

a herald of Christ's presence

THE DAWN

"GREAT PEACE
HAVE THEY
WHICH LOVE
THY LAW."

--Psalm 119:165

July 1959

ON THE RADIO - COAST TO COAST

The "Frank and Ernest" "Bible Answers" programs are heard over the Mutual Radio Network, and over more than thirty individual stations in the United States and Canada, making a total of about three hundred stations. They are also heard in the English language in Europe, South Africa, and Australia. They are broadcast in the French language in Europe, in the Belgian Congo, and in the Island of Haiti; and in the Spanish language in Southern California and Mexico.

PROGRAM TOPICS FOR JULY

- 5--"Palestine in Prophecy"
- 12--"Many Mansions"
- 19--"Awakening the Sleepers in Hell"
- 26--"Rehabilitating Death's Prisoners"

IN Sacramento, California,
these topics will be heard one week later.

HERE ARE A FEW OF THE STATIONS

KANSAS

Topeka KTOP 1490 10:00 a.m.

KENTUCKY

Bowling Green WLBJ 1410 10:00 a.m.
Danville WHIR 1230 10:00 a.m.
Richmond WEKY 1340 10:00 a.m.
Somerset WSFC 1240 11:00 a.m.
Winchester WWKY 1380 10:30 a.m.
Louisville WTNT 620 10:00 a.m.

LCU:SIANA

Eunice KEUN 1490 10:00 a.m.
Lafayette KLFY 1420 10:00 a.m.
Lake Charles KAOK 1400 10:00 a.m.
Monroe KLIC 1230 10:00 a.m.

MAINE

Augusta WFAU 1340 11:00 a.m.

Bangor WABI 910 1:00 p.m.
Houlton WABM 1340 11:00 a.m.
Presque Isle WAGM 1450 11:00 a.m.

MASSACHUSETTS

Boston WNAC 680 10:00 p.m.
Springfield WMAS 1450 8:00 p.m.

MICHIGAN

Detroit CKLW 800 1:00 p.m.
Marquette WDMJ 1320 11:45 a.m.
Saginaw WSGW 790 10:30 a.m.
Muskegon WMUS 1090 12:00 noon

MINNESOTA

Austin KAUS 1480 10:00 a.m.
Bemidji KBUN 1450 10:00 a.m.
Minneapolis WISK 630 10:00 a.m.
Wadena KWAD 920 10:00 a.m.



What did Stephen mean when he said, "Lord Jesus, receive my spirit"?

How is God's wrath now revealed from heaven?

Does the Bible teach divine healing?

See questions and answers beginning on page 41.

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THE DAWN

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ITEMS OF INTEREST

A NEW RADIO OUTLET: We are happy to announce that Radio Station KWFT, 620 kc., of Wichita Falls, Texas, is now broadcasting the "Frank and Ernest" discussions. The time is 10:15 Sunday mornings.

THE HYMN BOOK: We are happy to announce that "Hymns of Dawn," with music, is now in stock. The price, as in the past, is one dollar each.

IMPROVED PLASTIC DISPLAYS: Three-color window and bumper strips advertising the "Frank and Ernest" radio programs are now available with improved adhesive. They adhere much better than previously. A set of five strips, with an imprint of the local station carrying "Frank and Ernest," can be had for one dollar.

ON TELEVISION

THE following stations are currently televising truth programs; and without charge:

Spokane, Washington—KREM-TV, Channel 2, 2:15 P. M., Sundays.

Johnstown, Pennsylvania—WJAC-TV, Channel 6, 1:15 P. M., Thursdays.

Bristol, Virginia—WCYB-TV, Channel 5, 12:15 P. M., Sundays.

Colorado Springs, Colorado—KKTU, Channel 11, 2:00 P. M., Sundays.

San Antonio, Texas—KCOR-TV, Channel 41, 6:30 P. M. Sundays.

Wichita Falls, Texas—KSYD-TV, Channel 6, (time to be announced), Sundays.

Armageddon, Then World Peace

"And he gathered them together into a place called in the Hebrew tongue Armageddon."—Revelation 16:16

THE Bible contains a number of words and phrases which, because of their almost universal application to human fears, hopes, and experiences are often quoted by the world, although not necessarily because of a genuine faith in what they imply. The expression, "They shall beat their swords into plowshares, and their spears into pruninghooks," is one of these. (Isa. 2:4) The word "millennium" is another. And still another is the often used word "Armageddon." President Theodore Roosevelt once said, "We stand at Armageddon, and we battle for the Lord."

The word "Armageddon" appears only once in the Bible, which is in our text. In the second verse preceding, reference is made to "the battle of that great day of God Almighty." In the next verse Jesus declares, "Behold, I come as a thief." Thus it seems clear that the Armageddon of our text is related to events at

the close of the present age, when Christ would be present to establish his kingdom.

Revelation is a book of symbols, and the Armageddon of our text is no exception to this. We are not to suppose that the gathering of the nations to a place called Armageddon means that they will be assembled in some particular location. In the symbolism of the Bible, places usually represent conditions, and this is true with respect to the "place called in the Hebrew tongue Armageddon." The conditions, or situations, symbolized by places are determined by that which is historically true concerning them. Thus mount Zion of Jerusalem symbolized the kingdom of the Lord because God once ruled his people through the kings of Israel, whose thrones were established in mount Zion.

Armageddon was a battleground in Israel, the site where many of Israel's most important

battles against her enemies were fought. God fought with and for Israel in these battles. This was the unique fact which made them different from any other battles which have ever been fought. God did not always give Israel the victory. At times his people needed to be punished, and he permitted them to be defeated. But in every case God directed the outcome of the battles fought by the Israelites at the "hill of Megiddo."

The Battle of Waterloo now has a definite symbolic meaning, based, of course, on what actually happened at Waterloo. It was there that the previously victorious Napoleon was defeated. When we speak of armies and of individuals meeting their "Waterloo," everyone knows what we mean. So the symbolic Armageddon is a great world struggle at this end of the age in which God takes a part, and directs the issue, that outcome being the glorious triumph of righteousness through the establishment of the long-promised kingdom of Christ.

Not True in the Past

THROUGHOUT the professed Christian world, among the people of the various nations of "Christendom" the claim has been made in the past that God fought with and for their armies when they went to war. The incongruity of this was that usually it was a case of one "Christian"

nation fighting against another, with both sides calling upon God to help them. Even the clergy participated in this fraud, teaching that soldiers who were killed in battle went directly to heaven.

But all of this was false, a deception, and in reality a blasphemy against the true God of the Bible. Nor does the fact that God directs the issue of the great Armageddon imply that he fights for one nation against another. It is simply that there is such a divine overruling in the affairs of the nations as a whole that they defeat and destroy one another to the point where all concerned finally recognize the complete failure of human wisdom and planning to establish peace and order throughout the earth, and are caused to look to the Lord for help.

When our first parents transgressed divine law and were sentenced to death, the human race lost the benefit of God's directing and protective hand in their affairs. From the fall of man to the closing period of the present age God has not interfered in the affairs of men, except when the course of human selfishness would have been detrimental to the outworking of his plan for the ultimate recovery of his human creation from the result of sin.

Throughout all the more than six thousand years since man was driven from Eden, God's hand

has been very definitely in the affairs of his own people here on earth. And in every age he has had a people, consisting of those who exercised faith in his promises, and to whom the rewards implied in his promises were esteemed more highly than all the riches of fame, glory, and material possession the world could offer.

God's first reference to this people of faith is in his statement to "that old serpent, which is the Devil, and Satan," in the Garden of Eden. We quote, "The Lord God said unto the serpent, . . . 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."—Rev. 20:2; Gen. 3:14, 15

Primarily this "Seed" of promise is Jesus, the Redeemer and Savior of the world. But in a larger sense it includes all those of the present age who have exercised a living faith in the promises of God to deliver the world from sin and death. Later God said to Abraham, "In thy seed shall all the nations of the earth be blessed." (Gen. 22:18) In the New Testament we are informed that this promised "Seed" of Abraham is Jesus, and together with him, those who are baptized into his death.—Gal. 3:8, 16, 27-29

Righteous Persecuted

GOD said that there would be enmity between the "seed" of the

woman—his people—and the "seed" of the "serpent"—those who, under the influence of Satan, have persecuted the people of God. In keeping with this, the true servants of God in every age have been a persecuted people. Any and all of those upon whom the favor of God has been manifested have been the special targets of the Adversary.

This was especially true with respect to Jesus. He was persecuted by the hypocritical religious leaders of his day, those whom he identified as the children of the Devil, as the "seed" of the "serpent." (John 8:44) Working through his "seed," Satan did all he could to destroy Jesus, and finally did bring about his crucifixion.

This was by divine permission, because in the divine plan for the salvation of the human race from death, it was necessary that Jesus die as a Redeemer, that he give himself "a ransom for all." (I Tim. 2:3-6) Instead of defeating the divine cause as Satan designed, redemption was provided, and God intervened and raised Jesus from the dead.

Thus, in the case of Jesus, God's hand was manifested in human affairs, not to change events as such, but to accomplish his purpose as centered in Jesus. To a lesser degree this has been true with respect to the people of God in every age. These have been

his special care, and whenever it has been necessary God has intervened in the affairs of men and of nations in order that his purposes in connection with his own chosen ones might be accomplished.

Otherwise the world has been allowed to go its own selfish and sinful ways until the end of the present age, and the time for the establishment of Christ's kingdom. There is a prophecy concerning this which reads, "The Lord shall go forth as a mighty man: he shall stir up jealousy like a man of war: he shall cry, yea roar; he shall prevail against his enemies." Then the Lord speaks through the prophet, saying, "I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."—Isa. 42:13, 14

Notice how, in the text just quoted, the Lord explains that he has held his peace, that he has refrained himself from interfering in human affairs. The Lord also explains that he would not do this forever, that the time would come when he would go forth "like a man of war," and that he would "destroy and devour at once."

The Day of Vengeance

THE prophetic and symbolic Armageddon of the Scriptures belongs to a period in the divine

plan described as the "day," or time of God's vengeance. It is that time foretold by Isaiah when the Lord's indignation would be upon "all nations, and his fury upon all their armies," the "day of the Lord's vengeance."—Isa. 34:2, 8

It is the time foretold by the Prophet David when he wrote, "Come, behold the works of the Lord, what desolations he hath made in the earth." (Ps. 46:8) The purpose of this time of "trouble," however, is not the destruction of individuals, but of selfish and warlike nations; for in the next verse we read, "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

Elsewhere in the Scriptures this great "time of trouble" is symbolically represented as a "storm," as a "whirlwind," and as a "fire." After the present selfish order shall have passed away in this great struggle, God himself, through Christ, will manifest his authority and power for the uplift and blessing of the distraught masses of the people. Concerning this he has promised, "Be still, and know that I am God: I will be exalted among the heathen [or nations], I will be exalted in the earth."—Ps. 46:10

"Wait Ye Upon Me"

IT IS during the time when

God has refrained from interfering in the sinful and downward course of men and nations that many of the righteously inclined in the world, and even God's own people, have wondered why evil has been permitted to continue with apparently nothing being done by the Creator to halt human suffering. To these the Lord replies, "Wait ye upon me, . . . until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8, 9

In this prophecy of the conflict of nations by which man's social order, the symbolic "earth," is destroyed, it is said to be "devoured" by the "fire" of God's "jealousy." We know that this does not refer to the destruction of the human race itself, for we are assured that after the "fire" the Lord will turn "to the people a pure language," and that they will have an opportunity to call upon and serve him, which they could not do if they were all destroyed.

Nor are we to think of the "fire" of God's "jealousy" as indicating vindictiveness on his

part. The Hebrew word here translated "jealousy" is the same one that is translated "zeal" in Isaiah 9:7, where we read, "The zeal of the Lord of hosts will perform this." And what is it that will be performed by the Lord's zeal? This prophecy answers:—

"Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. 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

This is one of the divine promises of the kingdom of Christ, that world government, the responsibility for which rests upon the "shoulder" of Christ at the time of his return and second presence. Throughout the centuries Satan and his "seed" have endeavored to thwart the purpose of God to establish his rulership of righteousness over the earth. They have done this by persecuting and destroying those whom God was preparing to be its rulers.

Jesus, the "King of kings" in this government, was put to

death. His true followers from among both Jews and Gentiles are promised that if they suffer and die with him they will live and reign with him. (Rom. 8:17; II Tim. 2:11, 12) When Jesus was put to death the purpose of God was not thwarted. The "zeal" and power of the Almighty raised him from the dead. At this end of the age those who have suffered and died with him are likewise raised from the dead, to live and reign with Christ.—Rev. 20:6

Surely nothing can hinder the accomplishment of the divine plan when such power can be, and is used to carry it forward to success. That is why we can have full confidence that peace through Christ's kingdom will become a reality following the great Armageddon struggle; for the "zeal of the Lord of hosts will perform this."

The same zeal and power that brought about the miraculous birth of Jesus, that raised him from the dead when the "seed" of the "serpent" destroyed him; the same mighty power that raises Jesus' followers to reign with him, is also utilized in bringing about the destruction of all institutions and influences that could possibly stand in the way of the victorious rulership of the messianic kingdom, that world government of peace and righteousness which will rest upon "His shoulder."

