be inflexible in their application; and full obedience to these absolutes will be the only way to eternal life. It is true that the fallen race does need to be told what to do. The people have lost their way, and are becoming more and more confused. The rule of absolutes is the only solution, but they must be divinely inspired, and backed by divine authority and power. The kingdom of Christ will function on this basis, and by obedience to the absolutes it will offer, the people will find their way to lasting life and happiness.

But have no solution

Liberalists Strike Back

"THERE are men, and Monsignor Sheen is one of them, who believe in the infallibility of an Italian gentleman called Pius XII. They believe in a place of torment for their opponents, the unbelievers, . . . and they call it hell." Thus did Pierre van Passen, noted author and Unitarian minister, strike back at Fulton J. Sheen following the report in *Time* of his radio address in which he asserted that the age of "historic liberalism" is ending. In the inter-

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ests of fair play *Time* magazine also published generous excerpts from van Passen's speech, which was delivered in Boston, a stronghold of both Catholicism and Unitarianism.

It is significant, we think, that a popular news magazine such as *Time*, with its millions of readers, should open its columns to such a forthright condemnation of Catholic doctrines and practices as that contained in Pierre van Passen's speech. It certainly proves that freedom of the press is far from dead in America; and it also proves that the non-Catholic controlled press does not fear Catholic public opinion. Many Protestant Church publications have been saying similar things for a long time, but when *Time* magazine lays such facts openly before its readers, that in itself is news worthy of notice. Commenting on Msgr. Sheen's reference to "believers" and "unbelievers," van Passen is reported as saying:

"But if they [Catholics] are believers, I must take leave to call the Dyaks of Borneo, and the natives of Nigeria and Papuans also believers, for they believe too, and most positively in their demons, spooks, their grimacing medicine men, in the savage power of amulets, scarabs and other trinkets and taboos. . . . And who are the unbelievers? They are, among others, people who do not believe in survival after death, who do not believe in the resurrection of the body or in the infallibility of the Pope, . . . in the sacrificial and propitiating nature of the Mass. They are the unbelievers, the infidels . . . and, I suppose, also, the damned, in Msgr. Sheen's classification."

Van Passen, being a Unitarian minister, is as far afield from the real truth of the Gospel as Msgr. Sheen, but in another direction. He sees clearly the errors and superstitions of the Catholic Church, but has no real truth with which to replace them. His philosophy of liberalism tends in the direction of unbelief in any and every type of religion and religious authority. Seldom does liberalism find a stopping place in its urge to be free from dogmas of the past. Because of this, the true doctrines of Christ are scorned upon with equal distaste as the false. Nevertheless, men like van Passen are able to identify the evils of churchianity. His Boston speech continues to do this. We quote again from the *Time* report.

"The age of liberalism is dead, says the Monsignor. . . . It is so dark, says Msgr. Sheen, that the liberals cannot even find the clock to see how late it is. And there he is somewhat right. It is dark! But it is not so dark as yet that we cannot see that a good deal of the darkness rampant in the world today emanates and de-

rives from those smoke screens which the prelates and the priests of the Roman Church put out to confuse the American people about the real issues at stake in the universal social struggle. . . .

"In official encyclicals the Roman Church has utterly denounced every democratic institution, not vaguely, but naming by name the public schools, freedom of the press, freedom of conscience, equal franchise, separation of church and state, liberalism, modernism, Americanism. . . . The Roman Church has systematically fought every liberal constitution in Europe and in the Americas. It has placed itself squarely across the path of modern science and research and . . . seeks to perpetuate the very evils from which democracy vows to liberate humanity."

The closing statement in the foregoing quotation reveals the weakness of the Liberalist's viewpoint. It is well that they have no confidence in the dogmas and superstitions of the Catholic Church, but their mistake has been in discarding their belief in the Creator's plan through the medium of Christ's kingdom, to rid mankind of the evils which plague the people. The modernist viewpoint discards all hope that the God of the universe will ever intervene and do anything for the people. What is done, the Liberalists think, must be done by them, through democratic institutions.

In view of world conditions today, this is a gloomy outlook. How much better it is to recognize that neither the totalitarianism of the Catholic Church, nor the liberalism of the Modernists, can save the people from the results of their own foolishness and selfishness; that only the kingdom of Christ can do this. It is becoming increasingly apparent that the kingdom of Christ is indeed the only hope of the world. It is a glorious hope, and will yet be the "desire of all nations."—Haggai 2: 7

If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become a part of our mental makeup, making our characters more beautiful and commendable both to God and to our fellow-men; and in harmony with this habit of the mind the acts of life will speak. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments, and lend its charming grace to every simple duty.

—C. T. R.

A BIBLICAL DIALOG

The Church

¶ As you know, Frank, there are a great many different churches today, and I am sure that all Christians would like to feel that they belong to the true church. Is there any way of knowing which is the true church?

¶ The word "church" is a New Testament expression, and is a translation of the Greek word, *ek-klesia*. The word literally means "a calling out" or "that which is called out."

¶ Out of what is the church called?

¶ The church, Ernest, is called out of the world. Jesus said to his disciples, "I have chosen you out of the world."—John 15:19

¶ But Frank, the disciples were still in the world, were they not? At least they were still on the earth, and had not been taken away.

¶ Yes, they were still in the world in one sense of the word. But as Jesus explains, they were not "of" the world. The world in this case does not, of course, have any reference to the planet earth, but rather to the organized arrangements of men and the spirit which motivates those arrangements. The

Apostle Paul, in Galatians 1:4, refers to the order of things that existed in his day as "this present evil world." The Apostle John tells us that if a Christian loves the world, the love of God is not in him.

¶ But doesn't the Bible tell us that God loves the world?

¶ Yes, Ernest, but in this case the people are referred to, not the selfish order of things.

¶ We're getting off the subject of the church, but I have another question, Frank, about the world, which is this: Is the world from which Christians are called to separate themselves the one the Bible prophesies will come to an end?

¶ Yes, Ernest. And because it comes to an end, the Bible assures us there is to be a new world, which will be God's world of tomorrow—God's new order. It's the same world, also, which, when its spirit gets into a church, makes it a worldly church.

¶ Well, Frank, that being true, it will be a good thing when the world comes to an end, won't it? But to get back to the subject of the church, you say the word means "a calling



out," and as I see it now, that means to be separated from the world. But is that all there is to it?

¶ No, Ernest. In addition to being separated from the world one must be united with Christ. A very good outline of this truth is presented in the 12th chapter of 1st Corinthians. Perhaps you would like to read a part of it. You might begin reading at the 12th verse.

¶ "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles. . . . For the body is not one member, but many." Well, what does it mean? What constitutes one a member of the body, or church of Christ?

¶ The members referred to by the apostle are the individual followers of the Master. The illustration of the body is to emphasize the headship of Christ. One becomes a member of his body by accepting him as his Head. We cannot identify just who these may be, or that they belong to this or that group. It's an individual matter, Ernest. Paul speaks of the members of this company as the "church of the firstborn which are written in heaven."—Heb. 12:23

¶ Why are they called the "church of the firstborn"?

¶ The significance of that name comes from the deliverance of the firstborn of Israel, at the time the entire nation of Israel was delivered from slavery in Egypt. The firstborn of Israel, passed over and

saved from death under the shed blood of the passover lamb, later became, representatively, the religious instructors of all Israel. Hence when the apostle tells us of the "church of the firstborn" we are reminded that there is an object in the separation of the church from the world; namely, that the church may later, when Christ's kingdom is established, become the religious teachers and blessers of the remainder of the world of mankind.

¶ I notice here, Frank, that in the passage I read it says that as the body is one and has many members, "so also is Christ." Does that mean that the word Christ applies to the church as well as to Jesus?

¶ Yes, Ernest. The term "Christ" is the Greek or New Testament word for Messiah. The ancient Jews looked forward to the coming of their Messiah, expecting, as God had promised, that through him would come the deliverance of their nation, and through the messianic rule, the blessing of all the nations of the earth. The word Christ, or Anointed, literally signifies one whom God authorizes to establish a kingdom, and through that kingdom, fulfil all the wondrous promises of deliverance he has given through his prophets.

¶ But how does the church enter into that picture, Frank?

¶ Ernest, that's a point that very few have understood; namely, that the Messiah promised by God would not consist of Jesus alone, but that it would be a company of which Jesus would be the Head.

This company, as we have seen, comprises those who follow in the footsteps of Jesus—those who suffer and die with him, inspired by the hope that in the resurrection they shall live and reign with him.

¶ Is that why Christ's kingdom was not established at the time of his first advent?

¶ Yes, Ernest. You see, the kingdom could not be established until the kings were ready to reign. The entire age, from Jesus' first advent down to the present time, has been utilized in God's plan for the calling and preparation of the body members of the Christ, which is the church, the "called out" class. It is not until this work is complete that the messianic kingdom is established for the blessing of mankind in general.

¶ Will the whole world then be converted and made members of the church of Christ?

¶ The world will then be converted, but not made members of the church of Christ. As we saw in the beginning, the word church means a called out class. This class is especially selected, and especially prepared to share with Christ in the future work of converting and blessing the whole world of mankind. But mankind in general will not be invited to walk in the footsteps of Jesus, which are steps of suffering and death. It is through the suffering and death of Jesus that the world will be given the opportunity to return to health, everlasting life, and happiness. The church shares in the sufferings of Christ, hence will also share with him in the inestimable privilege of

restoring mankind to life.

¶ But Frank, certainly mankind, during the kingdom reign, will be required to render obedience to God's law, will they not?

¶ Of course, Ernest, but obedience to the kingdom laws will not result in suffering and death, rather, in happiness and life. God's will for Christ and the church has been that they suffer and die as a preparation for the future blessing of the world with life. Jesus' death was a substitute for the forfeited life of father Adam. This provides for the setting aside of the death sentence against Adam and the race in him. The sacrificial work of the followers of the Master prepares them to deal sympathetically and understandingly with the world during the kingdom reign.

¶ I judge then, Frank, that God has not been trying to bring everybody into the church. Well, that's certainly a reasonable way of viewing the matter. If we did think that this has been God's purpose, our faith in his ability to accomplish his purposes would certainly be tested by what we see occurring in the world today. Why, we would almost have to believe that the devil had outwitted the Lord! But, if God's plan thus far has been merely to call out from the world a comparatively small company of those who would be willing to suffer and die with Jesus, then I can see how his plan has gone successfully forward. And I like your idea of leaving it with the Lord as to who are the members of the true church. I suppose the only way for us to qualify for

membership is to make sure that we are following in the footsteps of Jesus—doing what he wants us to do. One more question, though. You have emphasized that the Christian life is one of sacrifice and suffering. Are we to understand that there are no compensating joys?

¶ Ernest, the Christian has joys which the world cannot understand nor appreciate. These are the joys of faith. The Christian rejoices in the opportunity of being a co-worker with God in the accomplishment of his purpose to bless others in the future, even though in the interim it requires self-denial and sacrifice, as it did with Jesus.

¶ Well, the more I learn about the wonderful plan of God for the deliverance of the human race from sin and death, the more I appreciate it. How reassuring it is today, amidst all the suffering and discouragements with which a weary world is confronted, that God's plan is going forward to a glorious and successful consummation in the ultimate blessing of all mankind through Christ and his church! But Frank, are you sure that the messianic promises of the Bible apply to the true church as well as to Jesus?

¶ Yes, Ernest. One of the original promises of a coming Messiah was given by God to Abraham. It is recorded in Genesis 12:1-3 and 22:17, 18. In it the Lord told Abraham that it was his purpose to bless all the families, or nations, of the earth, and that this blessing would come through Abraham's

seed—the messianic seed.

¶ That would be the Jewish nation, would it not?

¶ The Jewish people are the natural descendants of Abraham, and will be among the first to receive the blessings of Christ's kingdom when it begins to function from Jerusalem. But in the New Testament is revealed the fact of a spiritual seed of Abraham, the first one of which was Jesus. In the New Testament picture we have Christ presented to us as the Head over this spiritual house of Israel, or seed of Abraham, even as Moses was head over the earthly house. (Heb. 3:5, 6) In this New Testament view the followers of Christ, who constitute the true church, are said to be the seed of Abraham and heirs of the promise that God made to him.—Rom. 8:16, 17

¶ Where is there anything like that in the New Testament, Frank?

¶ A statement to that effect is found in the 3rd chapter of Galatians, verses 27 and 29. I think, Ernest, it will be more convincing if you read it for yourself.

¶ "For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Well, Frank, that is certainly plain enough, but what does Paul mean by being "baptized into Christ"?

¶ Well, briefly, he means becoming Christians, hence what the apostle says here is that all true Christians are part of The Christ, or messianic company, therefore are a part of the seed which God

promised to Abraham. When we realize all the implications of this great truth, we can understand why Christ's kingdom was not established at his first advent; for it reveals this further plan of God to have associated with Christ

representatives from among all nations and races to share with him in dispensing the blessings of life and happiness that God promised, not only through and to Abraham, but by the mouth of all his holy prophets since the world began.

Peace in the Midst of Chaos

PEACE, peace, and there is no peace! The world has lost it. The individuals of all nations cry for peace, but there is none for them. The possession of an abundance of this world's goods does not mean that one has peace, or the feeling of security. Many who have great possessions, who have abundant health, who have thought their position in society secure, find their hearts failing them for fear because of the distress of nations and the perplexity of earth's rulers.

Yet peace is part of the inheritance of the followers of Jesus Christ. Just before his crucifixion, as he was talking intimately with his disciples, as recorded in John 14:25, our Master said, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The peace and joy of a Christian is built on the foundation truths of the divine plan—those fundamental verities that assure us not only of the providences of divine grace to each member of the church, but also of the restitution blessings to come to all families of the earth. This is not the world's peace of perishable quality, nor is it the peace of indifference nor of self-security that he has promised us, but rather, the peace that comes from a complete realization of God's power to bring order out of chaos.

This peace of God is beyond the understanding of the natural man. It is able to keep your heart and mind calm in the midst of the present storm of human passion, through the power of the Spirit of Jesus Christ, so that you can have the words of the prophet fulfilled in you: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. 3:17, 18

One of the secrets of peace and happiness is the selfless effort to give to others the things that they most need. An effort to give peace and comfort to others will never lessen our own supply. Worldly goods can be given away and dissipated, but the riches of Christ can only be spread around for the enjoyment of those who are ready to accept them.

