

a herald of Christ's presence

THE DAWN

... IT SHALL
BRUISE THY
HEAD, AND
THOU SHALT
BRUISE HIS
HEEL.

Genesis 3:15

september. 1956



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DAWN PUBLICATIONS

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NEW JERSEY

God's Hand in the Affairs of Men

MORE than six thousand years ago when our first parents transgressed the divine law God ceased to have any special dealings with his human creatures; or as Paul states it, he "gave them up," allowing them to take their own selfish and sinful course, interfering only when their evil ways hindered the outworking of his own plans and purposes. (Rom. 1:22-25) The Flood of Noah's day is one example of God's interference in the downward course of man into sin and death.

Throughout all the ages, however, the Creator has been preparing to extend his blessings to the human race. He sent his Son to redeem man from death, and to open the way, through him as the Mediator, for the reconciliation of all the willing and obedient—the work of reconciliation to be accomplished during the thousand years of the messianic kingdom.

God chose Abraham and his natural seed, which later became the nation of Israel, as his people. He was the King, the Ruler, of this nation, the various earthly rulers of the nation serving as his representatives. (I Chron. 29:11, 23) Thus, through this nation God was

represented among men, and on various occasions, through the defeat of Israel's enemies, gave marvelous demonstrations of his power and glory. But God's rulership over Israel ceased with the overthrow of the nation's last king, Zedekiah, whom Ezekiel addressed as a wicked "prince of Israel."

Ezekiel said, "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high, I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21:25-27) Nebuchadnezzar, king of Babylon, was the one whom the Lord permitted to overthrow the last Jewish king. This was in 606 B.C. The whole nation was taken captive to Babylon.

After this, the Lord gave Nebuchadnezzar a dream in which he saw a human-like image having a head of gold, breast and arms of silver, thighs of brass, legs of iron, and with feet and toes of iron and clay mixed. Interpreting this dream,

the Prophet Daniel, one of the Jewish captives in Babylon, said to Nebuchadnezzar: "Thou, O king art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."—Dan. 2:37, 38

From this scripture it is evident that God's hand was in the affairs of Babylon's government, not to guide it in the ways of righteousness, but in authorizing its rulership as a means of maintaining a semblance of order and as an instrument of disciplining his people Israel. God gave Nebuchadnezzar a kingdom, but this heathen king did not sit on the throne of the Lord as did the kings of Israel. That arrangement ceased with the overthrow of Zedekiah. As Ezekiel said, "It shall be no more, until he come whose right it is; and I will give it him."

The "One whose right it is" is the Messiah of promise, and his coming to establish the messianic kingdom was to be a further manifestation of God's hand in the affairs of men. One of the prophecies of Jesus' birth suggests this. It reads, "For unto us a child is born, . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even

forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

In Acts 15:14-17 we learn when the "throne of David," or his "tabernacle," was to be put in order, that it was to be after a "people for his name" had been taken out from the Gentiles. This locates it at the close of the present age. "After this," the text reads, "I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord."

The throne of David became disestablished with the overthrow of Zedekiah. Jesus was the rightful heir, and the prophecies reveal that through Jesus, Jehovah would again rule over Israel. For this reason it becomes a matter of vital concern to know just when, from the standpoint of prophetic time, this important development in the plan of God was to take place. We believe that the Scriptures provide us with this information.

The "Times of the Gentiles"

Two things occurred when Israel's last king was overthrown. A certain succession of Gentile powers were granted divine authority to rule, and the Jewish people were made subject to them. While the Israelites, seventy years later, were permitted to return to their own land, they were not given their freedom as a nation. They continued to be a subject nation, and

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were in this category when Jesus came, the Roman Empire then being in control of the so-called civilized world.

Replying to his disciples' questions concerning the signs of his second presence and the end of the age, Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) This is a reference to the status of the Gentiles and the Jewish nation that was established with the overthrow of Zedekiah. The word "times," in the expression, "times of the Gentiles," translates a Greek word denoting a fixed, or due time. In other words, it is a fixed period of time.

We believe that Leviticus 26:17, 18, 21, 24, 28 sets forth the exact length of this fixed period during which the Jewish people were to be subject to, and trodden down by the Gentiles. Under the Law given to Israel by Moses, rich blessings were promised if the nation was obedient, and dire punishments for disobedience. Some of these punishments are mentioned in the passage cited. They would be "slain" before their enemies; they would sow their seed "in vain." (vss. 16, 17) And then verse 18 says, "And if ye will not yet for all this hearken unto me, then I will punish you seven times more [further] for your sins."

This "seven times" is a measurement of a period during which a final punishment would be visited upon the nation in the event of continued disobedience. The ref-

erence is to the Hebrew year of three hundred and sixty days. In prophetic measurements the Lord instructs us to count a day for a year. (Ezek. 4:6) "Seven times," therefore, as a prophetic measurement, would be 2,520 years. It was this period that Jesus referred to as "the times of the Gentiles."

We have already noted that Israel's last king was overthrown in 606 B.C., and it was here that the Gentiles were given dominion, Babylon being the first to come under this authorization. Twenty-five hundred and twenty years from 606 B.C., brings us to A.D. 1914. If our understanding and reckoning are correct, we should be able to see some evidence of God's hand in the affairs of the Gentile nations pictured by Nebuchadnezzar's image, and also in the experiences of the natural descendants of Abraham, beginning particularly with A.D. 1914. And this we do find.

Daniel's interpretation of Nebuchadnezzar's dream indicates that three world powers were to succeed Babylon. Historically these were Medo-Persia, Greece, and Rome. The last of these, Rome, was to become divided, as pictured by the toes of the image. This was fulfilled very accurately, the various states of Europe as they existed before 1914 being the divisions of the Roman Empire. In his dream Nebuchadnezzar saw a stone cut out of the mountain without hands, which smote the image on its feet. Daniel 2:35 reads, "Then was the iron, the clay, the brass, the silver,

and the gold, broken to pieces together."

The word "together" in this text is significant. Actually Babylon, Medo-Persia, Greece, and even the solidarity of the Roman Empire fell, not together, but individually. Daniel must, therefore, by the use of the word "together," be calling our attention to some prophetic significance of Nebuchadnezzar's image which was common to all the powers involved. This we find in verses 37 and 38. Here Daniel explains to the king of Babylon that the God of heaven had made him a ruler, and then the expression, "Thou art this head of gold."

From this it seems clear that the image represented not so much the various world powers that were to rule during "the times of the Gentiles," but particularly the fact that the "God of heaven" had given them authority to rule. This was the one thing common to them all. Gentile nations, even world powers, had existed long before this, but not until 606 B.C. did God authorize any of them to rule. Now this authorization was given, and even God's own people were made subject to these particular Gentile powers.

This divine authorization to rule was to continue right down to divided Rome, as pictured by the toes of the image. Fallen man always distorts God's viewpoint, and through the centuries, particularly in the days of the Roman Empire, what God had said to Nebuchadnezzar became the doctrine of the "divine right of kings," meaning

that God sanctioned and blessed everything that the Roman rulers did. This same distorted notion continued with the divisions of Rome, so that every king in Europe claimed to rule by divine right.

But suddenly, and as a result of the first World War which began in 1914 when the "times of the Gentiles" ended, this form of government ceased to be an important factor in European affairs. All the powerful hereditary ruling houses that claimed the divine right to rule have ceased to exist. A few insignificant kings still rule nominally, and in England they use the queen as a symbol of national unity, but the old European world is no longer ruled by the "divine right" concept of government. That fell, "together," and suddenly as a direct result of events beginning in 1914.

The "Mountain" Kingdom

Daniel informs us that the stone which smote the image on its feet grew to be a great mountain which filled the whole earth. This means, he explains, that "in the days of these kings [depicted by the toes of the image]" the "God of heaven" would set up a kingdom. (Dan. 2:44) In other words, this would be the time when Christ "whose right it is" would re-establish the throne of David, and the "tabernacle of David." This would be the time, also, when, through Jesus, God would again rule over Israel as he did in the days of his typical kingdom.

If we are correct in these conclusions, then we should see some

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evidence of God's hand in the affairs of natural Israel. And we do! Just as the first World War led to the overthrow of the once powerful church-state governments of Europe which claimed to rule by divine right, so it also resulted in Palestine being opened up to the Jew. The restoration of Israel beginning from the close of that war is too well known to need presenting in detail.

True, only a token number of world Jewry has returned to the Promised Land, and only a portion of that land is in its possession. It is also true that since 1914 the Jews have passed through some of the worst persecutions of their entire history as a people. But these experiences were foretold in the prophecies, and in themselves give further evidence that God's hand has been in their affairs in a marked way since the close of the "times of the Gentiles" in 1914.

One of the prophecies reads, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out." (Ezek. 20:33, 34) How descriptive this is of the severe experiences of the Jews in being uprooted from the countries in which they had been domiciled for centuries. To the whole world it looked as though God had forsaken his people, but he knew that

only by such experiences would they have their hearts turned toward the land he gave unto their fathers. So with "fury poured out" the Lord saw to it that the return to Palestine got under way.

Now the returned captives have established their own government, and are officially recognized by the United Nations, being a part of that body of so-called free nations. No longer are they "trodden down" by the Gentiles. Even mount Zion of old Jerusalem is in their hands, should we think of the "Jerusalem" which was trodden down as applying in any way to the literal city of Jerusalem.

True, Israel is not yet at peace, and far from prosperous. But her troubles are not of the persecution variety as in the past, and not the result of being "trodden down" as was true throughout the centuries. Through the Prophet Ezekiel the Lord said, "I will bring you into the wilderness of the people, and there will I plead with you face to face." (Ezek. 20:35) After being uprooted from the countries where they formerly lived—even as Israel of old was led out of Egypt the "wilderness of sin"—they have now been directed into a "wilderness," the "wilderness of the people." They are free from the bondage of the Gentiles, as ancient Israel was free from Egypt, yet they are in a "wilderness."

It is the "wilderness of the people." The whole world today is in a wilderness, and unable to find its way out. Unsolvable problems confront every nation of earth, and

international affairs become more and more chaotic and uncertain. And Israel is sharing in all of them. In ruling over them in his fury, the Lord has thus far brought his people only as far as this "wilder-ness," that in their plight they may yet turn to him for help.

The day by day events in Israel seem to move slowly, yet we are confident that the Lord is directing the outcome of their every experience, with the ultimate purpose, as he further explains in Ezekiel, of bringing them into the "bond of the covenant." (Ezek. 20:37) Only then will their eyes be opened to behold his majesty and his glory. And it will be then that the promised New Covenant will be established with them, and eventually with all mankind; the resurrected ancient worthies being their leaders and the visible representatives of the spiritual Christ, the great antitypical David.—Jer. 31:31-34

In the eleventh chapter of Romans, Paul tells of the casting off

of Israel and explains that it was not to be forever. In verses 26 and 27 he says, "So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them when I shall take away their sins." The reference here is to the "New Covenant" promised in Jeremiah 31:31-34.

The "Deliverer" of Israel, Paul said, would "come out of Sion." This is a reference to the spiritual phase of the messianic kingdom. While many of the Jews have been delivered from the Gentiles by whom they had been trodden down, this is not the deliverance referred to by Paul. It is, rather, their deliverance from blindness, and from sin and death—"This is my covenant with them when I shall take away their sins." We rejoice in this assurance of the nearness of kingdom blessings for the long downtrodden people of Israel, and the more so when we realize that these same kingdom blessings of

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"DIVINE HEALING"

WOR SUNDAY, SEPTEMBER 16
7:10 kc., 10:30 A.M.

Jesus healed the sick and raised the dead. Should his followers today attempt to perform similar miracles? "Frank and Ernest" will answer this and related questions in their Sunday broadcast, and will show from the Bible that an age of miracles is near, during which all the sick will be healed and all the dead raised to life.

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.

OCTOBER TOPIC: The "Frank and Ernest" topic to be specially advertised in October is "Reincarnation Versus Resurrection." This topic will be used on Sunday, October 21. Circulars advertising this timely topic will be available, and free—but place your order as early as possible. You may send for your supply individually, or through your class secretary, as you prefer. There is a blessing in the distribution of these circulars.

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enlightenment and health and life will be made available for all mankind.

God's hand was in the affairs of Israel even in casting them off temporarily from being his favored people. A great change in the divine plan occurred then in that the good news of the kingdom went to the Gentiles for the first time. Thus people of all nations had an opportunity to be reconciled to God, through Christ. But, as Paul indicates, this great change cannot be compared in magnitude to what will occur when Israel is fully received back into divine favor. Paul wrote, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"—Rom. 11:15

The first step in their being received is already seen. They have been uprooted from the nations and brought into the "wilderness of the people." But they are still blind to their Messiah. They are still seeking their own ways rather

than the will of the Lord. The "Deliverer" out of "Sion" has not yet brought them into the "bond of the covenant." But undoubtedly this is near, and when it is accomplished it will mean "life from the dead."

The first to be awakened on the earth will be the ancient worthies. But when the glorious work of "restitution" begins, it will continue until all mankind, Jews and Gentiles, are restored to life and given an opportunity to accept Christ, obey the laws of his kingdom, and live forever. All the willing and obedient throughout the millennial age will be brought into the "bond of the covenant." All will have their stony hearts removed and given a heart of flesh. Eventually it will not be necessary for anyone to say to his neighbor, "Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jer. 31:31-34) All will then recognize God's hand in the affairs of men, and all will give glory to him.

A voice once still and small
Rose sweetly on the ear;
With love so clear and full, that all
In heaven and earth might hear.

It spoke of peace, it spoke of love,
It spoke as angels speak above;
And God himself was heard.
For oh, it was the Father's voice
That bade his trembling world rejoice!

GOD AND CREATION, Article IX

Deliverance Promised

"The Lord said, . . . I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise his heel." —GENESIS 3:14, 14

ADAM, the highest of all God's earthly creatures, endowed with faculties reflecting the image of the Creator, had failed to pass the simple test of obedience to which he was subjected. He had transgressed the law of his Creator, and now must die—"Dust thou art, and unto dust shalt thou return." (Gen. 3:19) In the divine wisdom, all of Adam's progeny have inherited the death penalty. All are born imperfect and, unable to resist the ravages of disease, ultimately die, for the "wages of sin is death."—Rom. 6:23

But God still loved his erstwhile human children, and even while sentencing Adam and Eve to death gave an indication that an opportunity of deliverance from the penalty would be provided. It is not plainly stated, but clearly implied in the statement to the "serpent" that the "Seed" of the woman would "bruise" its head. But even this obscure assertion seemed to give our first parents some hope that the Creator would do something about their plight, for when Seth was born Eve said, "God hath appointed me another Seed instead of Abel, whom Cain slew."—Gen. 4:25

Eve, of course, did not understand that the "Seed" mentioned by God was the great deliverer, the Messiah of promise and prophecy, that it would be more than six thousand years before the "head" of the "serpent" would be "bruised" by this "Seed." As the Creator's plan unfolds throughout his Word, it becomes clear that the work of deliverance implied by God's statement to the "serpent" will be accomplished by a powerful government, or kingdom, under the control of the "Seed" of promise.

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In the 20th chapter of Revelation we are presented with considerable information concerning this kingdom and the deliverance it will bring to humanity. Even the dead are to be restored to life. Verses 1 and 2 read, "I saw an angel come down from heaven, . . . and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." This language recalls to our minds the serpent's activity in Eden and, together with the remaining verses of the chapter, assures us that the "bruising" mentioned by the Lord implies a complete deliverance from the miasma of sin and death into which humanity was plunged when induced by Satan to disobey God's law.

A more definite promise of deliverance was given to Abraham. To him God said, "In thy Seed shall all the nations of the earth be blessed." (Gen.22:18) In Acts 3:21 there is the expression, "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Verse 25 reads, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy Seed shall all the kindreds of the earth be blessed." Thus the Apostle Peter reveals that the "blessing" which God promised would come to "all the families of the earth" through the "Seed" of Abraham is, in reality, their restoration, their deliverance from death in the "times of restitution of all things."