A "Pure Language"

ONE of the contributing causes of world strife is the confusion of tongues. Thoughts are conveyed from one to another by means of language, and the Lord has promised that following the "devouring" of the earth by the "fire" of his "jealousy," or zeal, he will turn to the people a "pure language." Doubtless in time, under the administration of Christ's kingdom, all nations will speak one language, literally; but in this prophecy language is used symbolically to denote the dissemination of truth—truth concerning God and his will for the people.

It is through the dissemination of this "pure language" that the people of all the earth learn to know the true God, to call upon him and worship and serve him "with one consent." The people of all countries will be united in their worship of and devotion to their Creator and Lord, not through fear, but because they will respond, saying, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

With the people enlightened concerning God, and desirous of doing his will, they will, through Christ, be at peace with him. To be at peace with God is a requisite to being at peace with one

another. Through obedience to the laws of righteousness they will learn the advantages of love over selfishness. Then, willingly and wholeheartedly they will "beat their swords into plowshares, and their spears into pruninghooks," and the nations will not learn war any more.—Micah 4:1-4

Peace with God will result not only in peace among people, but also in health and life. When, in the Garden of Eden, God turned his back upon his rebellious human creatures, condemnation to death also came upon them. In God's favor is life, the Bible informs us. (Ps. 30:5) The withdrawal of God's favor resulted in a long nighttime of sin, suffering, and death. But "joy cometh in the morning," the morning of that new millennial day of Christ's kingdom, when, of "the increase of His government and peace there shall be no end."—Isa. 9:6, 7

More than six thousand years have passed since God said that the "Seed" of the woman would "bruise" the "serpent's" head. Those during this long waiting period who have loved righteousness have often inquired, "How long, O Lord, how long?" And the answer has been, "Wait ye upon Me." Paul wrote, "The God of peace shall bruise Satan under your feet shortly."—Rom. 16:20

Now the "shortly" period is almost ended. Already the rumblings of the great Armageddon, which signal the end of the reign of sin and death, can be heard. This means that we who hope, by being faithful unto death, to live and reign with Christ as part of the "Seed" of promise, should more than ever give "all diligence" to make our "calling and election sure," knowing that the only ones who will reign with Christ are those who are "called, and chosen, and faithful."—II Pet. 1:10, 11; Rev. 17:14

CHANGED MEANING

THROUGH the centuries many words in the English language have undergone a change in meaning. This has made some statements in the King James Version of the Bible difficult to understand. For example, Psalm 119:147 reads, "I prevented the dawning of the morning, and cried, I hoped in thy Word." Naturally we wonder how the psalmist could prevent the dawning of the morning. The answer is found in the original meaning of the word "prevent," which was "precede." The Revised Standard Version reads, "I rise before dawn and cry for help; I hope in thy words."

Mystery in a Raindrop

ALL of us have noticed the flight of a raindrop as it passes by. Oh, yes, a drop of rain. What about it? Does it matter not? From whence did it come and whither does it go?

Let us think that the drop of rain was precipitated from a single lofty rain cloud in a clear blue western sky. The droplet will contain primarily hydrogen and oxygen, with at least trace amounts of dissolved free oxygen, nitrogen, ozone, and possibly some atomic particles of interstellar space, either cosmic protons or star dust, or probably both.

The hydrogen and oxygen atoms that go to make up the pure water of a raindrop, or for that matter the droplet from a water faucet, have a lesson all their own. There are so many molecules of water (HOH) in an ordinary drop of water that we could never count them one by one or ten by ten. A simple calculation shows that the number of hydrogen and oxygen atoms contained in the common sized raindrop total some ten thousand million, million, million atomic particles. This would give about three thousand million, million, million molecules of water. Yes, there are more molecules of water in an ordinary drop of water than drops of water in all the oceans of the earth.

Another approach to a partial understanding of this vast number is the following: Assume that one could mark or tag all of the molecules in a certain drop of water in a way that he could recognize them again. Then, add this one tagged drop of water to the Atlantic or Pacific ocean and stir thoroughly with all the ocean waters of the earth. After this thorough mixing lift out one single drop of the well mixed ocean molecules. How many of the formerly tagged molecules would be contained in this drop of presumably the same size? A simple calculation gives some two hundred.

It should take little insight now to see that an ordinary drop of rain or water from the tap can contain molecules of HOH formerly from all the oceans of the earth and from all the ages past. It is both possible and probable that some of the atoms of hydrogen and oxygen contained in the water content of your blood have washed across the deck of Noah's Ark, or have journeyed ceaselessly through the life cycles of plants and animals from the day of creation, while others may have been released more recently from their imprisoned state as water of crystallization from the minerals deposited in early geological time.

Out of the thousand billion, billion molecules in a single drop of

water many molecules will find themselves together again in droplets formed at a later time. It is most unlikely, however, out of all the droplets of rain that have fallen since the beginning of time that there was ever a subsequent drop which contained precisely the same former atoms of hydrogen and oxygen. In this sense every drop of rain that has ever fallen has been an entity in itself, different from any other drop, although it may look the same, have the same freezing point, same boiling point, same index of refraction, same surface tension, density, etc.

No droplet of rain can claim to be the possessor of the atoms it contains. The constituents of its momentary shape are on loan, "resurrected" from the once used atoms of hydrogen and oxygen that had gone before. Dropping from the sky as rain or fog, snow or hail, these droplets continue on their cyclic journey to become formed and deformed, yet always fresh when formed anew of the water made pure, redistilled from the aftermath of old. Where have these molecules been? Whither do they go? No human mind will ever know.

Our human eye cannot see the billion, billion molecules in the drop of rain, and yet we know that these very drops contain the elixir of all biological life on earth. Just why did the Master Builder build the raindrops? The answer is most evident. Without these droplets or their related forms of precipitation the great "water cycle" would not be completed, and life would not exist. This we know from the microscopic form and behavior of things,

although we shall never know the particular life story or behavior of any single particle or molecule.

It is hoped that by now a thought, or in fact, several thoughts have taken form. This singular complexity of the atoms has no end. The flesh of man is formed of atoms, billions and billions and billions of them. Each and every vessel of human clay is new in form, but "resurrected" from the dust of an earlier day. What makes it new? What makes it old? Regardless of our answer the molecules and atoms go their merry way.

Why did the Master Builder build this particular vessel of "human" clay? It is true that the particles contained therein have served to complete in part, at least, the great life cycles of eons past and present and of eons to come. But why the form, though so temporal it may be? Why was it not shaped like a puff ball or like a tall slender tree?

Surely it requires little insight to see with the "eye of understanding" that this shape is to serve the purpose of a plan, and without this purpose there would be no cause for even the likeness of a form. Yes, out of this temporal form, "resurrected" in part from the used particles of the past, what makes it new and different from the billions of other forms precipitated by particles throughout the cyclic routine of the eons gone before? The thing unique can come not of the earth and the earth alone. The "thing" unique is the breath of life, the essential ingredient of the plan. The human form is like unto a raindrop in the fulfilment of His plan.

LESSON FOR JULY 5

A Nation Under God

GOLDEN TEXT: "Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments."

—Deuteronomy 11:1

DEUTERONOMY 7:6-11; 8:17-19

IN ALL the annals of history the ancient Israelites are the only people who could properly be described as a "nation under God." At different times, and for various reasons, the providences of God have temporarily directed the course of other nations in order that his own purposes might be accomplished, but Israel is the only nation he has claimed as his own, and to which he gave his Law.

Prior to the first advent of Jesus no other nation claimed this intimate relationship with the great Creator of the universe, Jehovah. But since then, and under the guise of Christianity, many nations have claimed to belong to God and to be blessed with his special care. Today, the United States assumes the official position, "In God we trust."

After the death of the apostles, ambitious leaders in the growing nominal church systems, grasping for power, joined hands with the state, and proclaimed that the nations of Europe were Christian.

It was from this false claim that the word "Christendom," meaning Christ's kingdom, originated. But the church-state governments and nations of Europe were "Christendom" in name only. This fact is now realized by most thinking men and women everywhere. The real kingdom of Christ is yet to be manifested in the world.

It was at the death of Jacob that his twelve sons and their children were recognized by God as a nation, and accepted by him as his nation. God had dealt with their fathers as individuals. When Jacob, or Israel, died, he and his descendants were dwelling in Egypt. In due course God sent Moses and delivered them from Egyptian bondage and gave them his Law, epitomized in the Ten Commandments.

Upon the basis of this Law, God entered into a covenant with the Israelites. If they were faithful to the Law, he promised to bless them in "basket and in store." (Deut. 28:5) Indeed, he promised continued life to any who could keep the Law perfectly. The Israelites enthusiastically

cally entered into this covenant with God, and to the extent that they were obedient to it, they received his blessings.

There was another feature of this covenant which was of great importance to Israel as a nation. It is set forth in Exodus 19:5, 6, where the Lord says, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

So when we read in our lesson concerning Israel, "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people," we are to understand that this is conditional upon their obedience to the covenant into which they had entered with the Lord. They were a chosen people, an elected people, but God placed them under the necessity of making their election sure by obedience to him.

This is emphasized in chapter 8, verse 19, where the Lord says, "If thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." God also cautioned them to remember that any power and riches they acquired was not to be looked upon as an evidence of their own greatness, but of his blessing upon them.

Moses explained to Israel that the Lord did not set his love upon them because they were more in number than other people, but "be-

cause he would keep the oath which he had sworn" unto their "fathers." It was because of this oath that he had delivered them from slavery in Egypt, and had kept them alive as a people throughout their difficult wanderings in the wilderness.

The "oath" here referred to is the one sworn to Abraham, assuring him that through his "seed" all the families of the earth would be blessed. (Gen. 12:3; 22:18; Luke 1:73; Heb. 6:17, 18) Primarily, it was Jesus that God had in mind in this oath. (Gal. 3:16) But Jesus was to have associates, and these would have been exclusively of the natural descendants of Abraham had they kept covenant with God, but they failed in this, and the opportunity went also to the Gentiles. —Gal. 3:27-29

But despite the waywardness of the Israelites, God's love has continued to overshadow them. For centuries they have been a scattered people, but now, in the end of the age, and while still in their unbelief, he is restoring them to the land he gave to their fathers. This is one of the early signs of the kingdom of Christ.

QUESTIONS

- Has the expression, "A nation under God," ever properly belonged to any other people except Israel?
- Was ancient Israel unconditionally God's nation?
- What was God's "oath" to the "fathers," and how is it fulfilled?
- Does God continue to love Israel?

Decisions Determine Destiny

GOLDEN TEXT: "The Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."
—Deuteronomy 31:8

DEUTERONOMY 30:15, 16;
31:7-13

THE great decision which the Lord called upon Israel to make was whether or not they would be faithful to him and live, or whether they would be unfaithful and die. Faithfulness to the Lord required that they love him with all their heart, mind, soul, and strength. Anything less than this would lead to compromise with respect to the covenant into which they had entered with the Lord.

Full obedience to the Lord would lead to life, and disobedience to death. "I have set before you life and death," the Lord said to Israel. (vs. 19) It was life and death that the Lord set before our first parents in the Garden of Eden. (Gen. 2:17) The continued life of our first parents depended upon their obedience to God. Death would result from disobedience.

This is the general testimony of the entire Word of God, but how terribly the traditions of men have distorted these simple truths! These traditions, found today in the

creeds of most of the denominational churches, declare that the Lord set before his human creatures the opportunity of going to heaven if they obeyed him, and threatened them with eternal torture if they disobeyed! If this were true, then Deuteronomy 30:15, 19 would read, "I have set before thee this day, heaven and eternal torture, choose heaven that ye may escape torture." Thank God that this is not the way the Bible reads!

DEUTERONOMY 31:7-13

MOSES' leadership of the children of Israel had come to an end, and in the Scriptures we find him giving encouragement and instructions to Joshua, the one chosen by the Lord to lead his people across the Jordan River into the Promised Land. "Be strong and of a good courage," Moses said to his successor, "for thou must go with his people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it."—vs. 7

In our Golden Text, Moses gives Joshua additional words of en-

couragement, saying, "The Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed." Moses was speaking from experience. For forty years he had realized the presence of the Lord with him, and even before that the Lord had overruled in his life to prepare him for the important service he was chosen to render as leader, law-giver, and prophet.

Moses could look back to the time when the Lord spoke to him at the burning bush; to the miraculous manner in which he supported him in his demands of Pharaoh to release the Hebrew children; to the opening up of the Red Sea to allow the Israelites to pass over in safety; to the many miracles throughout their wilderness journey. Surely God's presence had been with Moses, and now he assured Joshua that the same would be true with him, and Joshua found it to be so.

Moses furnished the priests of Israel with a written copy of the Law which God had given to him. He commanded that at the end of every seventh year, "in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this Law before all Israel in their hearing."—vss. 9-11

Higher critics of the Bible once claimed that at the time Moses was supposed to have lived, the art of writing was not known. But archaeologists have proved that the ability to write dates back much farther than Moses, that it was practiced even before the Flood.

Moses, educated in the courts of Pharaoh, would surely be among those in his day who knew how to write.

But how different the situation was at that time from what it is today! Today Moses could have given instructions that copies of the Law be printed in sufficient quantities to provide one or more for every Israelite, young and old. But this could not be done at that time. All writing and copying was done by hand. Nor could the people generally read even if they had been provided with copies of the Law.

