

a herald of Christ's presence

THE DAWN

"THEY SHALL SPEAK
OF THE GLORY
OF THY KINGDOM."

Psalm 145:11

august 1957

this month in

the **DAWN**

HIGHLIGHTS OF DAWN

The Conversion of the World	2
BIBLE STUDY	
Ruth, a Foreigner Who Won Her Way	10
Hannah, a Woman Who Kept Her Promise	12
Jonathan, Noble in Friendship	14
Amos, Crusader for Righteousness	16
Jesus and the Apostles	
People of the Bible—Part XXVII	18
CHRISTIAN LIFE AND DOCTRINE	
Weekly Prayer Meeting Texts	8
Sealed by the Holy Spirit	
The Holy Spirit Series—Article VII	27
The Ministry of Life	37
THE BRITISH SECTION	
Reverence	47
YOUR QUESTIONS	51
TALKING THINGS OVER	
The Additional Radio Ministry	55
To Jews and Gentiles	57

ON THE RADIO • COAST TO COAST

AUGUST	4	"The Earth Devoured"
	11	"The Bible Hell"
	18	"The Coming World Government"
	25	"Christianity Versus Heathenism"

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CHRIST'S

THOUSAND-YEAR REIGN

FOR many years we have had a booklet entitled "The Everlasting Gospel." There were two main articles in this booklet, one dealing with the work of the Millennium, and the other with the Christian's sabbath. The main purpose of the first article was to show from the Scriptures that the Millennium is a time of blessing for the people, not a time when the earth will be desolate, as some teach. The sabbath article was designed to prove from the Bible that Christians are not obligated to observe the seventh day of the week as one of rest.

The supply of this booklet is now exhausted. However, its two main articles have been somewhat condensed, and are now available under the general title, "Christ's Thousand-year Reign." This is really a new edition of "The Everlasting Gospel," but the new title, we think is more descriptive of its contents. It contains sixty-four pages, and conforms in size and style to our other booklets. We trust that it will have a wide circulation among those for whom it is especially designed. Later it will be announced over the radio in connection with the discussion of the subject matter which it contains. It is priced at ten cents; twelve copies for one dollar.

Studies in the Scriptures

Volume I—The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Conversion of the World

"They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

—Isaiah 11:9

THE expression, "conversion of the world," reflects an age-old concept of the professed Christian churches as to their God-given responsibility toward mankind. This concept of the divine will for Christians stems in part from the great commission given to the apostles by Jesus, when he said to them that they were to go into all the world and preach the Gospel. (Matt. 28:19) Confirming this, when he appeared to his apostles for the last time, Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

When Jesus first sent his disciples into the ministry he restricted them to the one nation of Israel, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) When, after his resurrection, he instructed them to go to all nations, even to "the uttermost part of the

earth," he wanted them to realize that the original and temporary restriction no longer applied.

But was it the Lord's intention that the missionary work of his followers would convert the world to Christianity? The apostles did not so understand it. James, addressing an apostolic conference at Jerusalem, said, "God at the first did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) The expression "take out" implies that many would be left, and that the whole Gentile world would not accept and profess the name of Christ.

This language also indicates a definite divine purpose which in due time would be accomplished. Paul describes the completion of this work as the coming in of the "fulness of the Gentiles"—not the conversion of all the Gentiles, but the selection of the full number from among them which had been designed by God. It is after that, Paul explains, that "all Israel shall be saved."—Rom. 11:25, 26

The missionary work of Jesus and his disciples within the nation of Israel did not convert "all Israel," but only a "remnant." As many as did accept Jesus as the Messiah were given authority to become "sons of God." These were the first to be called out from the world to be a "people for his name." (John 1:11, 12) But, as Paul wrote, ultimately all Israel shall be saved. So it will be with the Gentiles. After the people for the Lord's name is selected from among them, "all [the rest of] the Gentiles" will also be given an opportunity to "seek after the Lord."—Acts 15:17

However, neither "all Israel" nor "all the Gentiles" who are ultimately converted and blessed, will be a part of that "people for his name." This expression denotes that the called ones become members of the divine family. They are pictured as being on symbolic mount Sion with the "Lamb," and as having his Father's name "written in their foreheads." (Rev. 14:1) As sons, if they prove faithful, they will constitute God's ruling house. Together with Jesus they will be kings and priests to rule in the earth. (Rev. 5:10; 20:6) And it will be through this rulership that the world will be converted. It will be then that the knowledge of the Lord shall fill the earth as the waters cover the sea.

Human Efforts Fail

Soon after the apostles fell asleep in death, the professed followers of Jesus began to lose sight of the real

objective of their missionary efforts. As this departure from the truth became more pronounced, methods were changed—so radically changed that that which was mistakenly called Christianity was forced upon many countries of Europe by the power of the sword. Here are sample quotations from the noted church historian, Mosheim, picked at random from his works:

"There is no doubt but that the victories of Constantine the Great, the fear of punishment, and the desire of pleasing this mighty conqueror, and his imperial successors, were the weighty arguments that moved whole nations, as well as particular persons, to embrace Christianity."

"A war broke out at this time between Charlemagne and the Saxons, which contributed much to the propagation of Christianity, though not by the force of a rational persuasion."

"More forceful means were afterwards used to draw them into the pale of the church, in the wars which Charlemagne carried on against that gallant people.... During these wars, their attachments to the superstitions of their ancestors was so warmly combated by the allurements of reward, by the terror of punishment, and by the imperious language of victory, that they suffered themselves to be baptized, though with inward reluctance, by the missionaries which the emperor sent among them."

"Precautions were employed among the Huns in Pannonia, to maintain in the profession of Christianity that fierce people whom Charlemagne had converted to the faith, when exhausted and dejected by various defeats, they were no longer able to make head against his victorious arms, and chose rather to be Christians than slaves."

These are not isolated items of history, but reflect the methods by

THE DAWN

which, almost without exception, the various nations of Europe were forced in the "Christian" fold. Nor were the leaders of the apostate Christianity of that time out of sympathy with those methods. Concerning Charlemagne, and the clergy who supported him, Mosheim wrote:

"Succeeding generations, filled with a grateful sense of the famous exploits which Charlemagne had performed in the service of Christianity, canonized his memory, and turned this bloody warrior into an eminent saint.... And indeed Charlemagne merited this honor, according to the opinions that prevailed at that period of time; for to have enriched the clergy with large and magnificent donations, and to have extended the boundaries of the church, no matter by what methods, was then considered as the highest merit, and as a sufficient pretension to the honor of saintship."

It requires no special discernment to realize that countries "converted" by such methods were not in reality Christian. It is granted, of course, that to the extent the Gospel was proclaimed and reached into the hearts and lives of individuals, these would be among those few "taken out" as a people for the Lord's name. But the world knew these not, even as the world did not know Jesus in the true sense.—I John 3:1

That whole nations, and virtually an entire continent, should be forced by the power of arms to adopt what was called Christianity does not mean that Jesus' commission to go into all nations and preach the Gospel was resulting in the conversion of the world. Nor

did the changes which were later brought about by the impact of Protestantism make the nations of Europe Christian. Neither by the torture of rack and pinion, the persuasion of the Inquisition, nor by Protestant preaching, has the true knowledge of God as yet embraced the continent of Europe.

With the discovery of the Americas the European concept of Christianity began to move into the Western Hemisphere. Freed from Vatican and political tyranny, it found—in North America—reasonably free expression; and, without legislation, has become generally accepted as the religion of the country. Liberalism has demolished much of the superstition of European Christianity which was brought to this country; but it has also largely destroyed faith in the Bible, which is the source of the true Christian religion. A very large segment of the American clergy today, and probably an equally large percentage of laymen, think of the Bible as merely a good book, but without divine inspiration and authority.

However there are exceptions, chiefly among the smaller denominations. These still hold to the religion of fear which Charlemagne and other warriors of Europe forced upon that continent in the Middle Ages. They still believe that God will eternally torture the wicked in a fiery hell. They still believe that the thousand years of probation called in the Bible the judgment

day is a twenty-four hour day of horrible doom. They still believe that at the "crack of doom" the planet Earth is to be destroyed by literal fire so hot as to reduce it to a mere cinder in twenty-four hours.

The Nominal Church

"Nominal" means "in name only," and so we find upon analysis that thus far the so-called missionary efforts of the professed followers of Jesus, resulting in the nations on three continents being called Christian, have not converted the world, nor even these three continents, to real Christianity. And now, even nominal Christianity is very much on the defensive.

Until the drastic changes brought about by two world wars in a generation, the churches supposed that God wanted them to convert the remainder of the world to their concepts of Christianity, and a measure of success was being attained. Oriental countries, with their idol worship, were the chief objectives in this missionary outlook and endeavor. But now this situation has greatly changed.

Missionaries to India have not been completely banned by government edict, but they are not as welcome as in former years. They are banned entirely from Communist China. In 1949 there were 750,000 Protestants in China, and 3,500,000 Roman Catholics. By 1956 these numbers had diminished to 600,000 Protestants, and 2,600,000

Roman Catholics. How thankful we are that this does not represent a failure of God's plan!

Revival in America

It is claimed that at the present time a great religious revival is taking place in America, but even this is accompanied by strange overtones of bewilderment and doubt on the part of many. There probably never has been such a time for building churches. But even here one is led to wonder, especially by statements such as the one from John K. Mitchell, Pastor of North Presbyterian Church in Cincinnati, Ohio. After using a closed circuit television arrangement to relay his Easter services to an auditorium near the church where the overflow audience assembled, the pastor said,

"New churches always have to be built on peak attendance at services such as Easter and Christmas, but the rest of the year there are many empty pews. If TV facilities can be made to fill in on peak days, churches could be built smaller and at less cost."

This seems to indicate that large attendance in many churches is still limited to special occasions. But there is a resurgence of religious fervor in America regardless of how deep-seated it may be and of what significance may be attached to it. Billy Graham's evangelistic crusades doubtless help to create some of the present-day popularity of religion. However, these crusades are not universally acclaimed. **The Christian Century**, undenominational Protestant mag-

THE DAWN

azine published in Chicago, forecasting the "success" of the Billy Graham Madison Square crusade in New York, had this to say:

"The Billy Graham campaign will spin along to its own kind of triumph because canny, experienced engineers of human decision have laid the tracks, contracted for the passengers, and will direct the traffic which will arrive on schedule. The figure is not a remote one. With trainloads of well-saved out-of-town supporters coming from as far away as Texas, the campaign will obviously be railroaded to success.

"Where else could the crusade possibly go? Operating in a period of enormous popular religious interest, anything this obviously religious is bound to compel the multitudes. The pre-arranged crowds, though they guarantee the 'success,' are only part of the story. In a time of bewilderingly generalized and undifferentiated and uncritical religious interest, it is certain that the standees and turnaway throngs will be there for their own reasons, too. Here is something hugely religious, and everybody is religious like everybody else, so why not go to the Garden? They all read Norman Vincent Peale and they all watch Bishop Sheen and they all go to the big Easter showing of The Ten Commandments and they all believe in records like, 'I Believe,' so why not go to the Garden? Especially since the Graham crusade is so generally endorsed and so uncritically hymned by various Christians. Even the churchman whom you know couldn't swallow the message or go for the method—even these are listed among the sponsors. For this is the era of good feeling. At whatever cost to the conscience or integrity, everybody goes along. Undifferentiating good will is part of religion-in-general, and that is what we have."

The Christian Century has a great deal more to say in criticism of the Graham New York crusade, but what we have quoted reveals,

we think, that it is hopeless to look in the direction of modern evangelism to convert the world, or even New York, even if these crusades were not operated by highly organized machine methods, and even if it were not true, as reported by **The Christian Century**, that "strategists posted around the hall will be waving their hand signals down to the platform suggesting by symbol which of the evangelist's several categorized approaches will work best on a particular block of people."

Even if the New York crusade should result in closing barrooms, and diminishing crime in the great city, what then? It would mean that to the extent the converts accepted Billy Graham's religion they would be believers in a god of torture who is ready to singe them in the white hot fires of a creedal hell forever, should they depart from the "strait and narrow."

Well, as we see it, this would not contribute in the least to filling the earth with the true knowledge of God, nor to the conversion of the world to the true teachings and principles of Christianity. But this does not mean a failure of God's plan. We are glad to see religious fervor—in America, in Europe, in the Orient, or wherever it may be manifested. The fervor of idol worshipers is often just as sincere as it is in the hearts of professed Christians. Sincerity and zeal in themselves do not prove

that one is right, for these outward manifestations of religious zeal can be induced by false religion as well as by true.

They do, however, generally speaking, reveal the desire of the people to worship and serve a higher power, and in God's due time this desire will be honored and the people enlightened to know the true God, and by this enlightenment, inspired to serve him. One of the prophecies states that the Lord will "turn to the people a pure language [or message] that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9

Tremendous efforts are now being made to bring about religious unity among the various religious groups such as Protestants, Catholics, and Jews. The approach to this "unity" is not through a study

of the various doctrines which separate them, but by ignoring these doctrines, and simply being good fellows together. This they call religious freedom and tolerance. Actually, today, there is no other approach that is possible, for these groups could never be induced to give up their pet theories and dogmas.

But it will be different when the Lord turns to the people the pure message of truth. This will be under the administration of Christ's kingdom. Then the "people" for the Lord's name will all have been selected from the world, and, resurrected from the dead, will be reigning with Christ. It will be then, through the agencies of Christ's kingdom, that the true knowledge of God will be caused to fill the earth as the waters cover the sea.

This, we believe, will produce

HEAR . . .

"FRANK AND ERNEST"

ON THE TOPIC

"THE COMING WORLD
GOVERNMENT"

WJAS

SUNDAY, AUGUST 18
1320 kc. 11:00 A. M.

The kingdom of Christ will be a world government. It will bring lasting peace and life to all mankind. Send for a free copy of the booklet, "God and Reason." Address:

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For Your Newspaper

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

SEPTEMBER TOPIC: On Sunday, September 15, the "Frank and Ernest" topic will be, "Palestine in Prophecy". Adequate supplies of the new radio circular will be available for advertising this topic. These circulars are proving to be very effective. Hundreds write for literature each month as a result of these attractive messengers of truth. Order your September supply early. There is a rich blessing in this service.

THE DAWN

a religious enthusiasm such as has never before been experienced by man. Eventually the whole world will call upon the name of the Lord to serve him, not each one or each group in a different way and with a different concept of God and truth, but with "one consent." That will be genuine unity because it will be based on a knowledge of God which all will recognize as the truth and to which all will enthusiastically subscribe.

And this blessing of enlightenment and conversion will come not only to the present living generation but to those who have died as well. Those who, at the point of the sword forced a pseudo Christianity upon the nations of Europe, will be awakened from the sleep of death and will learn that they accomplished nothing worthwhile for the true God. Charlemagne has, of course, been asleep in death, and does not know that long years after he died he was canonized as a saint; but if someone should tell

him this when he is awakened, he will soon learn that his well-intentioned friends had made a terrible mistake in canonizing him, that he was in reality no saint at all.