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME **STA. KC. P.M.**
St. John's, N. F. (Thurs.) VPCM 1008 9:00

ATLANTIC TIME **STA. KC. A.M.**
Windsor, N. S. CFAB 1450 10:30

EASTERN TIME **STA. KC. A.M.**
Akron, Ohio WADC 1350 9:45
Alpena, Mich. WATZ 1450 8:30
Augusta, Ga. WGAC 580 10:15
Baltimore, Md. WFBR 1300 9:15
Bangor, Maine WJOR 1230 9:45
Bay City, Mich. WBCM 1440 10:00
Binghamton, N. Y. WBNF 1290 10:00
Columbus, Ohio WHKC 610 9:30
Hamilton, Ont. CHML 900 9:45
Hendersonville, N. C. WHKP 1450 10:00
High Point, N. C. WMFR 1230 8:30
Lawrence, Mass. WLAW 680 10:45
Norwich, Conn. WNOG 1400 10:00
Owen Sound, Ont. CFOS 1400 9:45
Philadelphia, Pa. WIP 610 9:30
Pittsburgh, Pa. WWSW 1490 9:45

» » P.M.

Albany, Georgia WALB 1590 12:30
Dayton, Ohio WHIO 1230 12:30
Detroit-Windsor (Sat.) CKLW 800 5:15
Grand Rapids, (Thurs.) WLAV 1340 10:00
Jacksonville, Fla. WJHP 1320 1:00

CENTRAL TIME **STA. KC. A.M.**
Anderson, Ind. WHBU 1240 11:45
Chicago, Ill. WAAF 950 9:45
Clinton, Iowa KROS 1340 9:45
Dallas, Texas KSKY 660 9:30
Fergus Falls, Minn. KGDE 1230 8:45
Grand Forks, N. Dak. KILO 1440 9:15
Jamestown, N. Dak. KSJB 600 10:45
Knoxville, Tenn. WBIR 1240 8:45
Laredo, Texas KPAB 1490 8:45
Louisville, Ky. WGRC 1370 8:45
Madford, Wis. (Wed.) WIGM 1500 9:45
Minneapolis, Minn. WTCN 1280 9:15
St. Louis, Mo. KXOK 630 10:00
San Antonio, Tex. KMAC 1240 8:45

Shenandoah, Iowa KMA 980 9:15
Wichita Falls, Tex. KWFT 620 9:15

» » P.M.

Hastings, Nebr. KHAS 1230 12:45
Wausau, Wis. WSAU 1400 2:45
Winnipeg, Man. CKRC 630 12:15
Wis. Rapids, Wis. (Fri.) WFHR 1340 3:15

MOUNTAIN TIME **STA. KC. A.M.**
Bisbee, Ariz. KSUN 1230 10:30
Caldwell, Idaho KCID 1390 9:30
Globe, Ariz. (Sat.) KWJB 1240 8:45
Phoenix, Ariz. KPHO 1230 9:45
Prescott, Ariz. (Sat.) KYCA 1490 8:45
Safford, Ariz. (Sat.) KGLU 1450 8:45
Salt Lake City, Utah KALL 910 8:30
Tucson, Ariz. KVOA 1290 8:30
Wallace, Idaho KWAL 1450 10:15
Yuma, Ariz. (Sat.) KYUM 1240 9:00

» » P.M.

Kalispell, Mont. KGEZ 1460 4:45
Prince Albert, Sask. CKBI 900 12:15

PACIFIC TIME **STA. KC. A.M.**
Albany, Ore. KWIL 1240 10:45
Berkeley, Calif. KRE 1400 9:00
Brawley, Calif. (Sat.) KROP 1300 12:45
Brawley, Calif. KROP 1300 10:15
Indio, Calif. (Sat.) KREO 1400 12:45
Indio, Calif. KREO 1400 10:15
Kelowna, B. C. CKOV 630 9:00
Lewiston, Idaho KRLC 1400 10:45
Long Beach, Calif. KGER 1390 8:45
Riverside, Calif. (Sat.) KPRO 1440 12:45
Riverside, Calif. KPRO 1440 10:15
Riverside, Calif. KPOR FM 10:15
San Diego, Calif. KFMB 1450 9:45
Seattle, Wash. KJR 950 8:00
Spokane, Wash. KREM 1340 9:45
Stockton, Calif. KGDM 1140 9:30
The Dalles, Ore. KODL 1230 9:15
Vancouver, B. C. CKMO 1410 10:30
Vancouver, Wash. KVAN 910 9:15
Victoria, B. C. CJVI 900 10:00
Wenatchee, Wash. KPQ 560 8:45

» » P.M.

Seattle, Wash. (Mon.) KJR 950 11:45

FRANK AND ERNEST RADIO TOPICS

THE ANGRY NATIONS—This program is scheduled for the first week of May, and in it Frank and Ernest will discuss the prophecy of Revelation 11: 17, 18, which speaks of the nation becoming angry when the time comes for Christ to take over the rulership of the earth. Ernest thinks that the nations should be happy about this rather than angry, and learns that eventually they will be—that after they are “shaken,” then “the desire of all nations shall come.” The God and Reason Gift Dawn will be offered to those who wish to pursue the subject further.

JEHOVAH, THE FATHER—This program is the first in a series of three in which the nature of the Heavenly Father and his Son, Jesus, and the operation of the Holy Spirit of God are discussed. Through a proper use of scriptures bearing on these points, this series of broadcasts dispels the mystery of the Trinity. This series of programs is scheduled to begin the second week of May. The Holy Spirit Gift Dawn will supplement the program.

JESUS, THE SON—Did Jesus have a pre-human existence? Was he divine

while in the flesh? Why was it necessary for Jesus to die? Was he a human being when he returned to heaven? What did Jesus mean when he said, “I and my Father are one”? What did he mean when he said, “He who hath seen me hath seen the Father”? These are some of the questions which are scripturally answered in this program. Supplementary to the discussion, the Holy Spirit Gift Dawn will be offered, on this third program of the month.

THE HOLY SPIRIT—Is it a personality? How does the Holy Spirit influence the lives of Christians? What does it mean to be “born of the Spirit”? What spirits are referred to in the Bible which are not holy? What is the spirit of the devil? Supplementary to this enlightening discussion, the Holy Spirit Gift Dawn will again be offered.

If Frank and Ernest cannot be heard in your district you are invited to send for a copy of the literature offered on the programs. Address your request to Frank and Ernest, Box 60, General Post Office, New York, N. Y.

AUSTRALIAN BROADCASTS

Vic., Tas., and N. S. W. Time

Geelong	3GL 222 metres	10:00 A. M.
Bendigo	3BO 309 metres	10:00 A. M.
Sydney	2KY 294 metres	8:15 A. M.
Hobart	7HT 278 metres	10:15 A. M.
Launceston	7ER 300 metres	10:15 A. M.

Western Australian Time

Perth	6KY 227 metres	10:15 A. M.
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POLISH BROADCASTS

Ashtabula, Ohio	WICA 8:45 a.m.
Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:45 a.m.
Niagara Falls, N. Y.	WHLD 9:45 a.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.

WISDOM FROM ABOVE—THE NOBLEST SCIENCE, THE BEST INSTRUCTION



THE CHRISTIAN LIFE

Paths of Righteousness

"He leadeth me in the paths of righteousness for his name's sake."—PSALM 23:3

IN THAT rugged country where the shepherd boy David tended his father's sheep it was doubtless essential in leading the flock from one feeding ground to another to follow paths which had been previously used or determined upon. These might lead through mountain passes, or ravines, or over the barren wilderness of the desert. It was the shepherd's business to be acquainted with these paths, to know the safe from the unsafe ones, particularly to know where the paths led. It was essential to the well-being of the sheep to follow the leading of the shepherd, whether to new pastures or to a place of safety for the night.

How beautifully this illustrates our dependence upon the Lord, our "Good Shepherd," for surely as new creatures we are surrounded by a wilderness beset with pitfalls and dangers of many kinds. There is a pathway of sure progress out of this wilderness, but we cannot walk in it except as we follow the leadership of the Good Shepherd. It is not an easy matter, however, to follow the Good Shepherd, for the "paths of righteousness" which he chooses for us are seldom wide and smooth; instead, they are narrow, rugged, and uphill. It is possible to walk in these ways only if we keep our eyes fixed upon the Good Shepherd and depend upon him to furnish us with strength in our every time of need.

The Psalmist's use of the term "paths" in the plural suggests divine leading in all the individual ways of our lives. The entire life course of a Christian is spoken of by Jesus as a "way," and he described it as a "narrow way." We walk in this narrow way from the time we give ourselves to the Lord until we finish our earthly course in death. All of the Lord's people—his sheep of this Gospel fold—are walking in the same narrow way; but within its bound-

aries the Lord leads his individual sheep from one experience to another, overruling them all for their eternal good.

While the Good Shepherd may be permitting some of his sheep to traverse the stony paths of affliction, others may be finding the way comparatively smooth. But whether the way is smooth or rough, it is a path of righteousness—literally a "right way"—and, if we are faithful in following the Lord's leadings, we will eventually enter into "glory, honor, and immortality." But no matter how difficult the way may be, or at times how pleasant, all of our experiences go to make up our walk in the "narrow way."

"STRAIT" IS THE GATE

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," said the Good Shepherd. (Matt. 7:14) The "gate" is evidently the entrance into the "narrow way," and Jesus said this entrance is "strait." (Greek, "narrow," hedged about by obstacles. Dr. Strong) It is only by entering this "gate" into the "narrow way" that we become the Lord's sheep. It is the gate of full consecration to do the Lord's will, to follow the voice of the Good Shepherd whithersoever he may lead.

However, our own consecration, the surrender of our wills to the divine will, does not in itself put us in the narrow way, for we would not be acceptable to the Lord in our own righteousness, so in order for our consecration to be acceptable, the merit of Christ's righteousness must be applied as a covering for our imperfections. It is this application of the blood that makes it possible for us as members of the fallen race to walk worthily before God in paths of righteousness—the "narrow way." It is the assurance that the merit of Christ will be available to cover our imperfections that helps to give us courage to enter the narrow way through the "strait," difficult "gate" of consecration.

Surely there are many obstacles which tend to bar the entrance to the narrow way. Fear, for example, often stands in the way. We are fearful of failure, fearful to trust our every interest in the hands of the Good Shepherd; we are fearful of the opinion of friends, relatives, or of the world. To surrender our wills to the doing of God's will frequently also means running counter to the desires of our dearest friends, and this is no small barrier to surmount in order to enter in through the "strait" gate into the narrow way.

That which enables us to hurdle all these barriers is our faith in the promises of God to help us in every time of need. Our faith lays hold upon his promises, and trusting where we cannot see or trace, we surrender our all. Then by painstaking care we keep our ears attuned to the voice of the Good Shepherd, that where he leads us we may follow, follow safely every day. Sometimes, as the poet suggests, the Good Shepherd leads us through scenes of "deepest gloom," and at other times he may lead us "where Eden's bowers bloom"; but at all times our faith can grasp the assurance that regardless of the way he leads it is always in "paths of righteousness"—that is, paths which are right and just, and from the divine standpoint, altogether lovely.

MUST FOLLOW FAITHFULLY

Our responsibility as sheep is to follow the leadings of the Good Shepherd else we may discover that we are walking in paths that are not right. The Psalmist suggests that one great danger in this connection is that of following the "works of men." He writes, "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer." (Psalm 17:4) The thought here seems to be that if we follow the "works of men" we may be led into the paths of the destroyer, and that the only safeguard against this unwise course is to be guided by the words which come from the lips of the Good Shepherd.

And how true this is! Human wisdom and advice are not reliable. The prophet wrote that "there is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12) How can we be sure that we are following the voice of the Good Shepherd, and not being misled by mere human wisdom. The depth and genuineness of our consecration has much to do with this. Sometimes the Lord's way is difficult, and if we are not wholly surrendered to his will, an easier way suggested by human wisdom might appeal to us and we would reason ourselves into believing that it was the right way.

Another safeguard against being misled is prayer. David prayed, "Hold up my goings in thy paths, that my footsteps slip not." (Psalm 17:5) Ah yes, we will need the Lord's strength to hold us up, otherwise we may become weary, and, not watching our steps carefully, will "slip" and possibly stumble and fall. We not only should pray

for strength to endure the hazardous journey of the narrow way, but we should look to the Lord for wisdom to guide our steps aright. David expressed this thought beautifully, saying, "Shew me thy ways, O Lord; teach me thy paths."—Psalm 25:4

How should we expect the Lord to teach us his ways? Again the Psalmist gives us the proper thought when, in continuing his prayer, he said, "Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." (Psalm 25:5) How clearly does the Psalmist thus indicate that the Lord, the Good Shepherd, leads us through the medium of his truth. After all, the "paths of righteousness" are not literal paths, but instead the paths of truth—the "path of the just," which as a shining light "shineth more and more unto the perfect day."—Proverbs 4:18

A similar thought is expressed in Psalm 119:105 where David speaks of the Word of the Lord as being a lamp or candle unto our feet, and a light to our path. And it is very important to remember that it is through his Word that the Good Shepherd leads us, else we will find ourselves being led by whims and wishes and fancies, either of our own or of others. One of the most difficult lessons for the Lord's sheep to learn is that they are not to be led by their own wishes and preferences. To keep self-will from entering into decisions is probably one of the severest tests of a fully consecrated life.

Having entered the narrow way, the "paths of righteousness," by making a covenant with the Lord to do his will, we can remain in the right paths only by keeping that covenant. The Good Shepherd is of course merciful. He knows our weaknesses. As David wrote, "All the paths of the Lord are mercy and truth"; that is, he is merciful to those who are walking in the paths of righteousness. But this is true only if our hearts are perfect toward him and we do the very best we can to follow the voice of the Good Shepherd, for the Psalmist explains that the Lord's paths are "mercy and truth unto such as keep his covenant and his testimonies."—Psalm 25:10

"FOR HIS NAME'S SAKE"

The Good Shepherd leads his flock in the paths of righteousness for his name's sake. All the works of God will ultimately redound to the glory of his great name. It is well to keep this in mind, for it will help us to realize that our chief concern in all that we do as co-laborers with the Lord should be for the glory of his name. We have

a wonderful illustration of this in the case of Moses when he prayed for the salvation of Israel in order that God's name might not be brought into reproach before the Egyptians.

The Israelites were a rebellious people, and after they had been in the wilderness for some time, God suggested to Moses that he destroy the nation entirely and start a new nation with Moses as its head. To one less devoted to God than Moses this idea would doubtless have appealed, but this great leader of Israel was more concerned about the glory of God's name than with his own advancement and advantage.

Moses had led the Israelites into the wilderness at the behest of the Lord, and by means of the Lord's guidance and overruling providence. Mighty miracles had been wrought in Egypt to induce Pharaoh to let the Israelites leave the country. No doubt the Egyptians thought, and probably many of them said, that the Israelites would perish in the wilderness. If God destroyed them, these Egyptians wouldn't understand, and would conclude that the God of Israel lacked ability to care for his people. Moses just couldn't think of a situation like this developing, a situation which would disgrace the name of his God, so he offered his own life as a substitute for the nation in order that God's name might not be brought into reproach.