Thus the only way the Israelites could be kept acquainted with the Law was for it to be read to them periodically. Doing this every seven years would keep the grownups reminded of the demands and provisions of the Law, and it would inform the children as they grew old enough to understand and appreciate it. In later generations this requirement was neglected and the people became almost totally ignorant of the Law of God. See II Chronicles 34:14-21

QUESTIONS

- What vital decision did the Lord ask the Israelites to make?
- What reward and punishment was involved in connection with this decision?
- Did Moses speak from experience when giving encouragement to Joshua?
- What was one of the reasons it was necessary that the Law be read to the Israelites?

Blessing for an Alien

GOLDEN TEXT: "The Lord doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt."
—Deuteronomy 10:18, 19

RUTH 1:19—2:2; 4:13-17

THE events recorded in the Book of Ruth occurred near the close of the era in Israel's national life known as the Period of the Judges, which began at the death of Joshua, the successor of Moses, and ended when the nation became a kingdom, with Saul as the first king. During that time the nation had no ruler and no central government. The record is that everyone did what seemed right in his own sight.—Judges 17:6; 21:25

While at times there was much idolatry and other wickedness, there were also many noble things which took place during that period, displaying that then, even as in Jesus' day, there were those who could properly be referred to as "Israelites indeed." In the Book of Ruth our attention is called to some of these.

There was a famine in the land of Israel, and Elimelech, of Bethlehem, decided to take his wife and two sons to the land of Moab to

escape the hardships of the famine. The wife's name was Naomi. Soon thereafter Elimelech died, leaving Naomi a widow. In due course their two sons married Moabitish women. But the sons also died, leaving Naomi alone, except for the friendship of her two daughters-in-law.

Hearing that the famine in Israel was ended, and that her people again had bread, she decided to return to Bethlehem. Realizing that her daughters-in-law would be aliens, she implored them not to accompany her back to Israel. One of them yielded to Naomi's pleadings, but the other, Ruth, loved her mother-in-law too much to be separated from her, saying to Naomi:

"Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."—ch. 1:16, 17

In this beautiful statement of love and fidelity Ruth declares herself no longer to be a Moabite, and pledges herself to Israel and to the God of Israel. In her own heart she had become an Israelite. It remained now to discover whether or not Naomi's people would accept her on this basis, or whether she would merely be tolerated in their midst.

As indicated in our Golden Text, Moses had instructed the Israelites to deal kindly with strangers, and to make proper provision for them, but would these instructions be heeded by Naomi's people? The record shows that they were. Upon the basis of Ruth's expression of desiring to be one of them, and to worship their God, they accepted her into the family, and she was looked upon thenceforth as an Israelite.

The record states that when Naomi and Ruth arrived in Bethlehem, "all the city was moved about them, and they said, Is this Naomi?" (vs. 19) This language indicates that while the people of Bethlehem were surprised, yet they extended a hearty welcome to Naomi and Ruth. Naomi acknowledged that she had done wrong in leaving her own country and going to Moab, explaining that the Lord had brought bitterness upon her for this. She suggested that she now be called Mara, which means bitter, but apparently she never was.

Ruth was energetic and wanted to go to work at once in the barley fields as a gleaner, and Naomi encouraged her to do this. By divine providence she began to glean in a

field belonging to a kinsman of Naomi's husband, a wealthy man whose name was Boaz. This led to friendship and to eventual marriage, the marriage arrangements being carried out in accordance with the provisions of the Mosaic Law.—Deut. 25:7, 9; Ruth 4:6-8

The closing portion of the lesson simply relates that Boaz took Ruth to be his wife, and that a son was born to them whom they named Obed. Obed, the record states, was the father of Jesse, who was the father of David, who became the head of that royal family in Judah through which the promised Messiah, the King of kings, was to be born.

Thus the Book of Ruth furnishes this very vital chronological link in the chain which leads to Jesus. Instead of having this information stated plainly in connection with some of the other links in this important chain, the Lord saw fit to present it to us in what is one of the greatest human interest stories ever told, a story that has inspired thousands to be true and noble, as were Naomi, Ruth, and Boaz.

QUESTIONS

- When did the events of the Book of Ruth take place?
- Relate the circumstances leading up to today's lesson.
- Recite Ruth's declaration of loyalty to Naomi.
- What vital information is recorded in the closing verses of the Book of Ruth?

Courage in Crisis

GOLDEN TEXT: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"
—Esther 4:14

ESTHER 4:1-3, 10-16; 9:20-22

THE Book of Esther is the last of the predominantly historical books of the Old Testament; its historical facts being set forth as a beautiful story. It records an effort that was made to destroy all the Israelites, and the remarkable manner in which this was prevented. The principal purpose served by the book, as a segment of the Word of God, is to call attention to a bitter attack made against the people of God in an effort to thwart the divine purpose centered in them.

When, in the Garden of Eden, God said that there would be a "seed" which would bruise the "serpent's" head, he also said that there would be enmity between this "seed" and the "seed" of the serpent. (Gen. 3:15) The "serpent" is a symbol of the great adversary of God and of men, Satan the Devil. His seed would be all those who, wittingly or unwittingly, lend themselves to the accomplishment of his

wicked designs against God's promised "seed."

Satan has not always known just who might be a part of God's promised "seed," so he has bitterly opposed, and has even sought to destroy, those upon whom God's favor has been manifested; and he knew that this was the case with the children of Israel. He knew that all the descendants of Abraham were specially cared for by God, so they became the objects of his envious and bitter attacks. The incident in the Book of Esther is one of these.

The experiences related in the book occurred after King Cyrus gave the Jews permission to return to Palestine, at the close of the seventy years of captivity which began under King Nebuchadnezzar of Babylon. Only a remnant actually returned, the majority preferring to remain in the land where they were once captives. Babylon had fallen, and the Medo-Persian Empire was in control.

The story centers around the king, Ahasuerus; Haman, appointed

by the king to be chief among the princes of the realm; Mordecai, a Jew, who was a guardian at the king's gate, and Esther, Mordecai's adopted daughter, actually his cousin. Esther became the king's wife after he had put away Vashti for disobeying him. At the time, however, she did not reveal that she was related to Mordecai, therefore a Jewess.

Haman became incensed at Mordecai because he refused to bow down in his presence, so he induced the king to issue a royal edict calling for the destruction of a certain group of people living within the realm, who, as Haman misrepresented them, were a menace to the empire. Haman did not reveal the identity of the people he wished destroyed.

When Mordecai learned of this, he sent word to Esther, his cousin, and now the queen, to petition the king to have this decree set aside. The rule of the royal court was that even if the queen sought an audience with the king without an invitation she would be risking her life. Mordecai reminded her that if she did nothing, being a Jewess, she would certainly die. He also sent word to Esther, saying, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"—ch. 4:14

Here is an important lesson for every servant of God. Whatever his

purposes may be they will be accomplished. He gives us the opportunity to co-operate with him, as he gave it to Esther; but if we do not accept and use the opportunity, it will not interfere with whatever God desires accomplished. But if we fail to co-operate, it is at great loss to ourselves.

Esther courageously decided to do what she could, saying, somewhat fatalistically, "If I perish, I perish." She sought an audience with the king, and was favorably received. The manner in which she presented her petition to the king led to her own identity as a Jewess; and it also led to the death of Haman, on a gallows which he had prepared for Mordecai.

The laws of the Medes and Persians, and the decrees signed by kings, could not be changed. However, Mordecai arranged that the Jews would have ample opportunity to protect themselves when the time came for their slaughter. So it turned out that the enemies of the Jews were the ones destroyed. Then a great feast was ordered by Mordecai, which is still commemorated—the feast of Purim. God had saved his people.

QUESTIONS

- What is one of the important lessons emphasized in the Book of Esther?
- Relate the circumstances leading to the threatened destruction of the Jews?
- Does God depend upon us to accomplish his purposes?
- How were the Jews delivered in this crisis?

Awakening the Sleepers in Hell

"But now is Christ risen from the dead, and become the firstfruits of them that slept."—I Corinthians 15:20

FROM the standpoint of human tradition it would be unthinkable that anyone could sleep in hell. On the other hand, the Bible reveals that all who are in the Bible hell are asleep, that they are in that state of unconsciousness which the Psalmist David described as "the sleep of death." (Ps. 13:3) All who die succumb to this "sleep," and the Bible shows them to be in hell—**sheol** of the Old Testament, and **hades** of the New Testament.

Jesus, the Redeemer and Savior of the world, went into **sheol**, the sleep of death, when he died. Jesus knew that his Heavenly Father would awaken him from the sleep of death, and said to his Father, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:10) Jesus was awakened from the sleep of death, and thus brought out of hell. On the Day of Pentecost the Apostle Peter testified to this.—Acts 2: 24-32

In our text, the Apostle Paul indicates the significance of Jesus' awakening from the sleep of death by referring to him as the "firstfruits of them that slept." This implies that there would be "afterfruits," that Jesus' awakening would, in God's due time, be followed by the awakening of others. Jesus' disciples will be the first thus to be awakened, and Paul speaks of these as being of the firstfruits class. After that, and during the period of Christ's second visit to earth, will come the awakening of all mankind.—I Cor. 15:22-26; I Tim. 2:3-6

Tradition disclaims that the dead are sleeping, in the sense that they are unconscious, and those who tenaciously hold to tradition rather than to the Bible sometimes scornfully refer to those who accept the testimony of the Bible on this subject as "soul sleepers." Tradition holds, of course, that there is no death, that those who appear to die are really more alive than ever. The

righteous who thus appear to die, it is claimed, go at once to a place of great happiness, and the unrighteous to a place of torment.

But this tradition cannot be harmonized with the Word of God, and we are faced with the necessity of deciding whether or not we will accept the testimony of the Bible, or continue to cling to human tradition. It is proper, however, that the testimony of the Bible be examined thoroughly in order that we may have no misgivings as to just what it actually does teach. Does the Bible speak of the dead as being unconscious, or in a condition properly likened to sleep? Does the Bible teach that both the righteous and the unrighteous are in this same state or condition of unconsciousness until awakened in the resurrection? Let us see!

Slept with Their Fathers

ONE of the oft repeated statements appearing in the Old Testament when reference is made to the death of its various people is that they "slept with their fathers." "David slept with his fathers." (I Kings 2:10) "Rehoboam slept with his fathers." (I Kings 14:31) "Asa slept with his fathers." (I Kings 15:24) "Omri slept with his fathers." (I Kings 16:28) Some of these kings were righteous, some were not; but in death they all "slept."

If according to tradition the righteous go immediately to heav-

en when they seem to die, they would not be likely to sleep while enjoying themselves in the company of the holy angels. And if the unrighteous go to a place of torment, it would hardly be likely that they would be sleeping in the tortures which tradition says are inflicted upon them in the abyss of the damned.

But God, the Author of the Bible, knows that in death there is no consciousness. This is revealed in a favor he showed to the good king Josiah, of Judah. Because of the nation's sins great calamities were to come upon the people, but God said to King Josiah, "I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same."—II Chron. 34:28

Jesus' Testimony

JESUS employed the same language with respect to the dead as that which we have quoted from the Old Testament. When the brother of Martha and Mary died, Jesus said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The disciples misunderstood this, thinking that Jesus referred to natural sleep. Then he said to them plainly, "Lazarus is dead."—John 11:11, 14

The Apostle Paul, writing to the Church at Corinth, and re-

ferring to those who had seen Jesus after his resurrection, mentions five hundred brethren, "of whom," he said, "the greater part remain unto this present, but some are fallen asleep." (I Cor. 15:6) These were "brethren" who were so faithful to the Master that he manifested himself to them after his resurrection. Surely if tradition were true, those among them who had died should have gone to heaven. But not so. Paul wrote that they had "fallen asleep" in death.

Stephen, the first Christian martyr, is another interesting case in point. He faithfully bore witness to the Gospel, and as a result was sentenced by the Jewish Sanhedrin to be stoned to death. His last moments of life, and his death, are described thus: "He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." (Acts 7:60) Nothing is said about Stephen being caught up to heaven. He simply "fell asleep."

All Classes Sleep in Death

JOB is one of the best known personalities of the Bible. James wrote, "Ye have heard of the patience of Job." (James 5:11) Job needed patience because of the severe trials which the Lord permitted to come upon him. They became so distressing that at one point in his experience he began to wonder if it might not have

been better had he died when he was a baby. Expressing this sentiment Job said, "Why died I not from the womb? . . . For now should I have lain still and been quiet, I should have slept: then had I been at rest."—Job 3:11-13

One of the appealing aspects of the tradition that the dead are not dead is the belief that infants and children, when they seem to die, go directly to heaven and become little angels. But the inspired Prophet Job did not have this understanding. He believed that had he died when he was an infant he would have "lain still," "been quiet," "slept," and "been at rest." This hardly describes the life of "baby angels" in heaven. This is, of course, a pleasing prospect for mothers, but it is much more realistic and understandable, and in harmony with Bible teaching, to think of the little ones as sleeping quietly until the resurrection, and then of meeting them again.