We are mentioning these possible details merely to emphasize the literalness with which God's promises of the resurrection and of the future enlightenment will be fulfilled. A sincere listener to "Frank and Ernest," in their discussion of the topic, "Probation After Death," failing to grasp the full thought that was presented, wrote, "Would you like to live with Hitler or Stalin?" Well, when Hitler and Stalin are raised from the dead, and are enlightened with a knowledge of the true God, who knows what tremendous changes will be brought about in their outlook and demeanor? They will at least be given an opportunity to believe and reform.

The true followers of Jesus during the present age will not, of course, be restored to life on the earth. These are promised a heav-



WEEKLY PRAYER MEETING TEXTS

AUGUST 1—"Death and life are in the power of the tongue."—Proverbs 18:21 (Z. '99-75 Hymn 208)

AUGUST 8—"Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again."—Luke 10:5,6 (Z. '04-108 Hymn 1)

AUGUST 15—"Now we exhort you, brethren,....be patient toward all."—I Thessalonians 5:14 (Z. '03-24 Hymn 198)

AUGUST 22—"Wist ye not that I must be about My Father's business?"—Luke 2:49 (Z. '03-53 Hymn 167)

AUGUST 29—"Ye ask, and receive not, because ye ask amiss."—James 4:3 (Z. '03-204 Hymn 35)

only home with their Lord. The restoration of mankind in general to life on the earth is referred to by Peter as the "restitution of all things," spoken by the mouth of all God's holy prophets since the world began.—Acts 3:19-21

The religious fervor seen in the world today is engendered largely by fear. It will be different in the kingdom age. The knowledge of the Lord which will then fill the earth will reveal his love, and it will be to the sweet influence of divine love that the people will respond. Because of fear many claim that to suggest that the people will have an opportunity to accept Christ in the resurrection would quickly lead to increased crime and wickedness in the world. This is not true. The vast majority in our penal institutions today were raised to believe in hell-fire, and many of them in purgatory as well. We doubt if there is a single criminal in a prison anywhere in the world who, when he committed his crime, believed the genuine Bible truth concerning the love of God.

And it will be the love of God throughout the age to come that will motivate the people to serve him. When they see and experience the blessings which his love has provided for them through Christ, they will, with their whole hearts, respond, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isaiah 25:9

Paul wrote that it is God's will that all be "saved" and given a knowledge of the truth. (I Tim. 2: 3-6) Here, however, the word "saved" does not mean eternal salvation, but simply an awakening, or a rescue, from the sleep of death. The purpose of this is that the people might be given a knowledge of the truth concerning the provision of life that has been made for them through the death of Jesus as their Redeemer.

The "truth" which the people will then receive, Paul says, is that there is "one God, and one Mediator between God and men, the man Christ Jesus who gave himself a ransom for all." This great truth, is to be "testified" to all "in due time." In Romans 10:13 Paul explains that it is necessary to know about the Redeemer in order to believe in him; and in John 3:16 we are informed that those who do believe will not perish but have everlasting life.

It is good to know that the future enlightenment and conversion of the world through the glorified Christ will include those who have died. Truly the people of all nations will then be glad and rejoice in the God of their salvation. The only ones who will not attain to eternal life as restored humans will be those who, after receiving a knowledge of the truth concerning the Redeemer, wilfully reject him. Peter speaks of these as opposing "that prophet," and declares that they will be destroyed from among the people.—Acts 3:23

Ruth, a Foreigner Who Won Her Way

GOLDEN TEXT: "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God."—Leviticus 19:34

RUTH 2:8-13; 4:13, 17

THE natural descendants of Abraham were exclusively the people of God during the entire period of the Jewish age. The Lord said of them, "You only have I known of all the families of the earth." (Amos 3:2) This exclusiveness did not mean that God had no interest in other people. Indeed, we know that the opposite was true, because he promised Abraham that through his seed all the families of the earth would be blessed.

But God had given Israel his Law, and professedly they were in harmony with him and with his standards of righteousness. We might say that through this nation he was revealing the condition upon which mankind might enjoy his blessings, that condition being wholehearted obedience to his righteous requirements.

As our Golden Text reveals, "strangers" who came among the Israelites and conformed to their ways, which were the ways of the Lord, were to be considered a part

of them. No one was to be discriminated against simply because he was not a natural descendant of Abraham. All were to be recognized and loved who were in harmony with God and his laws.

In Ruth we have a wonderful example of a "stranger" who made herself at home in Israel, not alone because she loved her mother-in-law, Naomi, but because she had learned to know and love Israel's God. Insisting upon accompanying Naomi when she returned to Bethlehem from the country of Moab, she said, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."—Ruth 1:16,17

We might think of Ruth as a symbol of all who will eventually find a "home" among the people of

God, and be "at home" because they love the true God and his ways. All such will love the Lord with all their heart, mind, soul, and strength. They will also love the Lord's people. And the Lord's people, eventually, will include "all the families of the earth." Concerning that time we read:

"The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."—Rev. 21:3-5

Upon reaching Bethlehem with Naomi, Ruth went to work as a gleaner in the field of Boaz, a kinsman of her mother-in-law. Soon Boaz came to the field. He noticed Ruth and realized that she was a stranger. He asked the foreman of the reapers, "Whose damsel is this?" (ch. 2:5) Finding out, Boaz was at once interested and sympathetic.

Boaz appreciated Ruth's industrious effort to secure a living for Naomi and herself, and he gave her assurance of his co-operation and friendliness. She was deeply moved by this gesture of interest and friendship. Boaz realized that Ruth had made a great sacrifice in leaving her own people in order to remain with Naomi, and his true

QUESTIONS

Harmonize the Golden Text with Amos 3:2. Who was Ruth, and why did she go to Bethlehem?

At what time in the plan of God will the whole world become his people?

What is the main truth revealed in the Book of Ruth?

character is reflected in his attitude toward her.

Ruth loved Naomi, and it is reasonable to assume that one of the things which had inspired this love was the manner in which Naomi's religion had influenced her life. Ruth could see that devotion to Israel's God had wrought a beautiful character, one worthy of her love and devotion. It was not without understanding that she had said to her mother-in-law, "Thy God shall be my God."

Boaz married Ruth, and a son was born to them who was named Obed. The last two verses of the book read, Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." It was David's family which the Lord chose as the line through which the Messiah would come, and the principal purpose of the Book of Ruth is to establish what would otherwise be a weak link in the genealogical chain which connects David with the royal line of Judah. Jacob prophesied that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10

Hannah, a Woman Who Kept Her Promise

GOLDEN TEXT: "I will go into Thy house with burnt offerings: I will pay Thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble."
—Psalm 66:13, 14

I SAMUEL 1:9:11, 20-28

HANNAH was the mother of Samuel, one of the outstanding prophets of the Old Testament. He was also the last of Israel's judges, his service in this capacity bringing to a close the period of the judges. Hannah and her husband, Elkanah, were both devout servants of the Lord, as revealed by the fact that they went each year to offer sacrifice to him.

Hannah was distressed over the fact that she was childless. Plural marriages were not uncommon in those days, and when one of the wives was childless and the others were not, it was doubly hard to bear. This was Hannah's situation. Elkanah's other wife had children. Hannah properly considered the Lord in connection with her affliction, and in his temple prayed earnestly that she might be blessed with a male child, promising the Lord that if he would answer her prayer she would dedicate the boy to his service.

The Lord looked favorably upon her and she bore a child. She greatly rejoiced, while at the same

time she was presented with a test of faith and integrity. Naturally it was easier for her to promise God a baby she did not have than give him one she held in her arms. We do not know, of course, how she may have struggled in her heart, but so far as the record goes there was not a moment of hesitation in carrying out her promise to the Lord. Our Golden Text seems to express well her viewpoint in the matter. She had made a vow, a vow which grew out of her deep sorrow in being childless. Yet now that she had the child she was willing and ready to give him up as she had promised to do.

The thought held by many that Hannah merely "lent" her boy to the Lord is incorrect. Presumably when one makes a loan there is always the right to ask a return of the loan. The marginal translation gives the correct thought; namely that Hannah "returned" the boy to God. She believed that she had received him from God in response to her prayer. He was to be the Lord's as long as he lived. There was no thought in her mind of

ever getting back her child.

Hannah's prayer of thanksgiving in dedicating Samuel to the Lord is noteworthy. "My heart rejoiceth in the Lord," she said, "mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation." The record of Hannah's prayer continues through verse 10 of chapter 2. It is very similar to Mary's prayer of thanksgiving in response to the angel's announcement to her that she was to be the mother of the Messiah. See Luke 1:46-55

Hannah's statement, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up," is somewhat prophetic. Here the Hebrew word translated "grave," is **sheol**, which is the only word in the Old Testament translated hell. Hannah's use of this word indicates that the Hebrew people expected that those in sheol, the Bible hell, would not necessarily remain there forever, that there would be a resurrection of the dead.

Her expression, "The Lord killeth, and maketh alive," is similar to Moses' prayer, "Thou turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90: 3) It was in the Garden of Eden that the Lord turned man to destruction; that is, through the sentence of death there imposed because of sin. It will be during the thousand years of Christ's reign that, through Christ and his glori-

QUESTIONS

Who was Hannah, and in what special way did the Lord, bless her?

Did Hannah dedicate Samuel completely to the Lord, or was it temporary?

What did Hannah mean in her prayer, "The Lord killeth, and maketh alive"?

How did the Lord reward Hannah for her faithfulness?

How does he reward his people in the present age?

fied church, he will say, "Return ye children of men." In the New Testament this is confirmed by Paul's statement, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:22

The Lord blessed Hannah with five additional children—three sons and two daughters. (I Sam. 2:21) The record says that in this "the Lord visited Hannah." Here we have an instance in which a gift is presented to the Lord, and the giver receives much more in return.

We can always depend upon the Lord to reward those who are faithful in paying their vows of consecration to him. During this Gospel age of faith, when the followers of Jesus are setting their affections on things above, the Lord's richest blessings are of a spiritual character. We sacrifice earthly good things, emptying even our hearts of all desire for worldly gain, and in return the Lord fills us with his Holy Spirit, which results in all the spiritual joys which belong to the consecrated.

Hannah's sacrifice was also richly rewarded in the life and service of her son Samuel.

Jonathan, Noble in Friendship

GOLDEN TEXT: "A friend loveth at all times, and a brother is born for adversity."
—Proverbs 17:17

I SAMUEL 18:3, 4; 19:1-7; 23: 15-18

HISTORY does not record a more touching example of friendship than that which existed between Jonathan and David. It was a mutual friendship, although David stood to gain more from it, while Jonathan risked his father's love, and even his own life, because of it. However, we believe that if the situations were reversed David would have done the same, because of his great love for Jonathan.

Jonathan, the son of King Saul, and heir apparent to the throne of Israel, possessed noble qualities. He was faithful to his father, and seemed to be able to comfort him in his times of disappointment. His intimate understanding of his father's viewpoints would make him aware of the jealousy Saul entertained toward David. But at the same time he knew that David had done nothing to warrant this jealousy. So, while Jonathan loved his father, his affinity for David was strengthened by his father's attitude.

In Jonathan's great friendship for David we have a good example of unselfish love. From the selfish human standpoint Jonathan had as much, or more, reason to be jeal-

ous of David than his father did. Being an able warrior, and well favored in other ways, he would be the logical successor of Saul as Israel's king, yet the tide of popularity was turning toward David. Every advancement of David meant the preparation of the people to receive him as Saul's successor instead of Jonathan. Saul and Jonathan both knew this but they were differently affected by it.

Jonathan was willing to risk the loss of his father's love and confidence in an effort to save David, whom the king had ordered slain. First, he took the proper course of reasoning with his father, pointing out to him that his antagonism toward David was not justified, that this shepherd boy had always been loyal to the king, even at the risk of his life in fighting against Israel's enemies, particularly the giant, Goliath.

Temporarily Saul recognized the logic of Jonathan's viewpoint. The account reads, "Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he [David] shall not be slain." (vs. 6) This must have brought great joy to Jonathan's heart, and certainly it eased the situation for David. But "jealously is cruel as the grave," and Saul's jealous heart

did not for long allow Jonathan's reasoning to turn him from his determination to destroy David.

For the remainder of his life Saul continued his efforts to find and destroy David. David was aware of this, but did not retaliate. He simply did all he could to keep out of reach of the king. On one occasion David and his men were hiding in "the wilderness of Ziph in a wood," and Jonathan made contact with him, and said, "Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth."—I Sam. 23:15, 17

Jonathan's certainty that his father would not find David strongly implies that he used his knowledge of his friend's whereabouts to keep his father deceived in the matter. But, as we have noted, Jonathan was protecting David to his own disadvantage. He said to David, "Thou shalt be king," and of himself, "I shall be next unto thee." Human reasoning would have told him that if he allowed David to be killed by Saul, he would have the first place in the kingdom.

Nor had Saul refrained from making this fact known to Jonathan. When he first determined that David must be slain, he said to Jonathan, "As long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom." (I Sam. 20:31)

QUESTIONS

Relate the story of Jonathan's and David's friendship.

What was the true basis for this friendship?

Why was Jonathan so sure that David would become king of Israel?

While we do not in any way discount the great friendship which existed between Jonathan and David, its importance was in the fact that it was based upon their mutual faith in and devotion to the God of Israel. We are told that when Jonathan visited David in the wilderness of Ziph, he "strengthened his hand in God."—I Sam. 23:16

Actually, little is recorded of the fellowship enjoyed between these two men. It seems reasonable to conclude, however, that David would confide in Jonathan the fact that Samuel had anointed him to be king of Israel.

"A friend loveth at all times," says our Golden Text, even in "adversity." This was true of Jonathan. He was a real brother to David when he most needed friendship. And David was appreciative. Jonathan, of course, did not enjoy the privilege of association with David when he did become king, for he was slain in battle. Subsequently David said, "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."—II Sam. 1:26

Amos, Crusader for Righteousness

GOLDEN TEXT: "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." —Amos 5:14

AMOS 1:1; 6:4-7; 7:10-15

ACCORDING to his own testimony Amos was a "herdsman of Tekoa" who was given a message from the Lord to deliver to Israel "in the days of Jereboam the son of Joash." This was in the days when Israel was divided into two kingdoms, known for identification purposes as Israel and Judah. Uzziah was king of Judah at the time Amos delivered his message to Israel.—ch. 1:1

At the time of Amos' ministry Israel was at the height of power, wealth, and security. At least, the ruling class thought they were secure. But evils prevailed, which is usually the case under such circumstances. The poor were oppressed, while the more favored indulged in idleness and extravagances. The serious things of life were ignored while they wantonly sought pleasure in gluttonous eating and riotous dancing.—ch. 6:5, margin

Nothing is more unwelcome to a people in time of prosperity than to be told that calamity is coming upon them, but this was the warning that Amos sounded to Israel, so "Amaziah the priest of Bethel" took action to have Amos sent back to Judah. A "priest of Bethel"

was by no means a servant of Jehovah, the true God of Israel, for it was at Bethel that the original Jereboam—not the one mentioned in this lesson—set up idol worship, and this shrine of heathen worship remained throughout the entire existence of the ten-tribe kingdom of Israel.