In this we have a beautiful representation of full devotion to God, a devotion that places the glory of God's name ahead of one's own advantage. It is only such devotion that will assure our remaining in the paths of righteousness. How fitting, then, is our text, "He leadeth me in the paths of righteousness for his name's sake." It is eminently proper that the Good Shepherd should lead us in the right way for this reason. When we get the proper viewpoint we will realize that the well-being of all intelligent creatures throughout the universe depends upon a proper recognition of the Creator's sovereign right to be the Ruler of their lives, and that all creation properly should give glory to his name.

So it is that every feature of God's great plan of the ages is designed to give him glory, and that is particularly true concerning the arrangements of the "narrow way." Those who are being led in this way, in the "paths of righteousness," are being prepared not only to share his glory, but also to reflect his glory throughout all the earth. It will be through the instrumentality of Christ and the

church that the "glory of God" will be caused to fill the whole earth as "the waters cover the sea." It is indeed for his name's sake, then, that the "little flock" of this age are being led in paths of righteousness by the Good Shepherd. The whole objective of their thus being led is in order that through them the glory of God will become the better known to all mankind, yes, even to angels.

God's name becomes increasingly glorified in our own hearts as from day to day we come to know him better through the wonderful way the Good Shepherd is leading us. We experience divine help to keep us from falling. Divine wisdom, the wisdom of his Word, points out the right way for us, serving as a lantern to our feet. His love overshadows us, and we sense the tenderness of his affectionate care in our every time of need. We rejoice too in his mercy. His glory is particularly reflected by his mercy, and with the Psalmist we pray, "For thy name's sake, O Lord, pardon mine iniquity; for it is great."—Psalm 25:11

The marvelous leading of the Good Shepherd thus enhances our appreciation of God's glory, and we come to know him better and are determined to serve him more faithfully, more wholeheartedly, and to follow him more closely as he leads us in the "paths of righteousness for his name's sake." To follow the Good Shepherd to the end of the "narrow way" means that we will follow him even unto death. This, in fact, is the ultimate of the illustration; and it is a viewpoint which we do well to consider, for it is only as we ponder it well and are prepared to follow all the way that we may hope to reap the full benefit of the Shepherd's care.

The shepherds of Israel were usually zealous in caring for their sheep with respect to all of their needs. They protected them from danger; led them into green pastures and beside still waters. They nursed them when bruised and sick. But the final purpose of this was that when it suited the shepherd he would lead his sheep to the slaughter. It is even so with us in following the Good Shepherd, for the destination of those whom he leads in the paths of righteousness is death.

"Take up your cross and follow me," said the Master. To take up one's cross and carry it is a symbol of walking in the road to death, and this is just what it means to follow Jesus. He is our Good Shepherd, but previously he walked in the very path in which he is now leading us. He was "brought as a lamb to the slaughter," and we

are now walking in his steps. Not only do we remain in the "narrow way" by hearkening unto his voice, but we need also to trace his steps and walk in them.

We should not expect, then, that the paths of righteousness are always paths of pleasantness. True, we have the joy of the Lord while walking in this "narrow way"—the joys of faith—but often the way is difficult, for from start to finish it is a way of sacrifice—sacrifice so complete that it ends in death. Jesus was afflicted and suffered, and he finally died upon the cross. We can't expect that the narrow way will be made easy for us. But we can endure all things if by faith we keep the thought ever before us that the way we are being led in the "paths of righteousness" is "for his name's sake."

"IF WE SUFFER WITH HIM"

The glory of God's name is directly involved with the manner in which the Good Shepherd is leading us. Paul wrote to Timothy: "It is a faithful saying: For if we be dead with him, we shall also live with him." (2 Tim. 2:11) "A faithful saying"—a promise of God upon which we can depend. God has pledged the honor of his name; and his faithfulness, his integrity, guarantees that if we walk in the narrow way of sacrifice faithfully all the way into death, we shall, in the first resurrection, live and reign with Christ. "For his name's sake," then, the Lord leads us in the "paths of righteousness."

And when the Good Shepherd has led all of his "little flock" over the "paths of righteousness," and each one has reached the end of the way—faithful even unto death—then will be revealed the fulness of God's glory. This little flock of faithful followers will be raised to glory, honor, and immortality, to live and reign with Christ a thousand years. To these Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) Truly, we have nothing to fear. God's name is at stake for he has promised us the kingdom if we are faithful. This is one of his "faithful sayings," one of his exceeding great and precious promises, which he has caused to be repeated over and over again in the Scriptures in varying forms.

For his name's sake the Lord will lead us in the right way, not only that we may praise his name now, but in order that when all of the Gospel age flock have reached Mount Zion with the "Lamb,"

THE DAWN

and together with him are ruling the nations, through them the glory of Jehovah's name will be caused to fill the earth as the waters cover the sea. Not only will God's glory thus be manifested to the world through the church, but to the angelic hosts as well; for the manner in which God is dealing with us is being made a spectacle to both men and angels.

Later on in the outworking of the divine plan, another "way" will be opened up for the Lord's sheep. That will be the "Way of holiness" (Isaiah 35:8). It will not be for the Lord's sheep of this age, but for those "other sheep" mentioned by the Master in his parable, "which are not of this fold." (John 10:16). These are the sheep in the parable of the "Sheep and Goats." The "highway" in which they will be led will not be one of sacrifice leading to death. The end of that way will be perfection of human life, attained by the process of "restitution." To these the Good Shepherd at the close of the next age will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34.

Those who do not qualify to inherit the restored dominion of earth will be cut off in the second death. Thus the earth will be purified from all elements of opposition to God and to the recognition of his sovereign will. His glory will be apparent everywhere, being made manifest by the righteous ways in which he is now leading us through sacrificial death into immortal life; and by the manner in which, through the glorified Christ, Head and Body, the whole world of mankind will be restored to at-one-ment with the Creator. With prospects of such glory, let us endeavor more earnestly than ever to follow the Good Shepherd faithfully, even unto death!

Truth's Fair Treasure

*Not in the general clash of human creeds,
Nor in the merchandise 'twixt church and world,
Is truth's fair treasure found, 'mongst tares and weeds;
Nor her fair banner in their midst unfurled.
Truth springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith, and zeal.
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.*

Blameless and Harmless

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."—PHILIPPIANS 2:15, 16

IN VERSES 12 and 13 of this chapter the apostle urges the Philippians to work out their own salvation, and assures the brethren that God was co-operating—working in them to will and to do of his good pleasure. To Paul, who was blessed with such a deep insight into all that is required in the Christian life, "holding forth the Word of life" for the blessing of others was a part of the divinely provided means of working out one's own salvation.

The apostle's sequence of thought is enlightening. First, "Work out your own salvation" (verse 12), then, "Do all things without murmurings and disputings" (verse 14), in order "that ye may be blameless and harmless, the sons of God without rebuke" (verse 15), "holding forth the Word of life" (verse 16). To be "blameless," "harmless," and "without rebuke" as we hold forth the Word of life is of vital importance if our efforts are to contribute to the working out of our own salvation.

To be blameless is to be devoid of any disposition to do evil. We are not to be controlled by anger, malice, hatred or strife; and are not to seek vainglory. We should

be harmless, not merely from God's standpoint, or so far as the brethren would see, but so far as possible, harmless in the sight of the world before whom we are to reflect the Gospel light.

We should not compromise the truth in order to please the world, nor should there be anything in our conduct or character to which the world can point as being evil. Our position should be like that of Daniel, of whom it was said by his enemies, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."—Daniel 6:5

To be blameless in the sight of God is to have our hearts' intentions always pure, just, loving, and kind. But this doesn't mean that the world will approve our course in life. Indeed, we should expect to have opposition from the world. If we have the friendship and approval of the world, then we should seriously question our standing before the Lord. Jesus did not please the world, but those of the world who were not prejudiced against him on account of his teaching found no fault with him. Pilate said, "I find no cause of death in this man."—Luke 23:22

So our concern should be that no just cause for blame be given through our wrongdoing. II Corinthians 6:3 speaks of "giving no offense in any thing, that the ministry be not blamed." Paul then outlines the manner in which this can be done, saying:

"But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the Word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—II Corinthians 6:4-10

In our text Paul indicates that we are to hold forth the Word of life amidst a crooked and perverse people. This means that we should not refrain from bearing witness to the truth simply because the majority of those with whom we come in contact are not Christians. It will not injure us nor mar the purity of the truth to let it shine in a wicked world. It has been well said that a ship is safe in the ocean as long as the ocean is not in the ship. So it is in our ministry of the truth. We should keep ourselves unspotted from the world, and guard well the purity of the message we proclaim, making sure

that it is not mixed with worldly philosophy. Each Christian who does this will be as a beacon light in a dark world of sin and sorrow.

We are not to expect that the world will be converted. It was not in Paul's day, and will not be until the kingdom is fully established. It was a perverse and crooked generation to which he preached, and every generation since that time has been the same. Perverseness implies unwillingness to be guided by the Lord. Crookedness is not always a way of open wickedness, but, like a crooked line which goes in various directions, it implies a doing of both right and wrong. Amidst these conditions we are to let our light shine, "showing forth the praises of him who hath called us out of darkness into his marvelous light."

In our text Paul tells the Philippian brethren that if they would continue doing this he would be able to look back upon his own ministry and feel that he had not labored in vain. This is a strong statement.

If the love of God fills our hearts we can't help telling others about the Gospel. Those who erroneously suppose that all who are not now converted must suffer an eternity of torture are often zealous in proclaiming error. We who know the plan and love of God should not be less zealous simply because we know that the world will not be converted until the next age. We are to let our light shine just the same, for out in the darkness there is one here and there whom the Lord will reach with the message which we proclaim, and rich will be our blessing.

Let Him Take Heed

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."—I CORINTHIANS 10:11, 12

IN THE ten preceding verses, the apostle has pointed out that as Israel after the flesh was a type of spiritual Israel, so the various evidences of divine favor toward them were types of the greater favor of God bestowed upon his church in the Gospel age—spiritual Israel.

As the consecrated people of God are now baptized into Christ, the appointed Leader of the Lord's people—their wills immersed into his will, their personal identity lost sight of in their identity as members of the body of Christ (beautifully illustrated in symbol in water baptism)—so this was typified in the immersion of all the Israelites, when they passed through the Red Sea, with the waters rising on either side as a wall and with the water of the cloud overhead: they were all thus baptized, buried, unto Moses, in the cloud and in the sea. They all recognized him as the leader upon whom depended their deliverance from Egypt and their finding of the Promised Land.

So also our spiritual food, the bread which cometh down from heaven—Christ and his Word of truth, the Gospel of his salvation, were typified in Israel's case by

the manna which fell for them daily, and was for a long time their only sustenance. As we require the spiritual food continually as our daily bread, to give us strength for the journey of life toward the heavenly kingdom, so fleshly Israel had need of the manna provided for their strengthening in their way to the typical kingdom. As the truth and the spirit of the truth must be sought daily by us, if we would enjoy its benefits, and as it is found in small particles, here a little and there a little, and as it requires searching for and painstaking labor to gather our daily portion of grace and heavenly food and experience in spiritual things, by searching the Scriptures, etc., so this also was typified in natural Israel's experience. They could not gather a stock of manna for the future. It was their daily bread, daily sought. Nor did they find it in large pieces, and without difficulty. On the contrary, those who would be fed must painstakingly gather up its small pieces, and with diligence. Thus "they did all eat of the same spiritual food"—or rather, they did all eat of the food which had a spiritual significance.

As the Lord's consecrated peo-

ple now have the refreshment of his grace all along the journey of life, and whenever weary and thirsty may come to the Lord for refreshment, and whenever needing purification, may come to the washing of the water through the Word of him who died for us—so this spiritual truth was typified to fleshly Israel. When in their journeyings they famished for water and cried unto Moses, and Moses cried unto the Lord for them, relief was granted through the smiting of the rock, which typified the smiting of Christ at the hands of the law as our atonement sacrifice, our redemption price. As the grace which flows to us through Christ comes as a result of his being smitten for us, his death on our behalf, so the waters flowed to Israel as a result of the smiting of the typical rock. It was dry before the smiting—the waters gushed forth after the smiting. And not only did they drink of the waters freely at that time, but the waters formed a brook which went with them for a long time in their subsequent journey through the wilderness. Thus they did all drink of the same spiritual drink—of the drink which had a spiritual significance, for they drank of the rock which was typical or had a spiritual significance, the waters of which went with them, and that rock was Christ in type, and that water represented the grace of God in Christ.

Having thus established the identity of fleshly Israel's experiences with the experiences and favors of spiritual Israel, the apostle is ready to enforce from these

a lesson. He would have us note that not only God's favors were typical, but that Israel's conduct with respect to these favors was typical of the conduct of nominal spiritual Israel in respect to the realities, the antitypes. "With many of them God was not well pleased": this implies that he will not be well pleased with many in the nominal spiritual Israel. Again, many of the typical people "were overthrown in the wilderness"; so the proper inference is that many of nominal spiritual Israel will be overthrown in the wilderness and fail to reach the antitypical Canaan. For "these things were our figures, examples—to the intent that we should not lust after evil things, as they also lusted." The thought seems to be that in their experiences God gave us a lesson, or illustration, of what results would come to us if we received his mercies and favors in an improper manner. They were object lessons in wrongdoing, and God's treatment of the wrongdoers was intended to instruct us in respect to what would happen to us if we, blessed with the antitypical favors, should misuse them, and desire or lust after the former things, the sinful things which we left when we quitted the world (typified by Egypt) to follow Christ (typified by Moses).

The apostle then itemizes some of the notable mistakes made by typical Israelites, and suggests that the temptations of spiritual Israel are along the same lines, only on a higher plane—that their experiences and temptations were typical of the temptations which we must

expect to endure, and which he urges us to overcome.

(1) Idolatry. He points out how Israel was exposed to idolatrous influences and yielded to them, leaving it for us to apply the lesson to ourselves, and to find what idols are most alluring to spiritual Israelites. Alas! we find that idolatry is very common amongst the nominal spiritual Israelites. Idolatry is the inordinate or undue respect, homage, reverence, or devotion paid to any person, system, or thing—aside from the Lord. Judged by this standard, how many are idolators! Some idolize money, wealth; they are so devoted to it, so enslaved to it, that they can scarcely think of anything else; they bend all their energies to its service, even at the cost of dwarfing their moral and intellectual powers, and at the cost of health, and sometimes even the loss of name and fame are risked by the devotees of this idol. This is one of the oldest as well as one of the most revered of all the idols of Christendom.