Job does not leave the subject with what would have been his own experience had he died as an infant—"Then had I been at rest," he says, "with kings and counselors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver; or as an hidden or untimely birth I had not been; as infants which never saw light. There the wicked cease from

troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master.”
—Job 3:11-19

There is no mistaking the meaning of this language. It reveals that the great, the small, the rich, the poor, the wicked, the weary, kings, princes, and babies are all in the same place or condition when they die. It is neither a state of happiness nor of torment. No, as Job explains, it is a state of quietness, of sleep. That is why, a little later in his experience, Job asked God to let him die. He wanted release from his suffering and he knew that he would find it in death.

The record of Job's prayer for death is in chapter 14, verse 13, which we quote: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" A most revealing fact in this prayer is Job's use of the Hebrew word *sheol*, which is here translated "grave." This word is translated "hell" thirty-one times, "grave" thirty-one times, and "pit" three times in the Old Testament, and it is the only Hebrew word thus translated.

Actually the Hebrew word *sheol* describes the only hell the

ancient people of God knew anything about, the only hell that God said anything about throughout a period of more than four thousand years—from creation to the first advent of Christ. Nor was any change made then. The original manuscripts of the New Testament were written in the Greek language, and the Greek words translated hell do not describe the state of the dead any differently than it was understood by God's people during Old Testament times.

So, actually, Job asked God to let him go to hell to escape suffering. In the hell of tradition, Job's suffering would have been greatly increased, and would have continued throughout the endless ages of eternity. But the traditional concept of hell had not developed in Job's day; or, if it had, he knew it was wrong. Job knew that hell was the state of death in which he would lie still, where he would "sleep" in unconsciousness and thus be released from his suffering.

In his prayer, Job put a limit on the length of time he wanted to remain in hell. "Until thy wrath be past," he said to God. The tradition is that hell is a place where God visits his wrath upon sinners. But here was Job, a righteous servant of God, asking to go to hell to escape divine wrath. What did he mean by this?

Job was evidently referring to the sentence of death which was resting upon all mankind, that "judgment" which fell upon Adam and his race because of sin. This "wrath," or disfavor of God, is manifested by all the things which are associated directly or indirectly with sickness, pain, and death. Evidently Job felt that he had experienced his share of suffering in connection with this penalty of death, so he asked God to let him die and thus be free from further pain.

Job was one of God's inspired prophets, and even in this prayer we find him using language which reveals God's loving plan for the redemption and recovery of the human race from death. He asked to be hidden in hell only "until" God's "wrath" was past. This means that the sentence of death would one day—in God's due time—be lifted. The Bible confirms this over and over again. Job believed it, and he wanted to remain in hell only until God's due time for destroying sin, pain, and death.

Paul wrote that through Christ's kingdom death would be destroyed. (I Cor. 15:25, 26) Isaiah prophesied that death would be "swallowed up" in victory. (Isa. 25:8) In Revelation 21:4 we are assured that a time is coming when there shall be no more pain and no more death. The Bible likens the long period of the

reign of sin and death to a night-time of darkness, and we read in Psalm 30:5 that while weeping may endure for a night, "joy cometh in the morning." Job looked forward to this morning of joy, so asked God to let him rest in hell until it dawned.

Having asked God to let him die, Job then asked, "If a man die, shall he live again?" (ch. 14: 14) Job did not desire to remain asleep in hell forever; nor did he expect to, for he continues, "All the days of my appointed time will I wait [in death], till my change [from death to life] come. Thou shalt call, and I will answer thee: thou wilt have a desire unto the work of thine hands." (vss. 14, 15) Job knew that those who die, and are therefore sleeping in hell, will be awakened from that "sleep of death" in the glorious resurrection day.

Daniel 12:2 reads, "Many of them that sleep in the dust of the earth shall awake." When God sentenced Adam to death he said, "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) Sleeping in the "dust of the earth," therefore, would mean sleeping in death, in the Bible hell.

The "many of them" that shall be awakened from the sleep of death are actually the multitudes who have died. We need only to consult the testimony of God's Word to determine who and how

many are included in this "many" who are to be awakened from the sleep of death. The Bible likens the dead to captives in prison, and the Old Testament describes their awakening as a "returning" of their captivity.

In Ezekiel 16:53 the Lord assures us of the awakening from death of the Israelites, the Sodomites, and the Samaritans. Jeremiah 48:47 reveals that the Moabites will be awakened. Jeremiah 49:6, 39 includes the Ammonites and the Elamites as among those who will be released from their captivity in death.

In a prayer to God, Moses said, "Thou turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90:3) Moses' prayer reminds us of Paul's words, "As by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21,22) Jesus said that "all that are in the graves" shall hear his voice and shall "come forth." Paul testified that there would be a resurrection of the dead, both "of the just and unjust." —Acts 24:15

In Revelation 20:13 we are informed that "death and hell" will deliver up the dead which are in them. Here, as throughout the Bible, those in hell are described as "dead." They are not alive and being tortured. Being "asleep" in

death, they are to be awakened; for this is the provision made for them by divine love, the provision of redemption through the shed blood of Christ.

"Many"—All

SO WE see that the "many" referred to by Daniel as being awakened from death are really all the dead. He explains that some of these shall come forth to "everlasting life." Beginning with righteous Abel, and down through the centuries to John the Baptist, there were individual servants of God who proved faithful to him. Paul explains that these will come forth to perfection in a "better resurrection."—Heb. 11:35, 39, 40

The disciples of Jesus in this age come forth in the resurrection to "life"—to "glory and honor and immortality, eternal life." (Rom. 2:7) These, together with Jesus, are the "firstfruits" of the resurrection, and they will live and reign with him in his kingdom.—Rev. 3:21; 20:6

Then there is another group, described in Revelation 7:9-17 as a "great multitude," which go through much tribulation before they die, and when awakened from the "sleep of death" serve God "before the throne." These do not reign with Christ, but receive everlasting life and serve God "day and night in his temple."

But there are many, countless millions, who in this life did not qualify for these special classes. When these are awakened from their sleep in *sheol*, or hell, it will be, as Daniel says, to face "shame and everlasting contempt." Because of traditional misconceptions of the future punishment for sinners, the expression "shame and everlasting contempt" has been thought to mean an eternity of torture. This is wrong.

A moment's reflection will reveal clearly what the Prophet Daniel means. The awakening of those who will come forth to "shame" and "contempt" means that they will be alive again, as humans, right here on the earth. The Jewish people of Daniel's day were taken into captivity because of their idolatry. Their captors were far from pleasing to the Lord.

In every generation of human experience iniquity has flourished, and aside from those who have earnestly and sincerely endeavored to know and do God's will, the vast majority would not be found praiseworthy when compared with the high standards of righteousness which will prevail throughout the earth at the time they are awakened from the sleep of death.

In every generation there have also been thieves, murderers, exploiters, and oppressors. During

the reign of sin and death those who have thus worked wickedness have usually been delivered. (Mal. 3:15) But it will be different when they are awakened from hell. The authority of Christ's kingdom will prevent a continuance of their wicked ways.

Besides, they will be mingling with those whom they injured, and will no longer be able to hide the facts from them. The person who was murdered to seal his lips will then be able to testify and to identify his assailants. How great indeed will be the "shame" of the wrongdoers, and how they will be held in "contempt." These experiences will be a just punishment for the sins committed in partial, or perhaps total ignorance of the issues involved.

There will be very few, perhaps none, of those awakened from the sleep of death in the general resurrection who will not have some cause for shame. But this will not continue for eternity. The expression "everlasting contempt" is translated from a Hebrew word meaning "age lasting," or lasting to a consummation. It will continue until proper amends are made and the individual involved proves worthy of the respect and confidence of his fellows.

In modern times this method of dealing with criminals has been introduced into many of our

penal institutions. Every effort is made to rehabilitate the criminal through honor systems, probation regulations, etc. How strange that humans could ever suppose that God would do nothing for sinners, and that he would torture them forever with no purpose at all being served, except to vent his anger upon them!

A thousand years have been set aside in the divine plan during which the human race will be reclaimed from the ravages of sin, and the reformed ones restored to human perfection. Education will play a most necessary part in that work. All the crude and distorted notions concerning God will be removed from the minds of the people, and they will be taught the truth concerning the loving God of the Bible, the great Creator of heaven and earth.

The people will also be taught the truth concerning Jesus, that in his love he suffered and died that they might live. They will be taught the advantages of love and the evils of selfishness. They will be taught to beat their swords into plowshares and their spears into pruninghooks. They will learn war no more.—Micah 4:1-4

And the "way" of rehabilitation to holiness and life will be made plain in every respect. No decep-

tions will be permitted. The will of God will be set forth so plainly that wayfaring men and even those who formerly were completely unacquainted with the will of God will not err.—Isa. 35:8

"No lion will be there," Isaiah wrote. The Devil, who now goes about as a "roaring lion" seeking whom he may devour, will then be bound. Nor will any other "lion" or "ravenous beast," such as temptation to strong drink, or other evil, be permitted to stand in the way of those who then earnestly turn to God with a desire to please him.

While there will be "shame" and "contempt" as the work of rehabilitation begins, this will turn to joy. They will quickly come to accept the fact that they were sinners, and that this is the reason they died. Learning that they have been awakened from the sleep of death because Jesus gave himself a ransom for them, they will humbly and gladly accept this gift of God's love. So it will be true, as Isaiah wrote, that "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away," because "there shall be no more death."—Isa. 35; Rev. 20:14; 21:1-5

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea 13:14

In His Steps

**"These are they which follow the Lamb withersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."
—Revelation 14:4**

THE "Lamb" is one of the symbolic titles which the Scriptures apply to Jesus. Its first use in the Book of Revelation is in chapter 5, where we read that in the "midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." (vs. 6) Here is revealed the lesson which is conveyed by the "Lamb" symbolism. It is a "Lamb as it had been slain," denoting sacrifice, a full and complete sacrifice, even unto death. While this is the first reference to the "Lamb" in the Book of Revelation, this particular symbol of sacrifice in connection with the outworking of the plan of God is prominent throughout the Bible, being introduced in the Book of Genesis.

In Gen. 2:17 God had told our first parents that if they transgressed his law they would die—"In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) When they partook of the forbidden fruit they were sentenced to death; but in pronouncing sentence God said that the "seed" of the "woman" would "bruise" the "serpent's" "head." (Gen. 3:14, 15) This statement, while veiled with symbolic language, implied that in some way not then revealed the results of Satan's victory over our first parents would be set aside.

A little later the two sons of Adam and Eve brought sacrifices to the Lord. Cain's offering consisted of the fruit of the field, while Abel presented a lamb. We read in Hebrews 11:4 that "by faith Abel offered unto God a more excellent sacrifice than

Cain." In order for Abel's faith to enter into the offering of this "more excellent" sacrifice it must be that the Lord had revealed to him in some manner that this was the kind of sacrifice that would be acceptable.

It is doubtful if Abel understood why the offering of a lamb would be so pleasing to the Lord; but in the light of the plan of God as it unfolds to us throughout the remainder of the Word of God, we can understand. Our first parents had sinned, and had been sentenced to death. That condemnation was to be passed on to their offspring, because all would be born in sin. But God had made a statement which implied that this sentence of death was to be set aside, that in some way sin was to be remitted. So, by symbol, very early in the unfolding of his plan, God began to reveal that "without shedding of blood there is no remission."—Heb. 9:22

Blessings Promised to All

NEARLY two thousand years later in human experience, the "Lamb" symbolism is again brought to our attention. This is in connection with God's dealings with Abraham. God promised this faithful patriarch that through his "seed" all the families of the earth would be blessed. (Gen. 12:3; 22:18) Abraham's faith was severely tested in waiting for the birth of this promised "seed." Nor did he understand that the "Seed" which God had primarily in mind in making this promise was Christ.—Gal. 3: 8, 16

After long years of waiting, Isaac was born to Abraham and Sarah. To their understanding Isaac was the "seed" of promise. But when this beloved boy had grown to manhood's estate, God asked Abraham to offer him up as a burnt offering. (Gen. 22:1-19) Abraham had great faith in God and in his promises. He believed that if he gave Isaac up as a sacrifice, God would raise him from the dead to fulfil his promise that through him all the families of the earth would be blessed. So Abraham proceeded to comply with the Lord's request.

Consequently, we see Isaac stretched out on an altar to be sacrificed, and Abraham with his knife raised to slay his son. Thus a revealing picture is presented to us. By it we are informed that

before all the families of the earth can be blessed through the "seed" of Abraham, a loving Father must give up his Son in sacrifice. As, throughout the Scriptures, the plan of God for the salvation of the world unfolds, we learn that the "Father" who actually gives his Son in sacrifice is our loving Heavenly Father, who gave his own beloved Son for the redemption and salvation of the world. (John 3:16) A ram, or lamb, was provided as a substitute for Isaac, so the beloved Son of God is the Lamb which God provided, that through his sacrifice all mankind might be blessed.

Deliverance from Egypt

CENTURIES after Abraham's day, his descendants were held captives in Egypt by Pharaoh, and God sent Moses to deliver them. Pharaoh, who in this situation might well represent Satan the Devil, was not willing to release the Hebrew children from captivity. Various plagues were inflicted upon Pharaoh and his people, the last one being the death of the firstborn. Some of these plagues fell also upon the Hebrew children.

Through Moses God gave instructions as to how the people of Abraham could save their firstborn from death. Each family was to slay a lamb. The blood was to be sprinkled upon the lintels and doorposts of their houses. During the night the lamb was to be eaten. So, under the protection of the "blood," the firstborn of the Hebrew children were saved from death, and the next morning they were all delivered from their slavery in Egypt. Thus again the symbolism of the slain lamb is brought very dramatically to our attention.