Amaziah said to Amos, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there. But prophesy not again any more at Bethel: for it is the king's chapel [margin, 'sanctuary'], and it is the king's court [margin, 'house of the kingdom']". (7:12, 13) While Amos did return to Judah, before doing so he replied to Amaziah, "Thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land."—vs. 17

Subsequently the kingdom of Israel was destroyed, and many of the ten tribes taken into captivity in Assyria. In chapter 9, verses 8 and 9, we read, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth;

saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

This "sifting" of the house of Israel among all nations seems to refer to a scattering still more widespread than merely their captivity in Assyria. It is from this world-wide scattering that the promised regathering takes place. As mentioned in verses 14 and 15, which we quote:

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

When the ten-tribe kingdom was destroyed many of the people of those tribes remained in their land and became associated with the two-tribe kingdom. Later—in 606 B. C.—these were taken into captivity in Babylon. However, there was a return from this captivity. But this is not the return foretold in the prophecy just quoted. In this prophecy the Lord states, "I will plant them upon their land, and they shall no more be pulled up out of their land."

QUESTIONS

Chronologically, when did Amos serve as prophet in Israel?

Why was Amos requested not to prophesy further at Bethel?

What did Amos prophesy concerning Israel, and how was his prophecy fulfilled?

What long range prophecy did Amos utter concerning Israel, and how is that being fulfilled?

After the return from Babylonian captivity the people of Israel were again driven out of their land—scattered among all nations. It is from this world-wide captivity that they are now being regathered and re-established in the Promised Land. And we are assured that this "planting" is to be a permanent one. It is concerning the time of these present events that the Lord further prophesied, saying;

"In that day will I raise up the tabernacle of David which is fallen . . . that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this."—vss. 11, 12

It is this prophecy that is quoted by James in Acts 15:13-18. He explains that its fulfilment will follow the taking out from among the Gentiles of a people "for his name"—that is, a people to be associated with Jesus in the spiritual phase of the messianic kingdom. Our Golden Text says, "Seek good, and not evil, that ye may live." When Christ's kingdom is fully established, both Jews and Gentiles who seek "good" will live forever.

THE PEOPLE OF THE BIBLE, PART XXVII

—THE FOUR GOSPELS



Jesus and the Apostles

"Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him."
—Matthew 10:2-4

WHILE in our last article we dealt at considerable length with Jesus, the central personality of the entire Bible, our appreciation of him increases as we study him in association with his chosen representatives, the twelve apostles. We used the expression "his chosen representatives," and it is true that Jesus did invite these twelve to the position of apostleship; however, he looked upon them as having been given to him by his Heavenly Father. In a prayer toward the close of his ministry, Jesus referred to his apostles as the "men which thou gavest me out of the world: thine they were, and thou gavest them me."—John 17:6

The word apostle means "one sent forth." While every devoted, truth-enlightened follower of Jesus is commissioned by the Holy Spirit to go forth and proclaim the Gospel of the kingdom, to these twelve a special commission was given, and extraordinary powers were conferred upon them which were not given to the disciples as a whole.

The commission first given to the twelve is recorded in Matthew 10:5-8, and reads, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick,

cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

In this commission Jesus associates his apostles with the great theme message of the entire Bible; that is, the kingdom. The Old Testament prophets had foretold that Jehovah would send a King, the Messiah, who would set up a kingdom, and through that kingdom would extend blessings of peace and health and life to all mankind. Jesus was that King. The apostles accepted him as such, and now they were commissioned to preach that the kingdom was at hand.

It was "at hand" in the sense that the King had made his first appearance. The holy prophets had said that the King would come, and that "of the increase of his government and peace" there would be "no end." Now the King had come. The Royal Majesty of the heavens was in the midst of Israel, and the responsibility was laid upon the apostles to make this known.

The foretold kingdom of the Messiah was to benefit the people of all nations, but when the apostles were first sent forth their commission limited them to proclaim the message only to "the lost sheep of Israel." But this was only a temporary restriction, conforming to the divine arrangement to give the Israelites the first, and, for a limited time, the exclusive opportunity to share with Jesus in the

rule of the kingdom. This temporary limitation was in fulfillment of the prophecy recorded in Daniel 9:24-27. Later the commission to proclaim the Gospel was enlarged to include all nations.—Acts 1:8

Not only were the apostles sent forth to preach that the kingdom of heaven was at hand, but they were also commanded and empowered to perform works like those which the kingdom would do on behalf of humanity when it was fully established. That is, they were to "heal the sick, cleanse the lepers, raise the dead, cast out devils." As opportunity afforded they performed all these miracles much to the joy of those who benefited from them.

A Lesson in Faith

Jesus said to his apostles, "Freely ye have received, freely give." (Matt. 10:8) These chosen apostles were to be ambassadors of Christ. They were to represent him in both word and deed. It was essential, therefore, that they be filled and controlled by his Spirit, which was a spirit of unselfishness, of generosity, of giving. This spirit of Jesus was the spirit of his Heavenly Father, whose greatest exhibition of giving was in the gift of his beloved Son to be the Redeemer and Savior of the world.

So Jesus wanted his disciples to be generous in their giving of themselves and the message of the kingdom. In order that this spirit of giving all and gaining nothing

THE DAWN

might be inculcated in them, his instructions were that they were not to provide themselves "gold" and "silver" and apparel, that is, not beyond their barest needs. In giving these instructions he quoted from the Old Testament, "The workman is worthy of his hire," indicating that if they were faithful in the discharge of their responsibilities, their physical needs would be provided.—Deut. 24:15; Luke 10:7

When the apostles returned from their first missionary tour Jesus asked them if they had lacked anything so far as their material needs were concerned, and they said, "Nothing." (Luke 22:35) This restriction pertaining to the taking of supplies of money, food, and clothing was later removed. Apparently Jesus wanted his disciples to learn the lesson of trust, and by actual experience to sense his own position in the world, concerning which he said that while the birds of the air have nests, and the foxes of the field have holes, "the Son of Man hath not where to lay his head." (Matt. 8:20) Jesus "freely gave" everything.

Future Probation

Hearing the Gospel of the kingdom as proclaimed by any of the Lord's duly commissioned servants imposes a measure of responsibility upon those who hear. But Jesus did not want his apostles to feel that they were under obligation to convince and convert all to whom they witnessed; or to think that those

who failed thus to respond would be given no further opportunity of salvation. They were to faithfully bear witness to the kingdom message, but were not to coerce their hearers into accepting. When their message was not received they were to shake the dust of their feet and go elsewhere.

Jesus added to this that so far as those who rejected the message were concerned, it would be less "tolerable" for them in the day of judgment than it would be for "Sodom and Gomorrah." (Matt. 10:14,15) An important point in this statement to be noticed is that it will be tolerable for Sodom and Gomorrah and for those who rejected the message presented by the apostles, but differing in degree by the amount of knowledge available to each.

The Unfriendly World

Jesus said to his disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." (vs. 16) What a vivid illustration! It applied to the apostles, and has applied since then to all the true followers of the Master. The divine qualifications for the ministry require all of the Lord's people to have dispositions like sheep. They are forbidden to fight for their rights. If smitten on one cheek, they are to turn the other. They are not to render evil for evil.

The only force in the life of the true Christian is the force of love.

Their only message is one of love. In proclaiming this message they are to be meek, and humble, and nonaggressive. How like the defenseless sheep! Yet these sheep-like ambassadors of the Master perform their work surrounded by "wolves" howling, snapping, and biting, ever threatening to attack and kill.

Oh, the "wolves" do not mean to act like wolves. But, controlled by selfishness, and supposing that the ambassadors of Christ are a menace, they resort to the only methods they know in order to rid the world of these so-called intruders; that is by threats, persecution, false accusations, and, as it was in the case of Jesus and many others in the Early Church, by putting them to death.

Surrounded thus by "wolves," the apostles were to be wise as serpents, and harmless as doves. They were to use the best wisdom possible in order to avoid engendering unnecessary antagonism. They were not to compromise for the sake of peace, but to pursue a course of peace as best they could. They were to be "as harmless as doves." If harm was to come to anyone as a result of their ministry, it was not to stem from them, but would be due to the opposition of the "wolves."

"But beware of men," Jesus said to his apostles, "for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought

before governors and kings for my sake, for a testimony against them and the Gentiles." (vss. 17, 18) This is an interesting statement. Obviously, the purpose of bringing the apostles before governors and kings would be to accuse and condemn them. But Jesus said that actually the testimony would be against the accusers. This is because their efforts to persecute and destroy the Lord's harmless "sheep" would reveal the deep degradation of their hearts and the blind prejudice which ruled their lives.

As for the apostles, they were not to be overly concerned about these experiences, unpleasant though they were sure to be. They were not to endeavor in advance to decide just what they would say under trying circumstances. The circumstances would help to indicate the appropriate words; and besides, Jesus promised that it would be given to them by the Holy Spirit what they were to say.—vss. 18-20

This promise, we believe, applied more particularly to the apostles, and not to all the followers of the Master, except in a limited way. The apostles were to be the inspired representatives of the Lord. While the inspirational power of the Holy Spirit was not received by them in full until Pentecost, yet even in their pre-Pentecost ministry they occupied a more favored position in the Lord's arrangements than did the other disciples.

THE DAWN

However, many of the Lord's people have testified of the wonderful manner in which the Lord has helped them in their witnessing for him under difficult circumstances. All true Christians should be ardent students of the Scriptures. They should thus be ready at all times to give a reason for the hope that is within them. Those who do live up to their privileges as students of the Word will find that they do have an answer for their opponents when needed. No doubt the Lord helps them recall the points of truth they have learned. And, because they learned them from the Lord's Word, it is the Lord who gives them utterance.

But Jesus' promise to his apostles went beyond this. In the early days of their ministry especially, and prior to Pentecost, they did not have the opportunity of becoming fully acquainted with the divine plan, as revealed in the Word, and this lack was to be made up to them by special help from the Lord when needed. During this period they were in special training for their later ministry when Jesus would no longer be with them in the flesh, and these special manifestations of divine grace and power were essential for them.

Master and Pupils

The association of Jesus and his apostles was as Master and pupils. This was not with the thought, however, that Jesus was a dictator over his apostles, but more the idea

of his being their teacher, their schoolmaster. As in every other respect, Jesus was faithful to his apostles as their teacher. When relating his parables to a mixed group he was always ready, when asked, to explain them to his apostles.

When they reported to him that some thought he was the foretold Elijah, others that he was John the Baptist raised from the dead, and still others that he was the resurrected Jeremiah, or one of the other prophets, Jesus asked, "Whom say ye that I am?" (Matt. 16:13-20) When Peter replied, "Thou art the Christ, the Son of the living God," Jesus was pleased, and said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

The apostles believed that Jesus had come as the great King and Messiah of the Old Testament prophecies, and they expected that he would establish his authority as king of the Jews very soon, and that this governmental authority would spread until it embraced all nations. Jesus knew that they would be greatly disappointed in this expectation, but did all he could to prepare them for it. He related a parable of a certain nobleman who went into a far country to receive a kingdom and to return. (Luke 19:12) The introduction to this parable states that Jesus related it because his disciples thought the kingdom was to be

established immediately. He wanted them to understand that he must first go away, and that the kingdom would not become a reality until his return.—Luke 19:11

Learning from this parable that their Master was going away, they later asked him about it. They wanted to know what sign would indicate the time of his return. (Matt. 24:3) It was in his reply to this question that Jesus presented the many “signs” described in the 24th and 25th chapters of Matthew. The final one of these signs mentions the time when the willing and obedient of mankind, as portrayed by the sheep in the Parable of the Sheep and the Goats, are said to inherit the kingdom prepared for them from the foundation of the world. This, of course, will be at the close of the “times of restitution of all things.”—Matt. 25:34; Acts 3:19-21

Holy Spirit Promised

Jesus realized that without the aid of the Holy Spirit his apostles were not able to grasp his teachings clearly, and there were some points of truth that he did not even try to make plain to them. He said, “I have many things to say unto you, but ye cannot bear them now.” But he added that he would send the Holy Spirit, referring to it as the “Spirit of truth” which would guide them into all truth. He promise also that the Holy Spirit would help them to recall the many things he had said to

them. (John 14:26 16:12, 13) This promise was fulfilled at Pentecost.

In the “Upper Room”

Jesus’ great love for his disciples is clearly revealed by the record of his association with them in the “upper room” the night before he was crucified. It was here that he instituted the memorial of his death, asking his apostles to eat the bread and drink the cup containing the “fruit of the vine” which, he said, represented his broken body and shed blood.—Matt. 26:26-30

It was in the “upper room” that Jesus washed his disciples’ feet, thus teaching them a lesson in humility. (John 13:4,5) It was also in the “upper room” that Jesus revealed to the eleven that Judas would betray him. (John 13:21-30) By contrast, and very sincerely, Peter avowed his willingness to lay down his life for Jesus, but Jesus foretold that Peter would deny him.—John 13:35-38

One of the remarkable things Jesus said to his apostles in the “upper room” was that they would be able to do the same miraculous works as they had seen him do; yes, “and greater works than these shall ye do,” he added. (John 14:12) The apostles were given the power to perform miracles, but the larger fulfilment of this prophecy will be during the thousand-year reign of Christ when, in association with Jesus, all his true followers will participate in the great work of healing all the sick and of raising all the dead.

THE DAWN

Jesus made many wonderful promises to his apostles while with them in the "upper room" that night. One of them was, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it." (John 14:13,14) The implication is that those who make requests in Jesus' name would be in full harmony with him and his teachings, hence their requests would be in harmony with God's will. But this was a wonderful assurance for Jesus to give to those who shortly were to go out into the world as his ambassadors.

Jesus said, "If ye love me, keep my commandments." Enlarging upon this he said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:15,23) This is another reassuring promise, but again with a condition attached to it—"If ye love me, keep my commandments." We cannot doubt that many times in later years the apostles rejoiced in the fulfilment of this promise. What a blessing it must have been to them when in prison, or otherwise suffering for Jesus' sake!

Jesus knew that the success of the apostles' ministry would require that they also love one another, so he said, "This is my commandment, That ye love one another as I have loved you." (John 15:12) Jesus' love for his dis-

ciples was so great that he gladly laid down his life for them, and he expected his disciples to be willing to lay down their lives for one another.

Jesus also realized that the world would not be friendly to his disciples, even as it was not friendly to him. We quote Jesus on this point: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18,19) On this point Jesus explained further, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33

Surely Jesus was lavish in his assurances to his apostles that they could depend upon him and upon his Father to be with them in their every experience. The reality of these promises depended upon the degree of faith which they were able to lay hold upon them. If they believed fully they would have complete rest of mind and heart. Indeed, Jesus 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."—John 14:27

Finally, in the "upper room" that night Jesus prayed for his apostles, and, indeed, for all who believed on him through their word. (John 17:20) It was a wonderful prayer.

