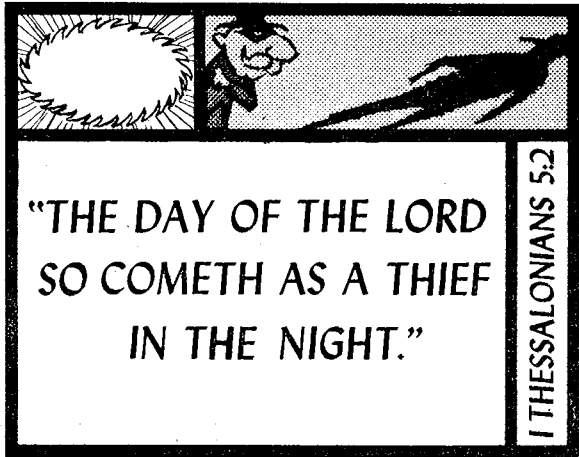


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THE DAWN



July . 1956

this month in

the **DAWN**

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The "Frank and Ernest" topics are scheduled for the Mutual Network, and for individual stations in the United States and Canada. The network station in Washington, D. C., uses the programs one week later than the above schedule.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Day the World Ends

**"The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren are not in darkness, that that day should overtake you as a thief."
I Thessalonians 5:2-4**

THE Bible clearly teaches that Jesus died for the sins of the world, was raised from the dead, and went to heaven; and that he was to come again; and the prophecies reveal that one of the first results of his return would be the end of the world. Much in the prophecies pertaining to the end of the world is presented in figurative language. The apostles and other teachers in the Early Church understood this, but succeeding generations of believers lost sight of the symbolic nature of much of the prophetic writings with the result that the "end of the world" came to mean the destruction of the earth by fire, and consequently the end of all human existence—the righteous going to heaven, and the unrighteous to a place of torment.

Associated with this erroneous viewpoint was the belief that the "day" of the world's end would be but twenty-four hours in length; that in this day Jesus would sud-

denly appear in the sky, accompanied by flames of fire thousands of times hotter and more devastating than a hydrogen bomb, which in an incredibly short time would reduce the earth, with its mountains and oceans, to nothing. Thus any possibility that the "end of the world" was near filled the hearts of the superstitious with fear.

With the increase of knowledge which has come to the people within the last one hundred and fifty years, few continue to believe this grotesque conception of the end of the world, but, with few exceptions, have not been interested in discovering whether or not it is the real teaching of the Bible on the subject.

Nearly all error has some truth mingled with it. The Bible does teach that the world comes to an end as a result of Christ's second advent. Also, according to the Bible, the world ends in the "day" that he returns. But the "world"

that ends is not the planet Earth upon which we live, nor is the "day" in which it ends twenty-four hours in length. Many of the prophecies pertaining to the end of the world do speak of fire and "burning heat," but it is not literal fire.

The "World" that "Ends"

The world that comes to an end is the one mentioned by the Apostle John in his first epistle, chapter 2, verses 15 and 17. He wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. . . . And the world passeth away [comes to an end], and the lust thereof; but he that doeth the will of God abideth forever." Clearly the "world" mentioned here by John is the evil association of people on the earth, which, being controlled by the spirit of selfishness, is out of harmony with God, and its influence contrary to the best interests of Christians.

Jesus referred to the same "world" when he said to his disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) Jesus referred to Satan as "the prince of this world." (John 16:11)

This "world" which "passeth away" or "comes to an end" is characterized by sin and selfishness, by oppression and war, by sickness and death, and by all the various evils which have afflicted mankind throughout the ages. In

its place will be established a new world of righteousness, the first thousand years of which will be under the jurisdiction of Christ's kingdom.

In some of the prophecies of the "end of the world" fire is used symbolically to picture the destructive trouble among and within the nations of earth which causes man-made civilization to disintegrate or "melt." It is a very apt symbol, because fire is one of the most destructive elements known to man. In Isaiah 47:14 we read, "They shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it." Here a severe trouble upon Israel is figuratively described as "the power of the flame." Apparently this particular trouble involved a shortage of fuel with which to keep warm, no "fire to sit before." In this case the symbolic "flame" is seen to be literally a lack of fire.

Another example of the use of fire to symbolize destruction is found in Isaiah 33:14, 15. The passage reads, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly." Here fire is used to symbolize what Peter describes as the "fiery trials" through which the people of God must pass in order that the dross of their characters might be destroyed and their uprightness demonstrated.

So we should not be surprised that fire is used to symbolize the

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destruction of "this present evil world." (Gal. 1:4) It is thus used by the Apostle Peter in the third chapter of his second epistle. In this chapter he speaks of a "heavens" and "earth" which came to an end at the time of the Flood. The "heavens" and the "earth" together constituted what Peter described as "the world that then was," which, being overflowed with water, perished. Probably Peter referred to the world that ended in Noah's day because Jesus had prophesied, "As it was in the days of Noe, so shall it be also in the days of the Son of Man."—Luke 17:26

"But the heavens and the earth, which are now," Peter explains, ". . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (II Pet. 3:7) Since it was not the literal heavens and earth that were destroyed at the time of the Flood, so it is not the literal heavens and earth that are destroyed at the beginning of the judgment day.

It was a world, or social order, that perished in the Flood, so it is a social order that comes to an end as a result of Christ's return—a "world" composed of symbolic "heavens and earth." All life on the literal earth is more or less under the influence of the literal heavens. Our seasons are controlled by the sun; the ebb and flow of the tides is influenced by the moon. This close relationship of the two suggest their symbolic meaning as being the spiritual and

material aspects of a social order or world.

Spiritual control in the affairs of men is represented largely in religious restraints of one form or another. Civilization depends upon recognition by the majority that there should be obedience to higher powers, to the "heavens." The "earth" symbolizes the purely material aspects of a civilization; its civil laws, etc.

Peter explains that "the heavens and the earth, which are now," have been "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." But in the next verse Peter is quick to explain that when he speaks of the "day" of judgment he does not mean an ordinary twenty-four hour day, for he says, "One day with the Lord is as a thousand years, and a thousand years as one day." (vss. 7, 8) In other words, the world ends in a period of time, in the beginning of a "day," which is a thousand years long. It will be during this thousand-year day that all who continue wilfully in their ungodly ways will be destroyed.

Throughout this "day" individual members of the human race will have an opportunity to reform and to receive everlasting life, but the "present evil world," governed by Satan, its prince, is past being reformed, so is destroyed by symbolic "fire" in the first years of that thousand-year day. It is "kept in store" "against that day," the "day" which begins with the

return of Christ as earth's new King.

This "day of the Lord," Peter explains, was to "come as a thief in the night." Peter received this information also from Jesus. (Matt. 24:43, 44; Luke 12:39, 40) It is "in" this "day of the Lord," not before it, but after it has begun, that the "heavens" pass away with a "great noise," and the "elements . . . melt with fervent heat." "The [symbolic] earth also and the works that are therein shall be burned up."—vs. 10

The Greek word here translated "elements" is the same as that used by Paul in Galatians 4:3, where he speaks of the "elements" of this world. The present "evil world" is composed of many "elements." The labor element, the capital element, the religious element, the social element are some of them. The "melting" of these symbolically suggests their disintegration and loss of cohesion for one another.

It will not be a surprise to many of our readers when we say that we are already living in the "day" when the "world" is ending. This explains the chaos and lawlessness which have been increasing during the last forty years or more. We are even now witnessing the ending of the world. Jesus said that one of the "signs" of this would be that the "powers of heaven" would be shaken. (Luke 21:26) Religious restraints throughout the earth are already terribly "shaken." The spirit of "liberty" is not only throwing off the yoke of colonial

and racial bondage, but the cords of religious superstition as well.

Fallen human nature goes to extremes. Through the increase of knowledge the world is awakening to the fact that much which has been taught in the name of religion has been nothing more than superstition. Recognizing this, the tendency is to discount the value of all religious standards. This extreme viewpoint is leading to trouble both among and within nations. The false reasoning is, if there is no divine authority back of the command, "Thou shalt not kill," why should one hesitate to kill, if it serve his purpose? The same could be said of all the commandments.

Thus, because the "powers of heaven are shaken" all the "elements" of the world are falling apart, "melting with fervent heat," described by the Prophet Daniel as "a time of trouble such as never was since there was a nation," (Dan. 12:1) Jesus quoted this prophecy, applied it to the time of his second presence, and said the trouble, the "tribulation," would be so severe that unless the days were shortened, no flesh would survive.—Matt. 24:21, 22

Our text describes this symbolic fire from a slightly different standpoint, but confirms the fact that "destruction" takes place in the "day of the Lord" which comes upon the world as a "thief in the night"; that is unexpectedly. Paul explains that the world would be saying, "Peace and safety," when "sudden [Greek, unexpected] de-

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struction" would come upon them "as travail upon a woman with child." The first "spasm" of this foretold "destruction" began in the year 1914.

Nineteen hundred and thirteen was an international peace year. The boasting claim was made that man had reached such a high state of civilization that wars would no longer be necessary as a means of settling disputes among nations. Quickly following this cry of "peace and safety" came the outbreak of the first World War. By the time it was over, the hereditary ruling houses, one of the most powerful "elements" of the European segment of the world, were just about completely "melted."

When the second military spasm of destruction was over, the nations were further weakened. Hunger and chaos plagued the people of nearly every country. Various sorts of "bandages" and "splints" have since been employed to keep the world from completely falling apart. In addition to the internal strife within most nations, there is the great lineup of the so-called "free" and "slave" worlds against each other. All nations are now in an abnormal state of fear.

Yes, the world is ending. It would be a dismal outlook but for the promises of God; and how wonderful are his promises! Peter continues: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:13) God's promise of a "new heavens" and a "new earth"

is recorded in Isaiah 65:17, and reads, "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."

This does not mean that God will create a new universe. The promised "new heavens" and "new earth" are the spiritual and visible phases of Christ's kingdom to be established here on this planet. The spiritual, or invisible phase of that new kingdom will be Jesus and his church in glory. To start with, the earthly or visible phase will be the resurrected ancient worthies—Abraham, Isaac, and Jacob, and all the prophets. These are to be made "princes in all the earth."—Ps. 45:16; Luke 13:28; Heb. 11:13, 39, 40

Isaiah combines the symbolism of the "new heavens" and "new earth" with a symbolic "Jerusalem." Through the prophet the Lord says, "Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." (vs. 18) In vision the Apostle John saw the fulfilment of this wonderful promise of the kingdom. He wrote:

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor

crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.—Rev. 1-5

John informs us that in the "new heavens" and "new earth" there will be "no more sea." This is another symbolic expression. Jesus, in his description of the "distress of nations with perplexity" which helps to bring the present evil world to an end, said it would be like the roaring of the "sea and the waves." (Luke 21:25) How aptly this symbolism portrays the restless, discontented masses of mankind as they lash out in demands for their real and fancied rights. But with the new government of earth, under Christ, in full control, there will be "no more sea"—no more discontented, underprivileged masses "roaring" their demands for equality and justice.

Through the messianic kingdom arrangements, the "tabernacle of God" will be with men, and he will dwell with them. (Rev. 21:3) This does not mean that the great Creator of the universe will come to earth literally, and in person, to dwell with mankind. His "presence" suggests favor, and through the kingdom of Christ divine favor will be showered upon mankind, giving all an opportunity to return to perfection of life and live forever.