Another idol is Self: reverence paid to this idol is known as selfishness. Its worship has a very ignoble and debasing effect upon its worshipers. It is worshiped under various forms and name—pride, selfish ambition, self-esteem, boastfulness, love of show, tyranny, unreasonable self-will, self-ease regardless of others, gratification of passions, gluttony, drunkenness. After all these things do the Gentiles seek; but true Israelites are supposed to have left or put off all these, when they left Egypt, the world, to become followers of God

as dear children, no longer to worship at the shrine of self, but to worship God and to more and more seek and strive after the spirit of his holiness—love.

Another idol much worshiped is Denominationalism: this form of idolatry had become so popular in nominal spiritual Israel that anyone who does not worship at some of its many shrines is regarded as almost a heathen. One of the principal shrines is Roman Catholicism; another, Greek Catholicism; another Methodism; another, Presbyterianism—indeed, there are so many of these shrines that we cannot take time to enumerate them. Suffice it to say that those which do not count their worshipers by millions, count them at least by thousands and hundreds of thousands.

This is one of the most dangerous idolatries of all. Its influence upon many is most insidious, for it has a "form of godliness"—it closely resembles the true worship of deity but is delusive and ensnaring in the extreme. Whoever becomes a fervent devotee at these shrines is apt to bind himself hand and foot, and in doing so often thinks, mistakenly, that he does God service. The true Israelite should awake to the fact that there is but one proper object of devotion—to whom his consecration should be made, and his every power of service rendered—God only.

(2) He points out that with them the sin of fornication was prevalent and caused many of them to fall—24,000, as is recorded in Numbers 25:1-9. As the food they ate

APPLES OF GOLD

"For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel."—I CORINTHIANS 9:16

Food for Thought

"We are to tell forth the glorious Gospel. We are to tell it in our actions, in our words, by the printed page, and in every way that the Lord shall give us the opportunity. If through fear of persecution, of losing prestige in the eyes of men, for love of ease, or for any reason whatever, we should fail to give forth the message of God, it will be taken from us and given to some one who is worthy. The Lord is seeking those who are valiant for him, for righteousness, for truth. If we prove ourselves weak, we are not fit for the kingdom.

Is this wonderful message, this message the like of which was never before granted to men or angels to tell, burning within us? And are we speaking it forth, that its inspiration may cause other hearts to take fire? Can we sing with the poet;

"I love to tell the story
More wonderful it seems
Than all the golden fancies
Of all our golden dreams.

"I love to tell the story
It did so much for me!
And that is just the reason
I tell it now to thee."

—C. T. R.

Chained or Free?

In a park near my home, as a boy I often watched an eagle. He was a splendid bird, but he was chained down. He had about thirty feet of light chain attached to his legs, and the other end of the chain was securely fastened to the rocky ground. There was the king of birds, meant to soar in the heavens, chained to the earth. That bird illustrates the life of many of us. Are we allowing business, the cares of this world, or the desires of the flesh to chain us down so that we cannot rise to heights in service for the truth?

Preaching

The word Gospel means glad tidings, good news. We are to tell the "good tidings of great joy." This may be done in the daily walk of our life, as we meet the butcher, the baker, and the grocery man, or our neighbors and our friends. It may be done by literature sent through the mails, or by handing out a tract, a book, or by speaking from the platform. All of this is preaching the Gospel, making known the good tidings, for preaching means merely to make known, and does not relate to the method.

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD
IN PICTURES OF SILVER." - - PROVERBS 25:11

Opportunities for Service

*Opportunities for service come with every passing hour;
Who will watch for them as treasure from the sky?
Opportunities as fleeting as the dew upon the flower
Who will grasp them as they're gliding by?*

*There are hungry souls around us needing sympathy and aid,
Let us help them in the Master's gentle way;
Let us carry love's bright sunshine to dispel the gloomy
shade*

Let us smooth the rugged road, today.

*Opportunities for service, oh, how many at the door!
And as varied as the clouds that fleet on high;
Fill us with thy Holy Spirit blessed Savior, we implore,
Help us please thee, as the moments fly.*

One Minute Sermon

What manner of persons ought we to be in all holy conversation and godliness? How earnestly, with what painstaking care, should we give heed to the Word spoken unto us! Let us be faithful in proclaiming the message of our Lord now due. Let us tell forth the words which he has put into our mouths, whether others hear or whether they forbear—whether our faithfulness brings us the favor or disfavor of the world. But let us speak his Word in meekness and in love, leaving the results with our great Chief Reaper.

*He cometh to his own—our glorious King!
Can human tongue or pen show forth such glory?
Through earth and sky let our glad praises ring!
O saints of God, tell forth the wondrous story.
He cometh now to reign. What wealth of joy
To all the world! Thy matchless name confessing,
O Son of God, we sound thy glory forth
O'er land and sea—thy promised reign of blessing!*

typified something higher, as the water they drank typified something better, as the idolatry they practiced found its parallel in more subtle besetments to spiritual Israel, so their fornication foreshadowed a fornication on a higher plane, and along more subtle lines. While deprecating this sin in the form in which Israel transgressed, we are glad to believe that it is far from being a common or general sin in spiritual Israel today, even as the lower forms of idolatry, the worshiping of the golden calf, etc., are not common today, indeed, never practiced amongst those who profess to be of spiritual Israel. The temptation before spiritual Israel, which was illustrated by fornication in fleshly Israel, is of a more insidious kind; and we are frequently warned against it in the Book of Revelation. (See Rev. 2:21; 14:8; 17:2, 4, 5; 18:3; 19:2) The use of the word in these cases cited seems to imply as its higher meaning or symbolical significance any illicit fellowship with the world on the part of those who have betrothed themselves to be God's consecrated people; in other words, fellowship in spirit with those who have not the spirit of the Lord, but the spirit of the world. To how large an extent is this improper course, this sinful fellowship, indulged in by the professed church of Christ! Are not the worldly not only invited but almost pressed into foremost positions in the nominal church, while those who are faithful to the Lord and who stand aloof from and rebuke worldly aims and methods are disesteemed as being fanatical and peculiar

people? How many will fall through this cause!

The Church Divinely Guided

(3) "Neither let us tempt Christ, as some of them also tempted [their leader Moses], and were destroyed of serpents." The reference here evidently is to Numbers 21:4-9, which relates how the Israelites rebelled against God's leading at the hand of Moses, and relented that they had started in the wilderness journey for Canaan, and spoke against the manna—desiring the leeks, onions, and fleshpots of Egypt, and in consequence were bitten by fiery serpents, so that many of them died. This would seem to represent a tendency or temptation to spiritual Israelites to lose their appreciation for spiritual things, for the bread of divine truth, and a hungering instead after the pleasures, ambitions, etc., of the world; a rebellion against the providential leadings of the Lord, which are intended not only to bring them ultimately to Canaan, but meanwhile to discipline and fit them and prepare them to enjoy its blessings everlastingly. Such an evil condition, such a yielding to worldly appetites and desires on the part of any, will surely expose them to the bite of the great serpent of sin, whose poison will effectually destroy in them the spiritual life. Any who have already been bitten by such worldly ambitions and desires are by this lesson taught to look away speedily from themselves to the Crucified One, if they would have life—if they would recover from the bite of the serpent.

THE CHRISTIAN LIFE

As they "look" at him who was made a sin-offering for us, him who knew no sin of his own, and behold how he who was rich for our sakes became poor, and how he left honor and riches of glory to become our Deliverer and to bring us to the heavenly Canaan, they will have such a lesson in humility, and submission to divine providence, and in waiting for the exaltation and glory which God hath in reservation for them that love him, that they will recover from the bite of the serpent. Nevertheless, many in spiritual Israel have been thus bitten who never recover, because they keep looking upon the serpents and keep under the influence of the evil, instead of looking away to him who is the Author and by and by will be the finisher of our faith.

(4) "Neither murmur ye, as some of them also murmured and were destroyed of the destroyer." The reference here seems to be to the account given in Numbers 16 of a conspiracy on the part of certain leaders of the people, two hundred fifty, "famous in the congregation," who resented the leadership of Moses and declared themselves equally competent, and better qualified, to do the work of leading Israel and ministering to them in holy things. The result of this conspiracy was (a) that the conspirators were destroyed (vss. 28-35), and (b) that many of the people of Israel, being in sympathy with the conspirators, were offended and blamed Moses for having caused the death of the conspirators; in consequence of which the Lord visited upon them the plague;

they were "destroyed of the destroyer," and nearly 15,000 perished (vss. 41-49). The lessons of this example, written for our admonition, upon whom the ends of the age have come, seems to be (a) that we are to expect leadings of divine providence in connection with the journey of spiritual Israel. We are not to regard the matter of the Christian progress of the past eighteen centuries as being merely of human leadership, nor to think, therefore, that human leaders could today take hold of Israel's affairs and right matters and bring in the Millennium, as the higher critics, social reformers and religious politicians of our day propose to do. The Lord, the anti-type of Moses, is still at the helm, still guiding; nor will he permit the matter to be taken out of his hands. Although Canaan has not been reached as yet, and although the journey has been a long and tedious one, with numerous trials and besetments, nevertheless it has been accomplishing what God designed in the way of valuable lessons and experiences which his people could not do without, and yet be prepared for the inheritance promised. We are to draw from this ensample, also, the lesson that the Lord is at the helm in respect to the very smallest affairs which affect his Zion, that "he setteth up and he pulleth down," and that whosoever attempts to place himself in position in the church is violating the divine arrangement, as it is written, "Now God hath set the various members of the body as it hath pleased him." Whosoever, therefore, shall conspire in any manner

to overthrow the divine arrangement will be summarily dealt with by the antitypical Moses. Moreover, all who sympathize with those whom the Lord shall overthrow will be in danger also of dying the second death, because of being murmurers against the Lord and lacking in sympathy with his arrangements or providences.

Based upon these examples from the past, the apostle urges us, the Gospel church, each individual Israelite, to be on guard lest we should fall from the Lord's favor and fail to enter Canaan, after the manner of the examples herein set before us, and which the Lord provided for this very reason. It is the common thought, especially with those who are in most danger, that they cannot fall, that they are secure, just as some of the transgressors herein mentioned, boasted that they were God's holy people, saying, "All the congrega-

tion are holy, every one of them, and the Lord is among them." (Num. 16:3) Boastfulness is not a sign of piety, but rather the reverse. Meekness and humility, a realization of our own littleness and of the Lord's greatness, is the most favorable condition for those who would keep faithfully on the pilgrim way and reach the Canaan of promise. Thus the apostle stated it respecting himself, saying, "When I am weak, then I am strong." It is when we realize our own weakness that we realize also our dependence upon the Lord and are willing to be guided of him in his way. Hence the apostle in this lesson specially exhorts that those who feel that they are standing, who feel strong, who feel that they are in no danger, shall take special heed to the examples herein before presented, lest they fall.

—REPRINTS, May 1, 1898

WEEKLY PRAYER MEETING TEXTS

MAY 1—"The Son of man came not to be ministered unto, but to minister."
—Matthew 20:28 (Z. '03-407. Hymn 168)

MAY 8—"And this is the promise which He hath promised us, even eternal life."
—I John 2:25 (Z. '03-175. Hymn 264)

MAY 15—"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold; and there shall be no herd in the stalls:

yet I will rejoice in the Lord, I will joy in the God of my salvation."
—Habakkuk 3:17, 18 (Z. '03-94. Hymn 149)

MAY 22—"God hath not given us the spirit of fear; but of power and of love, and of a sound mind."
—II Timothy 1:7 (Z. '97-170. Hymn 307)

MAY 29—"Peace I leave with you, My peace I give unto you. . . . Let not your heart be troubled; neither let it be afraid."
—John 14:27 (Z. '97-306. Hymn 233)

Judging Among the Gods

*"God standeth in the congregation of the mighty; he
judgeth among the gods."—PSALM 82:1*

THE 82nd Psalm seems to have its special application during the time of Christ's second presence. The "God" who stands in the congregation of the mighty could be, although is not necessarily, Jehovah, for the Hebrew word is *elohiym*, and might well be a reference to Jesus at the time of his second presence, when he "stands up" as the great Michael, with a resultant "time of trouble such as never was since there was a nation." (Dan. 12:1) He stands among the "mighty" of this present evil world, and they are judged as unworthy of continuing their rulership over the peoples of the earth.

But the psalm has a deeper significance to the Lord's people than merely to serve as a confirmation of our faith in Christ's second presence, and that the hand of the Lord is in the affairs of men, for it indicates that this is a special testing time for the true church. In the 6th verse we read, "I have said, Ye are gods." Jesus quoted this text and applied it to those to whom the Word of God came, that is, to himself and his followers. (John 10:34, 35; 17:8, 14, 17)

While the "gods" of the first verse could well be the same class as the "mighty" of that verse, it would be reasonable to conclude that they are the same as the "gods" of the 6th verse, namely, the church class. The Gospel age has been the judgment day of this class, and the end of the age is a time of special testing.

In the ultimate sense Jehovah is the Judge of the church, but this does not mean that Jesus has nothing to do with this work of judgment. All things are of the Father, but by, or through, the Son, "and we by him." (1 Cor. 8:6) Since the Father judgeth no man, but hath committed all judgment unto the Son, and since it was he who shed forth the Holy Spirit at Pentecost, it would appear that God has placed even the judgment of the church in his hands. (John 5:22; Acts 2:32-34) Peter wrote, "For the time is come that judgment must begin at the house of God," and Paul wrote, "We shall all stand before the judgment seat of Christ." —1 Peter 4:17; Rom. 14:10

The application of the principles of righteousness and justice exemplified in divine law is universal

and unchangeable. So now, at the time when this present evil world is crumbling, our present Lord is standing in the assembly of the mighty ones of earth, judging them unworthy to continue reigning, and is also continuing his work of judging among the "gods"—those who are falling in sacrificial death like Prince Jesus—the standards of judgment, in so far as the basic principles of righteousness are concerned, being the same for both classes.

It is the practical application of these principles upon which the church is judged and found worthy of joint-heirship with Jesus that we wish to discuss particularly in this article. It is important always to remember that the fully consecrated of this time are being prepared, being trained, to serve as associates with Jesus in the blessed task of establishing righteousness and justice in the earth during the incoming new age, and to dispense blessings of life to those who then obey the laws of the divine kingdom. Let us not think of the Christian life as being merely a preparation to go to heaven. If we prove worthy we are to be dealing with the world for a thousand years, and to be trained properly for this it is essential that we know God's present attitude toward the world, and why divine judgment has gone against the nations.