He said to his Father, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine, . . . and thine are mine; and I am glorified in them."—vss. 9,10

He continued: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world."—vss. 15-18

Jesus further prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," and further, "hast loved them, as thou hast loved me." (vss. 21,23) Jesus not only desired that his Heavenly Father's love be shared with his apostles, and those who believed on him through their word, but he also wanted them to share his heavenly home and glory, so he prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world."—vs. 24

To Gethsemane and the Cross

Following this prayer Jesus and his disciples left the "upper room," walking out of the city, across the brook Cedron, to the Garden of

Gethsemane. As they walked Jesus said to them, "All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." To this Peter replied, "Though all men shall be offended because of thee, yet will I never be offended." (Matt. 26:31,33) In the "upper room" Peter had said to Jesus, "Lord, I am ready to go with thee, both into prison, and to death."—Luke 22:33

Reaching the Garden of Gethsemane, Jesus left his apostles behind to rest, while he went deeper into the garden to pray. They did not fully grasp the great strain that was upon their Master at this critical time, and it being late at night, they fell asleep. While they slept Jesus prayed, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."—Luke 22:42

During this period of communion with the Father, Jesus returned to the disciples and found them sleeping. The first time he addressed Peter, asking, "Couldest not thou watch one hour?" Perhaps Jesus singled out Peter because he had made such an outspoken avowal of loyalty. Jesus returned to the sleeping disciples twice more, and the last time said, "Sleep on now and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners."—Mark 14:37, 41

THE DAWN

But the apostles did not continue to sleep. They accompanied Jesus to the exit from the garden, and there they met the mob which had come out from Jerusalem to arrest their Master. It was here that Peter drew his sword in defense of Jesus, and was directed to desist this attempt to prevent the arrest. Here was one of the most important lessons which Jesus wanted his apostles to learn; namely, that he was voluntarily surrendering to his enemies to be put to death. Later they were to understand why, for they were to learn that Jesus had come not only to be the Ruler of the world, but its Redeemer and Savior as well.

Jesus had very little contact with his apostles subsequent to this time. Peter followed the mob into the judgment hall, where, as foretold, he denied his Lord. Apparently John was nearby during the crucifixion, for Jesus addressed

him concerning his mother, saying to him, "Behold thy mother!" (John 19:27) Jesus thus indicated that he wished John to be responsible for the physical needs of his mother.

We have but briefly noted some of the main experiences in the association of Jesus and his chosen apostles. In all of them we have seen his loving interest in his disciples, and his desire that they be properly trained to be his ambassadors, and that they be imbued with the proper spirit of unselfish devotion to the cause which he had come into the world to promote, which was his Heavenly Father's great plan of salvation. In later articles we will endeavor to become better acquainted with the apostles themselves, and note the manner in which the life and teachings of Jesus directed their lives of devotion to the divine cause.

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THE HOLY SPIRIT SERIES
ARTICLE VII

Sealed by the Holy Spirit

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."
—EPHESIANS 4:30

THE Greek word in our text translated "sealed" means preserved, also attested. In ancient times a signet ring, or a stamp was used to seal important documents. This is still done today. A letter is "sealed" to secure secrecy for its contents. Contracts are "sealed," or attested, to guarantee the fulfilment of what is agreed upon.

In Ephesians 1:13 and 14 Paul speaks of the believer being "sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." The "sealed," or attested, to guarantee the fulfilment of what is agreed in the form of a down payment until the full inheritance is received. Here again we are familiar with the illustration, for it is still customary in transacting business to make down payments to secure agreements until they are fully consummated. In Romans 8:28 this "down payment" is referred to as the "firstfruits of the Spirit."

In Acts 20:28 Paul speaks of the "church of God" which has been "purchased" by the blood of Christ. The church, then, those who have been called out from the world and have come under the baptism of the Holy-Spirit, constitutes the "purchased possession" awaiting deliverance in the "first resurrection," and the "Holy Spirit of promise" is given to them as a down payment, a surety, that the full inheritance will eventually be received. And it is a wonderful inheritance, an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power [Spirit] of God through faith unto salvation ready to be revealed in the last time."—Pet. 1:4, 5

THE DAWN

The glorious inheritance of the "new creation" will be entered into only by those who have been "sealed" by the Holy Spirit, or, as Peter otherwise explains it, "kept," or secured, "by the power of God." And, as Peter says, this keeping power of the Holy Spirit is effective only in the lives of those who exercise "faith." God does not arbitrarily preserve his saints and usher them triumphantly into the kingdom. They must exercise faith in his promises, and conform their lives to the conditions attached to those promises if they are to benefit from the sealing power of the Holy Spirit. Spirit.

Paul says that we are "sealed" by the "Holy Spirit of promise." Jesus promised to send the Holy Spirit upon his disciples, and at Pentecost it was "shed forth" on those assembled in the upper room. These represented the entire church which, by the Holy Spirit, has been "baptized" and "anointed." Individually, the Holy Spirit of truth has also begotten the Lord's consecrated people to a new hope of life, and, through ways indicated in, and by the written Word, witnesses to them that they are the children of God. Surely, then, the baptism, anointing, begetting, and witness of the Holy Spirit constitute a very substantial "down payment" on the inheritance which has been promised.

Also we believe it is proper to think of the expression, "Holy Spirit of promise," which seals the Spirit-begotten children of God, as indicative of what we know to be a fact, which is that by his Spirit God caused to be recorded in his written Word scores of promises by which he guarantees that if we yield to the molding influences of his Spirit, and obey its directives, we shall be given strength for our every time of need, and that "an entrance shall be administered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." What more could the Lord do to attest our victory in Christ than to reiterate his promises of grace sufficient and overcoming strength! We know that his promises are sure, so can say with Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15: 57

Imperfections Covered

We know that in our flesh dwelleth no good thing, that in the merit of our own righteousness we could never hope to attain that glorious "inheritance" which is "incorruptible, and undefiled, and that fadeth not away." But God, in his great love, has made pro-

vision to cover our imperfections with the robe of Christ's righteousness. Because of this we have his assurance, his promise, that he is not dealing with us according to our imperfections, but according to the desire of our hearts. This assurance alone should do much to "seal" our hope of the heavenly inheritance. If we confess our sins," John wrote, "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9

This does not mean that we can in any measure become lax in our endeavors to keep the fallen flesh under control. To do so would be to "grieve" the Holy Spirit, that is, go contrary to what its influence should be accomplishing in our lives. The context in which our text is found indicates this. We quote, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption [deliverance]. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:29-32

Thank God that through Christ he has forgiven us, which means that our fleshly imperfections need not stand in our way of inheriting the kingdom. But this means that (we also should forgive others, and not exercise bitterness and malice toward them. If we harbor bitterness in our hearts toward others, or allow the imperfections of the flesh to influence us in any way, we "grieve" the Spirit, that is, we resist its molding influence in our lives. It is God, by the "Holy Spirit of promise," who does the sealing, but we can resist the sealing process by not conforming fully to his will.)

Diversified Promises

The promises of God, recorded in his Word under the inspiration of the Holy Spirit, cover every possible situation in our consecrated lives. This is why the sealing by the "Holy Spirit of promise" is so complete so all-comprehensive. For example, as a rule the Lord's people realize their lack of wisdom in dealing with the daily problems of the Christian life. But through the Apostle James the Lord has promised, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." (James 1:5) How understandingly has the Holy Spirit of promise

THE DAWN

given us this assurance—"and upbraideth not." (Let us never hesitate to ask God for the things which he has promised, for he will always understand. God will never upbraid us for taking him at his word.)

The foes of the "new creation" are many and powerful. Well might we tremble with fear when we think how weak we are, and how utterly incapable of fighting victoriously against the world, the flesh, and the Devil. Were it not for the promises of God we would have no hope whatever of attaining the heavenly inheritance. But God has given us the assurance of his protection and care. In Psalm 91 the Holy Spirit of promise has clearly attested to the Lord's ability to protect his people, and to show them his "salvation." We quote some of these sealing promises:

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."—vss. 1-4

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."—vs. 7

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling."—vs. 10

"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation."—vss. 15, 16

How wonderfully these precious promises guarantee help and protection under all circumstances, assuring deliverance from "the snare of the fowler." It is only if we dwell—remain, that is—"in the secret place of the most High" that we can have his protection, under the "shadow" of the Almighty. None of the sealing promises of God are unconditional. In every instance it is our obligation to conform to the conditions attached to them, to yield, as it were, to the imprint of the divine "stamp." To be "sealed" with the Holy Spirit does not imply the erroneous view, "once in grace, always in grace."

Being "sealed" by the Spirit does not imply perfection of character development, or full control over the weaknesses of the flesh.

Paul says that we who "have the firstfruits [the down payment] of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our body [the "body of Christ]." (Rom. 8:23) But despite our weaknesses and imperfections we have the assurance that it is God that justifieth." (Rom. 8:33) Satan will endeavor to discourage us, and others may condemn. But God has drawn us to Christ, and has given us the hope of that glorious inheritance which is reserved in heaven for us. Christ, we know, died for us, and is risen again, and is now "at the right hand of God, who also maketh intercession for us." (Rom. 8:34) In view of this, "Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?"—Rom. 8:35

Paul's answer to his own question as to whether any of these difficulties, these hardships, will separate us from divine love, and cause us the loss of our inheritance, is most reassuring, a "seal" indeed to assure us of final victory. He wrote, "Nay, in all these things we are more than conquerors through him that loved us: (for I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.)"—Rom. 8:37-39

Will Finish the Work

Another "sealing" text of Scripture is Philippians 1:6. Here the Apostle Paul, writing under the inspiration of the Holy Spirit, says to the brethren at Philippi, and to us, "Being confident of this very thing, that he which hath begun a good work in you will perform [margin, 'finish'] it until the day of Jesus Christ." The strength of this "seal" is in the unchangeableness of our God. It was God who began the good work of grace in our hearts. He drew us to Christ, through whom we are justified. He inspired us by his promises even of the "divine nature." (II Pet. 1:4) He encourages us to set our affections on things above. He has made us "heirs" of himself, and joint-heirs of Christ. And now he will not change. (We know that he wants us to enter into our inheritance; so, like Paul, we too can be "confident" that the Lord will "finish" his work of grace in our hearts, and that eventually we will hear his, "Well done.")

THE DAWN

But in this again there is the necessity of our continuing to co-operate with our Heavenly Father. We are to "work out" our own "salvation," even though God is working in us "to will and to do of his good pleasure." (Phil. 2:12, 13) It is God's "good pleasure" that we shall have an inheritance with Jesus in the rulership of his kingdom. Jesus said so. (Luke 12:32) It is to this that we have been called. It is for this that we have been, to use Paul's language, "apprehended of Christ Jesus."

Paul explains that for himself he did not then consider that he had "apprehended," or finished working out his own salvation. (Phil. 3:12,13) "Not as though I had already attained," he says, "either were already perfect, but I follow after," that is, I continue on in co-operation with God who is working in me to will and to do of his good pleasure. "This one thing I do," Paul said, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Our own part in this arrangement must be the "one thing," the all important, all consuming thing in our lives. If it is, and continues to be, we can have full assurance of faith that God will "finish" his work in us, that we will be made "meet to be partakers of the inheritance of the saints in light."—Col. 1:12

Progress Essential

The "sealing" promises of God apply to his Spirit-begotten children from the beginning of their walk in the "narrow way." He "drew" them, "called" them, and through the Holy Spirit of truth, begat them to be his children. Even as "babes in Christ" it is God's pleasure that they receive the inheritance which he has promised, that through his strength they may "apprehend that for which they have been apprehended" by him. (I Cor. 3:1) But his wonderful assurances of conquering grace and strength become increasingly reassuring to us as we endure patiently the experiences which his wisdom permits to mold us more and more into the image of his dear Son.

This thought is brought out beautifully by the Apostle Paul in Romans 5:1-5. "Being justified by faith," Paul says, "we have peace with God through our Lord Jesus Christ." Through Christ also we "have access by faith into this [further] grace wherein we stand," a grace so boundless, so marvelous, that now we "rejoice in the hope

of the glory of God." What a rich inheritance—"the glory of God." It is the divine nature, and the divine glory. Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

But there are conditions; we must be tested and found worthy. Paul explains this, saying, "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience [Greek, 'test' or 'proof']; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." The "key" to this passage is in the meaning of the Greek word mistranslated "experience." Its literal meaning is "test." It is this word that Paul uses in II Corinthians 2:9, which reads, "To this end also did I write, that I might know the *proof* of you, whether ye be obedient in all things."

So, after begetting us by the Holy Spirit of truth, and engendering in our hearts the hope of partaking of his glory, the Lord permits tribulation. If we patiently endure the trials which his love and wisdom allow as a test of our obedience, it proves our standing before him, and strengthens our hope. Indeed, it is then, Paul says, that we have a "hope which maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

From the very beginning of our Spirit-begotten life we have a glorious hope, the "hope of the glory of God." By God's grace that hope is maintained throughout our entire Christian way. And when, through the Lord's help, we patiently endure the tests which he permits, this hope becomes one of which we will not be ashamed. In the Greek text the thought is that we will not be "disgraced." When one starts out to accomplish a certain undertaking and by his own negligence fails, he is disgraced in the eyes of others. We can be sure that God will always do his part on our behalf, working in us to will and to do of his good pleasure. The question is, Will we do ours? In this text Paul is speaking of those who have endured patiently and have thus demonstrated, up to a point at least, that they will continue to be faithful. His assurance is that these now have an abiding hope because they will not be disgraced through failure of of their own.

THE DAWN

Then Paul takes us a step further into this tested relationship with God. We will not be "ashamed" of our hope, he says, "because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." It was through the written Word that the Holy Spirit began to shed the love of God abroad in our hearts from the time we first became new creatures in Christ Jesus. Yes, even before this the Word revealed God's love to us, and it was his love that drew us to him, and prompted us to surrender our wills to him and devote all we have and are to his service.

John wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John 3:1) This full "manner" of the Father's love continues to be an increasing power in our lives, inducing sacrificial obedience, and helping us patiently to endure the "tribulation" by which we are tested. Even these trials are evidences of God's love, for "whom the Lord loveth he chasteneth." (Heb. 12:6) Thus daily, through his Word and providences, God's Holy Spirit continues to shed divine love abroad in our hearts. It becomes an increasing power to sustain and help, and we become overwhelmed with the determination to make our "calling and election sure." In this wonderful manner, then, the "sealing" power of the Holy Spirit continues to work, causing its imprint to sink deeper and deeper into the hearts of those who are being molded into the likeness of Christ.

This increasing ability of the believer to receive the imprint of the Holy Spirit's seal is seen in the experience of the Apostle Paul. As we have noted, when he wrote to the brethren at Philippi he acknowledged that he had not yet "apprehended that for which he had been "apprehended" by Christ. (Phil. 3:12,13) Up to this time Paul had endured much, and under most difficult circumstances had demonstrated his loyalty to God and to the messianic cause. He had in no way been unfaithful, and he enjoyed the smile of his Heavenly Father's approval. But would this continue to be the case?