Thus will God "wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (vs. 4) The magnitude and the scope of this promise are so great that it requires much faith to believe and be comforted by it. But the Lord wants us to realize that it is true, for it was confirmed to John by one who spoke with full divine authority—"He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

When the Apostle Peter described the work of Christ following his second advent as the "restitution of all things," he said that God had spoken this by the mouth of all the holy prophets. All the prophets, therefore, assure us that the end of the world does not mean the destruction of the earth, but the overthrow of Satan's social order, that in its place may be established the promised "new heavens" and "new earth," the "holy city" which comes down from God out of heaven. How appropriate that no less an authority than "he that sat upon the throne" should confirm the testimony of the holy prophets, reassuring us that there shall be "times of restitution of all things," and that "all things" will be made "new"!



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LESSON FOR JULY 1

Letters of Faith and Encouragement

GOLDEN TEXT: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."
—Jude 3

I PETER 2:19-25; JUDE 3, 17-25

FROM at least one standpoint the Early Church was faced with a somewhat bewildering situation. Those first Christians had accepted Jesus as their Redeemer and Savior, but more than this, they believed that he was the promised Messiah, the One whom the prophets had foretold would come and establish governmental control over the human race. They believed that through him, and the power of his kingdom, the "re-buke" of God's people would be removed from the whole earth.—Isa. 25:8

Instead of this they found themselves, as his followers, bitterly persecuted. Many of them were imprisoned, others killed. What did this mean? Had the messianic purpose failed? It is little wonder that some of the letters written to the Early Church by the apostles dealt so fully and clearly with this situation.

Actually, it was very similar to the situation which confronted the

disciples of Jesus when he was crucified. Naturally the question arose in their minds as to how it would be possible for him to fulfill all the glorious kingdom promises recorded in the Old Testament concerning him when he allowed his enemies to put him to death. Jesus explained this point to two of them on the road to Emmaus. He showed from the prophecies that it was necessary first of all that the Messiah should suffer and die to redeem the world, and that it was after this that the promises of kingdom glory would be fulfilled.

Their hearts burned within them as they heard this explanation, for it confirmed their faith in the fact that Jesus was, after all, the Messiah. But they did not then realize they, as his followers, were to share in the foretold sufferings of the Christ. It remained largely for the inspired apostles to reveal this aspect of the divine plan to the disciples as a whole.

Much of Peter's first epistle is devoted to an explanation of this vital Christian truth. Peter him-

self had personally tried to prevent the arrest and crucifixion of Jesus because he knew that his Master had done no wrong.

We should expect to suffer for wrongdoing, he explains, but if we do well and suffer for it, this is pleasing to God, "For even hereunto were ye called." Jesus went about doing good, but he was arrested and put to death. He died the Just for the unjust, and all true Christian suffering is upon the same basis. Thus we are partakers of Christ's sufferings, sharing in the better sacrifices of this age, and proving our worthiness to partake of Christ's kingdom glory and live and reign with him a thousand years.

JUDE 3, 17-25

The Epistle of Jude contains what might be described today as "fighting words." It is a strong protest against false, misleading teachers who, in that early day of the church, were endeavoring to subvert the minds and hearts of the brethren with teachings contrary to the "faith which was once delivered unto the saints," as stated in our Golden Text. He speaks of the false teachers as "mockers" who walk after their own "lusts," or desires.

Self-interest is often the motive for false teachings. It may be the desire to attract followers. Or, it could be simply the desire to adopt a more pleasant way of serving the Lord, a course in life which avoids the privilege of sacrifice, and does not attract suffering and persecution. Jude's formula for resisting

QUESTIONS

What was one of the tests of faith which confronted many believers in the Early Church?

How did Peter "strengthen" the brethren after he was "converted"?

What is often the motive behind false teachings?

What are some of the ways by which we can guard ourselves against false teachings?

How can we pull our faltering brethren out of the "fire"?

these false teachings is to be built up in our "most holy faith," prayer, and keeping ourselves in the "love of God."

We are not to conclude, of course, that all who express views to some degree out of harmony with what we know to be the "most holy faith" are wilfully opposed to the Lord and the true Gospel. With many it is undoubtedly simply a matter of being misled or deceived. We are to make a difference in our attitude toward these, from those who give evidence of studied opposition to the truth. It may be that, by the Lord's grace, we can save them from their wrong course, "pulling them out of the fire."

This "fire"—mentioned in verse 23—is not the alleged hell-fire of the creeds. Rather, it is a symbol, in this instance, of the conflict of mind and heart through which a sincere believer passes when he is subjected to the influence of false teachings, and finds himself struggling to maintain his faith in the truth against the efforts of false teachers to draw him away.

Jesus Is the Son of God

GOLDEN TEXT: "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."
—Hebrews 1:1, 2

HEBREWS 1:1-3; 2:1-4; 6:1-3

THE letter to the Hebrews was written to those who presumably were familiar with the Old Testament, and knew that in the Old Testament times God spoke to his people through the holy prophets, and the writer wanted them to realize that the same God—their God—had now spoken through his Son. The implication is, therefore, that the message of God transmitted through his Son would be in harmony with the word he had communicated through his prophets; for God does not change. He is the same, yesterday, today, and forever.

The writer builds upon this point as he continues the epistle by explaining the manner in which Jesus is the antitype of the typical sacrifices of Old Testament times, and the fact also that he was to be the Mediator of the New Covenant promised in the Old Testament. In other words, Jesus did not come to establish a new religion, but to vitalize the old by fulfilling the promises God had made through the prophets.

Jesus brought "life and immortality to light through the Gospel," the Gospel that was preached be-

fore unto Abraham when God promised him that through his seed all the families of the earth would be blessed. (II Tim. 1:10; Gal. 3:8, 16, 27, 29) It was not a new Gospel, but a revealing of the full meaning of the old and original statement of the divine purpose to give life to the world of mankind in general, and immortality to those who suffered and died with Christ.

Jesus had always been the most honored agent or representative of the Father. In John, chapter 1, he is referred to as the "Logos," meaning mouthpiece, or spokesman. He co-operated with the Heavenly Father in all the work of creation. It is to him that God speaks in Genesis 1:26, saying, "Let us make man in our image." But when Jesus came to earth as a man, he proved his loyalty through suffering, and, in the resurrection, was highly exalted to the divine nature and is now "sat down on the right hand of the Majesty on high."—Heb. 1:3

It is through this highly exalted one that God speaks to his people during the Gospel age. Thus the Gospel reaches us from high authority, and for this reason "we ought to give the more earnest

heed to the things which we have heard, lest at any time we should let them slip. (ch. 2:1) The apostle says that the "word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward." The reference here evidently is to the Law Covenant which, as Stephen said, was given "by the disposition of angels."—Acts 7:53

There has been much misunderstanding of the expression in chapter 6:1—"leaving the principles of the doctrine of Christ." By some it has been construed to mean that the fundamental doctrines of the truth are not too important and and that the maturing Christian should cease to dwell upon them to any extent and "go on unto perfection." This viewpoint fails to take into account the basic truth which the apostle is setting forth.

The apostle adds, "not laying again the foundation of repentance." This expression indicates that Paul is using the construction of a building as an illustration of Christian development. In the construction of a building the foundation is first laid, and upon this foundation the superstructure is built. The great fundamental principles of the truth constitute the "foundation" here being discussed by the apostle. Leaving this foundation does not imply ignoring, or forgetting it, but building up from it.

In the construction of a building, the builder must keep the superstructure in perfect alignment with the foundation, if the building is to endure. So as Christians we must,

QUESTIONS

Did Jesus establish a new religion?

What is one of the reasons we should give earnest heed to the things which we have heard?

What is the "word spoken by angels"?

What does Paul mean by "leaving the principles of the doctrine of Christ"?

in our "building," be guided by the lines of our "foundation." The apostle mentions a number of the foundation stones in our faith structure. Repentance from dead works is one of them. We must always be repentant of our wrongdoing. The doctrine of repentance should be a constant reminder of our own undone condition. If we lose sight of this we will become high-minded and self-righteous.

The "doctrine of baptism" is closely associated with our consecration to do God's will. We are baptized into Christ's death. We must ever accept the headship of Christ. Full obedience to the will of God through Christ cannot properly be overlooked or ignored.

The "laying on of hands" suggests divine ordination, as symbolized by the anointing of the Spirit. This, too, is a teaching, the application and appreciation of which must continue with us throughout our entire Christian life. So it is with all the doctrines of the truth. From the beginning to the end of our walk with the Lord they have a vital bearing on our relationship to him. It is only if we neglect them that we will find it necessary to "build again" the foundation of our faith.

Jesus Is the Savior of Men

GOLDEN TEXT: "And being made perfect, he became the Author of eternal salvation unto all them that obey him."
—Hebrews 5:9

HEBREWS 2:9-13; 4:14-16; 5:7-9

THE expression, "But we see Jesus," in the opening verse of our lesson, loses much of its meaning when separated from its preceding context. In this context Paul quotes from Psalm 8:4-6 in which the Prophet David outlines the nature of man, and God's purpose in creating him. He was "made a little lower than the angels," and "crowned with glory and honor." He was given dominion over the earth, all things being put under him.

"But now," Paul explains, "we see not yet all things put under him." That is, we do not as yet see this divine purpose in the creation of man fulfilled. "But," he adds, "we see Jesus, who was made a little lower than the angels [just as Adam was originally created] for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." In other words, because of sin man lost his life and his dominion, and Jesus came to redeem him. Thus we "see" that the first step has been taken in the restoration of the human race, and thus the realization of God's purpose in his creation.

Verse 10 speaks of Jesus as the

"captain of their salvation," the Captain, that is, of a company of "sons" who are exalted to "glory" with him, adding that he was made "perfect" through sufferings. Jesus was always morally perfect—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26) But through suffering he was developed, or perfected, to be the "captain" of our salvation. An illustration might be the case of an honest, upright man who is trained to be a physician. The training does not perfect him as a man, but trains him to be a physician. So the perfect man Christ Jesus, was perfected as the "Captain" over God's house of sons.

And all of these Gospel-age sons are similarly trained through suffering. They are promised that if they suffer with Christ they will share his glory. And it is a wondrous glory. Paul speaks of it as the "hope of the glory of God." (Rom. 5:1, 2) While we "see" that Jesus died for the human race nearly two thousand years ago, it will not be until all these Gospel-age sons of God are perfected and glorified with him that the work of restoring mankind to life and to the lost dominion will begin.

Jesus is not only the "Captain" of our salvation, but he is also our

High Priest—the “Apostle and High Priest of our profession.” (Heb. 3:1) Peter wrote, “Ye also, as lively stones, are built up a spiritual house, an holy priesthood.” Thus, again, we see how the Scriptures place the Gospel-age followers of Jesus, not merely among the ones who are saved through his blood, but as being associated with him in extending the blessings of salvation to the remainder of mankind. If faithful, we will eventually be a part of the “royal priesthood,” the “holy nation,” that will bless the world.—I Peter 2:9

Jesus’ experiences on earth trained him to be a sympathetic High Priest. He was tempted in all points “like as we are,” Paul writes, “yet without sin.” (Heb. 4:15) Jesus was not a sinner, so he was not tempted as we are by the “motions of sin” in the flesh. His temptation was to give up sacrificing his humanity, his legitimate rights as a man. His Spirit-begotten new mind did not yield to this temptation. We, likewise are tempted as “new creatures.”