Jacob's Prophecy

The promise which God made to Abraham was reiterated to his son Isaac and to his grandson Jacob. Jacob had twelve sons, and toward the end of his life he gathered them around him and pronounced individual blessings upon them, this parental blessing taking the form of prophecies. To his son Judah he said, "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 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. 49:9, 10

This prophecy was uttered by Jacob while he was living in Egypt, and the reference to the "couched" lion reflects this. In Egypt at that time the claimed royal right of the pharaohs to rule was symbolized by a couched lion. Thus by employing this symbol Jacob was saying in his prophecy that the "sceptre," the right to rule

so far as the promises of God are concerned, belonged to his son Judah and his descendants, the tribe of Judah. In this prophecy Jacob undoubtedly had in mind the promise to his grandfather, Abraham, concerning his "seed," and this "Seed" he explains would be "Shiloh," and that unto him "shall the gathering of the people be."

The name "Shiloh" means tranquil, or peaceful. It is one of the Old Testament titles assigned to the "Seed" of Abraham, and suggests that this promised deliverer would be a peacemaker, not only among the people who would be gathered to him, but a peacemaker also between God and men, restoring the harmony that existed before man transgressed divine law. Another title assigned to this promised Deliver is "The Prince of Peace."—Isa. 9: 6

In this same prophecy of Isaiah we are informed concerning "The Prince of Peace" that "the government shall be upon his shoulder." This is the "government" over which Shiloh holds the sceptre, or the right to rule. It is the messianic kingdom, and in Micah 4: 1-4 it is presented under the symbol of a mountain, "the Mountain of the Lord." We are assured that in this "mountain," or kingdom, the people will learn the Lord's ways, and as a result will beat their "swords" into "plowshares" and their "spears" into "pruninghooks," and will learn war no more.

In Isaiah 25: 6-9 the Lord presents us with another promise descriptive of the blessings which will reach the people in his "mountain," the messianic kingdom. One of these blessings will be the destruction of death. The Lord will "swallow up death in victory," the promise reads, and will "wipe away tears from off all faces." Another blessing to reach the people through the administration of this "government" is described as the destroying of the "face of the covering cast over all people." This is a "covering," or veil of superstition and misunderstanding pertaining to God and to his loving purpose in the creation of man, and his plan for restoring him to life.

Included in this "covering," which hides God's truth from the people, are all the God-dishonoring theories arising out of Satan's lie, "Ye shall not surely die." The majority have been pleased to believe that "there is no death." But we can thank God that this beclouding lie, together with all the other false notions which Satan has weaved into a "covering" and thrown over the "eyes" of

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the people, will be removed. And, since in this same kingdom death is to be "swallowed up in victory," it will become true for the first time since the transgression in Eden that "there is no death." In Revelation 21:4 we read that "there shall be no more death." If "there is no death" now, and never has been, as "that old serpent" has induced nearly all mankind to believe, how could it be said that "there shall be *no more death*"?

The Sour Grape of Sin

Another very interesting and reassuring promise of deliverance from the result of original sin is found in Jeremiah 31:29,30, and reads, "In those days (the days of Messiah's rule) they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every man shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." The lesson here is obvious. It was father Adam who ate the original "sour grape" of sin. The result has passed on to the entire human race; all have suffered from his act of disobedience, all have died or are dying.

But this is to change, the Lord assures us. "In those days" when the promised "Seed" of Abraham is ruling as "The Prince of Peace," he will also be dispensing blessings of health and life. This will be possible because Jesus took the sinner's place in death, and during his reign will offer to every individual of the human race an opportunity to obey and live. No longer will the people die because of Adam's sin. If they die at all it will be because they have individually eaten the "sour grape" of sin. This will be during the "times of restitution of all things," and Peter says that then it will be only those who disobey who will be "destroyed from among the people." —Acts 3:23

The Christ Is Born

The birth of Jesus attested the truthfulness of the prophetic testimony concerning a coming Deliverer, and deliverance for the sin-cursed race. The angel, in announcing Jesus' birth, said, "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:10, 11, 13, 14

The words, "unto you is born this day, mark the essential difference between this angelic announcement and the promises and prophecies which the Creator had previously given through his holy prophets. At that time these promises and prophecies began to be fulfilled. One of the prophecies identified the city in which the promised "Ruler" would be born. It was to be in Bethlehem, the ancient "city of David." (Micah 5:2) So, when the angel announced his birth he called special attention to this—"unto you is born this day in the city of David a Savior, which is Christ the Lord."

All of God's promises, beginning with his statement in Eden that the serpent's head would be "bruised" by a "Seed," implied a coming deliverance from death. And now the angel confirmed this. The One who was born in Bethlehem was to be a "Savior," and this "Savior" was the Christ, the Messiah of promise.

It was a dramatic moment for these shepherds on the Judean hills to whom the angel announced the birth of the Savior, the Messiah. "Suddenly," we are told, "there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." This heavenly host of angels had served God faithfully during all the many centuries when he was making his promises of a coming "Seed" who would bless the people. They did not understand all the implications of those promises, but they would know they were expressions of God's good will toward his fallen human creatures. Knowing this, how enthusiastically they must have proclaimed the birth of Jesus to be a manifestation of this foretold good will, the beginning of the fulfilment of God's promises.

Jesus entered upon his ministry at the age of thirty, a ministry which fully harmonized with the prophetic testimony concerning him. We read that "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." (Luke 8:1) These "glad tidings," the angel said, were to be "unto all people," the good news that the Creator had sent a Savior, and had made provision for the establishment of a kingdom through which the blessings of salvation from sin, sickness, and death would reach the people.

It did not at once become apparent to the followers of Jesus that his kingdom would not be immediately established. They did not

THE DAWN

realize until later that it was first of all necessary for the Savior to die for those he had come to save, before they could be permanently released from sickness and death. True, he announced to them that he would give his flesh for the "life of the world," but they did not grasp the real import of what he said.

The Twelve were with him as he "preached" and "showed" the glad tidings of the kingdom. They witnessed his miracles of healing the sick, of cleansing lepers, of casting out devils, of raising the dead. They cannot be blamed for supposing that this was the actual beginning of the foretold work of deliverance, and that his kingdom would soon be fully established and its blessings of health and life extended to "all the families of the earth" as God promised would be done through the "Seed."

They did not at the time realize that the marvelous miracles performed by Jesus were intended merely as illustrations—illustrations, that is, of the world-wide program of miracles which they thought was then beginning, but actually must wait for other aspects of the divine plan of deliverance to be accomplished. It is true—gloriously true—that in God's "due time" all the blind eyes will be opened; all the deaf ears unstopped; all the halt and the lame made sound of limb; when the people will not say, "I am sick"—no, not any of the people. And in that due time those who "sleep in the dust of the earth shall awake." The sentence, "Dust thou art, and unto dust shalt thou return," having been paid by the "Savior," will no longer hold the teeming millions who have died in the great prison-house of death, the Bible hell, for Jesus will use the "keys of hell and of death" to set the captives free.—Rev. 1:18; 20:13

Witnesses of Jesus

After Jesus' death and resurrection, and just before returning to his Father in heaven, he commissioned his disciples to be his "witnesses" unto the uttermost parts of the earth. It was not the "due time" for his kingdom to be established and its blessings to flow out to the people, but his followers were to continue telling the world about him as the Savior and coming Deliverer. They were to continue preaching "this Gospel of the kingdom." And those first disciples were faithful to this commission.

How stirring is the sermon preached by Peter, and recorded in Acts 3:12-26! This sermon is in explanation of a miracle in which Peter was instrumental in healing a man who had been lame from

the time of his birth. It is in this sermon that he speaks of the "times of restitution of all things"—the restoration to health of this one man, being but an illustration of what would be accomplished for the whole world of mankind when Jesus came the second time. Not only was "restitution" to be a boon to the sick, but it would mean also the resurrection of the dead.—Acts 4: 1, 2

In the last chapter of the Bible—Revelation 22—we have the hope of deliverance through Jesus and his kingdom presented to us in meaningful symbolic language. First we see a "throne"—"the throne of God and of the Lamb." (vs. 1) The throne symbolizes the kingdom. It was the "glad tidings" concerning the establishment of this kingdom that Jesus and his disciples so faithfully preached. It is the throne of God "and of the Lamb." The Lamb is symbolic of Jesus and his sacrifice on behalf of mankind. Combined with the throne symbolism, the full thought presented is that the promised blessings of health and life will reach the people through the agencies of a divine government, these blessings being made available through the death of the "Lamb of God, which taketh away the sin of the world."—John 1: 29

And these promised blessings are pictured by "a pure river of water of life, clear as crystal" which flows from the "throne of God and of the Lamb." "In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruit, . . . and the leaves of the tree were for the healing of the nations." This language again takes our minds back to Eden, when Adam and Eve were expelled from the Garden to prevent them from partaking of the trees of life and living forever.

Verse three declares, "There shall be no more curse." A terrible "curse" has rested upon humanity—the curse of sin and death. It has blighted the happiness and peace of all mankind. No one has been free from it. All "in Adam" die. But God loved the race of lost and dying sinners and provided a Savior, the "Seed" of promise, who as his "Lamb" gave his life in sacrifice as the price of redemption. And now, in this last chapter of the Bible, we are assured that from the "throne of God and of the Lamb" "water of life, clear as crystal," will flow out to mankind, and "there shall be no more curse." Then, as the Apostle Paul assures us, will be fulfilled the promise, "O death, where is thy sting? O grave, where is thy victory?"—I Cor. 15: 55

The Royal Law of Love

GOLDEN TEXT: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons."
—James 2:1

JAMES 2:1-13

ACCORDING to the 8th verse of our lesson the "royal law" is, "Thou shalt love thy neighbor as thyself." In the same verse James says that those who keep this law "do well." This "royal law" of love is quite generally referred to as the Golden Rule; and, as a rule of life it does have priceless value. If practiced by the world, how quickly it would make an end to the "distress of nations with perplexity" that is everywhere in evidence today!

And this "royal law" will be in force throughout the world during the thousand years of Christ's reign. It is this law which, under the operation of kingdom agencies, will be written in the hearts of the people, which means that automatically, willingly, and gladly all will practice the Golden Rule. This, of course, will not be wholly true until the close of the Millennium, when the foretold New Covenant will have been fully made with the people.—Jer. 31:31-34

Meanwhile, and during the present Gospel age, it is the privilege of the Christian to exemplify the proper functioning of this "royal law" in his dealings with others, including his associations with his brethren in Christ. Indeed, the il-

lustration which James gives of how this law should function pertains to conduct within the assemblies of the Lord's people.

James supposes a gathering of the brethren into which there comes a rich man and a poor man, the position of each being readily discernible by their clothing. If the rich man is invited to sit in a "good place"; and the poor man is invited either to "stand thou there, or sit here under my footstool," James indicates that such partiality is a failure to practice the "royal law" of love.

And, as the lesson reveals, there is a basic reason for this. The first verse reads, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." Faith that fails to rise above having "respect of persons" is a weak faith. Being so many centuries removed from the background of James' illustration we cannot be sure of all the circumstances involved, but the implication seems to be a fear lest the rich man who shows enough interest to attend a meeting may be offended if too much is made of the poor man, and not come again. A weak faith would enter into this in the sense of feeling the need of the rich man's support of the Lord's work. Other reasons arising out

of a weak faith might very well enter into the situation, but this certainly could be one reason.

James emphasizes the fact that simply because a person is poor does not disqualify him from becoming one of the Lord's people. He asks, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" God has not chosen the poor just because they are poor. They must also be rich in faith. Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5:3) One might be poverty-stricken so far as earthly possessions are concerned, yet be haughty and proud of spirit. On the other hand, one might possess much worldly wealth, yet be poor in spirit, realizing his need of the Lord, and glad to do his will.

"Do not rich men oppress you," James asks, "and draw you before the judgment seats?" Again, with more than nineteen centuries separating us from the conditions here mentioned by James, we cannot grasp the full lesson he is teaching. We could hardly conclude that all rich men of that time were of the type described by James. Paul's epistles reveal that there were both "masters" and "slaves" in the Early Church. And while he explained that it was chiefly the "poor of this world" that were called, he uses the expression "not many rich," implying that some of the rich of that early period did become followers of the Master.

It is true, of course, that those in

QUESTIONS

What is the "royal law of love" mentioned by James?

Will this law ever be in control throughout the world generally?

How does a strong faith help to practice the "royal law"?

What quality of heart must one possess in order to inherit the kingdom?

Is either poverty or riches as such a bar to inheriting the kingdom?

Is there a more far-reaching law than the Golden Rule?

any part of the age who are rich because they have oppressed and exploited their fellow-men are not of the heart condition to respond to the Gospel call of sacrifice, following in the footsteps of Jesus. But in all walks of life there have been the noble and the ignoble; and in every station the Lord knows just whom to call. Our faith in his wisdom, and in his ability to care for his people and his work, will enable us to accept all who give evidence of his leading in their lives, and we will deal with them all in harmony with the royal law of love.

In fact our love for the brethren—all the brethren—will lead us to go further than the Golden Rule. We will endeavor to obey Jesus' command to love our brethren as he did, and his love was so great that he laid down his life for us. This self-sacrificing love will induce us to be generous, sympathetic, and kind to all, showing no partiality to any, realizing that all whom the Lord has called, and who have accepted the call, are our brethren in Christ.

The Source of Human Conflicts

GOLDEN TEXT: "Follow peace with all men, and holiness, without which no man shall see the Lord."
—Hebrews 12:14

JAMES 3:4, 5; 4:1-12

SELFISHNESS is the source of all human conflicts, and it is also the source of conflicts among brethren in Christ. The admonitions of the Scriptures apply particularly to these. To the extent that love fills and rules the heart of a Christian he will be a promoter of peace, especially among his brethren in the church, and his influence will be toward peace and good will in all his associations.

Our Golden Text admonishes to "follow peace with all men." This means that our influence will be on the side of peace. A similar thought is expressed in Romans 12:18—"If it be possible, as much as lieth in you, live peaceably with all men." Both of these texts emphasize that our efforts toward peace apply to "all men," although our chief concern is among our brethren in Christ.

It is to the Lord's consecrated people that these admonitions are directed. For example, it is not true of all men who "follow peace and righteous living that they shall see the Lord." There are noble unbelievers whose influence among men is always in the direction of peace, but this does not make them Christians nor give them an entrance into heaven. On

the other hand there are among believers those who, in their failure to follow "peace," might very well lose the heavenly prize.

James mentions these—"From whence come wars and fightings among you?" he asks. Yes, even in the Early Church there were "wars and fightings" "among you"; that is, among the brethren. These were wars of words, selfish controversies resulting from a failure to "tame," or control, the tongue. "The tongue," he writes, "can no man tame; it is an unruly evil, full of deadly poison."—ch. 3:8

What James means is that no man has been able to prevent the tongue from expressing what is in the heart. Those who have "bitter envying and strife" in their hearts will give utterance to bitter words. (ch. 3:14) Unlike the small rudder that controls a mighty ship, the tongue, though likewise a very small member of the body, cannot control the heart. The tongue can only reflect what is in the heart. No man has ever been able to train the tongue to do otherwise. "Out of the abundance of the heart the mouth speaketh."—Matt. 12:34

James indicates that those to whom he was writing were, in their selfish bickerings and strivings, making an improper use of prayer. They were warring among them-

selves to gain their own ends, but failing to "obtain," and James explains, "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." This sort of prayer is not recognized.

James continues, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (vs. 4) He is here using the words "adulterers" and "adulteresses" in a symbolic sense, as descriptive of a Christian's improper friendship with the world. Their "wars and fightings" manifested a worldly spirit. They were bringing the spirit of the world into the church, and this was losing for them the friendship of God.