Paul indicates that he was reasonably sure of being released from the Roman prison in which he wrote the letter. If this were true, he knew that there were many trials and tests ahead. He knew that he could depend upon God to help him, yet in his humility he felt that it was too soon to claim that he had proved faithful. Later, during his second imprisonment, and when he knew that soon he would be executed, he was in a position to take a different view. Doubtless

even at this late date, the apostle could have renounced his Lord, saved his life and gone free. But he did not do this; he had met this final test. Deep in his own heart he was still willing to die in the Master's service. His actual execution would now be but a detail, a formality.

In Paul's own mind and heart he had already been faithful unto death, and by faith he now knew that he would receive the crown of life. So no longer did he say, "I count not myself to have apprehended," but instead, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:7,8)

"And not to me only." This Spirit-inspired statement by Paul is another of the "sealing" promises. Because Paul had fought "a good fight," because he had faithfully "finished" his "course" and "kept the faith," he knew he would receive the promised crown of life. He knew this because the Holy Spirit of truth had revealed it to him, and had assured him that the Lord was a "righteous judge," a "judge" that would not fail to fulfil all his good promises. And these reassuring facts which Paul sets forth apply not to him only, but to all who continue to put their trust in the Lord.

Concerning God's faithfulness there can be no doubt. Paul wrote of him as the One "who shall also confirm you unto the end, that ye may be blameless, in the day of our Lord Jesus Christ. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord." (I Cor. 1:8,9) And again, "Faithful is he that calleth you, who also will do it."—I Thess. 5:24

Will we be faithful? Every test through which, by God's grace, we successfully pass, increases our confidence of final victory; for we are confident that he who loved and helped us in the past will continue to do so. We expect that the trials will continue to the end of the way, but we know that because God is faithful he will not permit us to be tempted or tried "above that ye are able to bear," and if and when the difficulties become too severe, the "fiery" trials too "hot," he will provide a way of escape. (I Cor. 10:13) What more could the Lord say to "seal," to secure, our inheritance for us? Let us rejoice in his assurances of victory, and continue on faithfully to the end!

"Be Established"

"Be established in the present truth."
—II Peter 1:12

THE truth is given to us for its sanctifying effect upon our hearts and lives. Therefore let it have free course and be glorified. Let its precious fruits appear more and more from day to day. Add to your faith virtue—true excellence of character, such excellence of character as will mark you as separate from the world and its spirit. In all such the world will see those moral qualities which they must approve, however they may oppose our faith. Add sterling honesty, truth, and fair dealing in all business relations; moral integrity in all social relations; manifestly clean hands and a pure heart, and a bridled tongue that works no ill to a neighbor. All of these the world has a right to expect from those who call themselves Christians; and all of these are indispensable features of that virtuous character which must be added to our faith. The clean hands will not dabble in anything that is not virtuous; they will have nothing to do with unrighteous schemes or projects in business. The pure heart will not devise evil things, or harbor evil thoughts, or plot mischief. And the bridled tongue will not be given to evil speaking, but will hold its peace when it cannot speak well and

wisely. But the promptings of virtue go further than merely these negative features which refuse to do anything which would work ill to a neighbor; they incite not only to passive but also to active goodness—in benevolent charity which seeks to alleviate suffering, to sympathize with sorrow, to comfort those in distress, and to elevate and bless others—to assist "all men as we have opportunity."

Discerning God's Will

"Teach me thy way, O Lord."
—Psalm 27:11

THE Lord does not wish us to walk by sight, and thus to have no difficulty in discerning his will. Therefore he puts matters in such a way that both our obedience and our perseverance are tested; for we are to walk by faith and not by sight. In order to do this, we should daily take everything to the Lord in prayer.

We know that the Lord can direct our course in whatever way he chooses, if we put ourselves under his care. So at the beginning of the day we can say, "Lord, here am I; I thank thee for the privilege of another day, which I hope will be full of opportunities of serving the truth and the brethren. I ask thee to direct my thoughts, words, and conduct, that I may serve thee acceptably."

The Ministry of Life

**"Who also hath made us able ministers of the new testament [covenant]; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life."
—II Corinthians 3:6**

THE full meaning of any Scripture can, as a rule, be understood only in the light of the context in which it appears. This is certainly true with respect to our text, and especially that statement in the text, "The Spirit giveth life." In this instance the context is a most revealing one. Its subject matter begins with verse 3 of this chapter and continues until near the close of chapter 6.

The principal subject matter, or main theme, of these chapters is presented upon a background of God's dealing with Israel when he entered into covenant relationship with his chosen people, with Moses serving as mediator of that covenant. Thus we have the Apostle Paul presenting one of the important types of the Old Testament, and making his inspired application of its meaning in antitype in connection with the outworking of God's great plan of reconciliation on behalf of the whole world of mankind.

In verse 3, where this beautiful theme begins, Paul says that we are "manifestly declared to be the epistle of Christ, ministered by us,

written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Here Paul takes us back to the time when God wrote his Law on tables of stone. He indicates that the antitype of these tables of stone is what he describes as the "epistle of Christ," written by the Holy Spirit in "fleshy tables of the heart."

Paul senses that by this application of the type he is putting himself and all the true followers of Jesus in a tremendously important place in God's arrangements pertaining to the New Covenant—that the body members of Christ are to occupy the same relationship to the New Covenant as the tables of stone did toward the typical Law Covenant. It is this realization, apparently, that causes him to observe, "And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as to ourselves; but our sufficiency is of God."—vss. 4,5

And then, in the next verse, Paul says that we have been made "able

THE DAWN

ministers of the new testament," or covenant. In verse 7 he refers to the ministration of the typical Law Covenant as being unto death, and as "written and engraven on stones." This second reference to the tables of stone leaves no doubt as to the comparison Paul is making between the methods by which the two covenants are mediated.

The Law Covenant was not designed to be a "ministration of death," but the reverse. In Romans 7:10 Paul says that the Law was "ordained to life," that is, it was designed to give life, and would have given life but for the fact that the people could not live up to its requirements. Because of this, Paul and every other sincere Israelite who tried to keep the Law, found it to be "unto death." And it was this ministration of death that was engraved on tables of stone.

By contrast with this, Paul explains that the "Spirit giveth life." Here he is saying in effect that the writing of God's law in the "fleshy tables" of our hearts by the power of the Holy Spirit is for the purpose of giving life. If the Law Covenant had given life it would have been by virtue of the full obedience of the people to the commandments engraved on the typical tables of stone. So, by writing his Law in the fleshy tables of our hearts, God will through The Christ, Head and body, give life to all who accept and obey the terms of the New Covenant. It is thus that "the Spirit giveth life."

The Hope of Glory

Paul continues to draw lessons from the mediating of the typical Law Covenant. He refers to the shining countenance of Moses as he came down the mount bearing the tables of the Law. In contrasting the Law Covenant with the New Covenant, he explains that the "ministration of death . . . was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away."—vs. 7

Explaining the antitype of this, Paul continues, "How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech."—vss. The "glory that remaineth," Paul declares to be but a "hope." It is not yet a reality. In Romans 8:24 he writes, "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"

This glory for which we hope is a "glory that excelleth." This is the glory referred to in the next chapter, where Paul wrote, "Our light affliction, which is but for a moment, worketh for us a far more

exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:17, 18

Now in Preparation

After making an application as to the significance of Moses' veiled face insofar as Israel was concerned, Paul comes back to the glory theme as reflected by the unveiled face of Moses. This is in II Cor. 3:18, which reads, "We all, with open face [Greek, 'unveiled' face] beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Here Paul is explaining that the work of the Holy Spirit in our hearts in writing therein the "epistle of Christ" is also transforming us into the Lord's image, progressively, from "glory to glory." In order to grasp the richness of thought Paul is presenting, we need to go back to the type from which he draws the lesson; that type being the experience of Moses in connection with the writing of God's Law on the tables of stone, and presenting those tables to the people.

Actually there were two sets of the tables of the Law, the first ones being broken by Moses when he came down from the mount and found the people worshiping a golden calf. However, the circumstances in connection with the

writing of these two sets of tables were quite similar. In connection with the first tables we read, "The Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a Law, and commandments which I have written; that thou mayest teach them." "And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."—Exod. 24:12, 16, 17

Concerning the time when Moses was on the mount the second time, we read, "The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—Exod. 34:5-7

During his first visit on the mount, Moses was given a demonstration of God's glory, revealed typically by a dazzling brightness. On the second occasion, the glory of God's character was displayed by the message of truth which he

THE DAWN

heard the Lord proclaim, a message which revealed Jehovah to be a God of mercy, and love, and justice. And the very circumstances of the occasion must have again impressed Moses with divine power.

It was when Moses came down from the mount on the second occasion that "the skin of his face shone." (Exod. 34:35) It was then that he put the veil on his face as he presented the Law to the people. Concerning this we read, "And till Moses had done speaking with them, he put a veil on his face. But when Moses went before the Lord to speak with him, he took the veil off, until he came out." (Exod. 34:30-35) Here is an important fact in connection with type and anti-type as Paul outlines the lesson for us, for he expressly states that it is with our faces unveiled that the glory of the Lord is being mirrored to us, with the result that we are being changed into that same image "from glory to glory."

"First, let us realize that this explanation by Paul places us, as the followers of Jesus, not in the camp of Israel, but with Moses when he went into the presence of the Lord, for it was then that his face was unveiled. The glory of the Lord as reflected on the face of Moses was hidden from the Israelites; but is seen by us, and because it is, like the tables of stone on which the Law was written during this display of God's glory, we, too, and by the Spirit or power of God, are

having his Law written in our hearts.

It is by virtue of this that we are being changed. True, we are not to the same degree in the literal presence of God as was Moses. But note how Paul covers this point. He says that we behold the glory of the Lord as in a glass, or mirror. God's glory, made up of the combined attributes of his character, is reflected to us through his written Word, and under this influence, yielding whole-heartedly to it, we are being changed "into the same image."

In many respects the world today is like Israel of old. Paul continues, "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:3, 4) Concerning the effect of the Gospel in the hearts of those who do believe and obey its precepts Paul writes, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—ch. 4, vs. 6

This is simply a more comprehensive explanation of the manner in which the Holy Spirit is writing God's Law in the fleshy tables of our hearts, for the Holy Spirit operates through the truth. Indeed, Jesus referred to it as the "Spirit

of truth." (John 14:16, 17; 16:13) And notice what takes place as a result of this effulgence of light which God causes to shine into our hearts—it gives the "light of the knowledge of the glory of God in the face of Jesus Christ."

The Gospel of Christ which has shined into our hearts is but an enlargement upon the message proclaimed to Moses. As in the type the message reflected the glory of the Lord, so now it gives "the light of the knowledge of the glory of God." As then the glory of the Lord was reflected on the unveiled face of Moses, so now we see the unveiled face of Jesus Christ, the living Word, and the glory of the Heavenly Father which is reflected therein.

Earthen Vessels

Paul continues, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (vs. 7) What does he mean? Obviously the earthen vessels are descriptive of our human bodies, and the "treasure" they contain the "light of the knowledge of the glory of God," which has in reality given us a new mind, even the mind of Christ, the mind of the new creature. But why the expression, "earthen vessels."? Here again Paul is taking us back to the type.

In Exodus 24:1-8 we are given a brief summary of Moses receiving the law from God, and of the inauguration of the Law Covenant. This condensed record includes the

information that Moses built an altar under the hill and erected twelve pillars representing the twelve tribes of Israel. He also "sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord."

We are informed that Moses took half the blood from these sacrificed oxen and put it into basins, and with the other half he sprinkled the altar which he had built.

The blood in the basins he used to sprinkle the people. The comment on this in Hebrews 9:18-22 gives the further detail that Moses sprinkled the "book" of the Law. Later, of course, the tabernacle and all the vessels of the ministry were also sprinkled with blood.

Paul explains that without the shedding of blood there is no remission of sins. Because of this, it was necessary that the pattern of things in the heavens should be purified with the blood of those typical sacrifices. "but the heavenly things themselves with better sacrifices than these."—Heb. 9:22, 23.

As we have seen half the blood which Moses referred to as the "blood of the covenant" was first collected in basins. These, undoubtedly, were earthen basins, and are what Paul had in mind when he said, "We have this treasure in earthen vessels." It is a further explanation by Paul of the manner in which the New Covenant, the antitypical Law Covenant is to be-

THE DAWN

come operative. It is a picture which Paul, under the inspiration of the Holy Spirit, blends with the one he has drawn with respect to the tables of the Law.

The question arises as to how we could be as "earthen vessels" to receive the blood of the New Covenant. Paul says that it is simply the "light of the knowledge of the glory of God in the face of Jesus Christ" that enters our hearts. Since Jesus is involved in this question, let us turn to him for the answer.

Jesus said to his disciples, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Those who followed the Master for the loaves and the fishes were offended by this statement. His disciples "murmured at it," and Jesus explained to them, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."—John 6:53, 61, 63

This is plain enough. Jesus wanted the disciples to understand that when they received and obeyed his teachings it was the equivalent of eating his flesh and drinking his blood. Jesus' "words" constitute the Gospel, the "light of the knowledge of the glory of God" revealed to us by his unveiled face. Part of that Gospel is our need of his redeeming grace, and our acceptance of the merit of his sacrificed life. Our full acceptance of his "words," therefore, demonstrated by our complete dedication

to the divine will, means the receiving of life, or that which was symbolized by his blood.

Thus we see that the Spirit of truth is not only writing the Law of God in the fleshy tables of our hearts, but is also conveying to us, as the antitypical "earthen vessels," or basins, the life-giving power of the blood of Christ, the blood of the New Covenant. As it was the blood which Moses collected in the typical basins that was used to sprinkle the people when the Law Covenant was inaugurated, so the body members of Christ, as "ministers of reconciliation" will have the privilege and honor of participating with Jesus in making the New Covenant with the "house of Israel and the house of Judah," and eventually, of course, with all mankind.

A Sacrificial Ministry

After explaining that we have this treasure in "earthen vessels," Paul continues, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—II Cor. 4:8-11

Notice how Paul repeats the assertion that the life of Jesus is manifest in our mortal flesh, our earthen vessels. But there is an-

other aspect of this, which is that we are also "being delivered unto death for Jesus' sake" and are "bearing about in the body the dying of the Lord Jesus." This is simply Paul's way of expressing that basic truth of the divine plan stated by Jesus that if we expect to get life from him, we must first die with him—"whosoever will lose his life for my sake shall find it."—Matt. 16:25

Yes, every true follower of the Master is "planted together in the likeness of his death." (Rom. 6:5) They all must die with him in order to live with him. They must suffer with him if they would reign with him. They must present their bodies a "living sacrifice," and symbolically speaking, there must be an "altar" on which that sacrifice can be offered. It was undoubtedly this that the Lord foreshadowed by the altar which Moses built and on which he sprinkled half the blood of the typical covenant.