As followers of Jesus we have covenanted to sacrifice the flesh and its interests. There are many things in the world that are not sinful which we might enjoy, but we are to set our affections on things above “where Christ sitteth on the right hand of God.” (Col. 3:1) We may not be able to resist these temptations perfectly as Jesus did, but we know that he is a sympathetic High Priest to whom we can look for succor and

QUESTIONS

What is the full lesson conveyed in the expression, “But we see Jesus, who was made a little lower than the angels”?

How was Jesus perfected as the Captain of our salvation?

What “salvation” is referred to by Paul in this text?

What is implied by the fact that Jesus’ followers are associated with him in a priesthood?

How was Jesus tempted as we are tempted?

How was Jesus made perfect through suffering?

forgiveness, that through him we can find “grace to help in time of need.”

Chapter 5, verses 7 to 9 reveal clearly that Jesus was tempted, that in the “days of his flesh” he offered up “prayers and supplications with strong crying and tears.” But his Heavenly Father heard and strengthened him. The reference seems particularly to be to his experience in the Garden of Gethsemane, when he said to his Father, “If it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.”—Matt. 26:39

The apostle says that Jesus learned obedience through the things which he suffered. This does not mean that Jesus was ever disobedient. The thought is that while on earth in the flesh he learned what it was to be obedient when it cost him suffering. Prior to this, his obedience did not involve suffering, but on earth it did—suffering which led to death. But even in this experience he was faithful, and thus he became the “Author of eternal salvation to all them that obey him.”

We Belong to a Great Company

GOLDEN TEXT: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."
—Hebrews 12:1

HEBREWS 11:32—12:2

STRICTLY speaking, our lesson deals with two different groups in the plan of God, so the title, "We Belong to a Great Company" is true only in the sense that both groups are the people of God, his servants separated from the world and trained for positions of trust in the messianic kingdom. One of these groups is made up of those who served God prior to the first advent of Jesus. The other is made up of the footstep followers of Christ. The apostle says that God has "provided some better thing for us, that they without us should not be made perfect."—Heb. 11:40

John the Baptist was the last of the "they" class, those whom we might speak of as the "ancient worthies." Jesus said of John that while there was none greater born of women, nevertheless "he that is least in the kingdom of heaven is greater than he [John]." (Matt. 11:11) The expression used here, "the kingdom of heaven" refers specially to the spiritual, or heavenly phase of the kingdom, made up of those who are partakers of the "heavenly calling." John will not be in this heavenly phase of the kingdom.

John will be in the class described in Psalm 45:16 as "princes in all the earth." These will be the human representatives of the messianic kingdom, Christ and his followers of this age being the kingdom itself in the strictest sense. Paul explains that the ancient worthies will have a "better resurrection"—better, that is, than the world in general. We understand this to mean that they will be raised from death as perfect human beings. This, together with their past training and discipline, will qualify them to be the representatives of Christ and the church, who will be divine beings, invisible to mankind.

The ancient worthies endured much in their service for God, and are marvelous examples of faith. Verses 32-35 of chapter 11 remind us of some of their accomplishments of faith. In these verses are listed many heroic deeds in which the Lord blessed his servants in a visible manner. God still blesses his people along these positive lines. He blesses their witness work, and often overrules favorably in their temporal affairs.

But this was not always true with the ancient worthies. Verses 36 to 38 enumerate a number of

situations in which the Lord did not deliver his people, but let them suffer "cruel mockings and scourgings," "bonds and imprisonment." "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

To endure these experiences courageously were also victories of faith. We may have faith that God will deliver us from severe trial, but will we continue to have faith if he does not? Gideon had faith to believe that God would give him victory over the Midianites, and he did; but equally victorious was the faith of those whom the Lord did not deliver, the ones whom he permitted to be scourged, stoned, imprisoned, mocked, sawn asunder, and slain by the sword.

Paul speaks of the ancient worthies as a "cloud of witnesses" with which we are "compassed about," and urges us to lay aside every weight, and to run with patience the race that is set before us. The thought here is not that these "witnesses" are watching us as we run in this "race," for the Greek word translated "witnesses" does not mean watching, or looking on. It is the word *martus*, and as used in this text denotes those who give testimony, or bear record.

All of the ancient worthies bear testimony to us of the marvelous manner in which God rewards the faith of his people. Although they are asleep in death, their lives speak eloquently and encourag-

QUESTIONS

Explain the difference between the ancient worthies, and the Gospel-age church.

What were the two principal ways by which the faith of the ancient worthies was tested?

In what sense are they "witnesses" to encourage us?

Who is the greatest of all examples of faith?

ingly to all who are following in the footsteps of Jesus, urging them to continued faithfulness as they "run" the "race" for the "prize of the high calling of God in Christ Jesus."

We are to "lay aside every weight,"—that is, every earthly ambition that might hinder our progress in the narrow way—"and," Paul adds, "the sin which doth so easily beset us." Judging from the general theme of the entire epistle, it would seem that the "sin" here referred to is unbelief, or a lack of faith. This has been more or less the besetting sin of the majority of God's people in every age. Each of the Lord's people also has other "besetting sins" which should be laid aside.

Turning from the example of the ancient worthies, Paul admonishes us to look to the greatest of all examples of faith, Jesus. The ancient worthies endured that "they might obtain a better resurrection"; and Jesus "endured the cross, despising the shame," being strengthened by the "joy that was set before him." (Ps. 16:11) The same joy is also set before us.

Witnessing Through Suffering

GOLDEN TEXT: "Casting all your care upon him; for he careth for you."

—I Peter 5:7

I PETER 1:3-9; 5:6-11

THE Apostle Peter was much disheartened and discouraged when Jesus was crucified. He did all he could to prevent his Master from being put to death. He advised him not to go to Jerusalem where he would be in danger of arrest; and in the Garden of Gethsemane he tried to prevent his arrest. It was difficult for him to be reconciled to the idea that a man so just, so holy, one who was always doing good, should be arrested and put to death.

Probably it was this background of thought and experience which he had in mind when he wrote of the "abundant mercy" of God who had "begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." The use of the word "again" suggests that a hope had faded, but had been renewed by Jesus' resurrection. And how true this was, and how Peter and the other disciples must have rejoiced in this renewed hope.

But much was added to this hope after the Master was raised from the dead, and particularly after the outpouring of the Holy Spirit at Pentecost. Prior to Jesus' crucifixion, the disciples thought

largely of the share they would have with Jesus in the messianic kingdom, a kingdom which they thought of only from an earthly standpoint. But now Peter knew that to be with Jesus in that kingdom meant that he would also be a partaker of the "divine nature." (II Pet. 1:4) So he was now "begotten" to this hope also.

And how wonderfully that hope had expanded. Peter continues, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Peter remembered the parable of the certain nobleman who went into a far country to receive a kingdom and to return, so he knew that the fruition of the Christian's hope of being with Jesus and sharing in the heavenly phase of the kingdom would not be realized until Jesus returned "in the last time," the end of the age.

But those who are begotten to this "lively" hope need to have their faith tested—tried by "fire." Peter refers us to the practice of purifying gold by fire. It is a fitting illustration, reminding us that God is the great Refiner of our faith and character and knows just

how "fiery" the trials need to be in order to accomplish the purpose in us which he has designed.

One of the things God desires to see developed in all of Christ's followers is a true spirit of humility. Peter wrote, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (ch. 5:6) This is primarily a humility before God, a humility that accepts without question whatever his providences may permit. If we should persist in questioning his wisdom in any degree we would eventually be disqualified for joint-heirship with Christ, and for exaltation to the divine nature. He can exalt only those who humble themselves under his mighty hand.

Lack of humility before God is sometimes manifested by a determination to take matters into our own hands, sidestepping the terms of the narrow way in order to avoid sacrifice and suffering. The temptation to do this is greatest when trials are severe. However, instead of yielding, Peter admonishes that we cast all our care upon the Lord, with the assurance that while he permits us to be severely tested he will also give us strength to bear. We have committed all our ways to the Lord, and we can enjoy great peace of mind and heart if we allow them to remain in his hands.

"Be sober, be vigilant," Peter continues, "because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." Casting our care

QUESTIONS

Explain how the resurrection of Jesus resulted in a begetting again to a lively hope.

What is the Christian's inheritance which is "reserved in heaven"?

Explain the relationship between humility before God and confidence in his watch-care.

What is one of the Devil's chief methods of attack against the Christian?

upon the Lord does not mean that we cease to be on the alert ourselves. Since this warning against the attacks of the Devil follows the admonition to cast our care upon the Lord, it implies that one method of Satan's attacks is an endeavor to break down our confidence in the Lord.

We put our trust in the Lord, but this does not imply that we will be protected from trials. Satan, on the other hand, will suggest that our trials are evidences that the Lord has forsaken us, so we need to be "sober" and "vigilant" lest we be deceived by his false reasonings and become discouraged.

We resist the Devil by being "stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." So far as the ordinary experiences of life are concerned, Christians suffer neither more nor less than others. But the Lord is with them, and their faith in him bears witness to his watch-care.



Kings of Judah and Israel

(Continued from June Issue)

FOLLOWING the death of Hezekiah, his son Manasseh became king of Judah. He was the thirteenth king of the two-tribe kingdom of Judah. He ascended the throne at the age of twelve, and reigned fifty-five years. But it was not an illustrious reign, as was that of Hezekiah, his father. The record is that he "did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel."—II Chron. 33:2

Manasseh restored the heathen idols and their worship which had been destroyed by his father. He "made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh and to his people: but they would not hearken."—II Chron. 33:9, 10

Then the Lord "brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon." (vs. 11) This unexpected interference by the Lord had a salutary effect upon Manasseh. The record states, "When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him."—vss. 12, 13

The Lord heard the king's prayer, and delivered him from his captivity in Babylon. Thereupon Manasseh did his utmost to restore the worship of the true God throughout the land "and commanded Judah to serve the Lord God of Israel. Nevertheless, the people did sacrifice still in the high places, yet unto the Lord their God only."—vss. 16, 17

"So Manasseh slept with his fa-

thers, and they buried him in his own house: and Amon his son reigned in his stead." (vs. 20) While as a result of severe discipline from the Lord, Manasseh had repented of his sin, he did not gain the right to be buried in sepulchres of the house of David. He was not looked upon by the Lord, nor by the people, as one of the truly good kings of Judah.

Amon his son reigned in his stead, but he was king of Judah for only two years, and during that short period he did "that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; and humbled not himself before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more."—vss. 22, 23

A conspiracy was formed against Amon by his own "house," and he was slain. After this, the people conspired against those who had slain the king, and killed them. Then the people made Josiah, Amon's son, king in his stead.

Judah's Last Good King

Josiah was only eight years old when he began to reign, and he was king of Judah for thirty years. He was the last of Judah's righteous kings. The record is that "he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left."—II Chron. 34:1, 2

When Josiah was only sixteen "he began to seek after the God of David his father." Four years after this "he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images that were on high above them, he cut down; and the groves and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them."—vss. 3, 4

Verses 5 to 7 of the chapter continue to describe Josiah's work of destroying heathen worship throughout Judah, and not only throughout Judah, but Israel as well. It is important, historically, to remember that the ten-tribe kingdom of Israel had fallen, and while many of the ten tribes had been taken captive into Assyria, there were still many left in the Holy Land, and these now naturally came under the rulership of the kings of Judah. So, Josiah extended his work of reformation throughout Israel as well as Judah.

With this work well under way, Josiah's next godly act was to set about repairing the holy temple in Jerusalem, so that the worship of the true God might be reinstituted there. This was in the eighteenth year of his reign, when he was twenty-six years old. For this important undertaking he secured the services of Shaphan, Maaseiah the

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governor of the city, and Joah, the recorder.