The fallen human heart is by nature deceitful and selfish. It requires a struggle to be emptied of self, and humbly to submit all our ways to the Lord. How wonderful is the assurance that God "giveth more grace," not to the proud and haughty who are continuously fighting for their rights, but "unto the humble." (vs. 6) "Submit yourselves therefore to God. Resist the Devil, and he will flee from you."—vs. 7

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." (vs. 8) Those who are wholeheartedly devoted to the Lord and are endeavoring to serve him faithfully no matter what the cost might be,

QUESTIONS

What is the principal cause of all human conflicts?

Is it true that all those whose influence is toward peace and righteous living will see the Lord?

How can a Christian be assured that his tongue will not utter bitter words of poison against his brethren?

Explain James' use of the words "adulterers" and "adulteresses."

To whom does God give "more grace"?

find that he is an ever present help in time of need. But the double-minded, because their affections are divided, find their resolve for righteousness is greatly weakened, nor do they have the "more grace" which the Lord giveth to those whose hearts are perfect toward him.

If we find that we have been halfhearted in our resolve to do God's will, and desire to take a resolute stand for him, drastic measures are sometimes necessary. James writes, "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."—vss. 9, 10

Since there seems to have been a strife of words among the brethren to whom James wrote this epistle, he again admonishes them, "Speak not evil one of another, brethren." If you have humbled yourselves before the Lord, do not allow yourselves to fall again into the same spirit of worldiness. Keep your heart filled with love for the Lord and for your brethren.

Christ Among the Churches

GOLDEN TEXT: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."
—Revelation 3:20

REVELATION 1:9-11, 17, 18; 3:14-22

THE Book of Revelation is unique among the other books of the Bible. Its contents were presented to the Apostle John by the risen and glorified Christ. In the opening verse of the book it is called the "Revelation of Jesus Christ, which God gave unto him," with the explanation, "he sent and signified it by his angel unto his servant John." The expression, "signified," really means by signs, or symbols. So, practically all the great truths of this book are presented in figurative, or symbolic language.

John makes no claims for himself as the author of the book. His credentials for being used as the one to "write in a book" what was shown to him were simply, "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ,"—ch. 1, vs. 9

"I was in the Spirit in the Lord's day," John explains. Even this, apparently, is symbolic language. The "Lord's day" would seem to be the "day of the Lord" which is ushered in by the return and second presence of Christ. Behind

him he heard a "great voice, as of a trumpet." Being "in the Spirit" at this end of the age, the expression "behind me" would denote that the voice he heard related to events pertaining to the divine plan as they would unfold throughout the entire age.

John's instructions were to write in a book what he saw and heard, and send it to the seven churches of Asia Minor: Ephesus; Smyrna; Pergamos; Thyatira; Sardis; Philadelphia; and Laodicea. While groups of Jesus' disciples called churches (Greek, ecclesias) existed in each of these places, most students of the Bible believe that they are used in Revelation to symbolize the entire church as it would exist and develop throughout the Gospel age, each one of the local groups representing the whole during a certain period of the age.

John was shown seven golden candlesticks which represented the seven churches, "and in the midst of the seven candlesticks one like unto the Son of Man." This reminds us that Jesus has been in the midst of his people during the entire age, fulfilling his promise, "Lo, I am with you always, even unto the end of the world [age]."

This assurance alone indicates that the picture being presented pertains to the entire church, not merely to seven small groups in Asia Minor.

Jesus was seen by John in such dazzling glory that he "fell at his feet as dead." Then Jesus said to him, "I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." What better identification could he give John than this? He had died for the sins of the church and the world, he had been raised from the dead by his Father, and now he had the "keys" to unlock the great prison-house of death and of hell.

John was given a special message for each of the seven churches. Since circumstances in connection with the church varied in each of its stages of development, these messages sound warnings especially appropriate to the time they apply. But they also contain promises of future reward to all the faithful, and these apply alike to all the true disciples of Christ in every part of the age.

These promises are directed to the "overcomers." Jesus said to his disciples, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." (John 16:33) Each faithful follower of the Master will, likewise, overcome the world, and to each of these belong the promise—"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10

QUESTIONS

What does the word "signified" mean, as used in Revelation 1:1?

What is meant by John's being "in the Spirit on the Lord's day"?

From whom did John receive the truths recorded in Revelation?

Explain the larger meaning of the "seven churches."

In what period of the church are we living today?

The last of the churches is Laodicea. We are now living in the Laodicean period. The nominal church as well as the true followers of Jesus are taken into account in this, as in the other messages. The nominal—"neither hot nor cold"—are cast off. This group, taking in the vast majority of all Christendom, boast that they "are rich, and increased with goods, and have need of nothing"; not realizing that they are "wretched, and miserable, and poor, and blind, and naked."

But how rich is the lot of those who hear the knock of the returned Lord. They "open the door" to him, and he comes in and sups with them. And what a feast of truth they enjoy as he outlines the truth of the divine plan to them! They learn of the restitution hope for the world, and they rejoice in the "high calling" of the church. How greatly are they reassured when they hear him say, "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

The Kingdom Triumphant

GOLDEN TEXT: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

—Revelation 11:15

REVELATION 7:9-17

OUR Golden Text does indeed sound a triumphant note pertaining to the kingdom of Christ. It tells of the time when the "kingdoms of this world" come under the authority of Christ, the "King of kings and Lord of lords." (Rev. 19:16) These kingdoms are not reformed when Christ takes possession of them, but dashed to pieces "like a potter's vessel." The disintegration of these kingdoms since 1914 is the beginning of the fulfilment of these prophecies.

At the beginning of Jesus' earthly ministry, Satan tempted him by an offer of all the kingdoms of this world. Satan said, "All these things will I give thee, if thou wilt fall down and worship me." (Matt. 4:19) Jesus resisted this temptation, saying, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—vs. 10

Jesus knew that the time would come when he would take over and destroy Satan's kingdoms. Jesus later referred to Satan as the "prince of the world," which means that all the kingdoms and govern-

ments are more or less directed by Satan. Perhaps few of earth's rulers have realized what a sinister overlord they have had. Many of them have tried to rule justly, and for the good of their subjects. However, the best of human efforts have come far short of that ideal world government over which Jesus is the supreme ruler. This government will not only assure peace and security for the people, but health and everlasting life as well, for Christ will reign, until he has put all enemies under his feet, the "last enemy" to be destroyed is death.—I Cor. 15:26, 27

The main lesson assignment is only indirectly related to the kingdom, revealing that those who made the selection did not clearly understand the meaning of the passage chosen. Verses 9 to 17 of chapter 7 have to be studied in conjunction with the earlier portion of the chapter in order to be properly understood. In the opening verses we are told of four angels which hold back the "four winds" until the servants of God are sealed in their foreheads. These "four winds" are symbolic of the world-wide strife with which the present age ends. This trouble is held back until God's

purpose for the age is completed. That purpose is the calling and preparation, the "sealing" of a hundred and forty-four thousand, a "little flock"—who will live and reign with Christ in his kingdom.

The fact that these are shown as associated with the twelve tribes of Israel, twelve thousand being sealed from each tribe, has kept many from clearly understanding their true identity. God's kingdom promises were originally made to the nation of Israel, but conditional upon faithfulness to him and to his law. The nation as a whole proved unfaithful, failing to accept their Messiah, which was the final test that came upon them. Jesus said to Israel's rulers, that the kingdom would be taken from them and given to a nation bringing forth the fruits thereof.—Matt. 21:43

However some did accept Jesus, and these were accepted into the house of sons who will reign with him. (John 1:11, 12) Paul refers to these as a "remnant according to the election of grace." (Rom. 11:5) Paul then likens all Israel to branches in an olive tree, with the fruitless branches being broken off and Gentile branches grafted in to take their places. This, he explains, is "contrary to nature."—Rom. 11:17-24

According to nature, ingrafted branches maintain their original qualities, and the fruit they bear is not changed by the sap of the trunk or stock into which they are grafted. But the symbolic grafting of Gentiles into the Jewish olive tree, says Paul, is contrary to na-

QUESTIONS

Explain the meaning of the Golden Text, relating it to the Second Psalm.

What blessings in addition to security and peace will Christ's kingdom give to the people?

Who are the 144,000 mentioned in Revelation chapter 7, and who are the "great multitude"?

ture. In this case the ingrafted Gentiles do not, from God's standpoint, remain Gentiles, but become spiritual Israelites.

The Israelitish family tree continues, then, with Gentiles taking the places of the Israelites who failed to qualify. It is this picture that is carried over into the seventh chapter of Revelation. The twelve thousand from each tribe are made up of some natural Israelites, and the remainder Gentiles who, by the "contrary to nature" grafting, become spiritual Israelites. This is the real kingdom class, who live and reign with Christ.

No wonder "one of the elders" asked who the great multitude was that come up through great tribulation and stand before the throne. They "serve God day and night in his temple," and are before the throne. Notice that nothing is said about their reigning with Christ. Briefly, this is a secondary class that is developed during the Gospel age. They will receive a spiritual reward, but not being "more than conquerors" they do not qualify to reign with Christ. The reigning class is numbered—144,000. No man knoweth the number of the great multitude.

The Great Invitation

GOLDEN TEXT: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."
—Revelation 22:17

REVELATION 22:1-5, 8, 9, 16-21

THE "great invitation" of this lesson, the one referred to in our Golden Text, is to be extended to the world of mankind during the millennial age. The invitation to discipleship during the present age is quite different in character. Jesus said, "If any man will come after me [be my disciple], let him deny himself, and take up his cross, and follow me." (Matt. 16:24) To accept this invitation and be faithful to its conditions, means a life of self-sacrifice and service, and often of hardship and persecution.

No sacrifice, no laying down of life, no persecution, is implied in the "great invitation" of the Golden Text. It simply says to come and take the water of life freely. What is this "water of life," and from whence does it flow? These questions are answered in the beginning of the chapter.

It is the water of a pure "river of water of life," and it flows "out of the throne of God and of the Lamb." A throne symbolizes governmental control, and this is the throne of God. Throughout the ages Satan has been the "prince of this world," but ultimately the "kingdoms of this world" over

which he rules, become the kingdoms of God and of his Christ. In other words, the Lord takes control in earth's affairs, and Satan is bound.

It is the kingdom of God, even though Jesus is at its head. It is the "throne" of God, and in our lesson Jesus is associated with it as the "Lamb." "Behold the Lamb of God," said John the Baptist, "which taketh away the sin of the world." (John 1:29) The Lamb symbolism calls attention to the sacrificial work of Jesus, and its necessity in making atonement for sin. Only upon the basis of sin atonement can members of the dying race have life.

Thus the combined symbolism of the "throne" of God and of the "Lamb" tells us that through the agencies of the Lord's kingdom, and because the Lamb was slain for the sins of the people, life is to reach the world. And it is these life-giving blessings that are pictured by the "river of water of life."

"In the midst of the street of it, and on either side of the river, was there the tree of life." This tree [Greek "trees"] is shown bearing fruit in abundance, "and the leaves of the trees, were for the healing

of the nations." God promised Abraham that through his "seed" all the families or nations of the earth would be blessed, and here this promised blessing is shown as reaching all mankind.

"And there shall be no more curse." The "curse" of sin and death will then be removed from the whole earth. How could it be otherwise with the "throne of God" established in the earth, and the life-giving benefits of the shed blood of the Lamb available for all who will accept it and obey the laws which emanate from the "throne"?

In verse 3 we are told that "his servants shall serve him," and in verse 5 we read that "they shall reign forever and ever." Revelation 7:9-17 (last Sunday's lesson) describes a "great multitude" who serve the Lord in his temple, and Revelation 20:4 tells of those who will live and reign with Christ. These are different classes—one a "little flock," the other a "great multitude." (Luke 12:32) Both of these classes seem referred to in the kingdom picture of Revelation, chapter 22.

Those who reign with Christ are the "bride" of verse 17,—*"The Spirit and the bride say, Come."* Revelation 19:7 reveals that the "bride" is the Lamb's wife. In Revelation 21:9, 10, "one of the seven" angels says to John, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, de-

QUESTIONS

Explain the difference between the "great invitation," and the invitation Jesus extended to his disciples.

Explain the symbolism of the "throne" and the "Lamb."

What is symbolized by the river of life?

What two classes are referred to as the "servants" and those who reign?

Who is the "bride" who says, "Come"? Explain in detail.

scending out of heaven from God."

A "city" is another biblical symbol of a government. In the Book of Revelation we are told of a harlot woman who committed fornication with the kings of the earth. She is said to be an unholy city, even as the bride the Lamb's wife, is said to be the holy city. Not until the unholy city—Babylon—is destroyed, does the holy city reign in the earth. Not until the kingdoms of this world are set aside and the throne of God and of the Lamb are in control of earth's affairs, will the "bride" say, "Come" to the nations of earth, inviting them to partake of the water of life.

This is surely a glorious prospect for the poor benighted sin-cursed and dying world of mankind. It should be even more inspiring to us if we entertain the hope of being with the Lamb, reigning with him, and sharing his joy of inviting the world to come and receive the life which, through his death, he has provided for them. No wonder John said, in response to Jesus' assurance of an early return to establish his kingdom, "Even so, come, Lord Jesus."

THE PEOPLE OF THE BIBLE, PART XIX— I KINGS 19:16—II KINGS 13:21



Elisha, Successor to Elijah

THE first time the Bible mentions Elisha is in I Kings 19:16. Here we read the Lord's instructions to Elijah to anoint him to be "prophet in thy room." Elisha served as prophet in Israel for sixty years. He is referred to once in the New Testament, under the name Eliseus. (Luke 4:27) Here Jesus refers to one of Elisha's miracles. Otherwise his name appears only in connection with his own activities as recorded in the First and Second Book of Kings. Elisha was the son of Shaphat. His name means "God his salvation." Certainly God did protect Elisha throughout his long period of service, and used him in connection with many miracles, even the raising of the dead.

Apparently when Elijah received instructions from the Lord to anoint Elisha he at once left the cave on mount Horeb "and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the

twelfth: and Elijah passed by him, and cast his mantle upon him." Thus Elijah indicated to Elisha that he would be his successor. Elisha was quick to grasp the significance of Elijah's action. He knew that he was being called into the service of the Lord for the remainder of his life.

Elisha immediately decided to accept the responsibility, and made but one request—"Let me, I pray thee, kiss my father and my mother, and then I will follow thee." (I Kings 19:20) Elijah granted this request, and Elisha, instead of merely bidding his father good bye, made a farewell feast for his family and friends, slaying one of the yoke of oxen to provide meat for the occasion. The genuineness of Elisha's intentions seems to be indicated by the fact that he used "the instruments of the oxen" as fuel in boiling their flesh. It indicated that he did not expect to return to his old vocation. There is a good example in this for all who enter into the

Lord's service. No one should think of enlisting in the Lord's cause for any period of time shorter than life. To make this a firm decision right at the start does much to guard against indecision and faltering later.

We have the simple statement that after the farewell feast was over Elisha "arose, and went after Elijah, and ministered unto him." (vs. 21) What a beautiful reflection of Elisha's humility! Elijah had thrown his mantle upon him, and he was anointed to be a prophet, yet he willingly filled the less honorable position of servant to Elijah, not just for a few days, but for a number of years. Here also is an object lesson which all the Lord's people might take well to heart, especially in these days when the world looks so favorably upon one who is a "go-getter."

The Lord's consecrated people have always had to battle against the spirit of the world. The influences of the world have varied in detail throughout the age. Today one aspect of the world's spirit is the glorification of "success." It is appealing to the natural mind, yet should not be permitted to induce Christians to be office seekers in the church. Elisha was quite happy to wait the Lord's "due time" for promotion to the active service of a prophet.