Judging Unjustly

Verse 2 of the psalm reads: "How long will ye judge unjustly, and accept the persons of the wicked?" A revealing passage to consider in connection with this is that of

Deuteronomy 10:17, 18, which reads: "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward; He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment."

It is not necessary to argue the point that the "mighty" of this world have not been just in their handling of the affairs of the people. The iniquity of worldly rulers and "gods" is common knowledge. They have freely accepted the persons of the wicked into their governments whenever it was expedient to do so. The matter of right and wrong, of justice and injustice, of righteousness and unrighteousness, has not governed their course, but instead an insatiable lust for wealth and power, which in most instances has caused them to disregard human rights, particularly the rights of the poor.

But as Christians we should not view this sadistic picture of inhuman selfishness merely in a casual, disinterested sort of way. Inasmuch as we are being prepared to establish a new order, based upon justice and righteousness, it is essential that in our small sphere of influence we practice these principles of righteousness which the world is so obviously failing to practice; for upon this basis we are being judged of our worthiness to reign with Christ.

We are to judge justly, and we are not to accept the persons of the wicked. This does not mean that we are to begin a work of judging

at the present time, but rather that in our dealings with our brethren and with the world we are to deal justly, endeavoring that all of our decisions be based upon and governed by justice. We are not to "accept the persons of the wicked"; that is, personalities or friendships should not be permitted to influence our judgment.

This is a very exacting requirement of the new creation. To accept the persons of the wicked does not necessarily imply that we fraternize with those who are openly sinners. With God there are no degrees of righteousness. One who is out of harmony with him in any sense is considered to be a sinner—although not necessarily wilfully wicked. Applied in its fullest sense this warning of the Lord is against the practice of permitting personalities to govern our thinking and acting. And it is so easy to do this, so easy to permit friendships to sway our viewpoint of what is right and what is wrong.

Verse 3 reads, "Defend the poor and fatherless; do justice to the afflicted and needy." Obviously God would have been pleased if the rulers of the world had followed this course, but we know they have not. On the other hand, we know that this is exactly what the kingdom of Christ will do for the people, and we are being prepared to be associated with Jesus as rulers in that kingdom. (Psalm 72:4) Certainly, then, an essential preparation for rulership in such a kingdom is to take an interest in the poor and needy even now.

The Apostle James seems to have caught the spirit of the 82nd Psalm,

for, when writing his epistle, he touches upon several very similar thoughts. As we have noted, the psalm warns against accepting the persons of the wicked, but urges dealing with all impartially; and James uses the illustration of a rich man and a poor man coming into our meetings, and shows that if we favor the rich man just because he is rich, and despise the poor man, we are partial, and are judges "of evil thoughts."—James 2:2-4

As the righteous principles of judgment set forth in the 82nd Psalm apply to both the church and the world, so James not only admonishes us to consider the poor and needy, but also says to the world, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." (James 5:1) And the apostle explains that these miseries were to come in the "last days" and because these "rich men" had not dealt justly with the poor and needy.

But again, let us not erroneously imagine ourselves righteous and pleasing to God simply because we can see—and perhaps like to talk about—the unrighteousness of others. The rich of this world, the rulers, the "mighty" ones, have failed; but there is a judgment going on among the "gods" to determine who among the professed followers of the Master are worthy to live and reign with him in his kingdom of righteousness.

The psalm states, "Defend [margin, judge] the poor and fatherless; do justice to the afflicted and needy." Again James expresses a similar thought and to emphasize

the importance of this to us as Christians, wrote, "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27) And to do this is true godlikeness; for as we have seen in a passage already quoted, one of the qualities characteristic of God is that "he doth execute the judgment of the fatherless and widow."—Deut. 10:17, 18

Negative and Positive Righteousness

In James' definition of "pure religion" he speaks of it as of two parts. We are to keep ourselves "unspotted from the world," and we are to visit the fatherless and the widows. To express the thought in a more general way it means that "pure religion" consists both of what we are to be and what we are to do. We are to be pure, untainted by the sin and selfishness of the world around us; and besides this, we are to "visit" those in need, not just casually, when it is convenient for us to do so, but are to lay down our lives in this great service of others. Paul puts it in a very similar way, saying, "To do good and to communicate forget not: for with such sacrifices God is well pleased."—Heb. 13:16

James' definition of "pure religion" is not to be taken too literally in the sense that a Christian should seek out all the orphans and widows in the community and visit them from time to time. Obviously the "widows" and "orphans,"

because they have been deprived of their caretakers, are used by James as symbolic of those who need help. They might well represent all those who hunger and thirst after righteousness, the poor in spirit who realize their need of divine help. To all of these we are to "do good" as we have opportunity, and especially when, through consecration, they become members of the "household of faith."—Gal. 6:9, 10

This phase of the Christian life should be kept constantly before us, for it is the very essence of Christlikeness. One of the best and most comprehensive summaries of Jesus' earthly ministry is that one which states that he "went about doing good." (Acts 10:38) It was not a case merely of being good. Jesus did not go about to display his goodness, but to do good.

And Jesus was truly good, the perfect embodiment of all true goodness. He was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) He kept himself unspotted from the world, but his mission to earth would have been a failure had he not gone further than this. His righteousness would only have been negative had he not, in addition to keeping himself unspotted from the world, laid down his life for the world.

"Ye Are Gods," If—

And so it shall be with all those who are truly following in the footsteps of Jesus. This is one of the facts which is being determined in the judgment of the church. Through the Psalmist the Lord de-

clares, "I have said, Ye are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes." It is not straining the interpretation of this passage to think of it as saying that we are gods, children of the most High, if we indeed fall like one of the princes, that is, like Prince Jesus, who fell in sacrificial death, laying down his life doing good.

This, in fact, seems to be the underlying thought of the 82nd Psalm so far as the matter of divine judgment is concerned. The mighty ones of earth, the rich, the arrogant, the ones who have been in a position to establish justice, have failed to do so. Divine judgment goes against them. They go down in ignominy and shame in the great "time of trouble" resulting from the standing up of Michael. But this does not mean that God's plan to establish a righteous order in the earth has failed; for throughout the Gospel age, and culminating in the harvest at the end of the age, he has been developing a new group of rulers, styled in the psalm, "gods," and "children of the most High."

The mighty ones of earth are cast off because they fail to manifest interest in the poor and needy, and by the same token the "children of the most High" qualify to reign with Christ because, like Jesus, they lay down their lives on behalf of the "widows and orphans," as James expresses it. And these qualify because their interest is more than merely a passive one. With them it is not a matter merely of refraining from oppressing the

poor. They do not simply say to themselves or to others that they are glad a time is coming when all the needy ones of earth will be blessed, but do nothing about extending a blessing to them now. They are not content merely to keep themselves uncontaminated from the world, but, while doing this, they follow the example of Jesus in laying down their lives for the world.

How to Help the Poor

How can a Christian lay down his life for the world now? Here we are using the term "world" as it is used in John 3:16, where we read that "God so loved the world" that he gave his beloved Son to die for it. Here the world stands for the people, the entire human race. God loved these people, and Jesus loved them. The kingdom of Christ is established for their blessing, and we are promised that if faithful we will reign with Jesus in his kingdom of blessing. But we sometimes forget that the condition upon which we may share in that kingdom reign is our faithfulness in dying sacrificially as Jesus died, "planted together in the likeness of his death," being "baptized" in death "for the dead" world of mankind.—Rom. 6:5; 1 Cor. 15:29

But how are we to lay down our lives for the people? As we have seen, it is not the Christian's work to seek out all the cases of poverty he can find and spend his strength and means to help them along material lines. No, the Scriptures do not indicate that this is the way we are to "visit the fatherless and the widows," although no true

Christian would withhold needed material assistance in cases which clearly become his special privilege to help. From the Lord's standpoint there is a greater need that the people be given spiritual food and sustenance, and it is this great privilege which is ours today.

Coming back again to the 82nd Psalm we read, "Deliver the poor and needy: rid them out of the hand of the wicked." (Psalm 82:4) The Lord's true people are but a "little flock," weak and insignificant in the eyes of the world. They would be helpless to deliver the poor and needy from the oppressions of this present evil order of things; but there is a deliverance which we can help to effect, and that is a deliverance from the hand of the wicked one, Satan. He is the prince of this world, the one who rules in the hearts of the children of disobedience. He is the great oppressor, the one who has the power over death.

And can we deliver anyone from the hand of this wicked enemy of God and of man? Eventually the whole world of mankind is to be delivered from his control, but some are being delivered now—delivered by the power of the truth. As we proclaim the truth, those who respond to it and follow its precepts are "delivered out of the hand of the wicked." They are made free from superstition and fear. By the authority of the Word, and through the merit of the Redeemer, we can say to those who have hearing ears, "Be ye reconciled to God." (2 Cor. 5:20) And those who are "reconciled to God are through faith delivered

from the bondage of sin and death.

A blessed work indeed is ours. And how it displays the wisdom of our God! He is training us for the work of reconciling the whole world of mankind to himself, and how appropriate that this training consist of more than mere theory, that we actually serve an apprenticeship; not only to be trained, but also to demonstrate our enthusiasm for the matter in hand. God loved the world enough to give his beloved Son to redeem the people; and he has decreed that all who will assist in the work of restoring those whom Jesus redeemed must demonstrate that they have the same unselfish love for mankind.

Love Supreme

And this indeed is the highest form of love, and to be imbued with it is the final test of worthiness to live and reign with Christ. It is love for those who do not love us, among whom are many who may even be our enemies. Jesus said, "If ye love them who love you, what reward have ye? do not even the publicans the same?" Publican love will not get us into the kingdom.

But are we not supposed to love our brethren, someone may ask? Yes, certainly, but this is not the final test, not the fourth quarter mark in our race for the prize of the high calling of God in Christ Jesus. It may be that at times, due to the imperfections of their flesh, that one or more of our brethren might manifest enmity toward us, and of course we should love them all in spite of their weaknesses. Gen-

erally speaking, however, loving our brethren in Christ is largely a matter of loving those who love us. It is a beautiful love, and it has its own exceeding great reward; but the love that will qualify us to be joint-heirs with Jesus in his kingdom is that godlike love which reaches out to bless those who do not love us.

This is the way God loved the whole world. It is the way he loved us, for the apostle reminds us that it was while we were yet sinners, hence alienated from him, that the Heavenly Father sent Christ to die for us. "While we were yet sinners"—what a revealing thought this is! (Rom. 5:8) We, together with all our brethren, were at one time sinners. God sent his Son to redeem us because he loved us. He sent one of his ambassadors to give us the good news. We heard, we accepted, we were delivered. Now we are no longer separated from God, no longer servants of the evil one. We have peace with God, and through Jesus have "access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."—Rom. 5:1, 2

Yes, we have access into the most marvelous grace ever bestowed upon human beings, the great opportunity of entering into the "glory of God," of being "gods" to live and reign with Christ. But there is a condition attached—the condition of love. Do we love as God loved? Do we love as Jesus loved? Do our hearts go out to the poor and the needy? All mankind is really in this class. It is not our privilege to redeem the

world, but we do have the privilege of dying sacrificially as Jesus died. We cannot give ourselves as a ransom for the people, but we can lay down our lives bearing the good news that a ransom has been provided and that those who accept this provision and obey the truth may be reconciled to God.

And when we thus lay down our lives doing all we can to deliver the poor and needy from the hand of the wicked, God counts it as being planted together in the likeness of Jesus' death. It is thus that we "fall like one of the princes," as stated in verse 7. As we saw in the article, "Like One of the Princes," which appeared in the March Dawn, there have been two outstanding princes of the race. The first was Prince Adam. He fell before temptation and died as a sinner. But Prince Jesus was an overcomer. He died, not as a sinner who succumbed to selfishness and sin, but as an overcomer, who sacrificed life to destroy sin and death.

And it is our privilege to fall in death as Jesus fell; that is, sacrificially. If we do thus fall, sacrificially and victoriously, we will also be in the likeness of Christ's resurrection. We will live with him; and not only that, but we shall also reign with him, to share in the work of actually doing what we laid down our lives in sacrifice trying to do. It is a glorious prospect indeed!

In the last verse of the psalm Christ is addressed: "Arise O God, and judge the earth: for thou shalt inherit all nations." The church, of course, will share this honor

with him. The translators, not understanding the plan of God for his church—the “gods” who fall like one of the princes—have not given us an allowable appropriate translation of **elohiym** which appears in this last verse of the psalm, hence the possible and fuller meaning of the verse is somewhat obscured.

It is this Hebrew word **elohiym** which is translated “gods” in the first verse of the psalm, where we are told that God judgeth among the gods. The same word is translated gods in the 6th verse, where we read, “I have said, Ye are gods.” As Jesus applied the 6th verse to The Christ, it is apparent that in the last verse of the psalm the **elohiym** could also apply to the entire Christ company—the entire house of sons.

But even though we retain the singular translation, “God,” there would seem to be no valid reason for not applying it to the entire Christ, for Christ’s body members, the “gods” of verse 6, will indeed share with him in the judgment and rulership of the world. Obviously the psalm depicts a work of judgment, a testing, in which the worldly fail. But there are some who do not fail; namely the “gods” who “die like men and fall like one of the princes.” They do not fail, but they “fall”—they fall in death, and from the human standpoint die just like other men.

But having fallen like Prince Jesus, Jehovah intervenes, and they are raised from death in the “first resurrection.” He bids them “arise,” even as he did Prince Jesus. These are bidden to arise

because they have fallen. It was so with Prince Jesus. God raised him from the dead. He was “the first-fruits of them that slept.” (1 Cor. 15: 20) The “first fruits” of the resurrection, however, include Christ’s body members—all who come forth in the first resurrection. (Rev. 20: 6) And why do they come up in the first resurrection? The apostle explains that it is in order that they might live and reign with Christ a thousand years.”—Rev. 20:4

And how clearly this wondrous thought is set forth in the verse under consideration if we translate **elohiym** in the plural, as it is in verse 6: “Arise O gods, judge the earth: for thou shalt inherit all nations.” (Psalm 82:8) Yes, the entire house of sons, all the “gods” of this age, those who have proved their qualifications through the sacrifice of their lives in the divine cause, will share in the work of judging the world. “Do ye not know that the saints shall judge the world?” wrote Paul; and David wrote that they will “execute upon them the judgments written.” And together with Jesus they will also, “inherit all nations.”—1 Cor. 6:2; Psalm 149:8, 9

Selfishness and Love

Referring to those who do not heed the admonition to consider the poor and needy, the 5th verse says, “They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.” Had the mighty ones of earth followed the true course of justice and love instead of selfishness and hate, the

"foundations of the earth" would not have been "out of course." It is these mighty ones of this world who constitute the foundations of the earth, that is, of the present world order.