Hilkiah was the high priest at the time, who co-operated by making funds available which had previously been collected by the Levites—money which had been donated by the people of Judah, and also by “all the remnant of Israel.” (vs. 9) This money was turned over to the workmen who had charge of the repair work, and the work proceeded to the glory of God.—vss. 10-13

The funds for repairing the temple had been collected in advance and stored in the temple. “When they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses.” This was a sensational find, and the book was taken to Josiah the king and read to him.

While the king had endeavored at the early age of sixteen to draw near to the Lord, and through the years had championed the cause of the God of Israel and Judah, he did not realize the many ways the nations had transgressed those laws until he heard the book of the law read to him. “It came to pass, when the king had heard the words of the law, that he rent his clothes.”—vs. 19

At the time there was a prophetess in Jerusalem named Huldah. Apparently she was recognized for her righteousness and loyalty to the Lord, and had the confidence of the people, and even of the king. The king recognized that for generations the people of both Judah

and Israel had come far short of obeying the law which had been given to them by the Lord at the hands of Moses, and after hearing this law and its penalties read he was properly concerned over the fate of the nation. So he sent messengers to Huldah to get what he believed would be an authoritative statement of what to expect.

The reply from Huldah was much as Josiah had thought. The prophetess said, “Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah.” But Huldah had a word of comfort for Josiah. She said, “Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord.”—vs. 27

But even Josiah's righteousness could not prevent the judgments of the Lord from being inflicted against the disobedient people of Judah and Israel. But God did postpone the calamity for Josiah's sake. He promised, “Behold, I will gather thee to thy fathers, and thou shalt be gathered to the 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.”—vs. 28

Thus Josiah was assured that peace would reign in the land as

long as he lived. There is an interesting sidelight to this promise of the Lord. Josiah was to fall asleep in death, which meant that his eyes would not see the evil that would later come upon the nation. This is contrary to the view that the dead are more alive than ever, and that they see and know everything that is occurring in their former habitat. However, we have here another example of the Bible's consistent teaching that the "dead know not anything."

A Covenant Made

A long time had passed in Judah without any detailed knowledge of God's law, except as it had been handed down from generation to generation by word of mouth. When Josiah learned how much there really was to the Lord's law, he made a covenant to "keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book."—vs. 31

Even the wording of this covenant—"with all his heart, and with all his soul"—had evidently been taken out of the book of the law which had been found in the temple. Not only did the king enter into a covenant with the Lord to obey the law, but he also enjoined "all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers."—vs. 32

Josiah pressed his work of reformation throughout "all the coun-

tries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers." (vs. 33) Here again we see that the remnant of the ten-tribe kingdom came under the jurisdiction of the king of Judah who in reality was the only rightful ruler of the nation, being of the lineage of David. The supposition that God continued to deal with and specially bless the people of the ten tribes who previously were taken captive into Assyria is a myth, and wholly unscriptural.

The Passover Kept

Josiah continued his work of restoring the worship of Jehovah, the God of Israel. He next called upon the people to observe the passover. He called upon the priests and the Levites to make everything in readiness for this celebration, which properly was to be held on the fourteenth day of the first month. The king personally donated the huge number of thirty thousand lambs and kids for the purpose, and three thousand bullocks. "These were of the king's substance."—ch. 35:7

The "princes" of the land gave willingly twenty-six hundred small cattle, and three hundred oxen, and others also donated "five thousand small cattle, and five hundred oxen" for use in connection with the passover. "So the service was prepared, and the priests stood in their place, and the Levites in their

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courses, according to the king's commandment." (vss. 8-10) Verse 18 declares that "there was no passover like to that kept in Israel from the days of Samuel the prophet."

The good king Hezekiah had called upon the people to observe the passover, but not having the book of the law as a guide, there were probably certain features of the ceremony not properly carried out. Besides, under Hezekiah it was observed in the second month instead of the first. Probably these are among the reasons for the statement that not since the days of Samuel had the passover been kept as it was this time under the jurisdiction of Josiah.

An Early Death

"After all this," verse 20 declares, "Necho, king of Egypt, came up to fight against Carchemish by Euphrates: and Josiah went out against him." Necho sent ambassadors to Josiah explaining that he had not come to fight against him. Necho was really the pharaoh of Egypt at the time, and later was to be permitted to extend his control over Judah. But God had promised Josiah that he would not see the evils that would come upon the land, and apparently Necho realized that he was not as yet to attempt to subjugate Judah.

But Josiah insisted in going to battle against Necho, and in so doing was mortally wounded. He was taken back to Jerusalem where shortly he died. He had been a good king, and "all Judah and Je-

rusalem" mourned for him.—vss. 22-24

The Prophet Jeremiah was now in Judah, and he also, and understandably, lamented the death of the young king Josiah. The marginal reference cites Lamentations 4:20 as Jeremiah's reference to Josiah. The text reads, "The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen." Possibly the thought here is that because God had promised Judah peace during Josiah's lifetime he was as a shadow of protection to the people, but now that he was dead the evils foretold in the book of the law were sure to fall. Certainly Jeremiah, a prophet of the Lord, would know this.

Judah's Fall

Only four more kings were to reign in Judah before the people were taken captive to Babylon. The first was Jehoahaz, the son of Josiah. He was the last to be made king by the people, and he was permitted to reign only three months. He was two years younger than his brother Eliakim, whose name was changed by the king of Egypt to Jehoiakim, and he may have been chosen as king by the people rather than his brother because the people saw in him certain characteristics of righteousness. Under the many years of reformation by Josiah, it is reasonable to believe that the people would give some consideration to this in choosing their new king.

But the penalty of the law was about due to fall upon the nation. The "seven times" of special punishment were soon to begin to count. (Lev. 26:18, 21, 24, 28; Dan. 4:16, 23, 25, 32) Nothing the people could now do would avert this evil coming upon them. Thus, Necho of Egypt was permitted to move in and dethrone the king whom they had chosen, and to make his older brother king instead, and Jehoahaz was taken captive to Egypt.—II Chron. 36:1-4

Jehoiakim reigned eleven years, "and he did that which was evil in the sight of the Lord his God." (vs. 5) By this time Babylon was gaining the ascendancy over Egypt, and Nebuchadnezzar dethroned Jehoia-kim "and bound him in fetters, to carry him to Babylon." However, Jehoiakim served Nebuchadnezzar for three years. It was only when he rebelled that he was dethroned and taken to Babylon.—II Kings 24:1

Jehoiakim's eight year-old son then was made king, but he reigned only three months and ten days when Nebuchadnezzar took him to Babylon, and appointed Zedekiah king instead. Zedekiah was twenty-one years old, and he ruled eleven years. The record is that "he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar . . . : but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel."—vss. 11-13

Under Zedekiah's rulership the people also departed from the Lord, following the example of their king. "They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."—vs. 16

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The end of the typical kingdom of Judah had come. The Chaldeans moved in, the city and temple were destroyed, and Zedekiah with his subjects, was taken captive. God pronounced his judgment upon Zedekiah through the Prophet Ezekiel, saying, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27

When Zedekiah was dethroned, the typical kingdom of Judah came to an end. But God's covenant with David remained sure. God ruled in Israel through the various kings who sat upon his throne, but this arrangement was to be "no more"

—not forever, but "until he come whose right it is," who, of course, is the Messiah, the Christ, the King of kings and Lord of lords.

This real King of Israel and the world is the One described by Isaiah as the "The Prince of Peace," and "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

Thank God for the assurance that his "zeal" will bring about the fulfillment of all his glorious promises of blessing for the people under the rulership of the messianic kingdom. May his promises continue to be an inspiration for us to serve him faithfully, and to look forward with joy to the triumph of righteousness under the rulership of his Anointed, the great antitypical David.



"My life flows on in endless song;
Above earth's lamentation,
I catch the sweet, not far off hymn,
That hails a new creation.

"Through all the tumult and the strife,
I hear the music ringing;
It finds an echo in my soul—
How can I keep from singing?"

Man's Eternal Home

"God blessed them, and God said to them, Be fruitful and multiply, and fill the earth and subdue it." —GENESIS 1:28, R.S.V.

AT ONE time or another most people are confronted with the question, "Where will you spend eternity?" Many times this question is asked with the implication that unless there is a reformation of heart and life eternity will not be pleasant. Our text implies that God's design for man is that he should spend eternity right here on the earth. This was God's "blessing" upon our first parents—they were to fill the earth and subdue it—that is, bring it all under control through cultivation, to be utilized for the sustaining of the millions which would result from God's blessing upon his command to "multiply."

We must recognize, of course, that the divine commission to "multiply" was limited to the filling of the earth. Since the Creator was quite capable of providing for the propagation of the race by the creating of mother Eve, we know that in the outworking of the divine purpose human ability to reproduce will be caused to cease when the earth becomes adequately filled. The Bible does not tell us how this will be done, nor do we need to know. It will be in God's way, and his ways are always better than ours.

There is nothing in the Genesis record of creation which even hints that the Creator had any other purpose in the creation of man than for him to live forever on the earth. However, this plainly stated truth concerning God's design for his human creatures to inhabit the earth forever has been lost sight of as a result of Satan's great deception concerning the divine penalty for sin.

Satan's lie, "Ye shall not surely die," meaning, as expressed in modern times, "There is no death," implies that when one experiences what is called death he actually enters into another life, the environments of which are quite different from those of humans here on this planet. So the question, "Where will you spend eternity?" implies that it is not possible to spend it on the earth as a human being.

As we have noted in the previous article, out of the no-death theory have arisen all sorts of vagaries concerning "after-death" experiences, but we are mostly concerned now with more basic theories to which the professed Christian world adheres. Even these we have previously referred to briefly. The plain statement of the Bible is that "the wages of sin is death," but the great mass of professed Christians say, no, this is not really so—the penalty for sin is torture.

Those holding this view are somewhat divided as to the length of time this torture will last. The Protestants claim, as we have previously noted, that it will continue forever, hence the expression, "eternal torture." This error is so gross, and its implications concerning the character of the Creator so damning, that it justifies a detailed refutation, which will be undertaken in our next article.

The Catholic Church also teaches the doctrine of eternal torment, but only for the grossest of sinners, and those who are heretics in the sight of the church. The Catholic Church claims that those who are not gross sinners and not heretics are too good to spend their eternity in hell. On the other hand, they claim that very few of earth's millions are good enough when they die—or seem to die—to be ushered directly into heaven to spend eternity there. So they have a third place—purgatory. Here, through a long period of time the "too-good-for-hell" and "not-good-enough-for-heaven" are purged of their venial sins, and thus made fit, finally, to enter heaven.

But there is nothing whatever said in the Bible about purgatory. Jesus said nothing about it nor did Peter, whom they claim to be the first pope. Not even the word is to be found anywhere in the sacred writings. The Bible records the deaths of many of its personalities—Abraham, Isaac, Jacob, the prophets, the kings of Israel—to mention a few in the Old Testament. In its obituary notices pertaining to most of these is the simple statement that they "slept with their fathers." Abraham's father was a heathen. All of those who are said to be sleeping with their fathers were of the "too-good-for-hell" type, yet many of them were certainly "not-good-enough-for-heaven." If "purgatory" were in the plan of God for such, it would be the place for them, yet the inspired writers of the Bible insist that they are sleeping—unconscious, that is, in death. If we have the correct understanding of what conditions in purgatory are said to be, it seems to us a most unlikely place in which to sleep. If there

is such a place as purgatory it seems strange that all the writers of the Bible would fail to mention it.