First the blood of the lamb brought salvation to Israel's firstborn. In Hebrews 12:23 the Apostle Paul speaks of the "church of the firstborn." The Scriptures also reveal that following the salvation of the church of the firstborn during the present age all mankind is to be delivered from the thralldom of sin and death. This is also made possible through the Lamb that is "slain."

To the Slaughter

THE prophecies of the Old Testament also refer to the slain Lamb. This is particularly true of the 53rd chapter of Isaiah.

In the preceding chapter we read, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (vs. 10) The "arm" of the Lord is Jesus in his exalted kingly glory, the "Seed" through whom all the families of the earth are to be blessed. How reassuring that through him "all the ends of the earth shall see the salvation of our God."

But beginning in the next chapter Isaiah asks, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Instead of this "arm of the Lord" being revealed "in the eyes of all the nations" as Isaiah had previously seen in prophetic vision, he now sees him as "despised and rejected of men; a man of sorrows, and acquainted with grief." "We hid as it were our faces from him," continues the prophet, "he was despised, and we esteemed him not."—vss. 1, 3

Isaiah continues his prophetic description of the disesteem in which Jesus was held by the people, and of the cruel persecutions which were inflicted upon him. In verse 7 we read, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Thus the One who in God's plan of redemption and deliverance is destined to bring salvation to "all the ends of the earth," first becomes the "Lamb which had been slain."

The Lamb Identified

JOHN the Baptist, who was the last of the prophets, identified Jesus as the "Lamb" foretold in the Old Testament. To his disciples John said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) John spoke under the inspiration of the Holy Spirit, and may not have understood the full import of his statement. But to us it is as though John said, Here is the antitype of the lamb which Abel offered to the Lord in sacrifice. Here also is the One foreshadowed by the lamb which God provided as a substitute for Isaac on the altar of sacrifice. Here is the One typified by Israel's passover lamb. This is the One whom Isaiah foretold would be led as a "lamb to the

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slaughter." Here is the real Lamb, "the Lamb of God, which taketh away the sin of the world."

Apostles' Testimony

THE Apostle Paul referred to Jesus as "Christ our passover," thus identifying him as the antitype of Israel's passover lamb. In chapter 1, verses 18 and 19 of his first epistle, Peter wrote, "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

Thus the Lamb symbolism can be traced through the Old Testament and the New, and finds its climax in the Book of Revelation. John sees the "Lamb as it had been slain" as the One found worthy to open the "Book" which was held in the right hand of him who sitteth upon the throne. (Rev. 5:1-7) In chapter 14 he sees the Lamb on "mount Sion." (vs. 1) In chapter 19 we read that "the marriage of the Lamb is come, and his wife hath made herself ready." (vs. 7) In chapter 22 we read of a "river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb."—vs. 1

The Lamb Exalted

ASSOCIATED with many of the Bible's references to the slain Lamb is another line of prophetic testimony which is quite different in character. Peter sums up the meaning of this testimony, saying that the Spirit, speaking through the prophets, "testified beforehand the sufferings of Christ, and the glory that should follow." (I Pet. 1:11) So it is that with many of the prophecies pertaining to the sufferings of Christ, foreshown in part by the symbolism of the slain Lamb, there are also wonderful promises of the exaltation and glory of the Lamb which would follow his suffering and death.

A wonderful description of the promised "glory to follow" is presented in Revelation chapter 5, where we read, "I heard the

voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.”—vss. 11-13

It is in keeping with this that in chapter 14 we find the Lamb standing on “mount Sion.” Having been rewarded with the “glory that follows,” he is now highly exalted. We are told that in Eastern countries, where, of course, this symbolic scene is set, when sheep and goats are left to roam as they will, that the goats invariably climb to the tops of the hills, while the sheep ordinarily seek the low places, the valleys. So to John it must have seemed very unusual that a Lamb should be on mount Sion.

By this is brought to light a most important truth concerning Jesus, the “Lamb of God.” He did not attain to his high position on mount Sion by means of self-exaltation, but because, sheep-like, he had sought the “low places.” He humbled himself, and because of this his Heavenly Father had exalted him. Paul calls this to our attention in the 2nd chapter of Philippians, where we read, “Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, meditated not a usurpation to be equal with God [**Diaglott** translation]: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”—vss. 5-11

In the 12th chapter of Hebrews, Paul suggests another example of Jesus’ humility in being led as a Lamb to the slaughter. Here also he admonishes us to look upon Jesus as a guide in our own

endeavors to be pleasing to the Heavenly Father. We read, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—vss. 2-4

Contradiction of Sinners

JESUS endured an almost constant "contradiction of sinners" from the beginning of his ministry to the end, when on the cross he cried, "It is finished." This "contradiction" was in small things as well as in matters of great importance. Even the great essentials of his life were "contradicted." He was the Son of God, but this was contradicted. He came to earth to be a king, the greatest King of all time, and this also was "contradicted." Indeed, it was the contradiction of these vital facts concerning Jesus that led to his crucifixion.

When Jesus was baptized he heard his Heavenly Father say, "This is my beloved Son, in whom I am well pleased." (Matt. 3: 17) Forty days after this, as Jesus came out of the wilderness, he was confronted by Satan, who, in spirit, took him "into the holy city" and sat him "on a pinnacle of the temple" and said to him, "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."—Matt. 4:5, 6

Jesus resisted this temptation, replying, "It is written again, Thou shalt not tempt the Lord thy God." (vs. 7) Only forty days previous to this the Heavenly Father had given Jesus full assurance of his sonship. Jesus had complete confidence in the fact he was the Son of God, so for him to do anything at all in the way of seeking further confirmation of this fact would have been wrong, especially such a foolish thing as to leap from a pinnacle of the temple.

Satan also tempted Jesus in connection with his kingship. Concerning this we read, "The Devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the

world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." (vss. 8, 9) Jesus knew that in his Father's due time he would take over the rulership of all the kingdoms of this world, and he did not propose to enter into this inheritance on the Devil's terms, so he replied, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—vs. 10

James wrote that if we resist the Devil, he will flee from us. (James 4:7) But there is no guarantee that he will not try again, and he did with Jesus. Actually these temptations which Satan presented to Jesus laid the groundwork for the "great contradiction of sinners" against the Master, and the Adversary was ever alert to continue the campaign. This was particularly true toward the close of Jesus' ministry.

When the mob came out from Jerusalem to Gethsemane to arrest Jesus, he said to the religious leaders, "When I was daily with you in the temple, ye stretched forth no hand against me: but this is your hour, and the power of darkness." (Luke 22:53) Previously Jesus had said to these religious hypocrites that they were of their father the Devil. (John 8:44) Satan is the prince of darkness, so Jesus' remark, "This is your hour," implied that Satan would now be permitted to do just about as he wanted with Jesus. With this thought in mind, let us note some of the details of what did take place, for in these last hours of Jesus' life, when he was being led as a Lamb to the slaughter, we find the climax of the "contradiction of sinners" against him.

Jesus' Sonship

JESUS was arrested and taken to the high priest's house, where he was humiliated and tortured until morning, and then he was taken before a council consisting of "the elders of the people and the chief priests and the scribes." "Then said they all, Art thou then the Son of God?" (Luke 22:66, 70) To this question Jesus replied, "Ye say that I am." To Jesus' persecutors this meant that he had confessed, and they said, "What need we any further witness? for we ourselves have heard of his own mouth."—vss. 70, 71

The point here is that Jesus was the Son of God, therefore his

acknowledgment of the fact was not blasphemy. But his persecutors did not believe this great truth, thus their charge of blasphemy was part of the "contradiction of sinners." The same satanic master mind which three and one-half years before this had said to Jesus, "If thou be the Son of God" prove it by casting yourself down from a pinnacle of the temple, was now seemingly having his way. Jesus had not proved that he was the Son of God, so was now judged worthy of death for blasphemy.

But the religious leaders of Israel did not have the authority to put Jesus to death. Only the Roman government held such authority, so he was taken before Pilate, where he was charged with claiming to be a king. If this were true, it could be construed as insurrection to Rome. So Pilate asked Jesus, "Art thou a king then?" To this question Jesus replied, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:37

Following this Jesus was scourged, and a crown of thorns was put upon his head, and he was clothed in a purple robe, and was hailed "King of the Jews!" (John 19:1-3) Later Pilate "wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews." (vs. 19) Jesus actually was the King of the Jews, and destined to be King of the whole world, the "King of kings, and Lord of lords." But everything that was being said about his kingship by his enemies was only a further manifestation of the "contradiction of sinners." Jesus had refused to bow down and worship Satan in order to become king over the nations, and now he was condemned to death because he claimed to be a king.

Those who watched Jesus being crucified cried out to him, "If thou be the Son of God, come down from the cross." (Matt. 27:40) This is the identical challenge which had been hurled at Jesus by Satan three and one-half years earlier when he called upon him to leap from a pinnacle of the temple to prove his divine sonship. Jesus then refused to tempt his Heavenly Father, but now a final opportunity was given to him. Now, by coming down from the cross, he could prove that he was the Son of God. By not doing this, his claim was construed to be false—another manifestation of the "contradiction of sinners."

The bystanders also shouted, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." (Matt. 27:42) Again Jesus refused to vindicate himself in the eyes of his enemies, but chose rather to endure the "contradiction of sinners." How little his enemies realized that by thus refusing to save himself he was providing salvation not only for them, but for "all the families of the earth"!

And it was because Jesus thus permitted himself to be led as a "lamb to the slaughter," and did not open his mouth in self-defense, or seek otherwise to justify himself before his enemies, that the Heavenly Father, in the resurrection, highly exalted him. He had sought the "low places," and now we find the "Lamb" on symbolic mount Zion.

Here the narrative becomes of vital interest to us, for the record is that on mount Zion with the Lamb there are "an hundred and forty and four thousand, having his Father's name written in their foreheads." (Rev. 14:1) Our text informs us that these on mount Zion with the Lamb are "they which follow the Lamb whithersoever he goeth." They walk in all the steps of the Lamb, steps which finally lead to mount Zion. There is no other way to attain this exalted position on mount Zion with the Lamb except to follow him there. Following human leadership is not the way to reach mount Zion. Riding "hobbies" of doctrine or practice will not take us to mount Zion. There is just one way to reach this exalted position, and that is to "follow the Lamb whithersoever he goeth."

And what is that "way" in which the Lamb so faithfully walked and thereby reached mount Zion? It was the way of humiliation, suffering, and finally death. It was a "way" in which "contradiction of sinners" was hurled against him; yet, when he was "reviled, he reviled not again." It was a "way" in which, while he knew that he was right, he voluntarily allowed others to think that he was wrong, and so wrong that they considered him as an enemy who should be put to death.

Can we walk in such a way as this, and are we doing so? It is unlikely that we will ever be contradicted on such major issues as was Jesus. But the principle is the same even though the

things in which we are contradicted may be relatively insignificant. One of the strongest desires of the human heart and mind is to have the good will and approbation of others. Even in the discussion of a minor point of truth, we like to prove that we are right. Having the "last word" is usually very important to the flesh.

How do we compare with Jesus along this line? Do we ever feel like doing something "big" and dramatic in order to prove that we are heaven's favorites? Or, are we willing to keep right on doing the Lord's will from day to day, unnoticed and unknown by the world, and even by our brethren in Christ? The Lord may use "little things" to test us along this line, so it is well to scrutinize the innermost thoughts of our hearts to make sure that we are humbly submitting to the "contradiction of sinners" in what may apparently be the inconsequential experiences of our walk "in His steps."

Peter gave us the correct thought when he wrote, "What glory is it, if when ye are buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—I Pet. 2:20-23

Are we humbling ourselves under the mighty hand of God, and thus following the Lamb in the way of sacrifice and death which led to mount Sion? If we are, and we continue to endure the "contradiction of sinners" patiently and victoriously unto death, the Heavenly Father will exalt us in due time, and we will be with the Lamb on mount Sion, a part of that "hundred and forty and four thousand" "sons" of God who have the Heavenly Father's name in their foreheads. We will be with the Lamb on mount Sion as "saviors" who, when "the kingdom is the Lord's," will rule with the Lamb in righteousness for the blessing of all mankind. (Obadiah 21) Or, to use the symbol of Revelation 22:1, we will be a part of that "throne of God and of the Lamb" from which will flow the "river of water of life." What a glorious prospect!

Stephen's Spirit

When Stephen, the first Christian martyr was being stoned to death, he prayed, "Lord Jesus, receive my spirit." (Acts 7:59) Does this not indicate that Stephen had a "spirit," or "soul," that went immediately to heaven when he died?

NO, AND for the very good reason that in the next verse, where Stephen's death is described, we are informed that he "fell asleep." When Stephen prayed, "Lord Jesus, receive my spirit," he used the Greek word *pneuma*. The literal meaning of this word is wind, or breath. It is sometimes translated "mind," and sometimes "life." Basically, it conveys the thought of invisible power, such as the power to live.

In Stephen's use of this word his thought would have been clearer had it been translated "life." Stephen knew that he was about to die. He had faith in God's promises to restore the dead to life, so he committed his life into the hand of the Lord. He knew that only the Lord could restore his life, and believed that he would do so at the end of the age when he returned to establish his kingdom.