After Elijah's first contact with Elisha we hear nothing more of him until very close to the end of his master's life. II Kings 2:1 reads, "It came to pass, when the Lord would take up Elijah into

heaven by a whirlwind, that Elijah went with Elisha from Gilgal." Elijah suggested to Elisha that he "tarry here," "for the Lord hath sent me to Bethel." But Elisha replied, "As the Lord liveth, and as my soul liveth, I will not leave thee. So they went down to Bethel."—vs. 2

Here Elisha's great devotion to the senior prophet is reflected. At Bethel the "sons of the prophets" interviewed Elisha, asking him if he knew that his master was to be taken from him that day. He replied that he knew this, and he was determined to be with his master to the very end. Elijah announced that he would go next to Jericho, and urged his servant to remain at Bethel, but again Elisha insisted on continuing with his master. Their next stop was Jericho, and Elisha was asked to remain there, but he refused, saying again, "As the Lord liveth, and as thy soul liveth, I will not leave thee." (vss. 3-6) From Jericho they journeyed to Jordan.

Reaching Jordan, Elijah smote the "waters" of the river with his mantle, the waters parted, and the two crossed on dry ground to the other side. Then Elijah said to his servant, "Ask what I shall do for thee, before I be taken away from thee." To this Elisha replied, "I pray thee, let a double portion of thy spirit be upon me." Elijah said that this was a "hard thing," but assured Elisha that if he should see him when he was taken away, "it shall be so unto thee."—II Kings 2:8-10

What did Elisha mean by a

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"double portion" of Elijah's "spirit"? Actually the word "portion" is not a good translation. The Hebrew word used is elsewhere translated either "mouth" or "speech" or "word," or in other ways related to speech. For example, in Proverbs 5:4 it is translated "twoedged" sword. It is evident that even here the reference is, symbolically, to speech, for in chapter 12:18 Solomon says, "There is that speaketh like the piercings of a sword." (See Hebrews 4:12) In Exodus 4:10 this same Hebrew word is translated "speech" in a statement in which Moses says to the Lord, "I am slow of speech, and of a slow tongue."

From this basic meaning of the Hebrew word translated "portion" in Elisha's request to Elijah, it would seem that he asked to have his ability of expression through speech greatly increased so that Elisha's spirit, which was the Spirit of the Lord, might be more fully manifested through him. Elisha had been a farmer, and probably without much experience in expressing himself to others. He may have felt somewhat as Moses did when he told the Lord that he was "slow of speech." The Lord provided a mouthpiece for Moses, but he was just as capable of increasing Elisha's ability to speak, to the extent necessary to enable him to accomplish the work assigned to him. The Lord's arm is never shortened.

When Elisha saw his master taken from him, he cried, "My father, my father, the chariot of Israel, and

the horsemen thereof." (vs. 12) Elisha then took up Elijah's mantle which had fallen on him—not at the time he was taken away, but when Elijah first met his successor while plowing—and returned to the bank of Jordan, and smote the water with the mantle, saying, "Where is the Lord God of Elijah?"—vs. 14

This was a natural question to ask, for after all, while Elijah's mantle had fallen on him eight years before and he had been anointed to take his master's place, up to this time he had been merely a servant. He had not been given definite evidence that the Spirit of the Lord would be upon him as it had been upon Elijah, in the sense of enabling him to perform miracles. The answer to his question was quickly forthcoming, for when he smote the waters they divided, even as they did when smitten by Elijah. When the "sons of the prophets" saw this they said, "The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him."—vss. 14, 15

The Search for Elijah

The "sons of the prophets" had also seen Elijah taken up in the whirlwind, but to them it did not signify that the Lord had taken him to heaven. They said to Elisha, "The Spirit of the Lord hath taken him up, and cast him upon some high mountain, or into some valley." (vs. 16) They asked Elisha's permission to send out a searching party for Elijah's body. At first

Elisha refused to grant permission, but when the "sons of the prophets" insisted, he yielded, warning them, however, that they would not find the body.

Had it been true, what an excellent opportunity this was for Elisha to tell these "sons of the prophets" that Elijah had been taken to heaven to be with the Lord. Having the Spirit of the Lord upon him, Elisha knew that this would not have been the truth. He understood the matter correctly, that the body of Elijah had been hidden, even as was the body of Moses, for reasons known best to the Lord.

The Waters Healed

After the division of the waters of Jordan, Elisha's next miracle was the purifying of Jericho's water supply. He attributed this accomplishment to the Lord, saying, "Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." (vs. 21) So will the Lord cause to flow out to the people the "pure river of water of life," as promised in Revelation 22:1

Elisha went from Jericho to Bethel, and on his way some children mocked him, and he "cursed them in the name of the Lord." (vs. 24) Then two "she bears" came out of the bushes, and, as the account says, "tare forty and two" of the children. This seems like a cruel reprisal for calling the prophet bald-headed. It is likely, though, that the translation makes it seem

worse than it really was. At least we are not informed just how badly the children were torn. They may simply have received some scratches, and a bad scare.

Elisha's Eloquence

In answer to his request, Elisha was given great power of speech. When the king of Israel, the king of Judah, and the king of Edom appeared before him at the suggestion of Jehoshaphat, king of Judah, to seek advice in connection with a serious danger which confronted them in their war against Moab, Elisha said to the wicked king of Israel, "What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother (prophets of Baal). . . . As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee."—II Kings 3:12-14

Thus, in a straightforward manner, and without compromise, Elisha let the wicked king of Israel know that but for Jehoshaphat, the good king of Judah, he would pay no attention to him. But for Jehoshaphat's sake he co-operated. It seems that the main difficulty in the situation was that the land through which the three kings were marching their armies in an effort to outflank the king of Moab was without water. The Lord revealed to the prophet that apart from rain, the "valley" would be filled with water the next day "that ye may drink, both ye, and your cattle, and

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your beasts." True to the word of the Lord "there came water by the way of Edom, and the country was filled with water."—vss. 15-20

The Increasing Oil

Elisha's next miracle was on behalf of a widow, whose husband had been one of the "sons of the prophets." She was in debt, and her creditors had threatened to take her two sons as bondmen. The prophet asked just what she did possess, and she replied, "Thine handmaid hath not any thing in the house, save a pot of oil."—II Kings 4:1, 2

Elisha then instructed the widow to borrow all the vessels she could from her neighbors, which she did. Elisha told her to take the vessels inside, and her sons also, and to start pouring from her one "pot of oil" into the borrowed ones. She did as instructed, and the oil kept increasing until all the vessels were filled. She sold enough of the oil to pay her debt, and there was plenty left on which she and her sons could live. Another marvelous miracle!

Essentially every incident the Bible records of Elisha's life pertains to a miracle. From this standpoint, the Spirit of the Lord rested upon the prophet in an abundant measure. Nor was he partial as to who benefited from his miracle-working power. Verses 8 to 38 of II Kings, chapter 4, present a touching story involving two miracles. The first was giving power of conception to a childless woman, and then, years later, when her

boy died of a sunstroke, raising him from the dead. Thus again is presented an exhibition of the power of God which will, in his own "due time," awaken all the dead.

Then there was the miracle of purifying the poisoned "pottage," followed closely by another miracle in which a small amount of food was increased sufficiently to feed a hundred men. (II Kings 4:38-44) This, on a smaller scale, was similar to Jesus' miracle of feeding the multitude on the shore of Galilee.

A Leper Cleansed

Leprosy in Bible times was incurable, and even now no sure cure has been discovered. It is a fitting symbol of the blighting disease of sin and death which can only be permanently cured through the redemption which is in Christ Jesus, and by the divine healing power which will be exercised on behalf of the world of mankind during the thousand years of Christ's reign.

One of Elisha's outstanding miracles illustrates the restorative powers of the kingdom, when the "Sun of Righteousness" arises "with healing in his wings." (Mal. 4:2) He healed Naaman, a leper, "captain of the host of the king of Syria." As we have noted, Elisha was impartial in the bestowing of his benefactions. Whether it was a widow of Israel, or a Syrian Army officer needing help, he was willing and ready to serve.

Naaman learned of Elisha through a Jewish maiden who had been taken captive to Syria, and

there "waited on Naaman's wife." Elisha's home was in Samaria, and when Naaman finally reached there he fully expected that a prophet so great as to be able to cure leprosy would certainly make much ado about it in the way of outward demonstrations. But not so. Elisha did not even appear before Naaman. He simply sent word to him to go and wash in the Jordan River seven times.

Naaman was insulted. He said concerning Elisha, "I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? (II Kings 5:11, 12) "So he turned and went away in a rage."

Naaman's servants came to the rescue, as it were. They reasoned with him, saying, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" (vs. 13) Naaman saw the reasonableness of this, and went and washed in the Jordan as Elisha had instructed. He was forthwith healed of his leprosy.—vs. 14

The Syrian captain was appreciative, and recognized that he was healed, not by Elisha, but by the God of Israel, who was glorified by the miracle. Naaman said, "Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a

blessing of thy servant." (vs. 15) Elisha was not serving the Lord for earthly gain, so he refused to accept Naaman's gift. He was glad that Naaman had been healed, and said to him, "Go in peace."—vs. 19

But Elisha's servant was not so noble. By a clever ruse he obtained some of the valuables for himself that Naaman had brought as a reward for Elisha in the event he was really healed. Here again, however, the power of the Lord through Elisha is manifested. Without being told, and without seeing what was happening, the prophet detected the fraud, and said to Gehazi, his servant, "Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow."—vss. 26, 27

Syrian King Baffled

The next major episode in Elisha's dramatic career was in connection with the king of Syria, probably a successor to the one whose captain of the host, Naaman, the prophet had healed of leprosy. This Syrian king "warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp." (II Kings 6:8) In a miraculous manner Elisha secured this information and reported it to the king of Israel, enabling him to keep out of danger.—vss. 8-10

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This happened a number of times, and the king of Syria became suspicious. He called his servants, and inquired of them which one was for the king of Israel. He assumed, under the circumstances, that one of his servants was revealing his plans to Israel's king. But not so. One of his servants replied, saying that none of them was for the king of Israel, "but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."—vss. 11, 12

It is not necessary for us to understand the manner in which Elisha heard the private words of the king of Syria. It could easily be, however, that an angel of the Lord was here acting as "spy," and communicating to the prophet the vital information needed for the protection of Israel. But whether in this or in some other manner, we know that the Lord is never without ability to accomplish all his good purposes.

The Syrian king was slow to learn his lesson. Apparently he believed what his servant told him of Elisha's ability to hear his privately spoken words, yet he imagined he could outwit the prophet and take him a prisoner. Therefore he instructed his servants to spy on Elisha to discover where he was staying so that he might capture him. He was told that Elisha was in Dothan.—vs. 13

Acting on this information, the king surrounded Dothan by night with a great army—"horses, and chariots, and a great host." (vs. 14) Elisha's servant, rising early the

next morning, discovered the situation, and in despair he said to Elisha, "Alas, my master! how shall we do?" (vs. 15) Elisha replied, "Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his [Elisha's servant's] eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire were round about Elisha."—vs. 16, 17

Actually, of course, the "horses" and "chariots of fire" which the young man saw in his vision were but symbolic of the mighty forces that were at the command of Elisha's God for his protection, and the protection of those associated with him in the divine cause. Jesus said to Peter that if he wished he could ask his Heavenly Father and he would send more than twelve legions of angels for his protection. (Mat. 26:53) It is likely that many of these holy angels were actually near Elisha during this time when the king of Syria was threatening him. This is true of all the Lord's people, for do we not read, "The angel of the Lord encampeth round about them that fear him, and delivereth them"?—Ps. 34:7

Elisha did not have to wait long for the attack from the soldiers who had surrounded Dothan during the night. In the crisis he prayed to the Lord, asking that these men be made blind, and his prayer was answered. Then, informing them that they were in the

wrong city and that the man they were looking for was elsewhere, he asked them to follow him. The soldiers supposed they were being led to Elisha, when in reality they were being led by him, and they soon were in Samaria, in the presence of Israel's king and Israel's army.

Then the "man of God" (vs. 15)—for so Elisha was often called—asked the Lord to open the eyes of the Syrian soldiers, which he did. What an embarrassing moment it must have been for them! The king of Israel asked if he should slay them, but instead Elisha ordered that they be fed and sent back home. What a humane and loving procedure—and more effective than slaughter. This ended, for the time at least, the attacks upon Israel by Syria. The king of Syria finally realized that there were forces protecting Elisha and the Israelites with which he could not cope.

Famine in Samaria

The kings of Israel did not serve the Lord faithfully, and could not therefore expect to have his protection. Double trouble came upon the Samaritan section of the country, which was the home of Elisha—famine, and invasion by a later king of Syria, who besieged the country, rendering the famine still more acute. The famine was so serious that women were eating their children. "An ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver."—II Kings 6:24-29

The king of Israel blamed Elisha for the trouble rather than recognizing it was from the Lord. He instructed his trusted servant to seek out Elisha with the intent of murdering him. He said, "God do so and more also to me, if the head of Elisha, the son of Shaphat shall stand on him this day." (vs. 31) Again, the Spirit of God, giving Elisha powers of discernment, came to his rescue.

The servant who was sent to Elisha by the king of Israel, and speaking for him said, "Behold, this evil is from the Lord; what should I wait for the Lord any longer?" (vs. 33) Elisha had different information from the Lord—"Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." (ch. 7:1) This was too much for the king and his servants to believe. Even if the Lord should open the windows of heaven and pour down rain, crops would not mature in twenty-four hours to bring down the price of food, as Elisha had prophesied.

The resources of the Lord, however, were quite adequate to fulfil this prophecy. The Syrian soldiers besieging the city had, by God's power—probably another service rendered by the angels—been made to hear "a noise of chariots, and a noise of horses, even the noise of a great host." (vs. 6) This led them to believe that the king of Israel had "hired . . . the kings of the Hittites, and the kings of the

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Egyptians" to come upon them. They were filled with fear, and to a man they rose up in the night and fled, leaving behind them tremendous supplies of food, "their tents, and their horses, and their asses, even the camp as it was, and fled for their life."—vs. 7

Four lepers, themselves starving, having decided that they would risk entering the Syrian camp in the search for food even if it would mean their death, discovered what had happened, and reported it to the king of Israel. Just as the Lord can, and does, use his holy angels as messengers, so he is also able to use lepers, as he did in this case. The king of Israel was suspicious, claiming the Syrians had merely feigned a flight in order to induce the people to come out of the city for the food they had left behind, and then they would suddenly come out of hiding and destroy them.

But this was not the case. The sensational "sound effects" broadcast by the angels were effective, and the Syrian army had actually fled. Now the Israelites could help themselves to the food they had left behind. Thus was Elisha's prophecy fulfilled. His prophecies concerning the death of one who served the king of Israel in the effort to slay the prophet also came true. Again the Lord was glorified, for Elisha was acting merely as his servant.

Jehu Anointed

One of the last official acts of Elisha was to authorize one of the "sons of the prophets" to anoint

Jehu to be king of Israel. (II Kings 9:1-10) Jehu was the one used by the Lord to destroy the house of Ahab—wicked king of Israel—and Jezebel, his notoriously wicked wife. Thus came about the fulfillment of the prophecy given to Elijah by the Lord. (II Kings 19:16, 17) Actually, the Lord had instructed Elijah to anoint Jehu. The fact that Elisha did it—even though through his proxy, one of the "sons of the prophets"—helps to emphasize how completely the Lord recognized him as Elijah's successor. Elijah's mantle fell on him, which meant that he could act for Elijah, and did in the anointing of Jehu.

II Kings 13:14-21 presents Elisha's deathbed experiences. Joash, king of Israel, visited him, and "wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof." This expression was used by Elisha when he saw Elijah taken from him. Its significance is not clear, but evidently King Joash repeated it as his way of indicating to Elisha that the end of his life seemed near. Then in a very unique manner Elisha gave utterance to his last prophecy concerning the smiting of Syria.—vss. 15-19

Then Elisha died, and was buried. But still another miracle was associated with him. A band of Moabites invaded the land, and they were discovered by some who were burying one of their comrades. In their haste they "cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha,

he revived, and stood up on his feet." (vss. 20, 21) Elisha, of course, had nothing to do with this, for he was dead. Just why the Lord would restore the man's life under such circumstances is not clear. Possibly the man had been pronounced dead erroneously, and the burial proceedings in some manner revived him. However, it is not important.