What About Heaven?

The Protestant view is that all those who are not sufficiently wicked to be tortured in hell-fire forever, go direct to heaven when they die—that this is where they will have their eternal home. The Bible does contain promises of heaven, but that all those not sufficiently wicked to be tortured in hell forever will spend eternity there, is another error arising out of Satan's lie, "Ye shall not surely die."

But let us note briefly some of the Bible's testimony concerning heaven. Jesus said to his disciples, "I go to prepare a place for you; and if I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2) Few have noticed the full implication of Jesus' promise to "prepare a place." Obviously if this place was not prepared until after Jesus came to earth, it could not be a "place" to which all the righteous from creation down to his day had been going when they seemed to die. It is acknowledged that this "place" promised by Jesus is a heavenly abode, and Jesus said, "No man hath ascended up to heaven."—John 3:13

Jesus prefaced his promise to "prepare a place" for his followers by the statement, "In my Father's house are many mansions: if it were not so, I would have told you." (John 14:2) Jesus did not promise these mansions to his followers. He simply observed that they already existed in his Father's "house." It seems reasonable to conclude that the Father's "house" is the entire universe. It all belongs to him, and is all his domain. And in this domain are "mansions," or dwelling places—planes of existence, or spheres of life.

The earth is one of the spheres of life. This is the sphere of life in which God designed that his human creatures should spend eternity—the "mansion" which God created for man. And he "created it not in vain, he formed it to be inhabited." (Isaiah 45:18) However, as Jesus said, there are "many mansions"—many spheres of life. They are higher than the human and our finite minds can but vaguely comprehend them. But they do exist—"If it were not so, I would have told you," said Jesus.

But, as Jesus promised his disciples, he was going away to "prepare" still another "place" for his followers. Much is said in the

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Bible, especially in the New Testament, concerning this place. It is vaguely foretold in the Old Testament, and in the New is referred to as an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." (I Pet. 1:4) Those for whom this "place" is prepared are said to be "partakers of the heavenly calling."—Heb. 3:1

The use of the word "calling," or "invitation," implies that this "place" is not prepared for all. And herein lies the truth concerning this aspect of the Creator's plan for the rescue of his fallen human creatures from sin and death. Heaven is not designed as an alternative for hell-fire. Nor is it the plan of God that all who are "saved" will be transferred from earth to the "place" prepared by Jesus.

Those who are invited to this "high calling," and accept the invitation through belief in Christ and the full devotion of their lives to the service of God, are described by Paul as "new creatures." In other words, beginning with Jesus, a new creation is being developed. Paul explains that the followers of Jesus who have become "new creatures" are ambassadors for Christ, and ministers of reconciliation. He explains that "God was in Christ, reconciling the world unto himself," and that now these "new creatures" are fellow-workers with God and with Christ. See II Corinthians 5:14 to 6:1.

The Scriptures reveal that those who become "new creatures" in Christ Jesus are, in all, but a "little flock." (Luke 12:32) The eternal home of these will be in heaven, or in the spiritual realm—not because heaven is a substitute for life on earth, but because in the divine plan for restoring the fallen human race to life on earth there is a provision for the selection of a few of earth's millions to be associated with Jesus in the work of restoration; and in order to be efficient workers in this divine arrangement these are transferred from the earthly "mansion" to the "place" which Jesus prepares for them.

To help us grasp this thought the Bible presents it from various standpoints. One is the thought of a kingdom, or a government, which will be established in the earth, and for a thousand years will administer righteous laws under which mankind will be disciplined and trained, and thereby gradually have the righteousness of the divine requirements of justice and love written in their hearts. We pray for this in the words, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

Those for whom Jesus promised to prepare a "place" will share with him in the work of bringing about this full reconciliation of humanity with God. They will be joint-heirs with Jesus in his kingdom. Consequently they will be highly exalted in the divine arrangements. Jesus promised, "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) Jesus also promised, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

The expression, "crown of life," suggests the highest, the very zenith of life. As we have seen, the "many mansions" in the "Father's house" are planes of life. Jesus went away to prepare a place for his associates which was to be "crown" of them all. The Apostle Peter wrote, "whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." The Heavenly Father, of course always possessed the divine nature, and Jesus was exalted to this highest of all stations of life when he was raised from the dead, and highly exalted above all "principality and power, and might, and dominion, and every name that is named." (Eph. 1:20, 21) In this exalted position, "at the right hand of the throne of God," he "prepares" a "place" for his followers, that they might be with him where he is.—Heb. 12:2; John 14:3

But let us repeat, this "prize of the high calling" is not an alternative to an eternal home on earth. It is not a case of man having sinned, and therefore he is provided with an eternal home at the right hand of God. God's provision for his human creatures as a whole still is that upon condition of obedience to him they may live on the earth forever. The redemptive work of Christ makes this restoration possible—"As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) The followers of Jesus for whom he prepares a "place" are to be associated with him in restoring mankind to that which was lost through the disobedience of our first parents. The harmony of the Bible is discernible only when we recognize this distinction between God's promises to mankind in general, and those which apply exclusively to the followers of Jesus.

The Hope of Immortality

Closely allied with the erroneous view that the earth is but a temporary dwelling place for God's human creatures, and that at

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death all move on into other realms of life, is the belief that man by nature is immortal. This belief has no scriptural backing. It is generally supposed that the words "immortal" and "immortality" are freely used throughout the entire Bible. But this is not true. They do not appear at all in the Old Testament. They do appear in a few places in the New Testament, but their use is extremely restricted, and at the same time very revealing. They are never used with reference to man's natural endowments.

To be explicit, the word "immortal" appears once, and is applied to the Lord. We quote: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." (I Tim. 1:17) Surely this does not prove that man is immortal!

The word immortality appears only five times in the Bible. One of these—I Timothy 6:16—also refers to the Lord, and declares that he alone possesses immortality.

The word is used again in II Timothy 1:10, where we are informed that Jesus brought "life and immortality to light through the Gospel." This is very interesting, for it reveals that prior to Jesus' coming, which was four thousand years after creation, the people of God knew nothing about immortality—that it was brought "to light" by Jesus. And even then, Jesus did not say that man was inherently immortal. Rather, he brought to light an opportunity, upon certain very rigid conditions, for a very few of earth's millions to attain immortality. These are the ones for whom he went away to "prepare a place."

In Romans 2:7—one of the remaining three texts of the Bible in which the word immortality appears—we read that through "patient continuance in well-doing" we "seek for glory and honor and immortality." Obviously, people do not seek for that which they already possess.

Because we do not by nature possess immortality, Paul wrote to those who are seeking for it, saying, "This mortal must put on immortality." (I Cor. 15:53) The word "immortality" appears only once more in the Bible, and that is in the next verse. Here Paul speaks of the time "when this mortal shall have put on immortality."

There are no other uses of the words "immortal" and "immortality" in the entire Bible. And, as we have seen, the few times they do appear in the Word of God they tell us either that the Lord alone possessed the quality of deathlessness which they describe, or that

the followers of Jesus may hope to "put on immortality" if "through patience continuance in well-doing" they faithfully seek for it.

Thus we have found that there is no scriptural support at all for the almost universal accepted theory of human immortality. Immortality means deathlessness, or indestructibility. How inconsistent it would have been for God to sentence man to death, if he could not die! Inharmonious though it may be, it is just this incongruity that Satan has foisted upon the world by his falsehood, "Ye shall not surely die."

Angels—Holy and Unholy

One of the higher orders of God's creation is the angelic. The Bible is the revelation of God's purpose concerning his human creation, so it furnishes very little information concerning the angels except through its many references to their use as the messengers of the Lord in his dealings with man. In Hebrews 2:7, in a quotation from Psalm 8:5, we are informed that man, in his creation, was made "a little lower than the angels." Man is the highest order of God's earthly creatures, and since he is but a "little lower" than the angels, we judge that they are probably the lowest of the spirit creations, dwelling, as it were, in one of the "many mansions" mentioned by Jesus.

We use the word "spirit" in referring to the angels because it implies that which is beyond human perception. The angels, in their normal state, are invisible to human eyes, and they are not at all limited to our methods of communication and activity. The Bible reveals clearly that they are used as God's messengers, and in the Old Testament we have accounts telling of occasions when they materialized in human bodies in order to converse with those to whom God sent them. Note the case recorded in Genesis, chapter 18; and the reference to this in Hebrews 13:2.

Our reason for mentioning the angelic creation is that Bible informs us that some of these angels deflected from full obedience to their Creator, and allied themselves with Satan, who at one time was one of the chief ones among them. Thus Jesus refers to "the Devil and his angels." (Matt. 25:41) At least many, if not all, of the angels who went over to Satan did so just prior to the Deluge of Noah's day. They are referred to in Jude 6 as the "angels which kept not their first estate," and the information is given that they are now "reserved in everlasting chains under darkness unto the judg-

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ment of the great day." The Apostle Peter speaks of these as "the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah."—I Pet. 3:19, 20

The language used concerning these "fallen angels" clearly suggests that they are under restraint, limited to undercover activities—or "under darkness," as Jude states it. These angels who before their fall were used freely by God as messengers to communicate with his human creatures, had their freedom of operation and communication taken away. But this does not mean that they have not continued to do all they could to make contact with humans.

Since these "fallen angels" are no longer loyal to God it is reasonable to expect that to whatever extent they have been permitted to reach the minds of humans their intent is always to deceive and to mislead the people with respect to God and the straightforward truths of his Word. Furthermore, since Satan's first and most basic of all deceptions is contained in his statement to mother Eve, "Ye shall not surely die," it is to be expected that he would use his allies, the fallen angels, to the fullest extent possible to foster this lie. And this is exactly what he has done.

These "fallen angels," possessing superior powers, are able, under limited circumstances, to read the minds of humans, especially those minds which yield readily to occult suggestions and influences. Thus, for example, a woman who has lost her mother in death holds in her mind precious memories of her mother. She would like to see her mother again, and talk with her. So at a seance she hears a voice which she identifies as her mother's voice. The voice reveals personal incidents which the mourning woman is positive no one but her mother and herself knew about. This convinces her that she is in communication with her mother.

But more important to Satan and the fallen angels who have perpetrated this fraud, it has been proved to this woman that the dead are not really dead at all. How could her mother be dead when she heard her voice, and by that voice revealed secrets which no one else could have done? This woman does not realize, of course, that the tone of her mother's voice, and her manner of speaking, are registered in her brain, and the superior powers of the "fallen angels" are able to read and reproduce them. Neither does she realize that the "fallen angels" could have had knowledge of her mother while she lived.

This, then, is the true, and the Bible's explanation of spiritualism. It is also the explanation of occult phenomena of all kinds, including the alleged "proofs" of reincarnation. It is the explanation of the deception which was foisted upon King Saul of Israel when he asked the witch of Endor to communicate with the dead prophet Samuel. (I Sam. 28: 7-25) The record of this is presented in the Bible without comment, but a moment's reflection reveals that the dead Samuel did not actually appear to Saul. While alive God had forbidden Samuel to in any way communicate further with the wicked Saul. Would he disobey God after death? There is nothing in what is reputed to be a message from the dead Samuel to Saul that the wicked king did not already know.

In all the seances held throughout the centuries, including those of modern times, no really worthwhile information has ever been obtained. When God sent one or more of the holy angels to communicate with his servants a definite and needed message was imparted by them. But the "fallen angels" are not sent by God. They are directed by Satan. They have no real information to impart. Their use by the Devil has as its chief purpose the establishing of the great deception that there is no death.