God's Wrath

The Apostle Paul wrote, "The wrath of God is revealed from heaven against all ... unrighteousness." (Rom. 1:18) How do you

harmonize this with the Bible's teaching that God is loving and kind?

THE "wrath" of God referred to in this text is the just condemnation to death which came upon Adam and has since continued upon the human race. This "wrath" is revealed in us and around us by everything and all circumstances which give evidence that the human race is dying, such as graveyards, hospitals, doctors' signs, and by the sickness and pain experienced by all.

God's love has made a provision whereby this death condemnation can and will be set aside in his own due time. It is this great truth that is set forth in John 3:16, which reads, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Some have the opportunity of believing during the present life. These receive life upon the basis of faith, and will be brought forth from death to a "resurrection of life."—John 5:28, 29

The vast majority, however, will receive their first real opportunity to believe during the thousand years of Christ's kingdom. Those who do then believe and obey the laws of the kingdom will be restored to perfection of human life, and live forever. With all mankind thus restored to perfection and life the "wrath" of God will no longer be manifested.

Divine Healing

Does the Bible teach that those who accept Christ may be divinely healed of their diseases?

IN THE 3rd chapter of the Book of Acts we are told of a miracle in which the Apostle Peter healed a man who had been lame from the time of his birth. Based upon this miracle Peter preached a sermon in which he explained that following the second advent of Christ there would be "restitution," or "restoration," of all things, which, he said, "God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 19-21

The testimony of the prophets clearly indicates that in the time which they foretold, diseases of all kinds will be healed—that blind eyes will be opened, deaf ears unstopped, and that "the lame man shall leap as an hart." (Isaiah chapter 35) Even death itself will be destroyed, so universally and completely that "there shall be no more death."—Isa. 25: 6-9; I Cor. 15:25, 26; Rev. 21:4

Besides, in that time of "restitution," those who have died will be awakened from the sleep of death, and given an opportunity to live forever. (John 5:28, 29, Revised Version; Acts 24:15) Thus it is evident that the Bible does teach divine healing, a healing and restoration that will be so complete that no one, anywhere in the earth, will need to die.

But this world-wide program of divine healing is for the age of Christ's kingdom. Those who now

believe, and accept Christ's invitation to follow in his steps, have the privilege of suffering and dying with him. These are promised that if they faithfully lay down their lives as Jesus did, they will be rewarded with joint-heirship with him in the rulership of his kingdom, and will be brought forth in the first resurrection to live and reign with Christ a thousand years.—Rom. 8:17; Rev. 20:6

Paul wrote concerning this class that they are baptized into Jesus' death. (Rom. 6:3) He also admonished them to present their bodies a "living sacrifice." (Rom. 12:1) These, then, the true followers of Jesus, are not looking to the Lord to keep them alive, but, instead, rejoice in the privilege of laying down their lives. This is reflected in the experiences of Jesus and the apostles. While they healed the sick through miracle-working power, they did not employ this power to heal themselves, nor did they heal any of the believers in the Early Church.

The miracles performed by Jesus and by his apostles were evidently designed to serve as a witness of the fact that he was the promised Messiah, and that in God's due time, which would be following his second advent, through him would be fulfilled all the wonderful promises of divine healing which had been recorded in the Old Testament.—John 2:11

This does not mean that divine power is never used to restore a Christian to health. If there is some service to be rendered by a brother or sister in Christ which requires good health, and the Lord deems it wise to do so, his healing

power would be used. All the interests of a Christian's life are in the hands of the Lord, and he causes all things to work together for their good. (Rom. 8:28) But this is not the age for all the sick to be healed and the dead to be raised. This must wait until the full establishment of the kingdom of Christ.

Soul and Body

Matthew 10:28 reads, "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." If, as you teach, the soul is not a separate entity, but the living being resulting from the union of the breath of life with the body, as indicated in Genesis 2:7, how do you explain this statement by Jesus? Does this not prove that the soul can live apart from the body?

JESUS said concerning the deceased daughter of a ruler, "The maid is not dead, but sleepeth." (Matt. 9:24) Speaking of Lazarus who had died, Jesus said, "Our friend Lazarus sleepeth." (John 11:11) The Apostle Paul wrote that if there is no resurrection of the dead then those who have "fallen asleep in Christ" have perished; the implication being that since there is to be a resurrection of the dead they have not perished, but are looked upon by the Lord as merely being asleep.

This is what Jesus had in mind when he said, "Fear not them which kill the body, but are not

able to kill the soul," referring to the persecutors of his followers. As Paul explains, the destruction of their bodies would mean that as souls, or beings, they had not been destroyed, but had merely "fallen asleep in Christ."—I Cor. 15:16-18

Jesus said, "Fear him who is able to destroy both soul and body in hell." The Greek word here translated "hell" is Gehenna, or, in the Old Testament, Valley of Hinnom. This was a deep ravine outside the walls of ancient Jerusalem in which the refuse of the city was burned. It was used by Jesus as a symbol of the destruction of those who, because of their wilful sin, are unworthy of everlasting life. When the Lord determines that one is thus unworthy, not only does he cease to be animated by the breath of life, but he is destroyed also as a soul, or being. Such a one, in death, is not considered by the Lord as sleeping, but as having been forever destroyed.

Not Humanly Constituted

I understand you to teach that Christ's kingdom is to be established on the earth. How do you harmonize this view with Jesus' statement to Pilate, "My kingdom is not of this world"?—John 18:36

IN HIS use of the word "world" Jesus did not refer to the earth, but to the social order which exists on the earth. The word in the Greek text is *kosmos*, which means simply order, or arrangement. In Jesus' reply to Pilate he explained why his kingdom was not a part of, and would not stem from, man's

selfish social order. We quote, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—John 18:36

The kingdom, or government, of Christ will rule over the earth. His faithful footstep followers of this age will, having been raised from the dead, rule with him; and of these we read that they "shall reign on the earth." (Rev. 5:10) It is the rulership of Christ and his followers that will bring about the answer to the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

However, Christ's kingdom is not established by human methods. He will not use hydrogen bombs and intercontinental ballistic missiles to subdue the nations of earth. He will not use political intrigue. Neither will he use power politics. The same mighty power that was used to calm the storm on Galilee will be exercised in taking over the control of the world. This power will be used to resurrect the human representatives of the kingdom, the Ancient Worthies, who will be made "princes in all the earth," and it will be employed in any and every other way that may be needed in order to exercise complete control in the affairs of men.—Ps. 45:16; Matt. 8:11

The First Man

I have been told that Adam was not created in the image of God, that this was true only of the man

and woman whose creation is mentioned in the first chapter of Genesis. This person also said that the man and woman mentioned in Genesis 1:27, 28 were the first to be created; that Adam, whose creation is described in Genesis 2:7, was not the first. Is this true?

NO, IT is not true! The man and woman mentioned in Genesis 1:27, 28 are none other than Adam and Eve, whose creation is described in greater detail in the second chapter of Genesis. Therefore, it was Adam and Eve who were created in the image of God. We know this from Genesis 5:1, 2, where we read: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; ... and called their name Adam, in the day when they were created."

The Apostle Paul wrote, "The first man Adam was made a living soul." (I Cor. 15:45) Certainly this proves that Adam was the first man. No one should be confused by the fact that the creation of this first man is mentioned twice. The first chapter of Genesis is a summary of the entire six days of creation, setting forth briefly what was accomplished during that period. The Bible as a whole reveals God's design in the creation of man, so in the second chapter the details of his creation are presented; the third chapter his fall into sin and death; and throughout the remainder of the Bible the divine plan for the recovery of the human race from death is revealed.

Heavenly Treasures

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." —Matthew 6:19-21

THIS admonition by Jesus is very plainly stated. As disciples of Christ we are not to lay up treasures on earth, but we are to lay up treasures in heaven. Jesus gave a very wise reason for this advice. He said that on earth "moth and rust doth corrupt" treasures which are stored away, and "thieves break through and steal." But in heaven it is different. There "moth and rust doth not corrupt," and thieves do not break through and steal.

The worldly-wise like to scatter their investments. They trust that thus a loss may be compensated

for by a gain. We who follow Christ, and are laying up treasures in heaven, cannot scatter our investments. We cannot, with safety, lay up some treasures on earth, and some in heaven. We can only put our treasure into one of two places. Either we are laying up treasure on earth or in heaven.

The first step towards laying up treasure in heaven is a full and complete consecration of ourselves to do the will of God. Sometimes we see a notice displayed which reads, "This business is under an entirely new management." That is the kind of notice we hang in our hearts at consecration. Hitherto we served self; henceforth we serve God. Hitherto we did our own will; henceforth we do God's will. Hitherto we laid up treasure of some sort here upon earth. Henceforth we lay up treasure in heaven. Hitherto we managed our own lives; henceforth our lives are to be managed by the Lord.

This first step of consecration is emphasized for us in our Lord's dealings with that rich young man who, as stated in Matthew 19:16-22, "came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto

him, Why callest thou me good? there is none good but One, God: but if thou wilt enter into life, keep the commandments. He said unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man said unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

"What lack I yet?" asked this young man. In his reply Jesus, in effect, said, Young man, you have made a wrong investment. Follow me, and lay up for yourself treasure in heaven, not treasure upon earth. The young man went away sorrowful, for he had great possessions. If we have responded to the gracious invitation of Jesus to deny self, take up our cross daily and follow him, the earth is now our workhouse, and heaven is our storehouse. Our chief business here is to lay up treasure there.

Love of God

PART of the treasure we are laying up for ourselves in heaven

is the love which we have for our Heavenly Father and the Lord Jesus. Paul wrote, "The Lord direct your hearts into the love of God." (II Thess. 3:15) How thankful we all are, having been directed into the love and appreciation of God, that we know him as a God of justice, wisdom, love, and power; that he is the Author of the great plan of salvation; that he is about to open his hand and satisfy the desire of every living thing; that the Lord Jesus is the Heavenly Father's active and willing agent in the carrying out of this great plan of redemption; the One who was rich, but who for our sakes became poor.

Because of the love which we now have for our Heavenly Father and the Lord Jesus, and because we are thus laying up for ourselves this treasure in heaven, we shall not be entirely strangers when, having made our calling and election sure, we are ushered into their presence. May our consecrated hearts be more and more directed into the love of God, and into the love of the Lord Jesus, for this is indeed a heavenly treasure.

Think of the meeting of Paul and Silas beyond the veil! After receiving their resurrection change, do you not think that they went over their labors together in the service of the truth? They probably recalled their experience in Philippi resulting from the faithful procla-

mation of the truth, when, after receiving many stripes, they were made fast in the stocks, and at midnight held a prayer and praise service.

How sweet it is, even in the days of our earthly pilgrimage, to meet, and with rejoicing go over those times of companionship which we have spent together in the service of the truth. Such is but a foretaste of what it will be when we meet beyond the veil. Neither moth nor rust can corrupt such treasured relationships, neither can thieves break through and steal them from us.

Doing Good

ANOTHER part of the treasure we are laying up for ourselves in heaven is the communion, or common union, we have together as brothers and sisters in the Lord. Sometimes this communion is had by the written word; sometimes by the spoken word. The Bible says, "But to do good and to communicate forget not: for with such sacrifices God is well pleased."—Heb. 13:16

Again, "Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit, that may abound to

your account." (Phil. 4:15-17) What treasure in heaven those dear brethren at Philippi were laying up for themselves as they communicated with the beloved Apostle Paul while he was a prisoner in Rome!

Regarding the spoken word, we have the well-known and well-beloved verse in Malachi 3:16: "Then they that feared [reverenced] the Lord spake often one to another: . . . and a book of remembrance was written before him for them that feared [reverenced] the Lord, and that thought upon his name." Do you not think that to have our names written in God's book of remembrance is a part of the treasure we are laying up for ourselves in heaven? Let us, then, not forsake the assembling of ourselves together, whether it be at conventions, in the ecclesia, or in our homes. Let us think upon, and talk about, our Heavenly Father, the Lord Jesus and the precious truth, for by so doing we are laying up for ourselves treasure in heaven.

Confessing the Lord

ANOTHER part of this treasure is the confession we make of the Lord and his Word. How the Lord's terms of discipleship do sift and test our very innermost thoughts. Let us hear him, as he says "Whosoever shall confess me before men, him shall the Son of Man also confess before the an-

gels of God. But he that denieth me before men shall be denied before the angels of God."—Luke 12:8, 9

In the same Gospel we read these words of the Master: "For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke 9:26) Let us examine ourselves to be sure that we are not ashamed of the Lord and his words. "Am I a soldier of the cross, a follower of the Lamb? And shall I fear to own his cause, or blush to speak his name?"

Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." (Matt. 5:11, 12) To endure such things for his sake means we are laying up for ourselves treasure in heaven.

Be assured that reviling and persecution will come to all those who have the courage of their convictions. We need to examine ourselves continually, lest to any extent we keep our light under a "bushel"—and there is quite an assortment of "bushels." It cannot be long, when, if faithful, we shall be glorified with our Lord. Those who now treat us unkindly because they are blinded and misled by the Devil will then bow

their hearts before us as the anointed of the Lord. Yes, great will be our reward, our treasure, not here on earth, but there in heaven.