But now these foundations are crumbling. Civilization is falling because it has been civilized in name only. But there is to be a "new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13) There will be a work of judgment in that new order. It will be the judgment day of all mankind, and we are now being prepared to participate in that work with Jesus, hence the announcement to The Christ, "Arise O God [or gods], judge the earth." —Psalm 82:8

And together with Jesus, the church will "inherit all nations," for they are to "reign with him." (2 Tim. 2:12) This is beautifully emphasized by Jesus in Revelation 2:26, 27, where we read, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

What a touching and personal assurance this is from the Master himself—"Even as I received of my Father." Yes, this is what the Father promised to Jesus, and he is happy to have the overcomers share the reward with him. But

again note the conditions: "He that overcometh, and keepeth my works." Overcoming and working! Jesus overcame the world and its spirit of selfishness. He kept himself unspotted from it. And he worked. He went about doing good. He preached the kingdom, and gave examples of kingdom blessings. He served his disciples, and was zealously interested in everything which pertained to the plan of his Father. He was consumed by the zeal of God's house.

Now he says, "And he that overcometh, and keepeth my works, . . . to him will I give power over the nations, . . . even as I received of my Father." Blessed promise, re-echoing the words of Psalm 82:8; and including the church in the "hope of glory," which it sets forth. Now that we are living in the "last days" when this whole psalm has its special setting, should we not more than ever strive to be overcomers?

The returned Lord, the Head of the little flock of "gods," is already present. He has stood up to take control. Many of the "gods" have already heard the call to arise in the first resurrection, and shortly the last remaining overcomers, falling victoriously in sacrificial death, will also hear that call. Then all together, the Christ company, exalted to glory, honor, and immortality, will judge and rule over the earth for a thousand years, for the blessing of all mankind.

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INTERNATIONAL BIBLE STUDIES

MAY 4

REVOLT OF THE NORTHERN TRIBES

I KINGS 12: 1-5, 12-15, 19, 20

GOLDEN TEXT: "A man's pride shall bring him low: but honor shall uphold the humble in spirit."
—Proverbs 29:23

TRUE to the warning God gave to Solomon, all the tribes of Israel with the exception of Judah and the small tribe of Benjamin, were wrested from his son, Rehoboam, hence from the Davidic line. Jeroboam, a fugitive in Egypt during the reign of Solomon, returned to his country when he learned that Solomon had died, and rallied the ten northern tribes in rebellion against Rehoboam, and the kingdom was divided.

In principle, the method employed to create dissatisfaction among the ten tribes was not unlike that which is frequently used today to stir up opposition against existing governments. It was an appeal for liberty and the lessening of taxes. The riches of Solomon and the glory of his kingdom were brought about in no small measure by his burdensome taxation of the people, and the fact that he drafted many of them into his service. It was a fulfillment in

part of what the Prophet Samuel had forewarned when Israel demanded a king to rule over them. (See I Samuel 8:10-18) The situation was vexing enough to enable Jeroboam to rally the people to his support on the ground that he would get their burdens lifted.

So the people's case was presented to Rehoboam. He was requested to remove the yoke which his father Solomon had placed upon them. The king asked for three days to think the matter over, and to consult with his advisers—a sort of "cooling off period" as we would call it today. First, Rehoboam took the matter up with some of the elders of the people, those to whom Solomon had looked for advice. These advised him to give the people favorable consideration. It probably seemed to them that since the temple and the royal palace had been completed, national taxes might well be lowered.

But Rehoboam was not entirely satisfied with this advice. Perhaps he had a secret desire to increase still further the glory of Israel's ruling house. In any event, he consulted the young men of his

own set, those who would be more inclined to see matters as he did. Why should an up-and-coming king be hampered by the advice of old men, he thought. The advice of the young men was not to lighten the yoke of the people. They told Rehoboam that he should say to the people that he proposed to increase their burdens. "Thus shalt thou say to them," the young men advised Rehoboam, "My little finger shall be thicker than my father's loins."—I Kings 12:10

When the three days were up and the people came to the king again, he followed the advice of the young men, and made it even more emphatic, saying, "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." (I Kings 12:14) The young men and the king may have thought this would be good bargaining technique; that rather than have their burdens increased, the people would be satisfied to let matters stand as they were. But the plan didn't work. The rebellion was on, and not long after that the revolting ten tribes appointed Jeroboam to be king over them.

Shortly thereafter, Rehoboam assembled the warriors of Judah and Benjamin and made plans to subdue the revolt, but God interfered, explaining that what had occurred was in keeping with the divine will concerning these tribes, so Rehoboam did nothing further about it.

Jeroboam's course of action following his appointment to kingship over the ten tribes indicates that he had little respect for the

true God of Israel. He realized, however, that the Israelites were a religious people; that the matter of worship and offering sacrifice loomed large and important in their lives. Regardless of the immediate cause of their rebellion, Jeroboam knew that the spirit of devotion in the hearts of the Israelites would cause them to go to Jerusalem to the religious feasts held there, and to offer sacrifice. He feared that in doing this they would gradually be weaned away from their loyalty to him and would rejoin the two tribes and accept Rehoboam as their king.

So Jeroboam deliberately and wilfully set about to establish places of worship and to offer sacrifice where the Israelites could pour out their hearts' devotion to false gods. Thus he not only tore them away from their rightful king, but alienated them also from their God. The ten tribes never recovered themselves, and God let them drift further and further away from him and from his covenant promises. They will be raised from the dead by and by, when the "new covenant" is made with the "house of Israel, and with the house of Judah," but they lost forever the royal promises pertaining to rulership in Messiah's kingdom.—Jer. 31:31

QUESTIONS:

Who was Jeroboam, and how did he become king over ten of the tribes of Israel?

What was the greatest sin of Jeroboam in connection with the insurrection of which he was leader?

Will the ten rebellious tribes ever be restored to their original position of favor with God?

THE STRUGGLE AGAINST BAALISM

I KINGS 18:20, 21, 30-39

GOLDEN TEXT: "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."—I Kings 18:37

WHILE the ten revolting tribes of Israel drifted ever further away from God, he continued to deal with them throughout the reigns of several of their kings, in the sense that he showed them every consideration possible, particularly by sending his prophets to warn them, and if possible to bring them back into harmony with his law. Notable among these efforts was the one made by the Prophet Elijah during the reign of King Ahab. Under Ahab, who had married the wicked heathen woman, Jezebel, Israel had departed completely from the worship of Jehovah, and was given over wholly to the worship of Baal.

The narrative of Elijah's work of reformation in Israel is more than just a historical record from which we may draw helpful lessons, for it is referred to in the New Testament as a type of certain experiences through which the people of

God in this age would pass in their efforts to carry out the divine will in their lives. "That woman Jezebel" is referred to in the Book of Revelation as a type of the harlot woman "Babylon," the false church of the Gospel age. (Rev. 2:20; 17) Elijah's flight from Jezebel and his isolation for the three and one-half years of famine in Israel, is alluded to, and the three and one-half year period shown to have symbolic significance, representing the twelve hundred and sixty symbolic days, or literal years, during which papal power reigned supreme throughout the nominal church world.—Rev. 11:2, 3; 12:6, 14; 13:5

It seems clear, then, that Elijah, in his attempt to reform Israel, is scripturally a type of the true church of this age, to whom the commission is given to "command all men every where to repent." (Acts 17:30, 31) This is in keeping with Jesus' declaration that together with him his followers would be the "light of the world." (Matt. 5:14) It is also in harmony with Paul's statement that to us is given "the ministry of reconciliation."—II Cor. 5:18

Through the Prophet Malachi the Lord declared that he would send Elijah the prophet before the coming of his great and terrible day, and that Elijah's work would be to turn the hearts of the fathers to the children, and the hearts of the children to the fathers—in other words, a work of reformation and reconciliation. In the event that this effort would fail, the prophecy declares that God would smite the

earth with a "curse." The effort of the church, the antitypical Elijah, to reform the world has failed, and now the foretold curse is upon the nations, that great "time of trouble, such as never was since there was a nation."—Mal. 4:5, 6; Dan. 12:1; Matt. 24:21, 22

Turning from the typical features of Elijah's experiences there are practical lessons to be learned from his faithfulness in upholding the true God before Israel, and his boldness in challenging the priests of Baal. The three and one-half years without rain had brought the Israelites to the point where they were willing to give some consideration to the prophet's message, and this was particularly true of Ahab. Meanwhile, God's miraculous care of Elijah had strengthened his faith to the point where he was fearless in bringing the issue as to who was the true God out into the open so that all could see and be convinced for themselves.

Ahab, despite the influence of his wife, Jezebel, co-operated with Elijah to the extent of summoning the people to Mount Carmel. Gathered there, Elijah addressed the people, saying, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." (1 Kings 18:21) Silence was the reply of the people to this exhortation, for the account says that "the people answered him not a word." There is little wonder that this should be the case. For years Israel had been under the rulership of kings who had little respect for the true God. If they ever knew, they had forgotten the miraculous ways in which

Jehovah had cared for their nation in times past. Then, even as now, numbers were impressive, and here was a lone man standing out against hundreds of the priests of Baal, asking them to turn away from the crowd to serve his God. Little wonder they were silent.

But Elijah was not dismayed. He knew the power of his God, the living God. He proposed the test with which we are all so familiar. The priests of Baal were given the first opportunity to call upon their god to manifest his acceptance of the sacrifice offered to him by sending down fire from heaven to consume it. The test utterly failed. Elijah knew it would. He couldn't refrain from a bit of sarcasm, telling them that perhaps Baal was sleeping, or had gone on a journey.

Then he prepared his sacrifice, having it soaked with water, and a trench surrounding the altar filled with water, to avoid all suspicion of trickery. Elijah's faith was vindicated. Jehovah answered his petition, consuming the sacrifice with fire which even licked up the water in the trench. Then the people were convinced, and said, "The Lord, he is God." So it will ultimately be throughout the whole earth. The true God will become known to all, and in their allegiance to him the people will be blessed.

QUESTIONS:

What are some of the New Testament references which indicate that Elijah's experiences have a typical significance?

What is one reason that the "time of trouble" is now upon the world?

When will the true God be worshiped by all?

THE PROPHET'S WARNING

AMOS 5:6-15, 21-24

GOLDEN TEXT: "Seek good, and not evil, that ye may live."—Amos 5:14

MUCH in the Book of Amos is in the nature of warnings to Israel calling upon the people to repent of their transgressions and to return to the worship of Jehovah, their true and living God. In this lesson assignment, two particular sins of the Israelites are called to their attention. First is the fact that they had turned away from God to the worship of false deities; and second, their practice of injustice in dealing with one another. In reality, the first leads to the second; for in ignoring the commandment forbidding their worship of other gods, it naturally followed that they would have little respect for the commandments which called upon them to deal justly with their neighbors.

As long as they ignored the law of their God, and failed to recognize Jehovah as their supreme and only Deity, they could not expect favors from him. Amos was instructed by God to say unto Is-

rael, "Seek ye me, and ye shall live: but seek not Bethel." (Amos 5:4, 5) There is a particular significance attached to this admonition. When Jeroboam led the ten tribes in revolt against Rehoboam, he tried to make the insurrection permanent by diverting the worship of the ten tribes away from Jehovah by setting up altars and establishing "groves" at Bethel and Dan where the people could gather and sacrifice unto the gods of the heathen. (1 Kings 12:29-33) Jeroboam, out of the wisdom of his selfish heart, thought he had devised an arrangement which would be for his own good, but it led Israel away from Jehovah. And now, through the Prophet Amos, God is telling the Israelites that in seeking his blessings they were not to go to Bethel to offer sacrifice, but were to worship him in the manner in which he had commanded.

How striking is the prophet's introduction to Jehovah: "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." He also says of Jehovah, "That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress."

Jehovah is not only the true and living God, but he is powerful and just and loving. None of the false gods which Israel worshiped in-

terfered with their exploitation of the poor, but they could not be loyal to Jehovah and at the same time practice injustice upon their fellows. They lacked in God's ways of justice, thinking that to obey him would lead to personal loss; but the prophet corrects this, saying, "Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken."

And then comes a final warning to unfaithful Israel: "Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." God had already been gracious unto the Israelites far beyond what they justly deserved; and he was willing to continue being gracious if they showed a disposition of true repentance. But few of them did. As a nation they continued their rebellious ways, and went into decline.

It was for Israel's own good that God demanded obedience to him, the High Tower of their strength, their King and their Deliverer; and what riches of divine blessing they failed to obtain because they were unfaithful. At the same time, God was using the kingdom of Israel to illustrate the kingdom of Messiah when it is established throughout the whole earth and for the blessing of all the people. For this reason, as well as for their own good, God wanted the Israelites not only to acknowledge him as the only true God, but, in keeping with his own attributes of justice and love, to deal justly with one another and to take proper care of the poor and needy instead

of exploiting and oppressing them.

Concerning Christ's method of dealing with the people when his kingdom is fully established, the Psalmist wrote, "He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."—Psalm 72:2-4

The privileged class in Israel did not so deal with their poorer brethren. Instead, as the Prophet Amos points out, they trod upon the poor, and levied unjust taxes of wheat, etc. They made the poor build houses but they were not permitted to live in them. But this will be changed, too, when the antitypical kingdom of the Lord is established, for then they shall "build houses and inhabit them; and . . . plant vineyards, and eat the fruit of them." (Isa. 65:21) Justice along all lines will then operate, for the laws of God will reign supreme. Concerning the Ruler and Judge of that time the prophet wrote, "The Spirit of the Lord shall rest upon him, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord."—Isaiah 11:2

QUESTIONS:

What two sins of Israel are emphasized in today's Scripture lesson?

Why did the prophet tell the Israelites not to go to Bethel?

When, and under what circumstances will God's laws of justice and equity be operative on behalf of all the people?

FALL OF THE NORTHERN KINGDOM

II KINGS 17:5-12, 22, 23;
ISAIAH 28:1-4

GOLDEN TEXT: "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."—Psalm 1:6

THE Israelites "did not believe in the Lord their God." (II Kings 17:14) This sums up the sins of Israel from first to last. Lacking true faith in God, they did not see the necessity of obeying his statutes and keeping his laws. God sent his prophets and seers to warn them of impending disaster, but these warnings had little effect. For short, intermittent periods, when a better than average king ruled over them, they showed some signs of reforming; but on the whole the imaginations of their hearts were evil, selfish, and idolatrous. They "did not believe," and this sin of unbelief was the root of all their backslidings, and finally led to the destruction of their kingdom.