We hold much sympathy for all who in any way are deceived by Satan's lie, "Ye shall not surely die." Man was created to live. Death is foreign to him. In his search for comfort in the face of the inevitable it is pleasant to be told that death is not an enemy, but a friend which ushers him into a new and happier life in which for all eternity he will be free from the sorrows which haunt the lives of humans, and where there will be nothing to mar his peace and joy.

It is also natural that those of us still alive as humans should like to make contact with our dear ones who have, as the spiritualists would state it, abandoned their corporeal bodies. We enjoyed fellowship with our beloved friends while they were with us, and why should we not wish to converse with them after they are dead? However, were it not for the fact that Satan's lie, "Ye shall not surely die," has changed the meaning of words, we would know that we could not converse with the dead, for the reason that they are dead.

How much better is the hope held out to us in the Word of God—the hope of actually seeing our loved ones again, and freely conversing with them—yea, of spending eternity with them: not

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because they are now more alive than ever, but because by the power of the Creator, they will be restored to life. What this means is that God's original purpose in the creation of man is yet to become a glorious reality, for there is to be a resurrection of the dead.

The command to "fill" the earth has been carried out under adverse conditions of sin, selfishness, and pain, as each generation has, in turn, gone into death. But God in his love provided a Redeemer, One who tasted death "for every man." (Heb. 2:9) This guarantees that the human creation, expanded to fill the earth as God commanded, will yet have the opportunity to "subdue" the earth, making it all one glorious paradise, in which, restored to life, and reconciled to God, humanity will live forever.

This glorious consummation of the divine purpose so clearly expressed to our first parents in Eden awaits only the completion of that "little flock" to whom the promises of "glory and honor and immortality" are made, and for whom Jesus went away to prepare a "place." These representatives of the human race are, as we have seen, to be exalted to immortality. And Paul writes that "when this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory."—I Cor. 15:54

This saying, "Death is swallowed up in victory," is quoted from Isaiah 25:8, 9—a wonderful promise assuring us that death is to be destroyed, and that the people of the whole earth will rejoice in the salvation from death which God has provided for them. The earth will then be man's eternal home, for death will no longer disrupt the continuity of life in the glorious "mansion" of the Father's "house," which he has given to the children of men.—Ps. 115:16

WEEKLY PRAYER MEETING TEXTS

JULY 5—"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—II Cor. 10:4, 5 (Z. '99-11. Hymn 305)

JULY 12—"If the Son therefore shall

make you free, ye shall be free indeed." —John 8:36 (Z. '99-57. Hymn 54)

JULY 19—"The cup which My Father hath given Me, shall I not drink it?" —John 18:11 (Z. '99-118; '01-91. Hymn 307)

JULY 26—"To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. 2:17 (Z. '99-140. Hymn 92)

A Living Hope

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."—I Pet. 1:3

THE Greek word in our text which is translated "lively" is, according to Prof. Strong, a primitive verb meaning "to live." It is the same word which in five places in the New Testament is translated "quick," in the expression, "the quick and the dead," meaning, obviously, the living and the dead. The hope, then, to which Peter says we are begotten by the resurrection of Jesus Christ from the dead, is a living hope, not a temporary "dying" hope which vanishes with the passing of time or changing of circumstances.

The begetting of the Holy Spirit constituting the footstep followers of Jesus "new creatures," is accomplished by the "Word of truth." (Jas. 1:18) And, of course, to us the "Word of truth" pertaining to the resurrection of Jesus Christ from the dead has had much to do with our becoming Spirit begotten sons of God; but it would seem that this was particularly true of the Apostle Peter.

The full significance of Peter's testimony in this connection is better understood and appreciated by

recalling some of the circumstances which caused the resurrection of Jesus to assume such an important place in his heart and mind. Peter was one of the greatly beloved disciples of Jesus, and called to be one of the apostles. He was thoroughly convinced that his Master was the promised Messiah of Israel and of the world. When Jesus asked his disciples, "Whom say ye that I am?" it was Peter who responded, "Thou art the Christ, the Son of the living God."—Matt. 16:16

But prior to the death and resurrection of Jesus, and the coming of the Holy Spirit at Pentecost, there was much concerning the plan of God as centered in the promised Messiah that the disciples did not understand. They knew that the Messiah was to be a great King and that he would establish a government of peace and security through which Israel and the world would be blessed. Since Jesus was the Messiah, they were confident that this kingdom or government would be set up by him in Palestine, and without any undue delay.

The disciples knew that while

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Jesus was popular with many of the common people of the day, the religious rulers were jealous of him and were continually plotting against him. They had confidence however that since he was the Messiah nothing could interfere with the divine purpose which was to be carried out through him. They rejoiced as they heard him preach the Gospel of the kingdom. The record is that Jesus went "throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him."—Luke 8:1

Yes, the "twelve" heard the glad tidings of the kingdom as day by day, and from city to city, and village to village, Jesus both preached the message and demonstrated what the messianic kingdom would do for the people. Peter must have become increasingly enthusiastic and more and more convinced, not only that Jesus truly was the Messiah, but also that the kingdom and its blessings were at hand. Indeed, as he saw it, the kingdom blessings were already being poured out to those who had faith to receive them.

What could the enemies of Jesus do against One who had power to heal the sick and raise the dead? Surely the Master had divine power on his side to protect him from any harm which the scribes and the Pharisees might imagine they could inflict upon him. This was true! But what Peter did not realize in advance was that Jesus would voluntarily surrender him-

self to his enemies and allow them to put him to death.

Seemingly, the first time Peter realized the possibility of such a tragedy as this was when Jesus announced to his disciples that this is exactly what he intended to do. Matthew 16:21 reads, "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

This was disturbing to the disciples, especially to Peter, and Peter endeavored to do something about it. The next verse says that Peter "took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee." The word "rebuke" is a translation of the same Greek word as that translated "charged" in Mark 8:30, in which we are told that Jesus "charged" his disciples that they "should tell no man of him."

It was not, then, so much a rebuke by Peter as a "charge," a command, forbidding Jesus to go to Jerusalem where his enemies could lay hands on him and put him to death, which he had indicated his intention of doing. And we can imagine Peter's concern in the matter! The record says that he "took" Jesus; that is, seemingly, took him aside, and possibly in his earnestness even seized his arm, and with emphasis told his Master that he simply must not do this thing, that no king had ever attained power and established a

government by surrendering to his enemies.

But Jesus rebuked Peter, saying, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." (Matt. 16:23) From the human standpoint Peter's reasoning may have been correct, but he was not expressing God's viewpoint. He did not know that Jesus had come into the world to die as man's Redeemer, and that this sacrifice was necessary before his kingdom of glory could be established.

Addressing all his disciples, Jesus added, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it." (vss. 24, 25) This was a challenge which the disciples were not then fully prepared to accept, largely because they did not understand its full implications. Jesus had indicated his intention of sacrificing his own life. To them this was serious as well as mysterious, but now he had invited them to die with him.

He explained, furthermore, that those who embarked on such a voluntary course of sacrifice would lose their lives if they attempted to save them. How could the disciples understand this? It was quite beyond the comprehension of the natural mind.

Peter's Growing Concern

The fact that Peter was severely

rebuked did not turn him aside from following his Master. Later, after they had entered Jerusalem, and had partaken of the passover for the last time, Jesus told his disciples that they would all be offended because of him, and that Peter would deny him. Peter answered, "Though I should die with thee, yet will I not deny thee."—Matt. 26:31-35

And it was in all sincerity that Peter said this. In fact, he intended to do his utmost to prevent Jesus from carrying out his plans of surrender and voluntary death. This becomes apparent as we consider Peter's action when the mob came to the Garden of Gethsemane to arrest Jesus. Peter drew his sword in an attempt to prevent the arrest, and severed an ear from the servant of the high priest. He doubtless intended to sever his head.

But again Jesus thwarted Peter's purpose, commanding him to put up his sword, explaining that if he wanted protection he could ask his Heavenly Father, and more than twelve legions of angels would be sent for the purpose. But Jesus did not request the angels, and Peter could see that his Master was intent upon his program of surrender. Later he denied his Master, and was again rebuked by him.

And then Jesus was put to death. He who had done no wrong, who had spent his time and his strength "preaching and showing the glad tidings of the kingdom," was dead. What now would become of their kingdom prospects? Peter had failed to prevent the death of the

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Messiah, a death which he looked upon as a tragedy, since, as he saw it, it brought to an abrupt end the hope of seeing the kingdom established, and of participation in that kingdom.

The Resurrection

The darkness which settled over the land as Jesus died was equaled only by the gloom and despair which filled the hearts of the disciples when they realized that their Master was dead. During the hours that followed, their minds probably turned from one happy event to another which they had experienced with Jesus as they witnessed the joy of those to whom he preached and "showed" the kingdom. Was this just a dream, pleasant for a while but now turned into a nightmare?

Thus a night and a day and another night passed, with no explanation to soothe their perplexed and broken hearts. But then news, startling news, reached them. The women who went early to the tomb learned that Jesus had been raised from the dead. Go quickly and tell his disciples, they were instructed. And then a special commission, "Tell Peter." (Matt. 28:7; Mark 16:7) When they heard the news, Peter and John "ran both together" to the tomb to verify the report.—John 20:3, 4

Verse 9 gives us the amazing information that the disciples did not yet know the scripture that Jesus would rise from the dead. Actually Jesus had told them several times that he would be raised from the

dead, and that it would take place on the "third day." (Matt. 16:21) Apparently they had been so shocked by Jesus' announcement that he expected to be put to death that they did not take seriously what he had said concerning the resurrection. No wonder their hopes were dashed when he was crucified! And no wonder they "ran" to the tomb when they heard the report that he was raised from the dead!

Oh, some of them seemed to have a vague recollection that Jesus had said something about the resurrection. When he met two of them on the way to Emmaus and they told him the cause of their sadness, they added that it was now the "third day" since these things had happened, as though they had thought it possible that he might return on the third day. (Luke 24:21) But this hope was not a bright one. To them the Messiah was dead, and with his death their hope of the kingdom had been snuffed out.

They soon became convinced, of course, that Jesus actually had been raised from the dead. But their association with him was far different than it was before. As a matter of fact, they seldom saw him, and when they did, he did not remain long with them. During one of his appearances he had a heart-searching talk with Peter, commissioning him to "feed" his "sheep" and his "lambs." But just how to do this Peter did not seem to know, nor did Jesus explain.

Previously, and soon after they

were called to follow Jesus, he had sent them out into the work to preach the glad tidings of the kingdom, even as he was then doing. But now what were they to do? He gave them no instructions—not until he appeared to them for the last time before his ascension. Then his commission was to tarry at Jerusalem until they received the Holy Spirit, after which they were to be his witnesses unto the uttermost parts of the earth.

This was fairly definite, but even then they were to "tarry." However, they did not tarry long. Jesus fulfilled his promise. The Holy Spirit was poured out upon them, and almost instantly they saw the meaning of all that had happened during the last fifty-three days. Peter acted as spokesman—yes, Peter, the man who charged Jesus not to go to Jerusalem to be arrested and killed; Peter, who drew his sword to make sure that his charge was carried out; Peter, whose hope in Jesus and in the kingdom was blasted by the crucifixion—this same Peter, stood up on the Day of Pentecost and explained the necessity for Jesus' death, and quoted a prophecy from the Old Testament, which foretold both the death and resurrection of Jesus.—Ps. 16:10

Peter Converted

In the "upper room" on the night before Jesus was crucified he said to Peter, "When thou art converted, strengthen thy brethren." (Luke 22:32) Peter was now converted. The Holy Spirit had revealed to

his sincere heart and mind the completely wrong viewpoint he had entertained which had caused him to oppose his Master and endeavor to hinder the carrying out of the divine plan. And now that he saw the true meaning of Christ's suffering and death, and grasped also the intent of Jesus' invitation to his disciples to take up their cross and follow him, he was prepared to fulfil the commission to "strengthen" his brethren.