We are assured that in presenting our bodies a living sacrifice, the offering will be "holy and acceptable." This can only be through the merit of the blood of Christ, the blood of the New Covenant. It is this blood that purifies the antitypical altar on which we offer our sacrifice, and thus makes us acceptable as joint-sacrificers with Jesus.

Just as the slaying of the oxen in the type and the use of the blood on the altar were related to the

making of the Law Covenant, so also there is a sacrificial ministry of the New Covenant, a ministry involving suffering and death which must and does precede the ministry of glory. Peter affirms this by telling us that through the prophets the Holy Spirit testified concerning the "sufferings of Christ, and the glory that should follow," and he makes it abundantly clear that the body members of Christ participate in this foretold suffering and glory. (I Pet. 1:11; 4:12,1) Through faithfulness in this ministry of suffering we prove our worthiness of appearing with the antitypical Moses in glory.

Paul, writing further on the matter, said, "So then death worketh in us, but life in you." (II Cor. 4:12) Thus far in this lesson Paul has said only that the work of writing the "epistle of Christ" in the "fleshy tables" of our hearts is being accomplished by the Holy Spirit, in that God has "shined in our hearts, to give the light of the knowledge of the glory of God." Now he is indicating that this is being done through our ministry to one another.

This brings into focus another category of Scripture texts which reveal the great privilege we have of laying down our lives for the brethren, of building one another up in our most holy faith, thus participating in the work described in Revelation 19:7 as the "wife" making herself ready. This preparatory work is, in fact, indicated also to be

THE DAWN

a ministry of reconciliation—not the future ministry of reconciliation when the world in general will be reconciled to God under the terms of the New Covenant, but the preparatory reconciliation of those who will prove worthy to participate with Jesus in that future work.

And what a reasonable arrangement this is! Not only are we, through submission to the molding influences of the Holy Spirit through the truth, being transformed into the character-likeness of our Lord, being changed into that aspect of his glory; but we are also being prepared to participate in the official glory of Christ, a glory that is suggested by his titles of King, Judge, Mediator, etc.

In God's sight no one is worthy to be a ruler unless he submits to being ruled. How could we be future judges of the world unless we now learn to apply the laws of God in our own lives, and in our dealings with one another? And what better way could there be of proving worthy to serve with Jesus in the future work of reconciliation, than by now being willing to lay down our lives in the smaller work of reconciling those who will be members of his body, and helping to disseminate the truth so that they may be transformed by it into the image of the Lord?

Marvelous Grace

After calling these precious truths to our attention and assuring us of our privilege of being able

ministers of the New Covenant through the sufficiency that is provided by God, Paul exhorts: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (ch. 6:1) Wondrous grace it is that has come to us through Christ, a grace that makes us acceptable to offer sacrifice now, and, if faithful, to be glorified with Christ when he appears in glory to serve as Mediator of the New Covenant!

To emphasize how much we would lose should we receive this grace of God in vain, Paul quotes from an Old Testament prophecy which outlines some of the privileges involved. We quote, "I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation."—ch. 6:2

The prophecy from which Paul quotes is Isaiah 49:8, 9. The portion quoted by Paul is an assurance of the Lord's help in this time when the sacrificial ministry of the New Covenant is being carried out as represented in the "better sacrifices" of the present age. But this quotation does more than assure us of divine help and that our sufficiency is of God, for by it Paul applies the prophecy from which he quotes to the body members of Christ, those whom he describes as "new creatures" in Christ. Let us quote the full prophecy:

"Thus saith the Lord, In an acceptable time have I heard thee,

and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places."

When Paul quoted from this prophecy he was merely continuing his theme concerning those whom he describes as "able ministers of the New Covenant." He has shown that as ministers they are like the typical tables of stone on which Moses presented the Law Covenant to the people. In carrying out this thought to its full application, he cites the Lord's promise that those who are co-workers with Christ now, and are faithful in the present ministry of sacrifice, will, when the kingdom is established, be given as a covenant for the people, as the typical tables of stone were given to the people by Moses.

And more than that, when these "able ministers" are given as a covenant for the people, they will "establish the earth," and will cause the people to inherit the "desolate heritages." Moreover, they will say to the prisoners of death, "Go forth: to them that are in darkness, Show yourselves." Here is described a life-giving work of restoring the dead world to life, even raising the dead, and giving all an

opportunity to inherit "the desolate heritages."

This coincides with Jesus' Parable of the Sheep and the Goats. He opens that parable with the statement, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." These "angels" are his body members those who will be co-judges with him, and "able ministers of the New Covenant." When this comes true their hope of glory will have merged into reality for the "glory that excelleth will then be theirs in reality.

Then will begin the work of blessing for all nations—here presented under the trial, or probation aspect of the work of the next age. The point we wish particularly to notice here is that those who then prove worthy will have their lost earthly inheritance restored to them; and will receive life. (Matt. 25:31, 34, 46) Yes, those who are given as a "covenant for the people" will have it in their power, together with Christ, to give life to all who prove worthy of it. Christ, through the sacrifice of his perfect humanity, provided this life. The merit of his shed blood made our sacrifice acceptable so that we might be exalted to glory with him. That life, received through obedience to his "words," will then be used symbolically to "sprinkle all the people," that they may also receive life by accepting it as a gift from God

THE DAWN

through Christ, and obeying the laws of the kingdom.

Surely the ministry of the Spirit will thus prove to be a glorious ministry of life. Through the provision of Christ's blood it will do for the people what the Law Covenant failed to do, because there was no life-giving efficacy in the blood of the oxen with which the people were sprinkled. Realizing

the glorious part we have in this ministry of the Spirit which will give life to the people under the New Covenant arrangements, let us by God's grace, through faithfulness unto death, prove worthy to appear with him in glory and share that blessed future work of reconciling the world to God which Jesus made possible by his own death as man's Redeemer!

He Careth for His Own

*When dark the night and fears assail,
You're trembling, and alone,
Remember this, God's angels watch,
He careth for His own.*

*No child of His he'll 'ere forsake,
His promises are true.
So when in trouble, think of this,
He's watching over you.*

*"He gives His angels charge o'er thee
"To keep in all thy ways"
Through joy or sorrow, pain or woe
They're at your side always.*

*What peace to know our Father cares,
And not a hair can fall
Without his knowledge—and His ear
Is open to thy call.*

*Your guardian angels 'round about
Have access to His throne,
They do His bidding, for they know—
He careth for His own*

*They ever watch lest thou should'st dash
Thy foot against a stone.
So rest in faith dear child of God,
He careth for His own.*

Reverence

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

—Psalm 111:10

REVERENCE has been defined as respectful awe, veneration; a truly humble attitude toward God and holy things. First and foremost, this must be the attitude of every child of God toward the great all-wise Creator, his Heavenly Father. As the Psalmist says, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." (Ps. 89:7) Indeed, this is a primary quality which must be possessed by all who would approach God acceptably, with any possibility of learning of him and his ways. None can approach God to learn of him and receive the first elements of the wisdom from above without this quality of reverence.

When God appeared to Moses out of the burning bush and Moses was drawing near, the Lord addressed him, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Exod. 3:5) Thus was emphasized the importance of a reverential approach to the great Jehovah.

Especially must the spirit of reverence be ours when we approach God in prayer. This is the first item in the model prayer Jesus gave to his disciples—"Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9) This suggests that one of the things we are to desire above all others is that our Heavenly Father's name be hallowed, revered, venerated, regarded as supremely holy.

God's name represents his character, composed, as the Bible reveals, of four great cardinal qualities or attributes—Wisdom, Justice, Love, and Power. These attributes, while appreciated to some extent by all Christians, can only be seen clearly in their fullness, as we view the outworking of the divine plan of the ages; in other words, by "beholding as in a mirror the glory of the Lord."—II Cor. 3:18

Justice

First of all we see the quality of justice as represented in the just sentence of death which came upon our first parents, and passed in a natural way to all their children. "In Adam all die." This attribute becomes outstandingly prominent when we see that before anything further could be done for mankind, before God's love could reach the

THE DAWN

condemned, justice must be satisfied. Hence another perfect man was privileged to appear who would be willing to give in sacrifice his perfect uncondemned life. This our Lord Jesus was willing to do. So Paul says, "The man Christ Jesus, who gave himself a ransom for all."—I Tim. 2:5,6

Again Jesus tells us, "My flesh . . . I give for the life of the world." (John 6:51) This makes possible, in due time, the release from death of Adam and all condemned in him. So again Paul says, "For since by man came death, by man came also the resurrection of the dead." (I Cor. 15:21) How appropriate that we should seek to reverence this quality of justice in God's character, reverencing its every manifestation in his dealings with us, or others of his children.

Love

God's attribute of love, although it always existed, was specially manifest through the coming of Jesus, and the work he did as the Father's agent on our behalf. As John says, "In this was manifested the love of God." (I John 4:9) The love of God had always been an integral part of the divine character, for "God is love." It is the very essence of his being, and could be to some extent appreciated by the endless train of pleasures and joys bestowed upon his loyal and obedient creatures on many planes of life. But never had circumstances arisen to make it necessary for

God's love to operate at great cost to himself.

John tells us that the time arrived for displaying God's love when Jesus came into the world—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) We may truly love another under circumstances which call for little or no sacrifice, and then a time may come when a great sacrifice must be made if that love is to continue. A similar time occurred in the experiences of our Heavenly Father when, in due time, he "sent forth his Son" for our redemption.

Power

It is always possible for the reverentially minded to see God's power as it is manifested in the material universe. It is truly wonderful the way its affairs are ordered—all things being upheld by the word of his power. (Heb. 1:3) But in relation to the outworking of the divine plan, power will especially be manifested by the setting up of the kingdom and its iron rule, and the awakening from death, and the restitution of countless millions.

Wisdom

Finally, as the great work of salvation is reviewed, with the close of the millennial age, God's wisdom will shine out in all his dealings, and men will sing, "Great and mar-

vellous are thy works, . . . just and true are thy ways." (Rev. 15:3) Even the destruction of the incorrigibly wicked at the close of the thousand years will be regarded as an act of wisdom, calling for reverent acquiescence on the part of all creatures. "They shall go forth, and look upon [look upon with approval—See Strong; Moffatt, 'gloat over'] the carcasses of the men that have transgressed against me, . . . and they shall be an abhorring unto all flesh." (Isa. 66:24) This last clause suggests men's approval of the action as a manifestation of God's infinite Wisdom, Justice, Love, and Power. As previously intimated, all this is included in that first item in the prayer our Lord gave to his disciples, "Hallowed be thy name." How proper it is for all the Lord's people to earnestly desire and pray for the time to come when God's name, his holy character, will be properly appreciated by all his creatures! "Holy and reverend is his name."—Ps. 111:9

"Kiss the Son"

It is proper for us to hold our Heavenly Father in deep reverence, thus adding to our faith the quality of piety. (II Pet. 1:6; Diag.) It is equally important that we reverence the Lord Jesus, the active agent of the Father in all his works of grace: "He is thy Lord, and worship thou him." (Ps. 45:11) It is obvious that there cannot be true worship without reverence; and that it is the Father's good pleasure

that "all men should honour the Son, even as they honour the Father."—John 5:23

We should approach the life and teachings of the Master as set forth in the Gospels very reverently. We should seek to understand all that he said and did in the light of the divine plan, remembering that we are called to follow him, to copy him, if we would be with him in the heavenly phase of the kingdom. No part of the Word of God therefore—so much of which reveals the character and work of our Master—should be treated irreverently, or quoted lightly.

The right attitude that will bring us the Lord's favour and insight into the Word of truth is surely that suggested by the Lord's words through the prophet, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." (Isa. 66:2) Hence all of God's people properly seek to hold in great reverence every part and item of the Word of God, coming to God continually in prayer that he would open up his Word to us, that we might reverently walk in the light of his truth and seek to be sanctified thereby.

Finally, as a part of our cultivation of the spirit of reverence for our Heavenly Father and our Lord Jesus, and for whatever they have to say to us through the revelation we have been given, we must at all times reverence his providences, especially his providential dealings

THE DAWN

with us as new creatures in Christ Jesus. We have the assurance that "all things" [chastenings as well as blessings] are the result of the operation of his perfect Wisdom, Justice, Love, and Power. The blessings which come to us in such abundance should therefore all be received reverently, and used in ways that will help our own progress in the narrow way.

Even the earthly blessings given by his hand must be received reverentially, unselfishly, in accordance with his will, and used so far as possible in his service. When chastenings come—trials, difficulties, etc.—they, too, must be received, not in a rebellious or complaining spirit, but reverently, submissively, with an earnest desire to know why such things are permitted, and what lessons the Lord has for us to learn from them.

Thus as the years in the school of Christ pass, we learn that the reverence of the Lord is not only the beginning of wisdom, but is the middle and end of wisdom too. We find that the more we know of God and seek to follow the Lord Jesus, the more do we know of the great plain they are unitedly working out, and of the experiences and lessons which day by day come to us, all working together for our good. Thus the more we see them to be worthy of our reverence, the more we desire this quality of reverence to be deeply engraven upon our hearts.

Further, it is true to say that our Lord has supreme reverence for his Father. God himself has respect for his perfect laws and for his intelligent creatures, and is truly grieved should one become defiled by sin. He appreciates every true and noble quality possessed by his children, especially when these have been developed by an earnest endeavor to copy him and his well-beloved Son, who was sent forth as an example that we should follow in his steps. So our reverence for things that are holy is but a trait of character perfectly exemplified in Jesus.

How glad we are also to know that this spirit of reverence possessed now by God's children of the Gospel age will, during the period of the kingdom, extend to all mankind. As the Revelator puts it, "Who shall not fear [reverence] thee, O Lord, and glorify thy name? . . . for all nations shall come and worship before thee." (Rev. 15:4) Again the prophet says, "For from the rising of the sun [the opening of the millennial day] even unto the going down of the same [until its close], my name shall be great ['magnified,' 'hallowed.' See Strong] among the nations." (Mal. 1:11) "So shall they fear [reverence] the name of the Lord from the west, and his glory from the rising of the sun." (Isa. 59:19) Yea, "Everything that ha'th breath [shall] praise [and reverence] the Lord."—Ps. 150:6

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THE DAWN

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Hades and Paradise

Is it true that paradise is part of hades, or sheol, where the righteous waited till Jesus came and preached to them while his body lay in the tomb?

NO, THIS is not true! The word paradise means a garden, and its first application in the Bible is to the original garden of Eden, the garden which God prepared for our first parents "eastward in Eden." (Gen. 2:8) Man was driven out of that paradise, but God's plan is to restore him to his lost home; and the outworking of his plan will lead to a world-wide paradise. This is the paradise in which the thief, crucified with Jesus, will receive Lord's blessings of joy and life. This is the paradise into which, in vision—not in reality—Paul was privileged to look.—II Cor. 12:4

The belief that Jesus' "spirit" or "soul" took a journey to paradise, and preached to the righteous while his body lay in the tomb is quite unscriptural. It is based on a fantastic combination of texts which in reality bear no relationship whatever to each other. Those who have deduced this idea from the Bible first take Psalm 16:10 which refers to Jesus' soul being in

hell, or **sheol**, as the word is in the Hebrew text. To this they add Jesus' statement to the thief on the cross about being with him in paradise. Then, in I Peter 3:19, they read concerning Jesus, "By which also he went and preached to the spirits in prison."