Truly Elisha's service as a prophet was outstanding. However, his prophecies pertained only to local events in the experiences

of Judah and Israel. They were not of the long-range variety such as those whose writings comprise so many of the Old Testament books. The prophet's many miracles did, however, point forward to the kingdom age in the divine plan when such miracles as healing the sick and raising the dead will be everyday events among the people all over the earth; continuing until all the willing and obedient of that time will be fully restored to perfection, and there will stretch out before them the glorious prospect of eternal life.

Timely Advice

"If any are leaning on anything but the Lord's Word for guidance, to these we say that we have striven to bring all of the members of the body into direct personal contact with the Head, and, while not ignoring the value of books and sermons, we have, nevertheless, urged upon all the necessity of proving to the extent of their ability, every item of truth which they receive. Notwithstanding this we fear that many lean upon us and upon others. We fully know that we are in the evil day, and that the armor that the Lord provides is to be put on by each one of his faithful soldiers of the cross. We will use our shield, breastplate, helmet, and sword in defense, as much as possible, of all the Lord's people; but each must see to it that he puts on this armament for himself."—Reprints 4709

Ransom, Propitiation, Sin-Offering

IT TRULY has been said that most of our misunderstandings arise from the fact that language is an inadequate vehicle with which to convey our thoughts to others. To some, written words may convey exactly the opposite meaning to the same words when spoken, and divergent ideas can be founded on exactly the same passages of scripture. We are all familiar with the difference in meaning between "I say unto thee, today shalt thou be with me in paradise," and "I say unto thee today, Thou shalt be with me in paradise."—Luke 23:43

Perhaps the Apostle Paul had some language difficulties among the brethren of his day, when Greek, Latin, Aramaic, Arabic, Persian, and Egyptian-speaking Christians gathered in the same ecclesia. In I Corinthians 1:10 we read, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." This advice was not given to all the people of Corinth, but only to "the brethren."

And in connection with Paul's advice we might add that there is no

greater sophistry prevalent among Christians today, and even among Bible Students, than the statement that "we all have the right to believe as we please." As Christians we have been "bought with a price," even "the precious blood of Christ," and can we say to our Master, "I will believe what I please, regardless of your teachings"? (I Cor. 6:20; 7:23; I Pet. 1:19) Or does our consecration include the acceptance and recognition as truth of "every word that proceedeth out of the mouth of God"? (Matt. 5:4) "Incline thine ear unto wisdom, and apply thine heart to understanding."—Prov. 2:2

God's voice on the Mount of Transfiguration declared, "This is my beloved Son; . . . hear ye him." (Matt. 17:15) As we endeavor to walk in his footsteps, we are not following him unless we follow his teachings, and the teachings of God through the prophets and apostles.

And here comes our difficulty with the language we commonly use. There are difficulties in all languages. But writing and speaking in English, a very gifted writer, who was the greatest exegete of the Bible in modern times, was often misunderstood, even though to many he could make most obscure

things of the Bible plain. If he, with his logical mind and gift of expression was so woefully misunderstood, the rest of us should not be surprised if we are also found conveying thoughts to others at times, which are different from what we intend.

Among Christians there are certain terms or words that are used rather loosely, and in many cases, interchangeably. For example, the words, "ransom," "propitiation," "sacrifice," "sin-offering," etc. To many these all mean the same thing, but not if we make a careful analysis of the words and their real meaning. All of these have as their central thought the death of our Savior on Calvary, and yet none of these words is actually synonymous with any of the others.

To get a proper setting for our study, let us look back to the Garden of Eden. God had created man and made him a helpmate—"The twain were one flesh"; "He called their name Adam." Thus the unity of man and wife was recognized. Originally, Adam possessed all the qualities of perfect humanity. Strong temptations were presented to this first pair; both disobeyed God, and although the woman was the first in the transgression, God's penalty was pronounced because of Adam's sin. It was by one man's sin that death came into the world. Of the two, a perfect man had sinned, and the penalty was death. Of course the Adversary told Eve, "Ye shall not surely die," but God had told Adam that, disobeying, he would

surely die, cease to be, and go back to the dust from whence he was derived.

Here began the great struggle between truth and the lie. Either God told the truth and the Devil the lie, or it was God who lied and the Devil that told the truth. Practically every religion today teaches, by implication, that the Devil told the truth. But if we are to believe the Word of God, we must believe that God was correct, and that it is impossible that he should lie. The Bible is consistent from beginning to end that humans are mortal and die; that they do not have immortal souls, but pass into the state of death where there is neither "knowledge nor device." This, then leaves Adam in the bosom of Mother Earth, and since none of the race was born before the penalty was pronounced, the entire race came under condemnation of death. "All in Adam die."

"The soul that sinneth it shall die," and the perfect man must pay the penalty for his transgression, without hope of release, unless some other perfect man is willing to take his place and pay that penalty. Job 33:23-25 records the philosophy for such a substitution and its result, if it were possible of accomplishment. If that perfect man could be found, then God would be "gracious unto him [mankind]," and say, "Deliver him from going down to the pit [sheol, the grave]: I have found a ransom [Heb. *kopher*—literally, a covering; figuratively, that which would cover the transgression, or the equiva-

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lent of the penalty]." The result would be, "His [mankind's] flesh shall be fresher than a child's: he shall return to the days of his youth."

But "there is none righteous [perfect], no, not one," so what fallen mankind could not do, God in his infinite mercy and love did for him. (Rom. 3:10) He sent his only begotten Son, in the likeness of the flesh that sinned (the perfect man Adam) to die for all mankind, so that all who would believe on him should not perish, but on the contrary, have a life that would be everlasting.

The life of Jesus was not a forfeited one of Adam's race, but a transferred life, yet human. "That which is born of the flesh is flesh." "He was born of woman, made flesh." There had been no other perfect humans on earth from Adam's transgression to the birth of Jesus. Jesus possessed all the marvelous characteristics of a perfect human, and was therefore, an exact corresponding price for father Adam before he sinned.

But Jesus' mission in that first advent nearly two thousand years ago was to die as a corresponding price, that the life of a perfect man might be paid to justice to offset the transgression of the perfect man Adam. On Calvary's cross "he poured out his soul unto death." There he triumphantly finished his baptism, and surrendered his human life, committing it to the hands of his Father.

Now let us note just how Paul put the matter: "The man Christ

Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5, 6) The word ransom can be used in different ways: as an adjective, as a noun, and as a verb. A familiar use of the word is in connection with the cases of kidnapping, and that can well serve as an illustration. When the demand is to be met, the party who gives the money prepares the required amount. This is the ransom price.

Thus the Scriptures speak of Jesus, "A body hast thou prepared me for the suffering of death." The ransom price was being prepared, and at the age of thirty years the perfect man, Jesus, presented himself as a sacrifice which was to begin at Jordan and end at Calvary. Then he had the ransom price, "a price to correspond."

But Jesus could not give that price into the hands of Justice at Calvary, for he was dead. However, on the third day, God by his own mighty power raised Jesus Christ from the dead. (Acts 10:40) He was "put to death flesh, but quickened [made alive] a [life-giving] spirit." (I Pet. 4:22) Jesus did not desire, and did not take back his human nature, although at times during the next forty days he appeared as in flesh.

Then, ascending to the Father with his completed sacrifice, Jesus appeared in the presence of Jehovah, the very embodiment of Justice. He presented his finished sacrifice to his Father, leaving it in his Father's hands as a surety for a further work. It had been

prophetically said of the Messiah, "Ask of me, and I shall give thee the heathen for thine inheritance," yet Jesus, just before he left the upper chamber in Jerusalem for Gethsemane, had told the Father, "I pray [ask] not for the world, but for them which thou hast given me." (Ps. 2:8; John 17:9) In due time Jesus will ask for the heathen (Gentiles) and all of Adam's race will hear the voice of the Son of man.

An English dictionary defines the word ransom as a verb, as follows: "To pay the required price and effect the deliverance of that which is held by another party." To pay means to completely release to the other party the price demanded. To be technical, we might say that the ransom has not yet been paid, or released. It is being used as security until those whom God draws to Jesus during this age have been selected and trained and changed into the divine likeness.

In God's economy it appears very desirable that Jesus should have these trained assistants in the great work of bringing back millions upon millions of the dead to human life. Is such a position of joint-heirship with Christ to be lightly given, or should worthiness be shown by faithfully enduring suffering, sorrow, and shame, such as fitted our Master for his position?

Now just how much will the death of Jesus cover when it is finally "paid" into the hands of Justice, and the release effected? It will be the price to cover the sin of Adam and the condemnation

upon him and the race in his loins when he sinned. Its coverage is exactly coextensive with the curse. It has that much value, and nothing of merit left over. For, notice that all Jesus had to do to redeem Adam and his race was to surrender his perfect human life. The manner of its surrender had no effect on the price or its value. That price still stood a perfect man's life for a perfect man's life which had been forfeited because of sin.

However, Jesus became a "man of sorrows and acquainted with grief." He lived a life of sacrifice. The Son of God who was to be heir of all things had not a place of his own on which to lay his head. He by whom the worlds had been created, the most honored of the Father, was mocked and reviled by sinful men, and put to death in one of the cruelest ways known to man. Why? For one reason God desired that his Son should prove himself worthy of the great exaltation that awaited him. He was proved perfect "by the things which he suffered."

Another reason for Jesus' cruel crucifixion is given us by Paul. He wrote, "Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. 3:13) The Jews, having undertaken to live up to the requirements of God's perfect Law, came under an additional condemnation when they failed. So Jesus was "made under

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the Law . . . to redeem those under the Law."—Gal. 4:4, 5

For three and a half years the message was confined to Israel and proselytes to Judaism, and then the message went forth that Gentiles could be fellow-heirs of the glorious promises. But what about the Gentiles, are they not at enmity toward God? Yes, they must also have propitiation made for them before they can be counted as friends of God, for the whole world is under Adamic condemnation. The ransom price in the hands of Justice is also surety for their propitiation, and thus effects their reconciliation.

What is "propitiation"? It is defined as that which causes a favorable decision; the act or thing which makes for conciliation and reconciliation between the offender and the offended. The basis for such propitiation was provided at the cross. While the original sin which caused the alienation of man from God's favor was committed on earth, we could properly think of the judgment against him as being entered in the courts of heaven. So the depositing of the ransom price on the antitypical "mercy seat" would be the cornerstone, so to speak, of any attempt at reconciliation.

With that price so deposited, Jesus could stand surety for any member of Adam's race, for the price was sufficient for the purchase of all. Thus God could be just in keeping the death penalty upon mankind in general, yet still be the justifier of those who be-

lieve on Jesus. While we believers are still in fallen flesh we have the Master standing as our Advocate, representing us before the Father. No Mediator is required, as we have complete reconciliation, and are in accord with God.

So it truly can be said of Jesus that "he is [at this time] the propitiation for our [the church's] sins; and not for ours only, but [in due time] also for the sins of the whole world." When the ransom price is applied for the sin of Adam, eventually it will effect a conciliation and reconciliation between God and man, and thus become a propitiation for the whole world.

It was sin that had alienated man from God, and only by some offering for sin could there be any propitiation, so in that sense the depositing of the ransom price with Justice was in the nature of a sin-offering. But before we go further with this thought, let us look at the definition of the compound word, "sin-offering," and we find it to be "that which is offered because of a transgression to effect reconciliation or atonement." The "appearing in the presence of God for us," and presenting his sacrifice was foreshadowed in the Tabernacle services by the first sprinkling of the mercy seat. This, it will be remembered, was done with the blood of the bullock, and afterward the Lord's goat was also sacrificed and its blood taken into the most holy for the second sprinkling of the mercy seat; and only then did the high priest come out to bless the people.

The most holy represented heaven itself, the seat of God's throne, and his place of abode. Since the presentation of the completed sacrifice was to be made to Jehovah, that offering on behalf of transgressions, the sin-offering, must be made in heaven. Like the ransom, all parts of the sin-offering are prepared on earth, but all the rest of the presentation is pictured as taking place in heaven.

Some would read into II Corinthians 5:19-21 that at A.D. 33 God was fully reconciled to all the world, and many honest people believe that God no longer condemns sin, and that Jesus takes care of all guilt of sin. In the King James Version we read, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." According to this sentence construction it would imply that it was the "us" that knew no sin. The proper translation of this passage corrects the thought, and it should read, "For he hath made him, who knew no sin, to be a sin-offering for us [on our behalf]; that we might be made the righteousness of God in him."

It is only those who have come to God through Christ who can

now claim him as their sin-offering. While the work of reconciling the whole world began at Calvary, although for the first two thousand years thereafter the benefits might be confined to a "little flock." But if we accept the "word of reconciliation" and the forgiveness of sins, and through faith present ourselves in full consecration, then we may have peace with God, and no longer are we "aliens and strangers."

Paul entreats us to "present our bodies a living sacrifice, holy acceptable unto God." (Rom. 12:1) Why should we? Was not the sacrifice of Christ sufficient to atone for all sin? Perhaps the Jew thought the slaying of a fine, fat ox was sufficient without the additional sacrifice of that goat which could hardly be compared to the ox. Truly here was a mystery that was hidden from ages and generations, although shown in symbol in the tabernacle, that The Christ was to be made up of many brethren, who, like their Head, must walk the way of sacrifice. And that sacrifice could have no value except as it first received it from the blood of Jesus. These brethren become members of his body, and their sacrifice counted in with his sacrifice. In due time, the entire body will be presented to the Father, their sacrificing finished and acceptable to God through the merit of the Savior's death.

Thus the church enters into and is a part of the sin-offering, an offering made on behalf of sin. When the second sprinkling of the

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"mercy seat" occurs the footstep followers of Jesus are with him, but it still is all his merit. The blood of the goat was not acceptable until the slaying of the bullock and its blood applied on the mercy seat. The goat's blood was merely a repetition of the bullock's. So it is only as members of the body of Christ, and not in our own merit, that any are permitted to be counted as a part of the sacrifice that is offered on behalf of the transgressions, "filling up that which is behind of the afflictions of Christ."—Col. 1:24

The sacrifice of Jesus was vicarious; that is, it was made for us who were unable to do it for ourselves. No one of Adam's race was able to give to God a ransom price for the entire race; so God sent his own Son. But when the ransom price has been fully paid, fully released to justice, then whosoever will may come and drink of the waters of life. However, belief and obedience will be required.

The term "atonement" is used when the real thought is at-one-ment—full reconciliation between God and man. One of the Bible's pictures of bringing about this at-one-ment, which is made possible by the ransom, is the "highway of holiness." It will require desire and effort on the part of mankind to walk in this way. Salvation to human perfection, restitution, will not come without sincere and earnest effort on the part of humanity. But the final results will be glorious.

When the at-one-ment is complete and Jesus turns the kingdom over to the Father, Jehovah will take direct charge of his human sons. That will be the completion of God's great plan of the ages through Christ Jesus our Lord. Then all the world will stand on the threshold of the ages of glory to follow. Truly ours is a great God and worthy of our reverence and love!

—Contributed

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 6—"There shall no evil befall thee."—Ps. 91:10 (Z. '03-331. Hymn 330)

SEPTEMBER 13—"Behold, how good and how pleasant it is for brethren to dwell together in unity."—Ps. 133:1 (Z. '03-363. Hymn 221)

SEPTEMBER 20—"Thus saith the high and lofty One that inhabiteth eternity,

whose name is Holy; I dwell in the high and holy place, . . . to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57:15 (Z. '03-383. Hymn 293)

SEPTEMBER 27—"Thou shalt not tempt the Lord thy God."—Matt. 4:7 (Z. '04-9. Hymn 266)

Baptism for the Dead

I Corinthians 15:29 reads, "What shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" What does Paul mean by being baptized for the dead?