This sin of unbelief plagued Israel from the day they left Egypt, but the decline of the nation became more rapid following the revolt of the ten tribe kingdom against

Rehoboam, which was instigated by Jeroboam. This was not contrary to God's will, for he had told Solomon that he would rend the kingdom from the Davidic line, saving only Judah to be the tribe through which would come the "one whose right it is" to rule Israel and the whole world. But the fact that God permitted this rebellion does not excuse the sin of Jeroboam in leading the Israelites still further from the Lord; nor does it excuse them from the responsibility of following the sinful course of Jeroboam.

The account states that the "children of Israel walked in all the sins of Jeroboam which he did; they departed not from them." It was not, therefore, a case of a temporary deviation from the right course, but a consistent and continuous doing of wrong—the great wrong of worshiping false gods. Apparently they went the full way in this worship of idols, causing their sons and their daughters to pass through the fire, sacrificing them thus to Moloch. This particular form of heathen worship seems in some respects to foreshadow the worship of the torment deity as it has been practiced by so many throughout this Gospel age. God is particularly displeased with this misrepresentation of his loving character, even as he was angry with the worshipers of the torment deity in the days of typical Israel.

The ten tribes of Israel were taken captive into Assyria by the Assyrian king, Shalmaneser, and it

is well to keep this separate in our minds from the later fall of the two tribe kingdom in the days of Zedekiah, when he and his people were taken into captivity in Babylon by King Nebuchadnezzar. This latter captivity lasted officially only seventy years, but the ten tribes, while released from Assyrian captivity, probably had little interest in returning to the Promised Land even though set free. They had become avowed worshipers of the gods of the heathen, and were quite satisfied to be absorbed by the Gentiles and thus lose their identity as the chosen people of God.

To this day, this segment of the nation of Israel is referred as the "ten lost tribes." They are not lost in the sense that they will never again have an opportunity to receive the blessings of God; for in the resurrection a "Deliverer shall come out of Sion and turn away ungodliness from Jacob." But they are lost to the special honor of joint-heirship with the Messiah in the future work of ruling and blessing the world. Some, who do not understand the plan of God, have in recent years tried to establish the identity of the ten lost tribes in the Anglo-Saxon race. It is very doubtful if this identity is correct; but even if it is, it would mean nothing so far as the plan of God today is concerned. The ten tribes were cast off from God because of their unfaithfulness; hence, whoever their descendants today might be, they could not properly lay claim to any of the royal promises which were made conditionally to the natural seed

of Abraham. It was not lightly said that the Lord would "give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."—1 Kings 14:16

1 Kings 12:23 indicates that in addition to the tribes of Judah and Benjamin, there were also a "remnant of the people," evidently of the other ten tribes who did not rebel against Rehoboam. This would explain why the New Testament indicates that representatives of all the tribes of Israel were in the land of Judea at the time of our Lord's first advent. Jesus explained that his ministry at the time was to the "lost sheep of the house of Israel," and evidently those for whom he was seeking were not the ones who had been taken to Assyria and did not return.

Our Golden Text expresses a divine principle which operated with precision in the case of Israel. They were ungodly—continuously and persistently ungodly—so they perished from being his chosen people. "The Lord knoweth the way of the righteous" also. It is a way of faith in this present age, and the rewards of faith are seldom seen or appreciated by the faithless. In the kingdom age it will be a walk by sight, and then the godly will be openly and materially blessed.

QUESTIONS:

What was Israel's greatest sin?

Are the ten lost tribes of Israel still lost?

When, and under what circumstances will those who were taken captive into Assyria receive blessings from the Lord?

TALKING THINGS OVER

ANNOUNCING THE 1947 GENERAL CONVENTION

Brooklyn, N. Y., August 6-10

THE Committee on arrangements for America's General Convention of Bible Students has accepted an invitation of the Associated Bible Students of Greater New York to hold the convention this year in Brooklyn, and in co-operation with the local ecclesia. It will be three years since a General Convention has been held. War restrictions on travel made it unwise to attempt plans for a gathering in 1945, and in 1946 the Committee was unsuccessful in finding a suitable location.

Since the first of these general gatherings was held in 1939 it has been the desire of the Committee to secure locations which are somewhat in the open country, away from large cities. However, housing shortages are so acute practically everywhere that the only chance of being able to secure rooming accommodations for the friends this year is to hold the convention in a large city, and the invitation of the Brooklyn and New York brethren was accepted as a clear indication of the Lord's will in this matter for 1947.

A spacious and comfortable auditorium in the Brooklyn Masonic Temple has been secured for all the meetings, and arrangements are being made to serve two meals each day in the same building. These meals will be served under the supervision of the Convention Committee, and at rates much lower than would otherwise be obtained. By not having to leave the building for meals the brethren will have more time for general fellowship, and this, the Committee believes, will enhance the spiritual value of the convention.

TALKING THINGS OVER

It is too early to announce details concerning rooms, but it is confidently expected that the supply will be adequate, and that the range of prices will be such as to meet the requirements of all who wish to attend. Free rooming will be available for a considerable number of the friends. Brethren contemplating attending the convention should write to the Committee Secretary as soon as possible, giving complete information as to their needs and preferences concerning rooms.

The Committee takes this opportunity to remind the brethren that there are now no restrictions on travel, either by train, by bus, or by automobile. Reservations for airplane travel are not difficult to obtain either. Special busses can now be chartered for groups up to about forty persons. We suggest that the brethren of larger ecclesias investigate the possibility of arranging for a sufficient number to travel together to the convention, and charter a special bus. To travel in this way means that the convention begins with the start of the journey. The Committee will be glad to furnish all information possible in this connection, and will assist individual brethren to make contact with groups who expect to travel to the convention by chartered bus.

No definite arrangements have yet been made for the convention program, but it will most certainly include a specially advertised public witness, an immersion service, as well as special sessions for discussing ways and means of promoting the spread of the truth. It is hoped that a representative speaker from Great Britain will attend. Many of the pilgrim brethren will serve; and representative brethren of the various ecclesias from coast to coast will be on the program.

While Brooklyn is not centrally located geographically, it is expected nevertheless that this will be larger than similar conventions heretofore held. One reason for this is the large attendance expected from the Atlantic Coast states. These together with the generous attendance from the Middle West, Far West, and the South, will make up an inspiring gathering; and to meet our brethren from various parts of the country will be encouraging indeed.

World conditions furnish increasing evidence that the time is short—how short we do not know—but it certainly behooves the Lord's people to use whatever opportunities they have for meeting together in order to encourage and strengthen one another for

THE DAWN

the days of trial ahead. The Convention Committee realizes, of course, that the Brooklyn Convention is not the only one to be held during this season, and while we would like to see all the brethren at this General Convention, we urge that the other gatherings not be overlooked. Attend the conventions in your district, and come to the General Convention besides, if you can. Check your vacation dates now, and begin to make plans to be in Brooklyn, August 6-10. A spiritual feast will be waiting for you.

GENERAL CONVENTION COMMITTEE

E. G. Wylam, Secretary
3718 Dickens Avenue, West
Chicago 47, Illinois

A Texas General Convention

May 30, 31, June 1

THE Ecclesia in San Antonio, Texas is planning a three-day gathering in their city on the dates indicated above. All sessions will be held in the Y. W. C. A. Auditorium, 5th Street, between Broadway and Alamo. It is hoped that a representative gathering of the friends will convene in San Antonio for these three days, and the local ecclesia is doing everything possible to make the convention a rich blessing for all who attend. All inquiries concerning rooms, program, etc., should be addressed to the class Secretary, Mrs. Arthur B. Newell, 1107 Huisache Avenue, San Antonio, Texas.

The program for the San Antonio Convention is not yet completed, but even at this early date a number of well-known brethren have signified their intention of being present, and have expressed a willingness to serve on the program. These are: Brothers Russell Pollock and Irving C. Foss of Los Angeles, California; Brothers Russell Siglin and Harry Herrscher of Phoenix, Arizona; Brother J. A. Meggison of Galena, Kansas; Brother Chester A. Sundborn of Saginaw, Michigan; Brother George S. Kendall of Miami, Florida, and Brother J. Wyndelts of Dallas, Texas.

One of the features of the convention will be a well advertised public meeting. This meeting will be addressed by Brother Pollock,

of Los Angeles. His topic will be, "World Problems Solved by Christ's Return." It is also expected that there will be an immersion service for the benefit of those who may wish to symbolize their consecration.

Highway, bus, and railroad connections serve San Antonio excellently, not only in Texas, but from neighboring states, east, west, and north. There will be an adequate supply of rooms, both in the city, and nearby in Auto Courts (these may be preferred by some who drive their own cars). Reservations should be made early. It will also be appreciated if those desiring to symbolize their consecration notify the Secretary.

We are glad to make this special announcement of the San Antonio Convention inasmuch as it is the first of its kind to be held in Texas for many years. We feel that it will bring the convention spirit of joy and good fellowship to many brethren in Texas and the Southwest who have not been able to attend these blessed spiritual feasts because of the great distances involved. We suggest that the friends everywhere remember the San Antonio Convention in their prayers, and that as many as possible in this general district plan to attend.

Still being blessed

The Printed Page

USE of the printed page has long been recognized as one of the best means of bearing witness to the truth. That God has blessed this method of proclaiming the good news of the kingdom there can be no question. The Lord's blessing is still upon the printed page. Present truth is now being circulated widely by means of tracts, booklets, The Dawn, and Studies in the Scriptures. We rejoice in this, and The Dawn staff will continue to furnish truth literature

to the fullest extent possible.

On the inside back cover of this issue will be found a listing of literature now obtainable, both for America and Great Britain. It is our hope that additional items will become available in Great Britain as import licenses are granted. For America, however, some items appearing in our former listing are not now in stock. This is particularly true of the free booklets.

The shortage of paper is responsible for the "out of stock"

items. The paper shortage is becoming more acute, and while we will do the best we can to supply the demand for our various publications, if orders are not always filled you will know the reason. As an example of the difficulties we are encountering we had no paper on hand for this issue of The Dawn until it was practically time to go to press.

Missing from our revised listing of literature are the booklets, "God and Reason," "Hope Beyond the Grave," "God's Plan," and "The Father, Son and Holy Spirit." These, however, are available in special radio editions of The Dawn. Additional articles have been combined with them, and we trust that they will be more effective than ever for radio follow-up. These special gift editions of The Dawn are listed with the other literature on the inside back cover.

As we noted in the beginning, the Lord has richly blessed the printed page as a means of disseminating the truth, and we will certainly want to continue its use to the fullest extent possible. And we still have the radio and public meetings as means of spreading the truth.

Opportunity for bearing witness to the truth over the radio is now becoming more favorable. The only factor that limits the proclamation of the truth by this method is financial ability to pay for station time. This is a matter which is entirely in the Lord's hands, and we maintain and extend the witness only as we are assured that it is his will.

While the radio witness is possi-

ble now only in America and Australia, there are some indications that the truth may yet be permitted to go out over the air in Great Britain. Recently the British Broadcasting Company decided to permit "controversial religious programs" to be broadcast. Whether or not this will include truth programs is yet to be discovered, but investigations will be made. So we will continue on, making use of all opportunities, doing with our might what our hands find to do, knowing that the "night cometh wherein no man can work."

We take this opportunity to announce again that all literature published by The Dawn and ordered by secretaries or stockkeepers of ecclesias is subject to a ten per cent discount. In addition, we are glad to send supplies of literature to ecclesia secretaries, or stockkeepers on consignment, to be paid for as sold. A number of ecclesias are now taking advantage of this arrangement, and we would be glad if all would.

Friends in many places are finding great joy in the distribution of tracts, and in the Lord's providence we are able to supply these in any quantity desired. "The New World Order" and "Do You Know" tracts are especially appropriate for advertising the radio programs, and are suitable for use at any time. The paper situation makes it impractical to continue issuing a new tract each month, but the two just mentioned can be supplied, and we shall be glad to have the friends order them freely, either with or without imprint announcing local meetings.

ENCOURAGING LETTERS

Has Better Understanding

Frank and Ernest: Greetings to you in Christ Jesus! I would be very much obliged if you would forward me the "Hope" Dawn that I heard about over your broadcast. I listen to you every Sunday morning over KMA. I do hope and pray you will be able to stay on that station all the time, for it is the only one I have been able to find you on. I can understand the Bible so much better since I have been listening to your programs. I am also taking The Dawn magazine, and I have many of your books and booklets, including The Divine Plan of the Ages which I have read three times. This new understanding of the Scriptures really lifted a terrible load off my shoulders. It is a lot different from what I have been taught. I used to wonder where God's love and mercy came in, but I begin to see more clearly now. Praise God for you all, and wishing God's hand ever to lead and guide you into all truth, for I think it has been hid long enough and kept people in darkness. Mrs. J. H. W., Iowa.

Convention in India

My Dear Brethren in the Lord: Fer-vent Christian greetings in the Mas-ter's name. At our convention held here in India we came to know all about your work through one of our members. He was given a chance to speak on behalf of the Bible Students work in foreign countries, and we were much pleased, and thanked the Lord for the explanation of kingdom work all over the world. Some of the pamph-lets and booklets such as God's Plan, Hope Beyond the Grave, etc., were dis-tributed among our brethren. We find them very useful for work among educated Christians of various denomi-nations. Explanations of the Bible doctrines in them are very beautiful and applicable to every sound-minded Christian who loves the Lord. We also

encouraged the brother in all his un-dertakings as he is a competent young man to do more for the kingdom ser-vice. We enjoyed the convention for four days and did some good propa-ganda work in the town. The restitu-tion work and operation of the Lord's kingdom on the earth were explained through loud speakers. We are about one-hundred Bible Students in the Tamil area, trained up by our careful studies of Pastor Russell's volumes, and working among various Christian de-nominations from 1920. Though we are poor people in earthly earnings, and poorly educated, we wish to attain the heavenly riches through our Lord Jesus Christ. We were running a Tamil monthly magazine for several years, but owing to some mishap we could not continue for the past two years, and we are trying to resume publication of the magazine and of pamphlets in Tamil again, if the Lord is willing. May our Father of all mercies grant you more wisdom and spirit in his service, is our earnest prayer. With kind regards and love our Master's service. Your brother in the Lord, T. C. D., India.

Rejoicing in the Truth

Dear Brethren in the Lord: I listened to your broadcast today and enjoyed it very much. I used to listen to your broadcast but somehow had lost track of your time and station until today. It was especially interesting today, be-cause just preceding your recording was some minister explaining what hell is like. I did not tune in in time to hear all of his talk, but what I did hear was terrible. I have been in the truth since 1917 and rejoice in its power and beauty more and more. I long very much to see God's people a united people once more. . . . I feel the work you have done on the radio surely has blessed the hearts and heads of many of your listeners and so long as you have the opportunity, keep on giving

THE DAWN

out the truth, especially on the doctrines of hell, consciousness of the dead, spiritism in its various forms, what is the soul, etc., for as I try in my feeble way to continue to spread a little truth, I find most all of the nominal people of God that ever do any thinking at all are so muddled on these things. This is just a little note of encouragement to keep up the good work. With Christian love, Mrs. F. L. S., Ohio.