Interim Dividends

IN BUSINESS concerns, periodic accounts are prepared, and, on the basis of the profit made for the period, an interim dividend is paid to the shareholders on the money invested by them. When at the end of the year final accounts are prepared, and the actual profit for the year ascertained, a final dividend is paid to the shareholders.

According to the words of the Master in John 4:36, our labor in the Lord is not in vain, either in the present or in the future. We have a present inheritance, an interim dividend, and we have also a future inheritance, a final dividend. The Master's words are, "He that reapeth, receiveth wages"; a present inheritance, an interim dividend; "and gathereth fruit unto life eternal," a future inheritance, a final dividend.

Even our smallest service is sure to be blessed and owned by our loving Lord and by our Heavenly Father. We have the statement in Hebrews 6:10: "For God is not unrighteous to forget your work and labor of love." Every word we speak, every act we do, in his name and for his sake, be-

comes a part of that treasure we are laying up for ourselves in heaven. Even so small a service as the giving of a cup of water to a disciple of Jesus, because you belong to him, will be rewarded. Yes, such will be drawing dividends when this present evil order of things will have become a complete wreck, never to be salvaged.

Let us note the following scriptural phrases referring to the final dividend which awaits those who have laid up treasures in heaven. "Well done, thou good and faithful servant: ... enter thou into the joy of thy Lord." (Matt. 25:21) "Beloved, now are

we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) "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

May we repeat that as disciples of Jesus, who have denied self, taken up our cross daily, and are following the Lamb whithersoever he goeth, earth is now our workhouse, heaven is now our storehouse. Our chief business here is to lay up treasure there.

SPEAKERS' APPOINTMENTS

A. BOYCE		J. LESLIE MC KEOWN	
Letchford	August	30	Belfast
			July 19
G. A. FORD		E. TERRY NADAL	
Letchworth	August	9	Oxford
			July 19
			Luton
			August 23
E. HALTON		T. STRACY	
Liverpool	July	19	Guildford
Letchford	August	23	August 16

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pennies; ten cent booklets, six pennies; fifty cent books, 2/6; one dollar books, 5/; two dollar books, 10/. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

General Convention Program

Bloomington, Indiana, August 8-13

IT IS a pleasure to again co-operate with the General Convention program committee in publishing as many of the details of the program as are now ready. The brethren generally are looking forward to the expected blessings of the convention. The indications are that the attendance will be large, and those who cannot be there in person will participate in the joys through the published report. This report will appear in the October issue of *The Dawn*. Complete programs will be available at the convention.

(See pages 63 and 64 for accommodations' form.)

SATURDAY, August 8, 1959

Chairman: Brother Charles Chupa

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|-------|--------------------------|----------------------------------------------------|
| 10:30 | Opening Rally | |
| 10:45 | Address of Welcome | Brother Alvin Raffel
Dayton, Ohio |
| 11:15 | Discourse | Brother Otis Barrall
Philodelphia, Pennsylvania |
| | | "In the Image of God" |
| 12:00 | Close of Morning Session | |
| 1:45 | Praise Service | |
| 2:00 | Discourse | Brother Daniel Kaziak
Detroit, Michigan |
| | | "The Apostle to the Gentiles" |

- 2:30 Discourse Brother Albert Sheppelbaum
Chicago, Illinois
- 3:00 Intermission
- 3:30 Testimony Meeting Brother Charles Zubowsky
LaSalle, Illinois
- 4:15 Discourse Brother Ernest G. Wylam
Indianapolis, Indiana
- "Think It Not Strange"
- 5:00 Close of Afternoon Session
-
- 7:00 Praise Service
- 7:15 Discourse Brother C. R. Weida
Allentown, Pennsylvania
- "Our Father"
- 7:45 Discourse Brother Edmund Jezuit
Chicago, Illinois
- "The Blessing of Giving and Receiving"
- 8:15 "Songs in the Night"

SUNDAY, August 9, 1959

Chairman: Brother William A. Pardue

- 9:00 Morning Devotions
- 9:15 Discourse Brother William Roach
Charlotte, N. C.
- "Our New Covenant"
- 9:45 Discourse Brother C. A. Sundbom
Saginaw, Michigan
- "These Little Ones"
- 10:15 Intermission
- 10:45 Praise Service
- 11:00 Convention Theme—I Corinthians 15:58
Discourse Brother E. K. Penrose
Columbus, Ohio
- "Be Ye Steadfast and Unmoveable"

- 11:30 Discourse Brother Leo Post
Chicago, Illinois
"Always Abounding"
- 12:00 Close of Morning Session

- 1:45 Praise Service
- 2:00 Discourse Brother Christian W. Zahnow
Pilgrim
- 2:45 Intermission
- 3:15 Organ Music
- 3:30 Public Discourse Brother G. M. Wilson
St. Petersburg, Florida
"Life, Death and the Hereafter"
- 5:00 Close of Afternoon Session

- 6:45 Praise Service
- 7:00 Discourse Brother D. J. Morehouse
Chicago, Illinois
"Ransom and Sin-offering"
- 7:45 Testimony Meeting Brother Irving Foss
Los Angeles, California
"How I Received the Truth"
- 8:30 "Songs in the Night"

MONDAY August 10, 1959

Chairman: Brother Adam Miskawitz

- 9:00 Morning Devotions
- 9:15 Discourse Brother A. H. Krumpolt
New York, N. Y.
"God's New Creation"
- 9:45 Discourse Brother Stephen Roskiewicz
Grand Rapids, Michigan

10:15	Intermission	
11:00	Messages from Abroad	
11:30	Discourse	Brother Martin C. Mitchell New York, N. Y.
	"Work of Faith and Labor of Love"	
12:00	Close of Morning Session	

1:45	Praise Service	
2:00	Discourse	Brother Louis Zbik Detroit, Michigan
2:30	Discourse	Brother Felix S. Wassmann New York, N. Y.
3:00	Intermission	
3:30	Testimony Meeting	Brother I. N. Comparato Rochester, N. Y.
4:15	Discourse	Brother O. D. Deifer Allentown, Pennsylvania
	"Called, Chosen, and Faithful"	
5:00	Close of Afternoon Session	

6:45	Praise Service	
7:00	"If These Things Be in You and Abound"—II Peter 1:5-8	
	"Faith"	Brother Mike Balko West Newton, Pennsylvania
	"Virtue"	Brother Henry Tiemeyer Oklahoma City, Oklahoma
	"Knowledge"	Brother Owen Kindig Calumbus, Ohio
	"Temperance"	Brother Anthony Tsimonis Waterbury, Connecticut
	"Patience"	Brother John Baracos Pittsburgh, Pennsylvania
	"Godliness"	Brother A. L. Smith Washington, D. C.

"Brotherly Kindness"

Brother A. Jarmon
Cleveland, Ohio

"Charity"

Brother Ralph Gaunt
Jackson, Michigan

8:30 "Songs in the Night"

TUESDAY, August 11, 1959

Chairman: Brother William H. Ellis

9:00 Morning Devotions

9:15 Discourse

Brother Ludlow Loomis
New York, N. Y.

"What Think Ye of Christ?"

9:45 Discourse

Brother Walter Blicharz
Detroit, Michigan

10:15 Intermission

10:45 Discourse

Brother Jens Copeland
St. Petersburg, Florida

"The Source of True Promotion"

11:30 Radio and TV Reports

12:00 Close of Morning Session

1:45 Praise Service

2:00 Discourse

Brother George O. Jeuck
Orlando, Florida

2:30 Discourse

Brother Andrew Horwood
St. John's, Newfoundland

"His Praise in the Congregation of Saints"

3:00 Intermission

3:30 Discourse

Brother Levi Jacobs
New Haven, Connecticut

"The Kings of the East"

4:15 Testimony Meeting

Brother William Molhoek
Piqua, Ohio

- 5:00 Close of Afternoon Session

6:45 Praise Service
7:00 Question Meeting (Round Table)
Moderator: Brother George M. Wilson
Panel:
Brother C. A. Sundbom
Brother Samuel Baker
Brother Arthur Newell
- 8:00 "Songs in the Night"
8:30 Elders' Meeting

WEDNESDAY, August 12, 1959

Chairman: Brother Everett Murray

- 9:00 Morning Devotions
9:15 Discourse Brother Theodore Hack
Chicago, Illinois
9:45 Testimony Meeting Brother M. H. Harp
New Albany, Indiana
Harvest Experiences
10:45 Intermission
11:15 Discourse Brother W. N. Poe
Cincinnati, Ohio
"The Three Great Covenants"
12:00 Close of Morning Session

1:45 Praise Service
2:00 Discourse Brother Roy E. Poland
Indianapolis, Indiana
2:30 Discourse Brother Stuart Livermore
Paterson, New Jersey
3:00 Intermission
3:30 Convention Business Meeting
5:00 Close of Afternoon Session

6:45	Praise Service	
7:00	Baptismal Discourse	Brother Raymond J. Krupa New York, N. Y.
8:00	Intermission	
8:30	Immersion Service	

THURSDAY, August 13, 1959

Chairman: Brother Arthur Newell

9:00	Morning Devotions	
	"SECOND PRESENCE"—	
9:15	"The Object"	Brother Lyle Cook Kansas City, Missouri
9:45	"The Manner"	Brother Samuel Baker Pilgrim
10:15	"The Time"	Brother G. P. Ostrander Lockport, N. Y.
10:45	Intermission	
11:15	Discourse	Brother John G. Hull, Jr. Los Angeles, California
12:00	Close of Morning Session	
1:45	Praise Service	
2:00	Discourse	Brother J. Y. Mac Aulay Pilgrim
	"Harbingers of the Time of the End"	
2:45	Testimony Meeting	Brother Ian Cipperley Cleveland, Ohio
3:30	Intermission	
4:15	Discourse	Brother Irving Foss Los Angeles, California
5:00	Close of Afternoon Session	
6:45	The Convention Sings	
	Director:	Brother George Jeffery Los Angeles, California
7:30	Discourse	Brother W. N. Woodworth New York, N. Y.
8:15	Love Feast	

Love, Not Fear

Dear Friends: I am writing this letter in appreciation of the work you are doing. May God continue to bless and use you. I have recently read many of your publications, and I can see by the clear explanation of the Scriptures which you present that the Lord is blessing you. I also enjoy your radio and television programs. The more I study the Bible with the aid of your publications the more I realize that we are nearing the dawn of a new age. The thought of a new world, or age, is not new to me as I have been studying with the "New World Society" for five years. As you probably know, they are so close to the truth that I was almost convinced that they were right. The first publication of The Dawn that I read failed to convince me that Christ died to redeem all mankind from death. But after reading "God and Reason" and "Behold Your King," I was convinced of this truth. I have

noticed your offer of "The Divine Plan of the Ages." This came as a surprise to me as I had this book on hand, but had never read it. I had been told that it was not of much value today. But now I have read this book through twice, and will read it again. I realize that truth progresses, but I also know that the basic truths of God's plan of the ages never change. Most religious organizations are teaching their followers to worship God through fear. But the Bible teaches that "God is love," and that he wants his people to worship him because they love him. In all The Dawn publications I have read I have not seen any form of fear manifested. Keep up the good work, and may God bless you. If I can ever be of any assistance in the work I will be most happy. Sincerely.—Ohio

Eyes Opened

Dear Sirs: I want to tell you that I love the Dawn Magazine very much. It is the only magazine I subscribe to

which, when I receive it, I can hardly wait to read it all through. I get so much from it, as it presents the truth to the growing Christian. My eyes have been opened through The Dawn Magazine. It is such a treasure to me that I never want to be without it. May God richly bless all of you. Sincerely.—Pa.

Trying Days

Dear Sirs: I received your booklet called "Hope," and have read it several times. I like it very much. After the sudden death we had at our home, this booklet and the Bible helped us through the trying days. Please send me your booklet, "God and Reason."—Pa.

Searched for God

Dear Friends: A few weeks ago, through the radio broadcasts of "Frank and Ernest," I ordered my first booklet from you. It was so inspiring to me that I ordered another, then another, and another, and another. I am forty-four years old, and for the past twenty-five

years I have been searching vainly for something in religion which I have never been able to find. No church could satisfy my hunger for God, or atone my bewilderment and confusion. Being so perplexed and confused I could never find a satisfactory faith. Yes, I have searched long and hard for God, and in your publications I believe I have at last begun to find some satisfactory answers to the many problems of religion which have baffled me for so many years, and left me in a desert of bewilderment. Thank God for the deep studies of the Bible you have published for the people. The enclosed is for more of your booklets, and for a year's subscription to The Dawn Magazine. Very sincerely.—Texas

"New Light"

Dear "Frank and Ernest": Your radio programmes have been very interesting to me. I am a science teacher, and am often asked about the Bible's creation story. Your questions and answers have given me a new light on the subject. I would appreciate receiving a copy of your booklet, "Creation." Thank you,

and praise God for your testimony. Sincerely.—British Columbia, Canada

The Truth Travels

Dear "Frank and Ernest": The enclosed check is to encourage you in your fine Sunday broadcasts. I am a seaman and cannot always enjoy your programs, but look forward to hearing them when I can. Years ago my mother came across Charles T. Russell's books, and she passed the 'good news' on to me. I am, Yours truly."
—California

No Longer Confused

Dear Friends: Although I am poor I can afford a dollar for your magazine. There is nothing that I buy for which I receive so much. Until I heard of your association I was very confused about the Bible. I have read many books on the Bible, but your way of explaining it is the most reasonable and hopeful I have ever found.—New York

Comforted

Dear Friends: After my son passed away I received your booklet, "Hope." It has been a

great comfort to me. Please send me a copy of "God and Reason," also any other literature you may have. I have heard "Frank and Ernest" many times, and may God bless them. Sincerely.—Washington

Recognized Truth

Dear Brethren: I have received the books which I ordered. Thank you so much. When I began to read and study them I felt so good. There was so many things that I did not understand fully until I read "The Divine Plan of the Ages." I had read the Bible many times but did not understand it. But this book really explains the Bible. I am sorry that I missed all this in the past. You see, I never heard of this truth until a little over a year ago when I just happened to turn the radio dial and heard "Frank and Ernest." So I sent for The Dawn Magazine, and started to read it along with the Bible. Well, I was practically dumbfounded to find that I had been taught many things which were partly wrong. I knew right way that at last I was reading the truth.
—Missouri

For Mutual Fellowship, Edification, and Service

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

***DETROIT, MICHIGAN, July 3-5**—Convention opens at 6:30 o'clock Friday evening and all sessions will be held in the Downtown YWCA Building, Witherell at Montcalm. Mr. Walter Blicharz, 19300 Braille, Detroit 19. Speakers: Brothers R. J. Krupa; L. P. Loomis; J. Y. Mac Aulay; A. Newell; E. K. Penrose; and G. M. Wilson.