THE baptism referred to in this text is the same as that described by the Apostle Paul in Romans 6:3, which reads, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Jesus experienced this same death baptism. Referring to it he said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"—Luke 12:50

The Greek word here translated "straitened" has the literal meaning of seize, or being made captive. The reference is plainly to the closing hours of his ministry when he was arrested and put to death. His baptism, then, was a death baptism. When two of his disciples asked to sit, one on his right hand and the other on his left hand in the kingdom, Jesus said to them, "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the bap-

tism that I am baptized with?"—Mark 10:38

When these two disciples said that they could go through the experiences to which Jesus referred, he said, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized." (Mark 10:39) The word "baptize" means to bury, and the reference in these various texts is to a burial of our wills into the will of God. It was the will of God that Jesus should die sacrificially for the sins of the world, thus the burial of the Master's will into the will of his Heavenly Father meant his death, so it was a death baptism. It is the will of God for the disciples of Jesus to follow Jesus into death, to be baptized with his baptism, which Paul explains to be also a baptism into death.

The purpose of Jesus' death is the salvation of the dead world of mankind. His followers do not share in the work of redemption, but they will share in his future work of restoring mankind to health and life. Their faithfulness in walking in Jesus' footsteps, suffering and dying with him, qualifies them for this glorious future work on behalf of the dead world, hence their death baptism is spoken of by Paul as being a baptism for, or on behalf of the dead.

Water baptism is merely a sym-

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bol of the real baptism, or burial of our wills into the Lord's will, and is not what Paul refers to as a baptism for the dead. Nor does this expression in any way imply that the dead are not really dead, and that they can now be benefited by someone who wishes to submit to a baptism for them by proxy. It is simply that those who, by being faithful unto death, prove worthy to live and reign with Christ, will share in the work of restoring the dead world to life during the thousand years of Christ's reign.—Gal. 3:8, 16, 27-29

The Kingdom "Among" You

Luke 17:21 reads, "The kingdom of God is within you." Does this not mean that when all have accepted Christ, and are allowing the divine principles of righteousness to fill and rule their hearts and lives, the "kingdom" of the Bible will be fully established and universally operating in the world?

NO, THIS could not possibly be what Jesus meant. We say this so emphatically because these words were addressed to the Pharisees of Jesus' day, a class of men whom he branded as hypocrites, and the ones who instigated his death. Divine principles of righteousness were not filling and ruling their hearts and lives. The marginal translation of this text clears the matter up for us. It uses the word

"among" instead of "within." This also is the word used by Prof. Wilson in his Emphatic Diaglott translation.

The Pharisees demanded of Jesus that he tell them "when the kingdom of God should come." He explained that the kingdom would not come with outward show, not with an ostentatious display of military might and power; neither will anyone be able to say it is either here or there. Then comes the expression, "The kingdom of God is among you."

The Diaglott translation reads, "God's Royal Majesty," instead of the "kingdom of God." Jesus was "God's Royal Majesty," the One whom he had sent into the world to be the King in the messianic kingdom. While the kingdom was not established at the first advent of Christ, the King came then to begin preparations for it, so he said to the Pharisees, the blind religious guides of Israel, that the "Royal Majesty" in that coming kingdom was even then in their midst, but they failed to recognize him.

Not Symbolic

When Jesus sent his disciples into the ministry he told them it would be "more tolerable for the land of Sodom and Gomorrah in the day of judgment" than for the cities which did not receive them. Is not this merely a form of speech, implying that neither the wicked of the past nor the Jewish cities of

Jesus' day which rejected the message would pass through the day of judgment successfully?

WE BELIEVE that this language is a straightforward statement of fact. The general testimony of God's Word on this matter indicates that Jesus meant exactly what he said. Later the Apostle Paul wrote concerning the unbelieving Jews who rejected Jesus, and said that the Lord counted them all "in unbelief" that he might "have mercy upon all." He also said that the "Deliverer" would come out of "Sion," and "turn away ungodliness from Jacob," and that "all Israel" would be "saved."—Rom. 11:26-32

Jesus knew of the promise God had made through the Prophet Ezekiel giving assurance that the Sodomites and the wicked Israelites would be resurrected, or returned to their "former estate." The promise reads, "When thy sisters, Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate then thou and thy daughters shall return to your former estate."—Ezek. 16:55

Verses 48-50 of this chapter describe the sins of the Sodomites, explaining that they were not so heinous in God's sight as were the sins of the Israelites. This is because they had not been favored with so much knowledge of God's will. The Lord says that he took the Sodomites away in death as he "saw good." This statement alone clearly indicates that the Lord referred to the Sodomites, whom he

destroyed in the days of Abraham. And it is these who are to "return" to their former estate."

Because of the greater advantages enjoyed by the Israelites, and their failure to respond to them, the Lord says that they will be a "comfort" to the Sodomites. This is because the Israelites, who sinned against greater light will be subjected to more stripes and severer discipline in the day of judgment than will the Sodomites and other heathen people who did not sin against so much light. Probably Jesus had this very statement in mind when he said it would be more tolerable, or favorable, for the Sodomites in the day of judgment than for those who rejected his message. But, as Paul assures us, even these are to have an opportunity to be saved.

To "Life" or "Judgment"

Please explain the resurrections to "life" and "damnation" mentioned by Jesus in John 5:28, 29. Does this text prove that we will live forever either in heaven or in hell?

THE passage cited in the question reads, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his [Jesus'] voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The

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true meaning of this scripture has been obscured by the word "damnation," which is an incorrect translation of the Greek word *krisis*.

This same Greek word appears in verse 24 and is translated "condemnation." In verse 27 *krisis* is correctly translated "judgment." In this verse Jesus explains that the Heavenly Father had given him authority to execute judgment; that is, *krisis*.

In verse 24 Jesus explains that those who now hear his words, and believe and obey the One who sent him, "hath everlasting life, and shall not come into condemnation [*krisis*, judgment]; but is passed from death unto life." Believers now receive life by faith, but will receive it actually in the resurrection. It is these who will "come forth" from death to a "resurrection of life." And, as Jesus explained, they will not come into judgment, their trial, or "judgment" being past.

But those who do not now believe will, when awakened from the sleep of death, come into judgment, just as Jesus indicates in verse 24. These are the ones who "do evil." They fail to believe, therefore do not receive the imputed righteousness of Christ, apart from which there is none righteous, for "all have sinned and come short of the glory of God."—Rom. 3:10, 23; 5:12

However, their coming forth from death unto "judgment" does not imply that they will be eternally condemned, or damned, as

the King James Version indicates. The word *krisis* includes the idea of a test. It has the same meaning as our English word "crisis." The unbelieving world, when awakened from death, will face a "crisis," which, if properly met by turning to the Lord in belief and obedience, will result in eternal human life. Those who do not meet this crisis successfully will be cut off in death.—Acts 3:23

In John 12:47, 48 Jesus elaborates further on this theme, saying, "If any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." In verses 49 and 50 Jesus further explains that the "word" or "commandment" which he had received from the Father, that "word" which will judge believers in the "last day"—the time of resurrection—"is life everlasting." Believers by faith receive life now, and actually in the resurrection. Unbelievers who obey the "word" when awakened from death will then obtain "everlasting life."

So we see that Jesus is not talking about heaven and "hell," but about life. Other texts reveal that the life received in the resurrection by faithful believers will be "immortality," the divine nature. Mankind who, in the earthly resurrection pass through their "crisis" successfully, will receive everlasting human life in a global paradise.

Strive Lawfully

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

—II Timothy 2:5

THIS text has for its background the Grecian games of old, and fitly illustrates various experiences in the Christian racecourse. The Diaglott reads: "And if any one contend in the games, he is not crowned, unless he contend lawfully." In these Grecian games there were definite, rigid rules to be observed, and each competitor was obliged to take an oath that he would not do anything unlawful. Whoever did not observe the rules had no real hope of being victorious no matter what strength, energy, and zeal he displayed.

This is similarly true respecting the heavenly prize for which we are striving. There are certain definite conditions or rules laid down by our Father in his Holy Word, which we as consecrated children of his must observe. If we neglect them, or choose other rules, we cannot hope to succeed. God's inspired Word instructs us as to what we should do, and what we should not do, and "striving lawfully" means loyal and zealous obedience to that Word.

The Cross

Jesus said: "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27) It has been well said that "the way of the cross leads home." But what does bearing the cross mean? It involves our doing the Heavenly Father's will under unfavorable conditions.

If all things within us and around us were in complete harmony with the Lord, the doing of his will would not be a cross. But doing our Father's will against all the oppositions of the world, the flesh, and the Adversary is indeed a cross. In our Lord's case this doing God's will brought to him envy, hatred, malice, abuse, persecution, crucifixion, death.

We are called upon to take up the cross daily—not to take it up one day and put it down the next. (Luke 9:23) The cross is a symbol of death, and carrying our cross involves the death of the human will; being dead to self but alive to the risen Lord, Jesus Christ.

And we are to be faithful in cross-bearing. Maintaining our willingness to stand firmly for the Lord, and for the truth, and for every principle of righteousness, meekly, humbly, yet firmly: letting our light shine, speaking the truth in love, thus doing our Father's will no matter what the cost may be.

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Striving lawfully means loyal and zealous obedience to our Father's holy Word and will. Jesus, who did most surely "strive lawfully," spake these words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21

The Apostle Paul

Did Paul, the writer of the phrase, "strive lawfully," comply with his own exhortation? Most assuredly! Sounding a truly personal note, he wrote: "Every combatant [in the games] is temperate in all things; they, indeed, that they may receive a perishable crown; but we, one imperishable. I therefore so run, as not uncertainly; I so strike, as not beating the air; but I severely discipline my body, and make it subservient [lead it captive]; lest possibly, having proclaimed to others, I myself should become one unapproved."—I Cor. 9:25-27, **Diaglott**

This was an important phase of God's will for the apostle, and is also a vital feature of God's will for each of his children; that is, severely disciplining self. The man engaged in conflict with an animal in the Grecian games knew that the bruised and wounded animal would seek to kill him; and the apostle would remind us here that the old nature within the Christian strives to kill the new mind. Therefore, the new mind must make sure that it uses all its strength to gain the victory. It is a real battle, a

real conflict; and the final victory is to him that overcometh.

Individually, we are to be "more than conquerors through him that loved us." (Rom. 8:37) We cannot accomplish this of ourselves, but "through him." It is not even possible for us to carry the cross daily in our own strength, but "through him." We can depend upon the Lord doing his part, and we should come to the comforting realization that this grand process is backed by the mighty power of the Holy Spirit. The only question is, are we willing to comply with the conditions? Are we determined to strive lawfully?

God's Word is our divinely inspired book of rules, and the more we read and meditate upon this precious Word, the more wonderful are the prospects set before us, and the more reasonable do the Lord's requirements become. We should more and more carefully and prayerfully study and meditate upon the Holy Scriptures, that we may know more and more clearly God's will for us.

While our text (II Tim. 2:5) gives us an exhortation to "strive lawfully," the 24th verse of the chapter reads: "The servant of the Lord must not strive." In the Greek these two verses are not contradictory, but quite harmonious. God's Word, in the original is beautifully accurate. In the expression, "strive lawfully," the Greek word translated "strive" is **athleo** meaning to contend, be a champion. In verse 24, which reads: "The servant of the Lord

must not strive," the Greek word translated "strive" is **machomai**, and means "to quarrel," "to be contentious." Therefore, in our striving lawfully, we must not quarrel, or be contentious. If we do quarrel, if we are contentious, or given to contention or strife, it is quite clear that we are not striving lawfully.

We are all engaged in a race, but there is not to be any hindering of others. There should be no selfishness, no ruling other brethren out of this wonderful contest, and out of the kingdom. And there must not be any refusal, or even the slightest hesitancy, to lovingly help and assist any and all runners for the prize of the high calling of God in Christ Jesus. Strive lawfully—"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6:2

The fighting spirit within us must be used (under the control of the Holy Spirit) in severely disciplining one's own body, and wrestling against spiritual wickedness in high places—not for quarreling with and fighting with the brethren. We are to judge self lest we cast a stumbling block before others and cause them to stumble and fall in this heavenly race. We are to fight down the wrong spirit in our hearts.

The Master's Spirit

"Now if any man have not the Spirit of Christ, he is none of his." (Rom 8:9) Quoting again from II Timothy 2:24, 25, the Diaglott reads: "A servant of the Lord must

not be contentious, but be gentle toward all, fit to teach, patient under evil; in meekness correcting the opposers." As we contend earnestly for the faith once delivered to the saints, and are giving a faithful witness, holding forth the Word of life, we are to do so with earnestness and zeal, and also with gentleness, meekness, patience, and humility.

We are to be governed by a royal law, the law of love. (James 2:8) "A new commandment I give unto you," said Jesus, "That ye love one another; as I have loved you. that ye also love one another. By this shall all know that ye are my disciples, if ye have love one to another." (John 13:34, 35) This is a commandment to us, individually.

In effect Jesus said: if you would be my disciple, if you would share my throne, and glory, and immortality, you must have my Spirit. You must follow me; you must be more than straightforward, honest, just; you must be self-sacrificing. You are to love one another, as I have loved you. You must cast in your lot with me, in self-sacrifice, or you cannot be my disciple; nor share my glory, and associate yourself in my work of blessing all the families of the earth. Because I have laid down my life for you, you ought to lay down your lives for the brethren.—I John 3:16

It is recorded in I Corinthians 4:9 that "we are made a spectacle unto the world, and to angels, and to men." We are, according to the Greek word used here, a public

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spectacle, or show. We are in the arena, as it were, and we are to be the right kind of spectacle. Here is a choice sentence from dear Brother Russell's most helpful writings, Volume III of Studies in the Scriptures, page 207, "To walk in this way, as our Lord set us an example that we should follow in his steps, implies not only a passive conformity to his disposition or spirit, but also an active, energetic zeal, in the promulgation of his truth, at all hazards."

Endurance

When the Apostle Paul wrote the words "strive lawfully" he was a prisoner in chains in Rome for his faithfulness to his Lord and to the truth. But, said he, "The Word of God is not bound [or chained]." (II Tim. 2:9) "Therefore," he continues, quite uncomplainingly, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

The apostle surely endured all things for the elect's sakes, for the body members of the Anointed, for the building up of the body of Christ. And we also are to endure all things for the elect's sakes—for any and all the elect, all the body members still in the flesh. Some are known to us; others, at the moment, unknown. Possibly some of these are within our reach. Are we longing for the completion and glorification of God's elect? Is it really our hearts' fervent and earnest prayer that God's elect shall ere long be completed and

glorified with our Lord, beyond the veil? And are we living and laboring, day by day, with this end in view?

According to II Corinthians 6:11-13, some of the elect in the church at Corinth seemed to have a small, narrow, congested sort of heart. "O Corinthians," the apostle wrote "our lips are unsealed to you: our heart is expanded. There is no narrowness in our love to you: the narrowness is in your own feelings. And in just requital—I speak as to my children—let your hearts expand also." (Weymouth) There is to be no narrowness in our love. In this we shall need to go often to the throne of heavenly Grace.

Consider Jesus

Ours is a wonderful race course, and daily, even hourly, we are looking toward our glorious Leader, whom we are to follow: looking unto Jesus, the starter and finisher of the faith, and of our racecourse, who, for the joy that was set before him, endured the cross, disregarding the shame, and is set down at the right hand of the throne of God. For consider him attentively, who endured such opposition from sinners, so that you may not be wearied, and discouraged in your mind. Ye have not yet resisted unto blood, striving against sin. (Heb. 12:1-4) But Jesus did thus resist unto blood and so have many of his footstep followers throughout the age.

By comparison with Jesus, we suffer very little; and yet, it may be that we complain about the suf-

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fering and hardship of the Christian racecourse. In our little way we may easily become weary and discouraged. Let us consider Jesus attentively—study, meditate upon, comprehend, his course of action and what he overcame. Let us also consider his sublime words of instruction, his gracious words of encouragement, and his wonderful promises to help. Let us, with renewed determination and zeal, deny self utterly; take up our cross daily and follow him.