Delighted

Gentlemen: I was delighted to discover your radio broadcast several weeks ago, and I was especially pleased to hear some of the problems that have puzzled me being discussed in language that I could understand. However, I was intrigued by the discussions on the nature of God, and also the talks on the place or state of hell. I wonder if I may have a copy of the books entitled "God and Reason" and the "Hope" book? I would like to read and study this material for my own edification. With continued success for your enlightening program, I thank you. A. E. P., Mass.

Can Understand

Dear Sirs: My sister and I could hardly believe our ears when we heard your talk about the rich man and Lazarus today over the radio. It pleased us greatly to hear views which are opposite to all others we hear over the radio on this parable. We can understand your viewpoint. We just felt thankful to God for the message you gave. Will you please send us your views on this and other subjects you mentioned? Thank you. Mrs. K. O., Minn.

The Truth Discerned

Dear Frank and Ernest: Really enjoyed your discussion last Sunday. Had just listened to a program where the minister had delivered a hot sermon on eternal hell and damnation. It is very confusing to some trying to learn more spiritual truths, but listening to the two programs, one could (the way you put it) discern the truth. Would

like to read your book, Hope Beyond the Grave. Will be glad to pay whatever the cost. Thanking you, I am, Mr. T. Y., Ohio.

Wants Others to Know

Dear Sirs: I am sending my request for the "Hope" Dawn. Your programs are truly inspiring. I just accidentally happened upon it. More people should know the truth: something we are not getting from the churches. Your message should be aired on more stations and more often. I have a friend that I feel would like to know the truth also. Would you send one of your books to her? Thanking you sincerely, Mrs. A. R., Mich.

Anxious to Learn

Sirs: Please send me your book, Hope Beyond the Grave. Your programs are really wonderful! We listen every Sunday on WADC, Akron. One sure can learn more in fifteen minutes than in the rest of your life going to church. Anxious to receive your book. Thanking you sincerely, Mr. C. G., Ohio.

Strength to Endure

Dear Brethren in the Lord: The DAWN is so welcome at my home. For many years I have been a subscriber, and it has been a means of building me up in the most holy faith which we need so much, to endure the trials which come to test our love and endurance along the narrow way. May the Lord guide you into further paths of work for his beloved church this side of the veil. (Hebrews 10:24) To his glory.—Sister C., Conn.

Correct Gospel

Gentlemen: I would be happy to receive a copy of God and Reason. I heard your broadcast for the first time today and hope to make it a regular "date" each week. This one broadcast convinces me that you are reaching the public with the much needed and correct Gospel. May the Lord bless your efforts. Sincerely, Pastor D. R. A., Mich.

ENCOURAGING LETTERS

The Truth in a Prison

Dear Brothers: I am Captain of the Guard at the County Prison, . . . Pa. and have known and have been in the truth for some years. In my position I often find need for messages of the truth. At the present time I have three men held as murderers, two of whom are facing the chair, and these men have shown a remarkable interest in the truth. I regret to say that I have no literature which they can read in their spare time. I would appreciate your sending me "God and Reason," also your books on hell, and any others that you may be able to let me have. I assure you they will be appreciated and I know that they will do the good for which they are intended. Thanking you, I am, R. L. D., Pa.

Good for the Public

Dear Friends: I've been fortunate to catch two of your broadcasts. It is more educational and contains more truth than all the rest of the radio programs. The fifteen-minute discussions of Frank and Ernest come nearer to being in harmony with the law of the land which states that the radio facilities are to be used for the public interest, convenience, and necessities, than any other program on the air. So more power to you, Frank and Ernest. Please send me your booklets "Hope" and "Dawn." B. A. J., Iowa.

Through the Fog

Dear Frank and Ernest: This morning I heard you for the first time, and I'm writing immediately to ask for the book, God and Reason. Normally, I'd have been dashing around, getting ready to go to church, but having a disagreeable head cold, I decided not to go out into this splashy wet stormy morning. So, still wanting "church," I turned on the radio. My husband was sitting nearby enjoying Sunday papers. We enjoyed some good old hymns on one station, but when the preacher got settled down for his sermon, it was just the same old thing that fills the air, and lacks so much. Turning across the dial, about midway, I caught a broadcast of ordinary human voices saying

things that really made sense. It was as if I'd been firmly led through the fog of meaningless voices to the one spot on the whole dial where could be found genuine truth and light. As I listened, I began to get excited about what I'd found—and soon my husband was listening too—and helping me also to listen for "who and from where." We were surprised to hear the station identification from our neighbor just across the river.

We don't know much about you, really—but . . . I'd like very much to know more details—how your work is financed, etc. Anyway, if this morning's broadcast was a good sample, I say you are doing a great work, and may God bless you. And please, will you send me not one, but several copies of God and Reason. I have many friends and acquaintances who would be interested in it, I'm sure. I'll be glad to spread them around. Sincerely, L. H. C., Greg.

Glad He Answered Ad

Dear Sirs: Will you please send me the literature and The Dawn magazine, as listed below, including free literature. These I give away to my friends. I have had a lot of your booklets and like them very much. In fact, I am so glad that I answered the ad in the paper—"Why man failed—But God has a plan." Since then I have been sending for your books and loaning them out also. I like them so well. I also listen to the five-minute sermons and like them very much. Will in due time have all the books. Thanking you, Sincerely, A. M. H., Sask., Canada.

Yellow with Age

Gentlemen: I am writing you for a free copy of your book, "God and Reason," as outlined in your Supplement No. 2. This copy I ran across in my papers is yellow with age; consequently, not knowing whether this offer still holds good, or whether you were still at the same address, I did not send any donation, but when I hear from you and the questions are answered with scriptural proof, I certainly shall, because I feel this is exactly what I have been looking for. God bless you. Very sincerely, R. W., Calif.

Speakers' Appointments

W. T. BAKER

Paterson, N. J.	May	4
Brooklyn, N. Y. (3 p. m.)		18
Wilmington, Del. (Morning)		25
Philadelphia, Pa. (Afternoon)		25

F. A. BRIGHT

York, Pa. (Evening)	May	24
York, Pa. (Morning)		25
Lancaster, Pa. (Afternoon)		25

N. T. CONSTANT

Hartford, Conn.	May	18
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DON H. COPELAND

Buffalo, N. Y.	May 30-June	1
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JENS COPELAND

La Salle, Ill.	May	11
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O. D. DEIFER

Wilkes Barre, Pa.	May	4
Binghamton, N. Y.		10, 11
Paterson, N. J.		18

I. C. FOSS

Santa Ana, Calif.	May	25
San Antonio, Tex.	May 30-June	1

E. C. HEWATT

Cincinnati, Ohio	June	1
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W. J. HOLLISTER

Boston, Mass.	May	25
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LEVI JACOBS

Paterson, N. J.	May	18
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G. S. KENDALL

Sarasota, Fla.	May	9
St. Petersburg, Fla.		10-12
Orlando, Fla.		13, 14
Melbourne, Fla.		15, 16
Jacksonville, Fla.		17-19

Mobile, Ala.		21, 23
Loxley, Ala.		22
Galveston, Tex.		24, 25
Houston, Tex.		26
Donna, Tex.		27, 28
San Antonio, Tex.	May 30-June	1

PETER KOLLIMAN

Binghamton, N. Y.	May	10, 11
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R. A. KREBS

Scappoose, Ore.	May	1, 2
Portland, Ore.		4, 5
Lebanon, Ore.		6, 7
Tacoma, Wash.		8, 9
Seattle, Wash.		10, 11
Sultan, Wash.		12
Bellingham, Wash.		13
Lynden, Wash.		14
Victoria, B. C., Can.		16-18
Duncan, B. C., Can.		19-21
Victoria, B. C., Can.		22
Vancouver, B. C., Can.		23-26
Calgary, Alta., Can.		28-30
Saskatoon, Sask., Can.	May 31-June 2	

RAY KRUPA

Ann Arbor, Mich.	May	11
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L. P. LOOMIS

Waterbury, Conn.	May	4
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J. Y. MAC AULAY

Brooklyn, N. Y. (3 P. M.)	May	4
Rutherford, N. J. (8 P. M.)		4
Brooklyn, N. Y.		7
(253 Washington Ave.)		
Newark, N. J.		8
Albany, N. Y.		11
Paterson, N. J.		14
New Brunswick, N. J.		16
Groton, Conn. (Evening)		17
Groton, Conn. (Morning)		18
Groton, Conn. (Afternoon)		18
New Haven, Conn.		25
New Bedford, Mass.		26, 27
Providence, R. I.		28

SPEAKERS' APPOINTMENTS

Lynn, Mass. 29, 30
Boston, Mass. May 31, June 1

E. R. MAC JILTON

Binghamton, N. Y. May 10, 11

W. S. MARSHALL

Bangor, Me. May 4
Guilford, Me. 7
Orland, Me. 11
Belfast, Me. 18
Portland, Me. 25

EDWARD MAURER

East Liverpool, Ohio May 11

J. A. MEGGISON

San Antonio, Tex. ... May 30-June 1

M. C. MITCHELL

Washington, D. C. (Evening) May 24
Washington, D. C. (Morning) 25
Baltimore, Md. (Afternoon) 25

N. M. MOLENAAR

San Diego, Calif. June 1

D. J. MOREHOUSE

Cicero, Ill. May 17, 18

EVERETT MURRAY

Cincinnati, Ohio June 1

H. PASSIOS

Duquesne, Pa. May 4
Monessen, Pa. 25

W. N. POE

Louisville, Ky. May 11
Pittsburgh, Pa. 18

G. R. POLLOCK

San Diego, Calif. May 4
Riverside, Calif. (A. M.) 18
Pomona, Calif. (P. M.) 18
San Antonio, Tex. ... May 30-June 1

F. W. RICE

Whittier, Calif. May 18

RUSSELL SIGLIN

San Antonio, Tex. ... May 30-June 1

C. A. SUNDBOM

St. Joseph, Mo. May 24
Kansas City, Mo. 25
Wichita, Kans. 26
Oklahoma City, Okla. 27
Dallas, Tex. 28
Austin, Tex. 29
San Antonio, Tex. ... May 30-June 1
Houston, Tex. 2
Little Rock, Ark. 3

F. S. WASSMANN

Paterson, N. J. May 18
New Haven, Conn. 25

C. R. WEIDA

Wilkes Barre, Pa. May 4
Binghamton, N. Y. 11

G. M. WILSON

Wilkes Barre, Pa. May 4
Chicago, Ill. 25
Duquesne, Pa. June 1

W. N. WOODWORTH

New York, N. Y. (..... May 11
(Town Hall, 123 W. 43rd Street)
Pittsburgh, Pa. 18
Binghamton, N. Y. 25
Allentown, Pa. 30
Buffalo, N. Y. May 31, June 1

E. G. WYLAM

Cincinnati, Ohio May 3, 4

H. L. YOUNG

Wilkes Barre, Pa. May 4
Pottstown, Pa. 18

C. W. ZAHNOW

Binghamton, N. Y. May 4, 11, 18
Tonawanda, N. Y. 20
Buffalo, N. Y. 21
Erie Pa. 22
Cleveland, Ohio 28, 24
Columbus, Ohio 25
Wadsworth, Ohio 28
Newark, Ohio 30
Cincinnati, Ohio June 1
Saginaw, Mich. 8
Piqua, Ohio 14, 15

CONVENTIONS

WILKES BARRE, PA., May 4—Convention will be held in the Y. M. C. A., 40 W. Northampton St. Opens at 8:30 A. M.

BINGHAMTON, N. Y., May 10, 11—Masonic Temple, Main and Murray Streets. Convention opens at 10 A. M. Saturday. Secretary, Miss Carol Davis, 129 Oak St., Binghamton, N. Y.

ALBANY, N. Y., May 11—Y. W. C. A. 5 Lodge Street.

CICERO, ILL., May 17, 18—Two day gathering in the Parkholme Community Bldg., 1820 S. 51st Ave. For details, write the convention committee chairman, Mr. Chester A. Cochran, 3944 W. 60th Street, Chicago, 29, Ill.

MINNEAPOLIS, MINN., May 18—Regular third Sunday gathering in Normandy Room, Normandy Hotel, Fourth Avenue at Eighth Street.

PATERSON, N. J., May 18—Y. M. C. A., Ward and Prince Streets. Convention opens 10 A. M.

PITTSBURGH, PA., May 18—Convention opens at 9:45 A. M., in the O. of I. A. Temple, 610 Arch Street, N. S.

VANCOUVER, B. C., CAN., May 24-26—All sessions will be held at 333 East 5th Avenue. Secretary, Mrs. Henry Burdett, 2391 E. 20th Ave., Vancouver, B. C., Can.

CHICAGO, ILL., May 25—All day gathering, Central Masonic Temple, 919 N. LaSalle Street.

DETROIT MICH., May 25—All day gathering, Maccabees Bldg., Woodward Avenue at Putnam.

NEW HAVEN, CONN., May 25—Y. W. C. A., 42 Howe Street. Opens at 10 A. M. Luncheon in the cafeteria at reasonable prices.

ALLENTOWN, PA., May 30—Home of Brother and Sister O. D. Delfer, R. F. D. 50, Allentown, Pa.

SAN ANTONIO, TEXAS, May 30-June 1—See Talking Things Over.

CINCINNATI, OHIO, June 1—Room 528 in the Y. W. C. A., 9th and Walnut Streets. Room will be open at 9:30 A. M.

PIQUA, OHIO, June 15—Gathering will be held in the Y. W. C. A., 418 N. Wayne Street. For details see June Dawn.

TACOMA WASH., June 15—Normans Hall, South 15th and K Streets.

DETROIT MICH., July 4-6.

LOS ANGELES, CALIF., July 4-6.

LOUISVILLE, KY., July 12, 13.

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May 29-June 1

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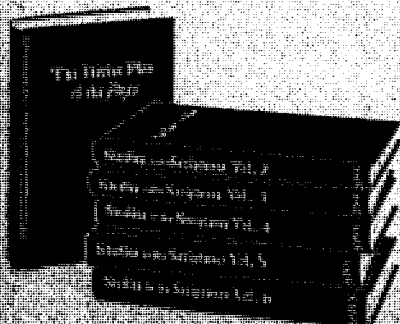
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That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a partaker of the divine nature and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 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 55