***LOS ANGELES, CALIFORNIA, July 3-5**—Unitarian Community Centre, 2936 West 8th Street. Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4. Speakers: Brothers Samuel Baker; T. Barton; Jens Copeland; L. Paul Davis; Edward E. Fay; Emile H. Herrscher; L. E. Kirkham; H. W. Ostrander; Gilbert L. Rice; W. N. Woodworth; and C. W. Zahnow.

***NEW BRUNSWICK, NEW JERSEY, July 3-5**—Rutgers University, Voorhees Hall, George and Hamilton Streets. Mrs. Eugene Burns, 3 Meyer Road, Nixon, New Jersey. Speakers: Brothers R. W. Alexander; W. A. Baker; O. R. Barrall; J. Bednarz; O. D. Deifer; David Dinwoodie; W. S. Geisinger; Levi Jacobs; G. M. Jeuck; Peter Kolliman; C. Stuart Livermore; Edward G. Lorenz; Raymond Luke; John A. Meggison; F. Mundell; and Stephen Suraci.

CANORA, SASKATCHEWAN, CANADA, July 11, 12—Legion Hall, on Third Ave-

nue. There will be speakers in three languages—English, Polish, and Ukrainian. The English speaker will be Brother H. E. Tiemeyer. Mrs. K. Fernets, Box 867, Canora.

MINNEAPOLIS, MINNESOTA, July 12—I. O. G. T. Hall, 2933 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, July 12—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

TARNOPOL, SASKATCHEWAN, CANADA, July 18, 19—Mr. Ignace Stoski, Box 11. Services of the convention will be held in three languages—English, Polish, and Ukrainian. The English-speaking brother will be H. E. Tiemeyer.

CLEVELAND, OHIO, July 19—YWCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, Euclid, Cleveland 21.

CHICAGO, ILLINOIS, July 26—Masonic Temple, 912 N. LaSalle Street. Mr. Edmund M. Jezuit, 4327 South Christiana Avenue.

(Continued on page 62.)

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

<p>HENRY E. ANDERSON Allentown, Pa. July 26</p>	<p>JULIUS BEDNARZ Minneapolis, Minn. July 12</p>	<p>IRVING C. FOSS San Diego, Calif. July 12</p>
<p>SAMUEL BAKER Los Angeles June 27-July 6 San Diego, Calif. 7 Yuma, Arizona 8 Phoenix, Arizona 9, 10 Tucson, Ariz. 12 Lamesa, Tex. 14 Lampasas, Tex. 15 San Antonio, Tex. 16 Austin, Tex. 17 Houston, Tex. 19 Lake Charles, La. 20, 21 Shreveport, La. 22, 23 Meridian, Miss. 24 Birmingham, Ala. 26 East Point, Ga. 27 Cincinnati, Ohio 29 Dayton, Ohio 30 Toledo, Ohio 31 Bloomington, Ind. Aug. 8</p>	<p>FRED A. BRIGHT Baltimore, Md. July 19 Philadelphia, Pa. 19</p> <p>DAVID A. BRUCE New York, N. Y. June 28 Rutherford, N. J. 28 Paterson, N. J. 30 Brooklyn, N. Y. July 1 Chicago, Ill. 12</p> <p>TRACY S. BUNDY Albany, N. Y. July 12</p> <p>JENS COPELAND Los Angeles July 2-12 San Francisco, Calif. 13, 14 Portland, Ore. 16, 17 Seattle, Wash. 18, 19, 25-27 Victoria, B. C. Can. 20, 21 Vancouver, B. C. 22, 23 Spokane, Wash. 29 Havre, Mont. 30 Minneapolis Aug. 1, 2 Chicago, Ill. 3-5 Bloomington, Ind. Aug. 8</p> <p>ORLANDO D. DEIFER Wilmington, Del. July 19 Seaford, Del. July 19</p>	<p>THEODORE HACK Milwaukee, Wis. July 12</p> <p>PETER KOLLIMAN Washington, D. C. July 12</p> <p>ARTHUR H. KRUMPOLT Pottstown, Pa. July 12</p> <p>C. STUART LIVERMORE New Haven, Conn. July 12 Waterbury, Conn. 12</p> <p>LUDLOW P. LOOMIS York, Pa. July 12 Lancaster, Pa. 12 Paterson, N. J. 19</p> <p>EDWARD G. LORENZ Paterson, N. J. June 28 Rutherford, N. J. July 1 Santa Ana, Calif. 26</p> <p>JOHN Y. MAC AULAY Detroit, Mich. July 3-5 Jackson, Mich. 6, 7 Flint, Mich. 8 Grand Rapids, Mich. 9, 10 Saginaw, Mich. 12 London, Ont. Can. 14, 15</p>
<p>GEORGE BALKO Monessen, Pa. July 19</p> <p>MIKE BALKO Steuensville, Ohio July 5 Duquesne, Pa. 12</p> <p>JOHN BARACOS Monessen, Pa. July 26</p>		

Goderich, Ont. Can.	16	LEO B. POST		W. STROMBERG	
Toronto, Ont. Can.	19	Gary, Ind.	July 19	La Salle, Ill.	July 5
Cameron, Ont. Can.	20, 21			C. A. SUNDBOM	
Orillia, Ont. Can.	22, 23	NORMAN F. RICE		Akron, Ohio	July 1
Hamilton, Ont. Can.	24	Ventura, Calif.	July 12		
Adrian, Mich.	27			J. I. VAN HORNE	
Elyria, Ohio	28	GEORGE P. RIPPER		Duquesne, Pa.	July 5
Cleveland, Ohio	29	Riverside, Calif.	July 19		
Warren, Ohio	30	Ontario, Calif.	19	W. N. WOODWORTH	
Akron, Ohio	31			Los Angeles, Calif.	July 3-5
Bloomington, Ind.	Aug. 8	ALBERT SHEPPELBAUM		San Diego, Calif.	9
		Withee, Wis.	June 28	Denver, Colo.	10
ADAM MISKAWITZ		Plover, Wis.	30	Kansas City, Mo.	12
Aurora, Ill.	July 12	Warren, Ohio	July 6	Bloomington, Ind.	Aug. 8
		Steubenville, Ohio	7		
MARTIN C. MITCHELL		Pittsburgh, Pa.	8	IRWIN WYSOCKI	
Groton, Conn.	July 19	Columbus, Ohio	9	Connellsville, Pa.	July 5
New London, Conn.	19	Piqua, Ohio	10		
		Muncie, Ind.	12	HOWARD YOUNG	
HARRY PASSIOS		Covert, Mich.	19	East Liverpool, Ohio	July 12
Steubenville, Ohio	July 12			Washington, Pa.	19
Ebensburg, Pa.	26				



WEEKLY PRAYER MEETING TEXTS

JULY 2—"Being reviled, we bless; being persecuted, we suffer it."—I Corinthians 4:12 (Z. '99-5 Hymn 88)

JULY 9—"When He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice."—John 10:4 (Z. '00-230 Hymn 12)

JULY 16—"Be ye filled with the

Spirit."—Ephesians 5:18 (Z. '99-92 Hymn 1)

JULY 23—"If any provide not for his own, . . . he hath denied the faith, and is worse than an unbeliever."—I Timothy 5:8 (Z. '99-127 Hymn 198)

JULY 30—"Take us the foxes, the little foxes, that spoil the vines."—Canticles 2:15 (Z. '99-172 Hymn 183)

CONVENTIONS—Continued From Page 59

DETROIT, MICHIGAN, July 26—Macca-
bees Building, Woodward Avenue at
Putnam. Mr. Walter Blicharz, 19300
Braille, Detroit 19.

BLOOMINGTON, INDIANA, August 8-13.

LINCOLN UNIVERSITY, PENNSYLVANIA
—August 16.

GUSTINE, TEXAS, August 21-23.

LARAMIE, WYOMING, August 23.

MONESSEN, PENNSYLVANIA, August 23.

WICHITA FALLS, TEXAS, August 29, 30.

LABOR DAY CONVENTIONS: Minneapo-
lis, Minnesota; New York, New York;

Saginaw, Michigan; San Diego, Cali-
fornia; and Seattle, Washington.

BUFFALO, NEW YORK, September 19, 20.

DENVER, COLORADO, September 26, 27
—Joint effort of the brethren in Denver,
Fort Collins, and Pueblo, Colorado.

PITTSBURGH, PENNSYLVANIA, Septem-
ber 27.

ST. LOUIS, MISSOURI, October 3, 4.

ERIE, PENNSYLVANIA, October 4.

GRAND RAPIDS, MICHIGAN, October
17, 18.

ONTARIO, CALIFORNIA, November 15.



"AWAKENING THE SLEEPERS IN HELL"

To be discussed by

"FRANK AND ERNEST"

KWDM—1150 kc.—10:00 A. M.
Sunday, July 19

Do you know that those in the Bible
hell are asleep, and that they will be
awakened in the resurrection? Send for
a free copy of the July Dawn Magazine,
which contains a revealing article on
this subject. Address:

"FRANK AND ERNEST"
Box 60, Dept. N, General Post Office
New York, N. Y.

For Your Newspaper

To the left is a suggestion for a
small advertisement in your local
paper. It is designed for two inches
in one column.

AUGUST TOPIC: On Sunday, Au-
gust 16, "Frank and Ernest" will
discuss the topic, "Probation After
Death." This topic will be of inter-
est to many people, and should be
well advertised. Free circulars will
be available for this purpose. You
are invited to send for all you can
use. Please send your order as soon
as possible.

List below the name and address of each person for whom this reservation is being made:

Send this form, after it is completely filled in, to:

**Indiana University Conference Bureau,
Union Building, Bloomington, Indiana.**

This should be mailed not later than July 28, 1959

RATES PER PERSON, INCLUDING MEALS

ADULTS: \$5.70 per day (two in a room). \$6.20 per day (one in a room).

CHILDREN: Two through six, \$2.35 per day.

Seven through eighteen, \$3.70 per day.

Towels will not be furnished to children.

Rooms are furnished with two single beds--no bunk beds.

All bedding will be furnished by the University.

(A one dollar Registration charge will be made for all persons for either all or part time.)

There will be no refund given on any meals missed during period of reservation.

A deposit is not required--payment should be made on arrival.

Strange, but True

It has been said that truth is sometimes stranger than fiction. This is true in many instances because human traditions are so often out of harmony with the truth. Take, for example, the tradition that the hell of the Bible is an abyss of fire and brimstone in which sinners are tortured throughout the endless ages of eternity. The truth is that both the righteous and the wicked go to hell when they die, and that in hell they are in that state described by the Prophet David as "the sleep of death."—Ps. 13:3

In view of the torment tradition that has come down to us from the Dark Ages, it certainly does sound strange to speak of those in hell as sleeping. However, this is the truth of the matter as clearly set forth in the Word of God. The article, "Awakening the Sleepers in Hell," which begins on page 20, calls attention to many texts in the Bible which prove this important truth. This article also shows that the sleepers in hell will be awakened in the resurrection.

The first of these "keys" to the Bible was written more than seventy-five years ago, the last in 1904. They continue to be the outstanding text books on the Bible for our day.

Studies in the Scriptures

- . The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each; paper, 30 cents, ten or more 23 cents each.
- . The Time Is at Hand, cloth, 50 cents each.
- . Thy Kingdom Come, cloth, 50 cents each.
- . The Battle of Armageddon, cloth, 85 cents each.
- . The Atonement Between God and Man, cloth, 85 cents each.
- . The New Creation, cloth, 85 cents each.

Question Books for Volumes 1-3, 10 cents each;
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SIX VOLUMES, OVER 3,000 PAGES, CLOTH BOUND, \$3.75

to us the
SCRIPTURES
clearly teach

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

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

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

That the hope of the church is that she may be like her Lord, "see him as he is," be a "partaker of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 11 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 3:15-23; Isaiah 35