From these tests it is erroneously reasoned that paradise and **sheol**—hades in the Greek—must either be the same place, or at least adjacent to each other; and that either one, or both, of these places must be the "prison" in which the "spirits" are incarcerated to whom Jesus preached. This interpretation is just another example of the misleading philosophies which result from not accepting the basic truth of the Bible that the dead are dead, that they cannot go anywhere, or do anything, while they are dead.

Jesus "poured out his soul **unto death**." (Isa. 53:12) Jesus' soul, his being, Jesus himself, was in death. That is why he is spoken of in Psalm 16:10 as being in hell. The Bible hell is the condition of death. Jesus went nowhere when he died, except into death, and there he could not preach.

How then did he preach to the "spirits in prison"? Peter explains this. He says that Jesus was put to death in the flesh, and quickened, made alive, by the Spirit, and then adds, "By which also he went and preached to the spirits in

prison." The **Emphatic Diaglott** translation reads, "By which also he preached to the spirits in prison." (I Pet. 3:18, 19) In his word-for-word translation, Prof. Wilson uses the expression, "having gone" and preached. In the footnote to this, he shows, from other authorities, that is used pleonastically for "he preached."

We cite this critical translation merely to emphasize that their is nothing in this text to indicate that Jesus went on a journey during the time he was dead. Peter's use of the expression, "by which he preached," refers to Jesus' resurrection as well as his death. If we must have Jesus going to preach to the "spirits in prison" we may as well emphasize his resurrection as well as his death, and conclude that it was after he was raised from the dead that he went on this mission.

We believe, however, that the real point of Peter's lesson is that it was by Jesus' faithfulness unto death, and by the fact that God raised him from the dead, that the sermon was preached to the "spirits in prison." It was an object lesson based on Jesus' faithfulness, and his Heavenly Father's favor toward him as manifested in the resurrection.

Who, then, are these "spirits in prison"? Are they the departed spirits of the righteous? No. Peter identifies them as "spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah."

In II Peter 2:4 he refers to them as the "angels that sinned," and who were delivered "into chains of darkness." These fallen angels were not at once destroyed, but have been held in restraint ever since the Flood. Thus they are properly said to be in "prison." It is to these that Jesus, by his faithfulness, presented such a powerful object lesson. They sinned, and were being punished. He was faithful, and was raised from the dead to "glory and honor and immortality."—Rom. 2:7

Nor did Jesus go to paradise the day he died. It was simply that on that dark day he promised the thief that he would bless him in paradise. With the punctuation properly placed, what Jesus said was, "Verily I say unto you today, Shalt thou be with me in paradise." (Luke 23:43) A full explanation of all these texts is presented in the booklet, "Hope Beyond the Grave."

A Symbolic Rock

In Deuteronomy 32:4 Jehovah is referred to as a "Rock." In Corinthians 10:4 we read concerning the rock from which Moses secured water in the wilderness, "that Rock was Christ." Does this not prove that Jehovah and Christ are the same person?

A ROCK is used in both these references in a symbolic manner. The texts do not mean that Jehovah was actually a rock, nor that Jesus was a literal rock. In II Samuel 22:2 David is quoted as saying

THE DAWN

of Jehovah, "The Lord is my rock, and my fortress, and my deliverer." Each of these expressions is used to depict the great strength of the Lord, and his saving ability. They do not in the remotest sense imply that the word "rock" is applied exclusively to the Creator.

The rock in the wilderness from which water was obtained for the Israelites is referred to by Paul as a "spiritual rock," the reason being that it was by the unseen, miracle-working power of God that water gushed forth from it. Paul's explanation, "That rock was Christ," simply means that it was symbolic of Christ, and the life-giving waters he came to provide.

Paul also refers to the manna which fell in the wilderness as "spiritual meat," and for the same reason. (1 Cor. 10:3) It was not provided in a natural way, but by an unseen and unexplained miracle. Jesus himself drew a lesson from this. We read, "Our Fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." And then Jesus added, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John 6:31-35

The Earth Will Continue

If the earth is not to be destroyed please explain II Peter 3:10.

II PETER 3:10 reads, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

In verse 5 and 6 we read, "By the Word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." Notice that the words "heaven," "earth," and "world," are used in connection with the destruction wrought by the Flood. Certainly neither the literal heavens nor the literal earth were then destroyed. But the "world," or social order symbolized by these, was destroyed.

Likewise, it is a symbolic "heavens" and "earth" that is again destroyed. In the place of the social order symbolized by these, will be established the Kingdom of Christ symbolized as a "new heavens and a new earth, wherein dwelleth righteousness." (vs. 13) God has established the literal earth that it may be man's everlasting home. Isaiah 45:18; Eccles. 1:4; Matt. 5:5

The Additional Radio Ministry

THE additional radio ministry which we announced near the close of the last year is still continuing. This is a ten-minute program, known in the beginning as "Date Lines and the Bible," but now as "Bible Answers." As "Bible Answers" the program is bringing a better mail response than when world news were discussed in the light of the Bible. For the present at least we will continue with the "Bible Answers" method of presentation, although we may vary the style somewhat from time to time.

This ten-minute period is considered by the Mutual Broadcasting System as part of our "Frank and Ernest" period, making a total of twenty-five minutes, and we are billed as though it were one period. This means that the additional cost is very small, and we think it is well worthwhile continuing the effort as long as the small amount of additional funds are available. It is one more opportunity for heralding forth the glad tidings of the kingdom, and we are confident that the Lord's people are rejoicing in it.

Because this extra program has been somewhat experimental, and of uncertain duration, we have not publicized it a great deal. Due to this we find that many of the brethren are unaware that it is on the air. So we are now taking the opportunity to call special attention to it, and to list the stations which carry it. It is a much smaller "hook up" than we have for the "Frank and Ernest" broadcasts, but of sufficient coverage, nevertheless, to make the effort worth while. Perhaps later, additional stations can be secured. Following is the list of stations carrying the "Bible Answers" program each Sunday.

"BIBLE ANSWERS" RADIO SCHEDULE

ALABAMA					Haleyville	WJBB	1230	10:15	a.m.
Anniston	WSPC	1390	10:15	a.m.	Montgomery	WAPX	1600	8:45	p.m.
Eufaula	WULA		12:15	p.m.	Opelika	WJHO	1400	10:15	a.m.
Florence	WJOI	1340	12:15	p.m.	Sylacauga	WFEB	1340	12:15	p.m.
					Troy	WTBF	1490	12:15	p.m.

THE DAWN

ARIZONA

Bisbee	KSUN	1230	10:45	p.m.
Douglas	KAWT	1450	10:45	p.m.
Phoenix	KOY	550	10:45	p.m.
Tucson	KTUC	1400	10:45	p.m.
Yuma	KYMA	1400	10:45	p.m.

ARKANSAS

Batesville	KBTA	1340	12:15	p.m.
Hat Springs	KWFC	1340	10:15	a.m.
Jonesboro	KBTM	1230	12:15	p.m.
Stuttgart	KWAK	1240	10:15	a.m.
Comden	KAMD	1450	10:15	a.m.

CALIFORNIA

Bakersfield	KAFY	1490	11:00	p.m.
Los Angeles	KHJ	930	9:45	p.m.
Marysville	KMYC	1410	9:45	p.m.
Paso Robles	KPRL	1230	9:45	p.m.
Redding	KRDG	1230	9:45	p.m.
Salinas-Monterey	KSBW	1380	9:45	p.m.
San Bernardino	KFXM	590	9:05	p.m.
San Diego	KGB	1360	9:45	p.m.
San Francisco	KFRG	610	9:45	p.m.
Tulare-Visalia	KCOK	1270	9:45	p.m.
Ventura	KVEN	1450	9:45	p.m.

COLORADO

Trinidad	KCRT	1240	11:15	p.m.
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DISTRICT OF COLUMBIA

Washington	WGMS	570	9:45	p.m.
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GEORGIA

Caterville	WBHF	1450	12:15	p.m.
Dalton	WBLJ	1230	12:15	p.m.
Giffin	WKEU	1450	12:15	p.m.
Savannah	WCCP	1450	12:15	p.m.

IDAHO

Coeur D'Alene	KVNI	1240	9:45	p.m.
Wallace	KWAL	620	9:45	p.m.

INDIANA

Lafayette	WASK	1450	12:15	p.m.
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KENTUCKY

Bowling Green	WLBj	1410	12:15	p.m.
Danville	WHIR	1230	12:15	p.m.
Moysville	WFTM	790	1:15	p.m.
Richmond	WEKY	1340	12:15	p.m.

LOUISIANA

Lake Charles	KAOK	1400	11:15	a.m.
Monroe	KLIC	1230	11:15	a.m.

MICHIGAN

Alpena	WATZ	1450	12:15	p.m.
Grand Rapids	WLAV		12:15	p.m.
Marquette	WDMJ	1320	12:15	p.m.
Petoskey	WMBN	1340	12:15	p.m.
Traverse City	WTCM	1400	12:15	p.m.

MINNESOTA

Fergus Falls	KGDE	1250	12:15	p.m.
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MISSISSIPPI

Biloxi-Gulfport	WLOX	1490	7:15	p.m.
Brookhaven	WJMB	1340	11:15	a.m.
Jackson	WRBC	620	11:15	a.m.
Vicksburg	WQBC	1420	11:15	a.m.

MISSOURI

Joplin	WMBH	1420	11:15	a.m.
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MONTANA

Helena	KCAP	1340	11:15	a.m.
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NEBRASKA

Scottsbluff	KNEB	960	11:15	a.m.
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NEVADA

Reno	KATO	1340	9:45	p.m.
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NEW JERSEY

Atlantic City	WLDB	1490	1:15	p.m.
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NEW MEXICO

Artesia	KSVP	990	3:45	p.m.
Tucumcari	KTNM	1400	3:45	p.m.

NEW YORK

Albany	WOKD	1460	1:15	p.m.
Malone	WICY	1440	1:15	p.m.
New York	WOR	710	11:15	a.m.

NORTH CAROLINA

Leaksville	WLOE	1490	1:15	p.m.
Lumberton	WTSB	1340	1:15	p.m.
Mt. Airy	WSYD	1240	12:15	p.m.

NORTH DAKOTA

Devils Lake	KDLR	1240	12:15	p.m.
Fargo-(Moorhead)	KVOX	1340	12:15	p.m.
Minot	KLPM	1390	12:15	p.m.
Valley City	KOVC	1490	12:15	p.m.

OHIO

Marietta	WMOA	1490	12:15	p.m.
Ironton	WIRO	1230	1:15	p.m.
Cincinnati	WLW	700	9:45	p.m.

THE DAWN

OKLAHOMA

Bartlesville	KWON	1400	11:15	a.m.
Duncan	KRHD	1350	11:15	p.m.
Ponca City	WBBZ	1230	11:15	a.m.

OREGON

Albany	KWIL	790	10:30	p.m.
Ashland	KWIN	1400	9:45	p.m.
Astoria	KAST	1280	9:45	p.m.
Bend	KBND	1110	9:45	p.m.
Coos Bay	KOOS	1280	9:45	p.m.
Eugene	KORE	1400	9:45	p.m.
Grants Pass	KUIN	1340	9:45	p.m.
Klamath Falls	KFJF	1240	9:45	p.m.
Roseburg	KRXL	1240	9:45	p.m.
Salem	KSLM	1390	9:45	p.m.

PENNSYLVANIA

Lock Haven	WBPZ	1230	1:15	p.m.
St. Mary's	WKBI	1400	1:15	p.m.
Washington	WJPA	1450	1:15	p.m.
Wellsboro	WNBT	1490	1:15	p.m.
Wilkes-Barre	WBAX	1240	1:15	p.m.

SOUTH CAROLINA

Charleston	WHAN	1340	3:20	p.m.
Georgetown	WGTV	1400	12:15	p.m.

TENNESSEE

Athens	WLAR	1450	11:15	a.m.
Fayetteville	WEKR	1240	4:45	p.m.
Morristown	WCRK	1450	9:45	p.m.
Nashville	WMAH	1360	2:15	p.m.
Somerset	WSFC	1240	11:15	a.m.

TEXAS

Abilene	KWKC	1340	1:00	p.m.
Borger	KHUZ	1490	11:15	a.m.
Pampa	KPDN	1340	11:15	a.m.
Perryton	KEYE	1400	11:15	a.m.
Port Arthur	KPAC	1250	12:15	p.m.

UTAH

Logan	KVNU	610	11:15	p.m.
Price	KOAL	1230	10:15	a.m.

VIRGINIA

Front Royal	WFTR	1450	1:15	p.m.
Waynesboro	WAYB	1490	1:15	p.m.

WASHINGTON

Bellingham	KPUG	1170	9:45	p.m.
Olympia	KGY	1240	9:45	p.m.
Walla Walla	KUJ	1420	10:15	p.m.
Wenatchee	KWNW	1340	10:00	p.m.

WEST VIRGINIA

Logan	WLOG	1230	1:15	p.m.
Welch	WMCD	1340	1:15	p.m.

WISCONSIN

Beloit	WGEZ	3:00	p.m.	
Eau Claire	WBIZ	1400	12:15	p.m.
Janesville	WCLO	1230	10:50	p.m.

WYOMING

Lander	KOVE	1230	11:15	a.m.
Laramie	KOWB	1340	11:15	a.m.
Powell	KPOW	1260	11:15	a.m.
Rock Springs	KVRS	1360	11:15	a.m.
Thermopolis	KRTR	1400	11:15	a.m.

To Jews and Gentiles

WE ARE always glad to receive letters of appreciation, especially when they reveal a love for the Lord and his truth, and a zeal for making it known to others. Such a letter has reached us from a brother in Switzerland, who, incidentally expresses his appreciation of the article in the May Dawn entitled, "Israel in History and Prophecy" but it mainly tells of his desire to distribute this article among the Jewish people in his community. He also recommends that the article be published in booklet form for a general distribution to Jewish people. The letter reads:

THE DAWN

"Dear Brethren, through the grace of Christ our Savior: I always enjoy very much the articles which appear in The Dawn Magazine, and am especially pleased with the one entitled, 'Israel in History and Prophecy.' It is a short, but very complete message that would be most convenient to send to all Israelites possible. I have already written to your German and French language offices to ask for fifty additional copies in German and French, when the article is translated and published in these languages. These copies shall be sent to every Israelite in our town. This method was followed with other articles concerning the future of Israel, and I believe with good results—as I could see through certain signs—and now I want to try it again with this very good study. I should be very pleased if you could print this article in booklet form, so it could have a large circulation among Israelites in English speaking countries. Our Bible class here has enjoyed a visit from Brother Lorenzen [German pilgrim brother] who has brought us a very worthy message, for which we are especially thankful. I wish you the benediction of our Lord, and send you the Christian love of our brethren in Bienne to the American brethren who have visited Switzerland, and to the entire Dawn staff. Faithfully yours, A. Moeckli."