There is a great cloud of witness-

es surrounding us. (Heb.12:1) And we, some of the last members of the body of the Anointed, are in the arena, endeavoring more and more, with the Lord's help, to be the right kind of spectacle; and to strive lawfully, as we run our race. Jesus, our faithful Leader and victorious Forerunner, now beyond the veil, awaits our arrival. Also the greater part of his body members have successfully finished their course; faithful unto death. The end of our race is almost in sight. Strive lawfully, and see that no man take thy crown.

Additional Speakers' Appointments (from page 63)

ALFRED L. SMITH		
New York, N. Y.	September	1-3
W. STROMBERG		
Covert, Mich.	September	16
CHESTER A. SUNDBOM		
Buffalo, N. Y.		29, 30
AUGUST SWANSON		
San Diego, Calif.	September	1-3
San Luis Obispo, Calif.		16
J. H. L. TRAUTFELTER		
Seattle, Wash.	September	23
J. I. VAN HORNE		
Monessen, Pa.	September	23
FELIX S. WASSMANN		
Bloomsburg, Pa.	September	9
CLAUDE R. WEIDA		
New York, N. Y.	September	1-3
GEORGE M. WILSON		
Saginaw, Mich.	September	1-3
East Liverpool, Ohio		9
Cleveland, Ohio		16
Duquesne, Pa.		23
Pittsburgh, Pa.		30

W. NORMAN WOODWORTH		
Bloomsburg, Pa.	September	9
Buffalo, N. Y.		29, 30
Pittsburgh, Pa.		30
ERNEST G. WYLAM		
New York, N. Y.	September	1-3
Allentown, Pa.		4
Ebensburg, Pa.		5
Cleveland, Ohio		6
Toledo, Ohio		7
CHRISTIAN W. ZAHNOW		
New York, N. Y.	September	1-3, 30
Boston, Mass.		9
Lynn, Mass.		10
Worcester, Mass.		11
North Brookfield, Mass.		12, 13
Groton—New London, Conn.		15, 16
New Bedford, Mass.		17, 18
Providence, R. I.		19
Hartford, Conn.		20
Wallingford, Conn.		21
New Haven—Waterbury, Conn.		23

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SPEAKERS' APPOINTMENTS

C. A. CORNELL		
Guildford	September	9
Eastleigh	October	21
C. E. DICKINSON		
Letchford (Warrington) ..	September	2
Dewsbury		23/24
G. A. FORD		
Anerley	October	21
J. LESLIE McKEOWN		
Frankfurt/Main	September	11
Nurnberg		12
Kassel		13
Lubeck		14
Hamburg		15
Berlin		16
Kiel		17
Copenhagen		19
J. H. MURRAY		
Letchford (Warrington) ..	September	9

Anerley	30
Southend-on-Sea	October 28.
E. TERRY NADAL	
Letchworth	September 16.
Luton	October 28
W. E. PAMPLING	
Lincoln	September 16.
Dewsbury	22
Southend-on-Sea	30
Letchworth	October 21
W. F. READER	
Ipswich	October 21

CONVENTION at Dewsbury September 22/24. Saturday and Sunday meetings in Central Liberal Club, Bond Street. On Monday in the Bible Students Room, 10, Nelson St. Write Mr. A. Boyce, 491, Leeds Road, Dewsbury.

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What Can a Man Believe?; The Blood of the Atonement; Divine Healing; The Day of Judgment.

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 God's Promises Come True—10/
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The Convention at Los Angeles

THE twenty-first annual Convention of Bible Students sponsored by the Los Angeles Ecclesia was held in Los Angeles, California beginning Sunday, July 1, ending on Wednesday, July 4. More than five hundred brethren gathered for this season of spiritual refreshment, and many testified that it was one of the most outstanding gatherings of the Lord's people they had ever attended. Brethren from twelve states were present, and there was also a goodly number from Canada.

The convention was addressed by Brothers Edward G. Lorenz; Samuel Baker; W. N. Woodworth; Edward E. Fay; Gilbert Rice; Howard Ostrander; Samuel Clements; Leland Parsons; Irving Foss; Daniel Morehouse; Martin C. Mitchell; John Hull; Harry E. Herrscher; George Ripper; W. McNee; Charles Chupa; and G. R. Pollock. In addition Brothers Earl Fowler, August Swanson, and E. A. Wiese participated in a round table discussion.

The convention was held at the Unitarian Community Center, which has a large and comfortable auditorium and ample room also for fellowship, including a large dining room where the convention delegates were served with meals by the Los Angeles Ecclesia. Thus the brethren enjoyed to the fullest extent possible the sweet and blessed fellowship which strengthens that "blest tie that binds our hearts in Christian love."

It would be difficult in this instance to report what is sometimes referred to as the "highlights" of a convention, for every session seemed equal to, or better than, the one preceding. The baptismal service was a great joy and inspiration to all the brethren, as it always is, for it afforded an excellent opportunity for all to renew their consecration to be dead to self, and alert to know and to do the will of God. Never have we seen such an outpouring of thankfulness and joy as that which took place at the "love feast" by which the convention came to a close. For four days the brethren had been feasting on the truth, and fellowshiping with one another.

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They were filled to overflowing, and did overflow as they poured out the joys of their hearts to one another at the "love feast."

In selecting a single session of the convention to report in more detail than the others, we chose the round table discussion on the topic, "The Harvest." Jesus said, "The harvest is the end of the age." (Matt. 13:39) We are now living in the end of age, and the brethren at the Los Angeles Convention were fully aware of the fact that they were there because they had been reached by the precious "harvest" truths, having been blessed by the Lord with "hearing ears" to recognize and appreciate these truths.

The first point considered in the round table discussion was the presence of Christ as the Chief Reaper in the harvest. Jesus said that in the time of the harvest he would send forth his "angels," or messengers, with a great "trumpet," to gather the "elect" from "one end of heaven to the other." (Matt. 24:31) The "trumpet" is the message of "present truth," the "harvest" truth, and throughout the years of the "harvest" the clarion tones of this glorious message have been reaching the Lord's people in all branches of nominal churchianity, as symbolized by the "heaven" referred to by Jesus in this prophecy.

Revelation 14:14 speaks of the time of harvest and shows the presence of the "Son of Man, having on his head a golden crown, and in his hand a sharp sickle." In the 15th verse he is bidden to thrust in his sickle, and reap, "for the harvest of the earth is ripe." Thus again we are informed that in the "harvest" time at the end of the age the Master would be present. It was expressed in the discussion that there are many evidences, both in the church and the world, that the Master is present, one of them being the fulfilment of his promise that when he returned he would "gird" himself and serve the "household"—the "sons of God" this side of the "veil"—with "meat in due season," and that this would be done through a "faithful and wise steward."—Luke 12:37, 41-44

It was shown that the "meat in due season" is the glorious message of "present truth," the great basic doctrine of which is the ransom. While prior to the "harvest" many looked upon Jesus as the Redeemer, believing that he died for them, just how his death made possible their salvation they did not know. Through the clarification of the ransom, the doctrine "of restitution" was restored to the "household," for the ransom cannot be properly under-

stood without realizing that it provides an opportunity for the entire human race to be restored to "that which was lost."

Many and precious are the promises of the Bible pertaining to a heavenly reward for the followers of Jesus. Jesus said he was going away to prepare a place for his followers, and would come again and receive them unto himself that they might be with him. Paul speaks of a "heavenly calling" and a "high calling." (Heb. 3:1; Phil. 3:14) He also admonishes us to set our affections on "things above," not on things of the earth. (Col. 3:1-3) The Apostle Peter wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet. 1:3, 4) The same apostle also wrote that unto us are given "exceeding great and precious promises: that by these ye might be partakers of the divine nature."—II Pet. 1:4

Prior to the harvest, while many knew of these heavenly, or spiritual promises, their true meaning was not comprehended. Going to heaven was to a large extent thought of as an escape from the traditional fires of hell. The belief was that sinners go to hell when they die, and there are tormented by fire and brimstone, while the righteous escape hell, and go to heaven to be with Jesus. But how much more meaningful are these heavenly promises when we realize that they apply to those who, by faithfulness in suffering and dying with Christ, prove worthy to live and reign with him for the purpose of sharing in the work of blessing "all the families of the earth" during the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Gen. 12:3; Gal. 3:27-29; Acts 3:19-21

The "meat in due season" served to the "household" by our returned Lord as the Chief Reaper of the "harvest" has also given real meaning to the doctrine of the resurrection—both the "first resurrection" and the general resurrection. Through the "harvest" truth we now know that those who come forth in the "first resurrection" will live and reign with Christ a thousand years; and we know that during the thousand years of the messianic kingdom "death and hell" will give up all their dead that they may be given an oppor-

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tunity to live on the earth forever, restored to the perfection enjoyed by father Adam before he transgressed God's law.

While the time prophecies pertaining to the "harvest" were not discussed, one important time element was emphasized; namely, Paul's statement that "blindness in part" had come upon Israel until "the fulness of the Gentiles be come in." (Rom. 11:25) Since "blindness" pertaining to the true Messiah has not yet been removed from Israel, we may be sure that the work of "harvest" continues, and will continue until the full number to make up the foreordained quota of the "little flock" has been called out from the world, and, through the ministry of the truth, made ready to live and reign with Christ.

The brethren participating in the round table discussion stressed the fact that the "harvest" message today is the same as it has been since the beginning of the harvest more than eighty years ago. We are to continue sounding forth in trumpet tones the glorious doctrine of restitution, and we are still to preach the high calling of God in Christ Jesus. To those who have a hearing ear, we are to continue saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 14:8; 18:1-4

The brethren were reminded of various methods which have been used throughout the "harvest" to proclaim the truth, with emphasis on the importance of individual witness work. The printed page has played an important role in the harvest work from the very beginning. It was in the Lord's providence that the printing press was invented long enough in advance of the "harvest" time that the "reapers" might have the use of this powerful medium for the dissemination of knowledge. The printed page is still being widely used to proclaim the Gospel of the kingdom, and the brethren were admonished to faithfulness in their use of this medium.

The oral message, publicly spoken, has also been employed from the beginning of the "harvest," and is still being effectively used. Prior to the automobile, radio, television, Sunday theatres, and other present-day attractions and distractions, it was not difficult to secure large audiences to whom the Gospel could be proclaimed. Public meetings are still an excellent medium for the dissemination of the truth, although changed conditions have led to smaller audiences. But this should not discourage us.

Beginning in 1914, the "Photo Drama of Creation" was widely used to make known the "harvest" truths. This presentation consisted of motion and still pictures, accompanied by lectures presented from phonograph records. "Old-timers" in the truth still remember the thrilling days of the "Photo Drama" when, from city to city throughout the United States, Canada, Australia, and Europe, thousands came every day to see and hear. Many were introduced to the truth through the "Photo Drama of Creation."

And then, for a period of several years, Brother Russell's Sermons—in long and short versions—were published in more than two thousand newspapers. There are brethren still here whose first knowledge of the truth was received through these published sermons. It was a great witness!

Today, and for a number of years past, the radio has been used as a medium for disseminating the truth. Judging from fellowship with the convention brethren no small number of them had been introduced to the truth through the broadcasts presented by "Frank and Ernest." The television also was mentioned in the round table discussion as possibly another means by which the Lord will permit his people to proclaim the harvest truths. Before the convention was over, three experimental television programs were shown to the brethren, and many went home with the intention of making arrangements with local television stations for the use of these programs.

Tape recorders were also mentioned in the round table discussion as one of the latest methods of disseminating the truth, both to the public and for the upbuilding of the brethren in our "most holy faith." These are being widely employed by the brethren in recording lectures at conventions and elsewhere, for use wherever the opportunity offers. Besides, there is the "Dawn Recorded Lecture Service" through which recordings of public lectures and "class talks" are available free to all who request them.

The round table discussion highlighted the fact that the Los Angeles Convention was a "present truth" and a "harvest" truth convention. All the discourses and all the testimonies were in accordance with this fact. No wonder the joy and enthusiasm were so great! We are confident that the brethren, in returning to their home classes, carried the inspiration of the Los Angeles Convention with them, increasing their own joys as they brought blessings to the hearts of many who could not attend.

The Detroit Convention

Brethren from Illinois, Ohio, New York, New Jersey, Indiana, Pennsylvania, and Michigan met in Detroit on June 29, 30, and July 1. From the words of welcome to the love feast this annual gathering proved to be spiritually refreshing. Brothers E. K. Penrose; G. M. Wilson; R. J. Krupa; Julius Bednarz; and W. J. Hollister served as speakers.

The Lord provided various lessons for his people, suitable for any condition along the narrow way. Doctrinally the brethren were admonished to hold fast to "our first love." From the standpoint of character development there were instructions on how we could strive harder to become more like our perfect Pattern. In the field of Christian activity there were encouragements to greater sacrifice in the interests of the kingdom.

The first discourse of the convention fittingly emphasized the necessity of believing whole-heartedly in the solid rock, Christ Jesus. The warning was given that just as the Master became a "stone of stumbling" to the natural house of Israel it was possible for Christians in this age to likewise stumble over the "rejected stone."

One of the discourses stressed the importance of the words found in Luke 8:18, "Take heed therefore how ye hear." It was pointed out that the truth has been given to us for four reasons: first, to sanctify us; second, to develop in us the character, the mind of Christ; third, to let the truth (light) shine; and fourth, to defend it, as did God's servants of old.

In another discourse, scriptural assurance was given that the voice of our "Counselor" is still heard today through the Word, that when we come to a fork in the road we should stop and listen to the Word behind us. It will not be something new, but the Word which was given two to four thousand years ago through the prophets and apostles. This Word is able to help the Lord's children in every problem that confronts them, if they will heed its advice and note the way in which the Lord helped other servants in their times of distress.

A discourse on "Lessons from the Levites" brought out how the

Levites had a heart for the Lord which enabled them to stand for principle. It was pointed out that at the time of the worshiping of the golden calf the Levites rallied to the cause of the Lord. The lesson for us is that we too should be on the Lord's side even though it costs us family and friends. The budding of Aaron's rod proved that the tribe of Levi was specially chosen, even as the followers of Jesus are during the Gospel Age.

On Saturday afternoon a discourse on our baptism into Christ was given, showing that it is a symbol of the full consecration which has already been made. The wisdom of first counting the cost was shown. Then when the decision is made our wills are buried into the will of God through Christ. Entering into the narrow way means a walk in newness of life where everything becomes secondary to the will of God. Being made conformable unto the death of Jesus results in the resurrection to glory, honor, and immortality, to live and reign with him. Following this discourse there was a baptismal service. It was impressive and a fitting reminder to the brethren present of the time when they themselves took this step.

A lesson on the "Epistle of Christ" outlined the beauties of the epistle not written with ink, but with the Holy Spirit of God. Writing or tracing the character likeness of the Lord in our hearts shows that we are his epistle. The church is to be conformed to the image of God's dear Son for a purpose. It is not only of benefit to themselves, but it is of benefit to those who now "read" this epistle, for, as "able ministers of the new covenant," the message of the coming kingdom comforts "all that mourn." Finally, the epistle of Christ will be of benefit to all mankind during the millennial age, because, through it, all will be brought to an accurate knowledge of the truth. In this way the epistle of Christ will become an everlasting testimony of God's great love and character.

The first feature of Sunday morning's program was a testimony meeting. It was a joy to listen to the brethren relate how the Lord was blessing them through the fellowship and instruction of the convention, and their daily experiences. Each of those testifying expressed a desire to be more faithful to the Lord and his Word and to serve him better. These desires seemed to be in the hearts of all those attending the convention.

A very important lesson based on Hebrews 4:12 was brought out in the discourse on "The Word of God—Living, Powerful." The

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Word of God must become so real in the life of every consecrated child of God that nothing can ever take its place. Faith, based on God's Word, will grow as knowledge is increased. Properly directed, our faith will be a unifier and will help us to understand when God speaks to us through his Word.