In Peter's first epistle we find one of his outstanding efforts to "strengthen" his brethren, not merely in a general way, but particularly in connection with their privilege of suffering and dying with Jesus. In verses 10 and 11 of the opening chapter he establishes the fact that the sufferings of Christ had been foretold by the Old Testament prophets, and throughout the epistle he emphasizes that the followers of Jesus participate in these foretold sufferings—that this is the will of God for them.

And how appropriately and effectively he introduces this subject! This intrepid disciple, whose whole being rebelled against the idea of his Master suffering and dying when he had done no wrong, speaks of the "abundant mercy" of the Heavenly Father in continuing to deal with him despite his error and his opposition—mercy manifested in begetting him again to a living hope "by the resurrection of Jesus Christ from the dead."

When we are begotten by the Spirit as new creatures, it is, of course, a begetting "again," not of

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"corruptible seed," but of "incorruptible." (vs. 23) But the word "again" is especially fitting in Peter's experience. True, he was not a new creature until he was converted and enlightened by the Holy Spirit. But he did have a hope, the hope of the kingdom, the hope of sharing with his Master, the Messiah and King in that kingdom. But that hope died when Jesus was crucified, and only the resurrection of Jesus, together with the enlightenment of the Holy Spirit gave it to him "again."

And now it was a better hope. It was a "living" hope, a hope that would continue to live and shine the brighter amidst the storms of persecution and the death-dealing opposition of the children of darkness. This glorious kingdom hope was not now dependent upon temporal success and earthly glory. It was a hope that shone the brighter as the joys and comforts of life faded, a hope that could no longer be dimmed by the darkness of circumstances which might settle down upon his life.

Yes, as Peter explains further in the verse following our text, this "begotten again" hope was "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us. [margin]." When Peter was following Jesus up and down the country as he went from city to city and village to village "preaching and showing the glad tidings of the kingdom," he knew nothing of the heavenly inheritance. He thought of the kingdom as being entirely

earthly. He visualized himself associated with Jesus as a man—a fisherman exalted to the rank of an associate king.

But now the resurrection of Jesus Christ from the dead and the enlightenment of the Holy Spirit had opened up this entirely new, this heavenly vista before him. He knew now what Jesus meant when he spoke of saving his life by losing it. Jesus had sacrificed his life, but had been raised from the dead and highly exalted to the divine nature, above angels and principalities and powers. And now Peter was setting his affections upon the same glorious things above, rejoicing in a living hope, the hope of "an inheritance incorruptible, and undefiled, and that fadeth not away."

"The Just for the Unjust"

Now Peter could understand why Jesus was put to death although he had done no wrong. If Jesus had done wrong, his death would not have been acceptable for the redemption of the world. He had to die the Just for the unjust, otherwise he could not bring us, and mankind in general, into atonement with his Heavenly Father. Now that Peter understood this, his whole viewpoint on Christian suffering had changed. That against which he once rebelled, he now accepted with thanksgiving.

In chapter 2, verses 20 and 21, of his epistle, we read: "What glory is it, if, when ye be 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 ye should follow his steps." When Peter heard Jesus' invitation, "Take up your cross and follow me," he was not impressed. In fact, he was so intent upon preventing Jesus from bearing the cross that he gave little consideration to the invitation. To him, the whole idea of suffering and dying for doing good seemed wrong and unnecessary.

But now he was "converted." Not only did he see this matter in its true light, but because of his own experiences he was able, as Jesus had commissioned, to "strengthen" the brethren. So, in chapter 3, verses 13 and 14, he writes, "Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled."

No longer did Peter see the death of Jesus as a tragedy. He knew, of course, that his enemies had spat upon him, placed a crown of thorns upon him, and flogged him. He knew that they had hung him upon a cross until he died. But Peter also now knew that they had not harmed Jesus. He had surrendered to his enemies, and they had put him to death, but God had raised him from the dead. He had lost his life; but, in losing it sacrificially he had gloriously saved it. And Peter knew that this also

would be true of every faithful follower of the Master.

As a new creature in Christ Jesus no one can harm you, is Peter's assurance. They may say all manner of evil against you. They may threaten, even imprison you, or put you to death. But that will not harm you. It will only help you enter into your inheritance that fadeth not away with the loss of earthly joys and life. But with such loss, your living hope is translated into a glorious reality.

"Think It Not Strange"

"Beloved," wrote Peter, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (ch. 4:12, 13) How this must have "strengthened" the brethren of the Early Church, even as it encourages us today! It is only as we lose sight of our "living hope" of the inheritance which is reserved in heaven for us that we think our suffering as Christians is "strange." Otherwise we rejoice in this evidence that the "spirit of glory and of God" is resting upon us.—vs. 14

"Humble yourselves therefore under the mighty hand of God," Peter continues, "that he may exalt you in due time." (ch. 5:6) What height of salvation is involved in entering into our glorious inheritance for which we now have such a living hope! "Be thou faithful

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unto death, and I will give thee a crown of life," Jesus said. (Rev. 2:10) "To him that overcometh will I grant to sit with me in my throne," he also promised. (Rev. 3:21) But this exaltation is conditional upon humbling ourselves under the "mighty hand of God."

What a strengthening thought this is! Our sufferings are not due to the individuals or circumstances with which they may seem to be directly associated. When the plan of one of Judah's kings was thwarted, God said, "This thing is from me." (I Kings 12:24) So it is with all of our experiences as new creatures in Christ Jesus. (It is God who is permitting our "fiery trials," his hand that is pouring the "cup" of which we have the privilege of partaking.) His mighty but loving hand was upon Jesus to test him; and it is so with us.

"Think it not strange" then when the "fiery trials" seem to increase and become greater than we can bear. (Let us remember, rather, that it is under God's hand that they come upon us. "This thing is from me," he is saying, and realizing this, let us humble ourselves and accept his providences in the spirit of thankfulness, knowing that the "spirit of glory and of God resteth on us.")

It is not without reason after admonishing us to humble ourselves under the mighty hand of God, that Peter writes, "Casting all your care upon him; for he careth for you." (ch. 5:7) Since, by faith, we are endeavoring humbly to accept every experience of life as

being by divine permission and overruling, we also are privileged to claim his promises of grace to help in every time of need.

The Lord tries us, but knows that in order to pass through the tests victoriously, we will need his help. He is not testing our endurance according to the flesh. He is trying our hearts. Our flesh shrinks from these fiery trials, but if we continue to humble ourselves under his mighty hand, we can also cast all our care upon him. David wrote, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."—Ps. 27:14

We do not cast our care upon the Lord with the expectation that he will protect us from trials. We know that our "outward man" must perish ere the "living hope" of our inheritance, which is reserved in heaven for us, can mature into reality. It is not pleasant for the flesh to perish, but in casting our care upon the Lord we do so with the assurance that his wisdom knows just how to regulate our trials, and to temper the "heat" involved.

Most important is the fact that in casting our care upon the Lord we keep our minds and hearts alert to his "abundant mercy" in begetting us to such a living hope, a hope that fadeth not away, a hope of joys to come which in itself will give strength to endure the "light afflictions" which are "but for a moment," knowing that if faithful we will soon enter into an "eternal weight of glory."

Bearing the Cross

Jesus invited his disciples to take up their cross and follow him. What is Christian cross-bearing?

THROUGHOUT the centuries cross-bearing has come to mean almost any sort of trial or difficult circumstance a follower of the Master might experience, especially if it is more or less continuous. Based upon the shape of the cross, it has also been explained to mean the crossing of our wills by the will of God. With some it suggests some special and enduring weight of sadness, or pain, which must be borne, usually different in each individual case, the exact nature of which is known only to the Christian involved.

All these viewpoints have doubtless been a help to the Lord's people in enduring the trials of the narrow way of sacrifice. It seems reasonable to us, however, that when Jesus used this illustration he probably had in mind the custom of the time, under the Roman rulership, for a criminal condemned to death by crucifixion to carry his own cross from the judgment hall to the place of crucifixion. Jesus, it will be recalled, was unable to bear his cross, and one called Simon was called upon to carry it for him.

This well-known custom would

readily suggest to the disciples that when Jesus asked them to take up their cross and follow him he meant that his course of devotion to God would lead to death, and that the only condition upon which they could be his disciples would be their willingness to follow him into sacrificial death. This, primarily, seems to be what is symbolized by carrying the cross.

This Same Jesus

In Acts 1:11 we read, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." How do you harmonize this with Paul's statement in I Corinthians 15:50, "Flesh and blood cannot inherit the kingdom of God"?

THE expression, "This same Jesus," refers to the Savior as a personality, and quite irrespective of his nature. After his resurrection Jesus appeared to his disciples in a number of different bodies. To Mary near the tomb he appeared as a gardener. (John 20:14, 15) To the disciples walking to Emmaus he seemed as a stranger. Responding to a demand by Thomas, he appeared in the room with his disciples and revealed nail wounds in his hands and feet, and

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a spear wound in his side. But in all these instances he was the "same Jesus," even though different in appearance.

Jesus experienced a change of nature when he left the heavenly realms and was "made flesh," born of a woman. (John 1:14; Matt. 1:16) However, he did not become a different being. In prayer to his Heavenly Father he said, "Glorify thou me with . . . the glory which I had with thee before the world was." (John 17:5) He remembered his association with his Father as the Logos, and was now the same being as before he was made flesh.—John 1:1, 2

He explained to his disciples that he would give his flesh for the life of the world, meaning that his humanity would be given up in sacrificial death as a substitute for the forfeited human life of Adam. (John 6:51) Thus, as all mankind lost life through Adam, all would be given an opportunity to regain life through Jesus. Jesus was "made flesh" to accomplish this work of redemption, and, having accomplished it, he was raised from the dead a glorious divine being, high above angels, principalities, and powers.—Eph. 1:21

But this "only begotten of the Father" continued to be the same personality, the same Jesus. (John 1:14) Man was created a "little lower than the angels," and since Jesus was, in his resurrection, exalted high above angels and principalities and powers it was impossible for his disciples to see

and commune with him except as he appeared to them in a human body. (Heb. 2:7) His appearance in a body bearing nail and spear wounds was, as John explains, a sign—one of the "signs" which convinced the disciples that their beloved Master had truly been raised from the dead.—John 20:20, 30

Now the time had come for Jesus to leave his disciples and return to his Father. He would not manifest himself to them again. But the Lord wanted them to know that he was not going away forever, that he would come again, that this "same Jesus" who, in his pre-human existence was an honored spirit being, and while on earth a human being, but now highly exalted to the divine nature, would return.

The angel which gave this assurance to the disciples explained that Jesus would come in the same manner as they had seen him go. His going was unobserved by the world in general. Only his disciples knew what had occurred. So, the prophecies reveal that at first only his disciples would know of his return. They are watching the fulfilment of prophecy, and know by the events around them, in both the church and the world, of his return. They know that "this same Jesus" is even now present, not in a body of flesh, but as a glorious divine being invisible to human eyes.