We were glad to write to Brother Moeckli that plans had already been made to publish the article, "Israel in History and Prophecy," in booklet form. The type is now being set, and barring unforeseen difficulties, it should be ready for distribution sometime in September. This booklet will be announced on two "Frank and Ernest" programs in September. Details of price and time of availability will be announced in the September Dawn.

The name "Israel" is very prominent in the news today, and the experiences of the Jewish people in Palestine are definitely an evidence that the kingdom of Christ is near. This is something tangible which many can see and appreciate, so the booklet, "Israel in History and Prophecy" should be a timely and effective one for general witness work. And we believe it is suitable for witnessing to both Jews and Gentiles. Those who seriously follow the news, and are concerned over the outcome of events in the Middle East, will be likely to want to learn all they can of Israel's past, and what the Bible says concerning the future of this historic people.

Whether it be by personal testimony, by distribution of tracts, booklets, or books, or by other means, it is always inspiring to us to note the zeal of the brethren in proclaiming the Gospel of the

kingdom. Some have found it possible to place small literature boxes in railway and bus stations, and they find much joy in keeping a good supply of tracts and booklets in these boxes. This is a possibility that brethren everywhere might well investigate. Others find that instead of just putting tracts on the porches or under the doors of homes, they receive a great blessing by ringing the bell and presenting the tract personally to whoever might come to the door. This method often opens up an opportunity to give a personal witness to the truth, which is always a happy experience.

We cannot all witness in the same way, but each willing and zealous heart will find a way to sacrifice and serve. Through the combined efforts of all, the proclamation of the truth continues, and is being used by the Lord to bring blessings into the lives of many—the blessings of peace and joy in the Lord that are possessed only by those into whose hearts he has shined by the Gospel, the glorious divine plan of the ages.

The "Easy" Yoke

JESUS said, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart." (Matt. 11: 29, 30) A yoke is not designed to be a burden, but is intended to make it easier for the ox to pull his load. Were it not for a yoke, properly fitted, an ox would be unable to draw a plough or to haul other burdens which its master might require. It is, therefore, a gentle device to make hard labor light. So it is with the Master's yoke which he supplies for us. Our burden would be intolerable but for this yoke. But since he helps us to bear it, we find it light, and because he is with us in the yoke it is "easy."

Right Belief

THE sentiment that it matters not what a man believes, as long as he is sincere, is as unscriptural as it is absurd. Sincerity in belief has no more effect in warding off evil in the spiritual than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you to believe that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and eat it without injury? Oh, no! Neither will the sincerity of your belief save you from the consequences of error in religious faith. Right belief—truth, God's truth—is the only foundation on which you can safely rest your hopes.

LETTERS OF APPRECIATION

Comforted

Dear "Frank and Ernest": My husband, daughter, and I have enjoyed your discussions of the Bible for a long time. In November of last year we lost our little four year old son. This was a terrible blow to us but we believe we will see him again. After hearing your recent discussion we believe that your booklet, "Hope Beyond the Grave," has a lot of the answers we have been searching for, so we are requesting a copy. Yours sincerely.—Canada

Rejoicing in the Truth

Dear Friends: I have been receiving and reading The Dawn Magazine for one year, and have also joined a study group in this area. I am very pleased over the way things have worked out for me. I always listen to the "Frank and Ernest" program. It certainly has made things very clear to me. I read all the little booklets I can obtain. I have also read "Behold Your King"—a book which I could not leave until I finished it. Our study group is studying "The Divine Plan of the Ages" at present. What a treasure! I am looking forward to reading "Our Most Holy Faith." God bless you all, and keep spreading the truth. It is wonderful!—Canada

"In Season"

Dear "Frank and Ernest": You

may think this a bit unusual, but on the morning of May 15 I heard you on the radio, and I got a lot out of your discussion. You see, the night before I lost my husband in death, and you said to send for a free booklet on the subject, "When a Man Dies." I would surely like to have one. It just seemed to me that your entire discussion was directed to me right at that time. My husband's name was also Ernest. Thanking you.—Illinois

Appreciates Truth

Dear Friends: I am just a new subscriber to The Dawn Magazine and enjoy reading it very much. I have also read "Hope Beyond the Grave," and "When a Man Dies." These also were enjoyable. I listened to your radio discussion on the "old time religion" and thanked God for the truth which is being proclaimed in this "time of the end." How may I help in this great work? Yours in Christ.—Indiana

Regular Listener

Dear "Frank and Ernest": Please send me "Hope Beyond the Grave." You have been offering this booklet for such a long time, yet I have neglected to send for it, so I request it now. I hear your program every Sunday, and enjoy it so very much. It has helped me to understand the Gospel. I also like the informality of your presentation. Sincerely.—Illinois

LETTERS OF APPRECIATION

Eyes Opened

Dear "Frank and Ernest": I have received the booklet, "The Light of the World." Many thanks. I hear your program on Sunday mornings and only wish it were an hour long instead of fifteen minutes. I get so much more from your quiet discussions than from sermons in the church. Thank God for your program, and for your books. They have opened my eyes.—Oregon

Now Knows

Dear Sirs: Thank you for your kind and encouraging letter. Actually, I doubt that I will ever be able to repay you for the joy and enlightenment you have given me. For years I thought that God had something wonderful ahead, but I needed you to explain what that something was. Sincerely.—Penn.

The Blind Hear

Dear "Frank and Ernest": My husband enjoys your program very much. Being blind and in very poor health he does not get out very often, therefore his radio is his greatest pastime. He never misses your program, and I also try not to miss any. I read your books to him, and they are a great help and blessing. May God bless you more and more each day. We remain an old couple still hungry for God's Word.—Illinois

Appreciation

Dear "Frank and Ernest": Please find attached renewal subscription to The Dawn Magazine. I would

like to express my heart appreciation of its helpful and encouraging contents month by month. I look forward with eagerness to every issue. I thank our Heavenly Father from whom all blessings flow, and also dear brethren who give time and energy to its preparation and publication. I remember this work in prayer, that the Lord's guidance and blessing may rest upon you all." Christian love.—England

Heard Truth in 1911

Dear "Frank and Ernest": I listened to your message today over Station WOR. I would like you to send me a copy of your booklet, "Creation." I first heard the truth in 1911 in the State of Kansas. It is the same old, old story today, and we are so glad to hear it. Thank you.—New York

Learning More

Dear "Frank and Ernest": I am getting The Dawn and I find it a very good book in helping me to understand the Bible. Really, it is much better than the Sunday School lessons we have in the church. I have been going to church for years.—Illinois

Isolated

Dear Brethren: Please find enclosed my renewal to The Dawn Magazine. Many thanks for the great help and encouragement it has been to me—placed where there is no fellowship with brethren of like precious faith. Yours in the "tie that binds."—England

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

SAMUEL BAKER

Detroit, Mich.	August	18
Jackson, Michigan		19
Milwaukee, Wis.		20
Minneapolis, Minn.		21, 22
Parkers Prairie-Fergus Falls, Minn. ..		23, 25
Havre, Mont.		27
Kalispell, Mont.		28
Spokane, Wash.		29

WILLIAM A. BAKER

Chicago, Ill.	August	11
Minneapolis, Minn.		12

NICK BARACOS

East Liverpool, Ohio	August	11
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OTIS R. BARRALL

Saginaw, Mich.	August	11
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JULIUS BEDNARZ

Milwaukee, Wis.	August	11
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FRED A. BRIGHT

New Brunswick, N. J.	August	25
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ORLANDO D. DEIFER

Catawissa, Pa. (Morn.)	August	18
Quakake, Pa. (Aft.)		18

THOMAS C. FAY

San Francisco, Calif.	August	3
San Jose, Calif.		4

EARL L. FOWLER

Whittier, Calif.	August	18
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LEVI JACOBS

Groton-New London, Conn. ..	August	17, 18
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GEORGE O. JEUCK

Jackson, Mich.	August	10
Detroit, Mich.		11
Cleveland, Ohio		12, 13
Pittsburgh, Pa.		14
Paterson, N.J.		16
New York, N. Y.		18

EDMUND JEZUIT

Minneapolis, Minn.	August	11
Gary, Ind.		18

PETER KOLLIMAN

Cumberland, Md.	August	24
Nelsonville, Ohio		25
Cincinnati, Ohio		26
Mattoon, Ill.		27
Kansas City, Mo.		28

ARTHUR H. KRUMPOLT

Wallingford-Hartford, Conn. .	August	18
Baltimore-Philadelphia, Pa.		25

RAYMOND J. KRUPA

Paterson, N. J.	August	25
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C. STUART LIVERMORE

Allentown, Pa.	August	25
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SPEAKERS' APPOINTMENTS

LUDLOW P. LOOMIS

Lancaster, Pa.	August	18
Pottstown, Pa.		25
Rochester, N. Y.		28
Buffalo, N. Y.		29

JOHN Y. MAC AULAY

Muncie, Ind.	August	11, 12
Piqua, Ohio		13, 14
Dayton, Ohio		15, 16
Columbus, Ohio		18
Uhrichsville, Ohio		19
Steubenville, Ohio		20
East Liverpool, Ohio		21
West Newton, Pa.		22
Connellsville, Pa.		23
Pittsburgh, Pa.		25
Ebensburg, Pa.		26
Reading, Pa.		27

N. MOLENAAR

Riverside, Calif. (Morn.) ..	August	18
Ontario, Calif. (Aft.) ..		18

DANIEL J. MOREHOUSE

La Salle, Ill.	August	18
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KENNETH M. NAIL

Santa Ana, Calif.	August	25
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GUSTIN P. OSTRANDER

Cameron, Ont. Can.	August	20, 21
Orillia, Ont. Can.		22, 23
Toronto, Ont. Can.		25
Hamilton, Ont. Can.		26
London, Ont. Can.		27-29

GEORGE PASSIOS

Washington, Po.	August	18
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G. R. POLLOCK

Portland, Ore.	August	27
Salem, Ore.		28

KENNETH W. RAWSON

New Haven-Waterbury, Conn.	August	18
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RAYMOND RAWSON

London, Ont. Can.	August	11
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F. W. RICE

San Diego, Calif.	August	11
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NORMAN F. RICE

Sacramento, Calif.	August	17
Chico, Calif.		18
Bonanza, Ore.		19
Salem, Ore.		20
Portland, Ore.		21
Bellingham, Wash.		22
Duncan, B. C. Can.		23
Vancouver, B. C. Can.		25

W. W. RYBA

Toledo, Ohio	August	18
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AUGUST SWANSON

Fresno, Calif.	August	11
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J. I. VAN HORNE

Duquesne, Pa.	August	4
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GEORGE M. WILSON

Pittsburgh, Pa.	August	11
Duquesne, Pa.		18
Detroit, Mich.		25

CHRISTIAN W. ZAHNOW

South Bend, Ind.	August	27
Gary, Ind.		28

LOUIS ZBIK

Adrian, Mich.	August	11
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GENERAL CONVENTION SPEAKERS:

Brothers S. Baker; W. A. Baker; O. Barrall; W. Blicharz; C. M. Chupa; J. Copeland; R. Dean; O. D. Deifer; W. H. Ellis; I. Foss; F. E. French; R. Gaunt; A. Horwood; L. Jacobs; C. Janke; G. O. Jeuck; E. M. Jezuit; O. Kindig; A. H. Krumpolt; R. J. Krupa; C. S. Livermore; L. P. Loomis; J. Y. Mac Aulay; J. A. Meggison; A. Miskawitz; D. J. Marehouse; E. Murray; A. B. Newell; A. Obenland; G. P. Ostrander; W. A. Pardue; L. Cook; E. K. Penrose; W. N. Poe; R. E. Poland; L. B. Post; W. Roach; B. E. Rose; W. W. Ryba; V. E. Samuels; A. L. Smith; C. A. Sundbam; R. Suroci; T. Tsimonis; C. R. Weida; G. M. Wilson; W. N. Woodworth; E. G. Wylam; and C. W. Zahnow.

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

GENERAL CONVENTION, BLOOMINGTON, INDIANA, August 3-9

TACOMA, WASHINGTON, August 4—YWCA Building, Weyerhaeuser Hall, 401 Broadway. Mrs. R. E. Swæet, 104 East Linden Street.

***SILOAM, TEXAS, August 9-11**—(Near Gustine). Mrs. C. R. Westmoreland, Route 1, Gustine.

MINNEAPOLIS, MINNESOTA, August 11—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. Charles R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, August 11—Woman's Club, 311 N. Jefferson Street. Mrs. Chester A. Sundbom, 207 Alice Street.

CLEVELAND, OHIO, August 18—YWCA Building, Prospect Avenue and East 22nd Street. Mrs. I. Cipperley, 1539 Genessee Road, South Euclid, Cleveland 21.

SALEM, OREGON, August 18—2339 State Street. Mrs. Jerry Andrus, 3745 June Avenue.

CHICAGO, ILLINOIS, August 25—Central Masonic Temple, 912 N. La Salle Street. E. M. Jezuit, 4327 South Christiana Avenue.

DETROIT, MICHIGAN, August 25—Maccabees Building, Woodward Avenue at Putnam. Mr. Charles M. Chupa, 5666 Belmont, Dearborn 6, Michigan.

MINNEAPOLIS, MINNESOTA, August 31-September 2—Mrs. Charles R. Newham, 678 40th Avenue, N. E.

***NEW YORK, NEW YORK, August 31-September 2**—Mr. Russell Dean, 166-05 89 Avenue, Jamaica 32, New York.

SAGINAW, MICHIGAN, August 31-September 2—Mrs. Chester A. Sundbom, 207 Alice Street, Saginaw.

***SAN DIEGO, CALIFORNIA, August 31-September 2**—Mrs. Gilbert Rice, 4202 60th Street, San Diego 15.

SEATTLE WASHINGTON, August 31-September 2—Miss Mary Stevens, 2317 1/2 North 45th Street, Apt. 12, Seattle 3.

WICHITA FALLS, TEXAS, August 31-September 2—Mr. George Wilmatt, R. F. D. 1, Box 405, Saginaw, Texas.

MONESSEN, PENNSYLVANIA, September 1.

CINCINNATI, OHIO, September 1 and 2—Mrs. W. N. Poe, 1 West Ridge Place, Newport, Kentucky.

SEAFORD, DELAWARE, September 22.

BUFFALO, NEW YORK, September 28, 29.

NORTH BROOKFIELD, MASSACHUSETTS, September 29.

PITTSBURGH, PENNSYLVANIA, September 29.

GRAND RAPIDS, MICHIGAN, October 5, 6.

ST. LOUIS, MISSOURI, October 5, 6.

CATAWISSA, PENNSYLVANIA, October 6.

VICTORIA, B. C. CANADA, October 12, 13.

POTTSTOWN, PENNSYLVANIA, October 13.

ONTARIO, CALIFORNIA, October 27.

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to us the
SCRIPTURES
clearly teach

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

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

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

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

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

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