"The Danger of Looking Back" was a study of the importance of going forward. Having left behind the world and its prospects and allurements, we are not to long for the things sacrificed. Israel's longing for the "flesh pots of Egypt" resulted in the sending of the quail which ended in a disastrous plague. There is a danger in dwelling on the things sacrificed. Our attitude should be that we can never sacrifice enough in the interest of the coming kingdom. "Forgetting those things which are behind," let us reach "forth unto those things which are before."—Philippians 3:13

The last talk of the convention was on "Harvest Testings." This was a timely warning that we are living at the end of the age, which was to be a time of sifting, sorting, and testing. The brethren were urged to hold fast to the truths made clear at the beginning of the harvest, and to hold the headship of the Lord. The Parable of the Vineyard was cited, and the lesson of those who murmured against the wages of the eleventh hour workers was stressed as being especially applicable to the day in which we live. Let us rejoice in the opportunities of service that any and all of the consecrated people of God have the privilege of performing.

The love feast, true to its name, ended the convention on a note of appreciation for the lessons presented, the fellowship shared, and a greater determination to love the Lord, the truth, and the brethren more.

If I can warm with love some lonely heart,
Hope's lustre to some listless eye impart;
If I can make a straight path for the lame,
Or fan some smoldering faith to fervent flame;
If I may help some faltering foot to keep
The painful, narrow way, though rough and steep;
If Thou, dear Lord, wilt use me, even me,
To draw some trembling soul more close to thee;
If, when the end of all things is at hand,
My feeble efforts may help one to stand;
If I may live to make truth's message plain—
Ah! then, 'twill ne'er be said, my life was vain.

LETTERS OF APPRECIATION

Appreciates Help Received

Dear "Frank and Ernest": Will you please send me two booklets entitled, "Paul Counsels The Church." I get a lot of good from your literature, and I find that others are being helped. God bless you is my prayer. You have given me light in understanding the Scriptures, and I thank you."
—Gold Coast

God Is Love

Dear "Frank and Ernest": I have received the literature you sent and I thank you for it very much. It is so instructive. The hell-fire teaching seems to be very popular in this part of the country, and people seem to like it. I cannot understand why. The Bible tells us that God is love, and to me if a single individual had to spend eternity in torture it would prove that God is not love. Thank God for the knowledge that there is no such place of torment.—Alabama

Listening for Years

Dear "Frank and Ernest": I have been hearing your broadcasts for years, and have enjoyed all of them. You have helped me so much to understand the Bible. I have been reading it since I was five years old, and have diligently studied it in my adult life. I am almost blind now, but the scriptures I have memorized are my

comfort and help. I have never believed in hell-fire. I could not reconcile it with a loving, merciful Heavenly Father. I have never worshiped God through fear—only through love. His love has sustained me through years of pain and misery—"He giveth songs in the night." I pray that he will abundantly bless the good work you are doing. Sincerely.—Cal.

The Truth Recognized

Dear "Frank and Ernest": I have heard three of your programs, and was glad to hear you explain the Bible the way you did. I hope you understand and believe it all as well as the subjects you presented. Please send me a copy of "Hope Beyond the Grave." I want you to know that I really was glad to hear your program. Yours in the truth.
—Colorado

Sharing Her Blessings

Dear Sirs: For the enclosed thirty cents please send a copy of "The Divine Plan of the Ages." I subscribe to The Dawn Magazine, and I love it. It is a pleasure to read and study The Dawn. Please send me a supply of tracts. There are eighty women in this rest home where I live, and I am sure some of them will read the tracts. I have given out some of my Dawn Magazines, and there are three women who gladly accept and read them. Yours in Christ Jesus.—Ohio

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

H. E. ANDERSON		L. PAUL DAVIS	
Paterson, N. J.	September 9	San Diego, Calif.	September 1-3
SAMUEL BAKER		ORLANDO D. DEIFER	
Saginaw, Mich.	September 1-3	Seattle, Wash.	September 1-3, 21
Flint, Mich.	4	Burlington, Wash.	4
Detroit, Mich.	5	Bellingham-Lynden, Wash.	5
Jackson, Mich.	6, 7	Vancouver, B. C., Can.	6, 8
Grand Rapids, Mich.	9	Langley Prairie, B. C., Can.	7
Covert, Mich.	10	New Westminster, B. C., Can.	10
South Bend, Ind.	11	Nanaimo, B. C., Can.	11
Elkhart, Ind.	12	Duncan, B. C., Can.	12, 13
Adrian, Mich.	13	Victoria, B. C., Can.	14, 16
Toledo, Ohio	14	Bremerton, Wash.	18
Cleveland, Ohio	16	Allyn, Wash.	19
Coshocton, Ohio	17	Kent, Wash.	20
Shadyside, Ohio	18, 19	Tacoma, Wash.	23
Steubenville, Ohio	20	Olympia, Wash.	24
East Liverpool, Ohio	21	Onalaska, Wash.	25
Pittsburgh, Pa.	23	Portland, Ore.	26, 30
Connellsville, Pa.	24	The Dalles, Ore.	27, 28
West Newton, Pa.	25	EDWARD E. FAY	
Monessen, Pa.	26, 27	New York, N. Y.	September 1-3
Lewistown, Pa.	28	THOMAS C. FAY	
York-Lancaster, Pa.	30	Seattle, Wash.	September 1-3
WILLIAM A. BAKER		IRVING C. FOSS	
Seattle, Wash.	September 1-3	San Diego, Calif.	September 1-3
KING BARRETT		Riverside, Calif. (Morning)	16
Seattle, Wash.	September 1-3	Ontario, Calif. (Afternoon)	16
JULIUS BEDNARZ		EARL L. FOWLER	
Saginaw, Mich.	September 1-3	Seattle, Wash.	September 1-3
FRED A. BRIGHT		Olympia, Wash.	4
Allentown, Pa.	September 16	Portland, Ore.	5
J. BURTON BROWN		Salem, Ore.	6
Whittier, Calif.	September 16	Chico, Calif.	7
DAVID A. BRUCE		GEORGE A. GILL	
Seattle, Wash.	September 1-3	New York, N. Y.	September 1-3
Sacramento, Calif.	9	TED HACK	
EUGENE BURNS		Aurora, Ill.	September 9
Mahanoy City, Pa.	September 23	E. HARRY HERRSCHER	
CHARLES CHAMBERS		San Diego, Calif.	September 1-3
Seattle, Wash.	September 1-3	EMILE HERRSCHER	
CHARLES CHUPA		San Diego, Calif.	September 1-3
Toledo, Ohio	September 16	WILLIAM J. HOLLISTER	
Buffalo, N. Y.	29, 30	Jacksonville, Fla.	September 2
IAN CIPPERLEY		JOHN HULL	
Cincinnati, Ohio	September 2, 3	Seattle, Wash.	September 1-3
JENS COPELAND		LEVI JACOBS	
Minneapolis, Minn.	September 1-3	New York, N. Y.	September 1-3

SPEAKERS' APPOINTMENTS

CHARLES W. JANKE	
Saginaw, Mich.	September 1-3
GEORGE O. JEUCK	
New York, N. Y.	September 1-3
Wilmington, Del.	6
Baltimore, Md.	7
Washington, D. C.	9
Richmond, Va.	10
Enfield, N. C.	12
Rocky Mount, N. C.	13
EDMUND JEZUIT	
Seattle, Wash.	September 1-3
Gary, Ind.	16
Buffalo, N. Y.	29, 30
DANIEL KAZIAK	
Adrian, Mich.	September 9
ARTHUR H. KRUMPOLT	
Wilkes Barre, Pa.	September 16
RAYMOND J. KRUPA	
Saginaw, Mich.	September 1-3
Buffalo, N. Y.	29, 30
C. STUART LIVERMORE	
Wallingford, Conn. (Morning) .	Sept. 23
Bridgeport, Conn. (Afternoon) .	23
LUDLOW P. LOOMIS	
Albany, N. Y.	September 9
EDWARD G. LORENZ	
Minneapolis, Minn.	September 1-3
Milwaukee, Wis.	4
Chicago, Ill.	5
Toledo, Ohio	6
Cleveland, Ohio	7
Buffalo, N. Y.	9
Paterson, N. J.	11
Rutherford, N. J.	12
New Brunswick, N. J.	14
JOHN Y. MAC AULAY	
Clinton, Iowa area	September 5, 6
Barnes City, Iowa	7
Lincoln, Neb.	9, 10
St. Joseph, Mo.	11, 12
Kansas City, Mo.	13-16
Topeka, Kans.	17
Burlington, Colo.	19, 20
Denver, Colo.	21, 23
Ft. Collins, Colo.	24
Ogden—Salt Lake City, Utah	26-30
WILFRED MC NEE	
Seattle, Wash.	September 1-3
CLIFFORD MILES	
San Diego, Calif.	September 1-3
ADAM MISKAWITZ	
Cincinnati, Ohio	September 2, 3
La Salle, Ill.	16
MARTIN C. MITCHELL	
Reading, Pa.	September 16

R. E. MITCHELL	
New Brunswick, N. J.	September 16
N. MOLENAAR	
San Diego, Calif.	September 1-3
DANIEL J. MOREHOUSE	
New York, N. Y.	September 1-3
EVERETT MURRAY	
La Salle, Ill.	September 7
Gary, Ind.	9
Batavia, Ill.	10
Aurora, Ill.	11
LEON H. NORBY	
Wilmington, Del. (Morning) . .	Sept. 16
Philadelphia, Pa. (Afternoon) .	16
ADOLPH OBIENLAND	
New York, N. Y.	September 1-3
GUSTIN P. OSTRANDER	
San Diego, Calif.	September 1-3
Riverside, Calif.	4
Pomona, Calif.	5
Covina, Calif.	6
San Fernando, Calif.	7
Los Angeles, Calif. (Morn., 116th St.)	9
Los Angeles, Calif. (Aft., Foresters)	9
Bell Gardens, Calif.	11
El Monte, Calif.	12
Huntington Park, Calif.	13
Whittier, Calif.	14
Santa Ana, Calif. (Morning) . . .	16
Los Angeles, Calif. (Evening) . .	16
HOWARD W. OSTRANDER	
Seattle, Wash.	September 1-3
HARRY PASSIOS	
New York, N. Y.	September 1-3
Shadyside, Ohio	16
E. K. PENROSE	
New York, N. Y.	September 1-3
ROY E. POLAND	
Cincinnati, Ohio	September 2, 3
G. RUSSELL POLLOCK	
Minneapolis, Minn.	September 1-3
LEO B. POST	
Milwaukee, Wis.	September 9
KENNETH RAWSON	
Pottstown, Pa.	September 9
RAYMOND RAWSON	
Saginaw, Mich.	September 30
NORMAN F. RICE	
San Diego, Calif.	September 1-3
GEORGE P. RIPPER	
Santa Ana, Calif.	September 23
BERT E. ROSE	
New York, N. Y.	September 1-3
ALBERT SHEPPELBAUM	
Minneapolis, Minn.	September 1-3

(See page 51)

CONVENTIONS

MINNEAPOLIS, MINN., September 1-3—The convention opens Saturday afternoon at 1:45, in the I. O. G. T. Hall, 2922 Cedar Avenue, South. The brethren will endeavor to provide accommodations for all visiting friends. Meals will be served in the dining room in the hall. For reservations and other details, write to the secretary, Mrs. Charles R. Newham, 678 40th Avenue, N. E., Minneapolis 21, Minn.

NEW YORK, N. Y., September 1-3—Convention opens Saturday at 9:00 a.m. in the Henry Hudson Hotel, 353 W. 57th Street. A baptismal service is being arranged and any desiring to symbolize should advise the secretary in advance. For room reservations and other details, address the secretary, Mr. Russell Dean, 166-05 89th Avenue, Jamaica 32, N. Y.

SAGINAW, MICH., September 1-3—Convention will open at 2:30 o'clock on Saturday, in the YWCA, 215 South Jefferson. For reservations and other details, write to the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, Mich.

SAN DIEGO, CALIF., September 1-3—The convention will be held in the Temple Beth Israel, 2512 Third Avenue. Two meals will be served in the hall on Saturday and Sunday, and a noon meal on Monday. Reservations and other details may be obtained by writing to the secretary, Mrs. Gilbert L. Rice, 8775 Troy Street, Spring Valley, Calif.

SEATTLE, WASH., September 1-3—Convention will be held in the Norway Center, 300 Third Street, West. Meals will be served in the hall. For reservations and other details, write to Mrs. Frank French, 2821 West 63rd Street, Seattle 7, Wash.

ALBANY, ORE., September 2—3596 Bernard Street.

CINCINNATI, OHIO, September 2, 3—Convention opens 9:45 o'clock in the Wright Building (second floor), 608 Walnut Street. The local brethren will accommodate as many of the visiting friends as possible. Luncheon will be served by the Ecclesia both days. Reservations and other details may be obtained by writing to the secretary, Mrs. W. N. Poe, 1 West Ridge Place, Newport, Kentucky.

ALBANY, N. Y., September 9—YWCA Building, 5 Lodge Street.

BLOOMSBURG, PA., September 9—Convention will open at 9:30 o'clock in the Eastern Star Room, on the floor above the Housenick Motor Company, East and Main Streets.

COLUMBUS, OHIO, September 9—Convention opens 10:00 o'clock in the Women's Benefit Association, 53 E. Gay Street.

CLEVELAND, OHIO, September 16—Convention opens 9:30 a.m. in the YMCA Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., September 16—Convention opens 11:00 a.m. at 2339 State Street.

CHICAGO, ILL., September 23—Convention opens 10:00 a.m. in the Central Masonic Temple, 912 N. LaSalle Street.

DETROIT, MICH., September 23—Maccabees Building, Woodward Avenue at Putnam.

BUFFALO, N. Y., September 29, 30—Convention will be held in the Delta Temple, 692 East Utica Street, and will open at 9:30 o'clock Saturday morning. The Buffalo friends will accommodate as many visiting friends as possible. Meals will be served during the convention. For further information and room reservations, write to the secretary, Mrs. Helen Szuba, 362 S. Union Road, Williamsville 21, New York.

PITTSBURGH, PA. September 30—Convention will be held in the "Old Bible House," 610 Arch Street, N. S. Lunch will be served.

VICTORIA, B. C., CAN., October 6, 7—Convention opens 9:00 a.m. in the C. C. F. Hall, on Douglas Street. For room reservations and other details, write to the secretary, Mr. Thomas J. Carson, 3930 Cedar Hill Cross Road, Victoria, B. C., Can.

LONDON, ONT., CAN. October 14.

POTTSTOWN PA., October 14.

SAN LUIS OBISPO, CALIF., October 13, 14—Convention will be held in the Grange Hall, South Broad Street, beginning at three o'clock on Saturday. Meals will be served Saturday evening and Sunday noon. For room reservations, write to the secretary, Mrs. Russell H. Blair, 351 Ramona Drive, San Luis Obispo, California.

ONTARIO, CALIF., October 28.

ORLANDO, FLA., October 28.

WACO, TEX., November 10, 11.

BIBLE PROPHECY BOOKLETS

Armageddon—32 pages, 5 cents.
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 • Born of the Spirit—32 pages, 5 cents.
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 The Blood of Atonement—32 pages, 5 cents.
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ITALIAN: The Divine Plan of the Ages; The Time Is at Hand; Daily Heavenly Manna—50¢. Hymn Book, cloth, \$1.00, flexible, 50¢. God and Reason; Our Lord's Return; God's Plan; When a Man Dies—10¢. God's Remedy for a World Gone Mad—5¢.

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

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

GREEK: The Divine Plan of the Ages—50¢. "Behold Your King"—25¢. Hymns of Dawn, without music—25¢. God and Reason—10¢.

DANISH: God and Reason—10¢. Hope—5¢.

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

ROUMANIAN: Where Are the Dead?—10¢.

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

HEBREW: God's Plan in Brief—75¢.

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

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

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

DAWN PUBLICATIONS, East Rutherford, N. J. Orders not acknowledged unless requested.

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, though which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

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

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

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

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

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