This, of course, harmonizes beautifully with Paul's statement that flesh and blood cannot inherit

the kingdom of God. Jesus is no longer flesh and blood. Nor will those who prove worthy to live and reign with him be flesh and blood. All these will be changed. This "corruptible" will put on "incorruption," and this "mortal" will put on "immortality." (I Cor. 15: 53) Thus exalted to the divine nature they will be associated with Jesus in the spiritual and ruling phase of the messianic kingdom.

The word "kingdom" in the expression, "Flesh and blood cannot inherit the kingdom of God," refers to the rulership of the Lord's kingdom. As in any kingdom or government there are both rulers and subjects, so it will be in the Lord's kingdom. The subjects of this kingdom will be all mankind who obey its laws. Its rulers will be those who "inherit" this high position by virtue of their faithfulness in suffering and dying with Jesus. But they will not reign as humans. They sacrifice their humanity and in the resurrection are made like Jesus.—I John 3:1-3

Must Continue Faithful

When we confess our sins, accept Jesus as our Savior, and are baptized, are we saved regardless of anything we do thereafter?

NO! The Apostle Paul wrote, "I keep under my body, and bring

it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27) Paul had repented of his sins. He had accepted Jesus as his Savior, and he had consecrated his all to the service of God, having buried his will in the divine will, as symbolized by water immersion. Nevertheless he realized that continued faithfulness to the terms of his consecration was necessary if he was not to become a castaway.

In Philippians 3:13, 14, Paul writes, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul did not consider that he had attained that for which he had been called simply because he had accepted Christ and had devoted his life to divine service.

In Hebrews 2:3 we read, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Here, again, is the implication that through neglect one might lose the prize of the "great salvation." This, and the other texts quoted, do not, however, refer to the position of the unbelieving world; but, as Paul indicates, their application is to those who have been called to the "great salvation."

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The commonly accepted, but erroneous view that God is now trying to "save" as many as possible, and that all who are not in this life "saved" will be tortured in a fiery hell forever, does not have a place in the logical presentations of the Scriptures. The "great salvation" is what Paul describes as the "prize of the high calling." It is the opportunity offered to consecrated believers of this age that if they are faithful to the Lord—even unto death—they will receive a "crown of life," and will "live and reign with Christ a thousand years."—Rev. 2:10; 20:4, 6

The calling and testing of these during the present age, however, is in preparation for the work of the kingdom age, when salvation from death, and restoration to life on the earth as humans will be offered to all mankind. Peter describes this as the "restitution of all things." But this opportunity for restitution must await the completion of the present Gospel-age work of calling and preparing those who will share with Christ in the millennial-age work of extending restitution opportunities to mankind in general.—Acts 3:19-21

Concerning Baptism

Is sprinkling the proper form of baptism?

THE English word baptism, as well as the Greek word used in the New Testament from which it is

translated, means to bury, to submerge, to completely cover. It is difficult to see how sprinkling fits this description, and indeed it does not. Immersion is undoubtedly the proper form of water baptism.

But the baptism, or immersion, of the Scriptures does not always mean to be submerged in water. In Romans 6:3 Paul speaks of being "baptized" into Christ's death. In I Corinthians 12:12, 13 he says of Christians that they are all baptized by one Spirit into one body, which is the body of Christ—the body, or company of consecrated followers of Jesus over which Christ is the Head.—Eph. 1:22, 23

In these uses of the word baptism, the reference is to a burial of one's will into the will of God, and acceptance of the headship of Christ. The will of God for all Christ's followers is that they suffer and die with him. Thus surrender to the divine will is a burial of one's will which leads to death, hence a death baptism.

Our understanding is that immersion in water is simply a symbol or illustration, of the true baptism into Christ's death. The candidate for baptism surrenders himself into the hands of the immerser and is buried in water, picturing his surrender to God to be baptized into Christ's death. His being raised out of the water is a beautiful symbol of the fact that all who are baptized into Christ thenceforth walk in newness of life, and will eventually fully share in Christ's resurrection.—Rom. 6:5

Fellowship

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—I John 1:3

THE fully consecrated children of God are privileged to realise the value and sacredness of this scripture. It was the Father who graciously brought us up out of a pit of noise, out of the miry clay, and set our feet upon a rock, and established our goings, and put a new song in our mouth. (Ps. 40:2, 3) Although at one time we were "by nature the children of wrath, even as others, God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and made us sit together in heavenly places in Christ Jesus."—Eph. 2:3-6

Those who truly "belong to Christ" have been called into a sacred and greatly privileged fellowship with their Lord and Redeemer. I Corinthians 1:9 makes mention of the Author of our calling: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." In verse 26 of the same chapter it is recorded: "For ye see your calling,

brethren." Yes, we "see"—we quite understand the call to joint-heirship with Jesus, and we have responded by our full consecration.

Following our complete surrender to do God's will we receive of the Holy Spirit, and are begotten, "not from corruptible, but from incorruptible seed, through the living and enduring Word of God." (I Pet. 1:23, **Diaglott**) "Of his own will begat he us with the Word of truth." (James 1:18) Now have we entered into sonship with God, "and if a son, then an heir of God through Christ."—Gal. 4:7

In Christ

According to the good pleasure of our Father's will he has very graciously "made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:6, 7) And our fellowship with Jesus is indeed sweet and precious to the extent that we are fully sanctified in him. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Cor. 5:17

To maintain this sublime fellowship, it is necessary to cultivate a good fruitage of the Holy Spirit; that is, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control." (Gal. 5:22, 23) Evidences of our love and de-

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votion must be produced, even as expressed by our Master in the Parable of the Vine. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth [cleanseth] it, that it may bring forth more fruit."—John 15:2

In this parable we see Jesus as the true vine, and each of his fully consecrated followers as an individual branch in him. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—John 15:5, 7, 8

Our sacred and blessed fellowship in Christ Jesus is also beautifully illustrated in these words: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ; for by one Spirit are we all baptised [immersed] into one body." (I Cor. 12:12, 13) Jesus is the Head, and the church his body.—Eph. 1:22, 23; 4:15; 5:23; I Cor. 12:27

No figure could teach us more convincingly that the true church is a part of the Christ. Its relationship to our Lord Jesus is very intimate, even as the relationship of the human body to the human head. Just as the various members of the human body serve one another in obedience to the head, so the various members of the true church serve one another in love,

and in obedience to their Head, Christ Jesus.

His Sufferings

Individually, we are to experience what the Apostle Paul has referred to as "the fellowship of his sufferings." (Phil. 3:10) "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:17) In view of this wonderful heavenly inheritance set before us, the opportunity to walk in the narrow way of self-denial and self-sacrifice for the truth's sake is the grandest privilege ever offered to any creature.

It is still true today that whoever will faithfully witness to the truth, and not shun to declare the whole counsel of God, will soon know something of the sufferings of Christ, and can say truly, "The reproaches of them that reproached thee are fallen upon me." (Ps. 69:9; Rom. 15:3) Our beloved Master would seem to say: "If you are my disciple, I will show you how great things you may suffer for my sake; I will grant you to see the privilege of being my disciple. I will test your loyalty; and every time that you realize your faithfulness is tested, and you find yourself an overcomer under these tests, even though you are abused in language and are suffering persecution for righteousness' sake, 'Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.' 'If the

world hate you, ye know that it hated me before it hated you.'"—Matt. 5:12; John 15:18

The justified and sanctified church, following closely in the footsteps of Jesus, has always been a light in the world, even though its light has not always had as much influence as it desired. Thus it was also with our Lord, who realised that all who were of the spirit of darkness hated him the more because their spirit of darkness was reproved by his Spirit of light. All the light-bearers who follow in his footsteps must be sharers also of his persecution and suffering.

The Gospel

We also have a blessed and joyful fellowship with other true members of the body of Christ in connection with the Gospel, even as the Apostle Paul indicated in Philippians 1:3-5: "I thank my God upon every remembrance of you; always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." Weymouth translates the 5th and 27th verses of this chapter: "I thank my God, I say, for your co-operation in spreading the good news, from the time it first came to you even until now." "Only let the lives you live be worthy of the good news of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the good news."

Our father would have us always realise and appreciate that it is his Word that is being unfolded to us, and the Apostle Paul stressed this point in I Thessalonians 2:13: "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God."

Those who have been called out of darkness into God's marvelous light of truth, and are faithful, rejoice in the knowledge that God's Word "is truth"; that it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16) It is indeed a lamp to our feet, and a light to our path; and a means that God is using mightily in the completion of our sanctification.—Ps. 119:105

Our fellowship in the Gospel will of necessity also involve our proclaiming it in one way or another, in harmony with our Lord's words. Just as truly as Jesus testified concerning himself that "the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel" (Luke 4:18, 21), so every true member of his body has come under the same anointing, and is authorized to preach the Gospel. Indeed, if we are filled with that Holy Spirit, we must preach, being impelled to render that service by a burning zeal, so typical of our Lord and Head; "The zeal of thine house hath eaten me up."—Ps. 69:9; John 2:17

A Divine Family

"Beloved, now are we the sons of God," by faith, hoping by God's grace, and our continued faithfulness to him, to become "partakers of the divine nature." (I John 3:2; II Pet. 1:4) Our Father in heaven, the great divine, self-existing One, dwelling in the light which no man can approach unto, desires a family of beings like unto his own glorious nature, immortal, far above all principality, and power, and might, and dominion, and every name that is named.

Ere long this divine family, Christ and his glorified church, will be complete beyond the veil, and will shed forth the light of the knowledge of the glory of God for all people. Such is our glorious hope. Could there be a fellowship more precious? Could love, even divine love, reach to greater heights? And Jesus, through the Revelator exhorts: "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me in my throne."—Rev. 2:10; 3:21

As prospective members of that glorified divine family, fully consecrated to God, giving diligence to make this precious calling and election sure, we rejoice to testify that "truly our fellowship is with the Father, and with his Son Jesus Christ."

Additionally, we have a delightful fellowship with other members of the body of Christ, and say with the psalmist: "What is so good, or what so pleasant, as for brethren

to dwell together? It is as ointment of the head, that ran down to the beard, even the beard of Aaron; that ran down to the fringe of his clothing. As the dew of Hermon, that comes down on the mountains of Sion; for there the Lord commanded the blessing, even life forever."—Ps. 133:1-3, **Septuagint**

Here is a beautiful pen picture illustrating the anointing of the Holy Spirit; how it was all poured upon our Head (Christ Jesus) and must run down from him to each member of his body. The members of the church are the "brethren" whose spirit impels them to "dwell together in unity." All who are one with the "Head" must be in sympathy with fellow-members of his body, the church.

"The anointing which ye have received of him abideth in you." (I John 2:27) This holy anointing began to reach the "body" on the Day of Pentecost, and has flowed on, down through the Gospel age, even until today, anointing all who are truly baptized into Christ. When all the members shall have come into the "body," and when the holy anointing shall have run down, figuratively speaking, "to the fringe of his clothing" anointing every member, then will the completed Christ, Head and body, begin the great kingdom work of blessing mankind.



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General Convention Program

Bloomington, Indiana, August 4—10

AS THE time for the General Convention draws near enthusiasm is mounting over the anticipated blessings to be received by all who attend, and by thousands of others who through prayer, and from the report to be published in the October issue of The Dawn Magazine, will also participate in the joys of fellowship with others of like precious faith. The Convention Committee has again asked us to publish the detailed program, which we are glad to do. Programs will also be available at the convention.

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

Saturday, August 4

Chairman: Brother William A. Pardue

2:00	Opening Rally	
2:15	Address of Welcome	Brother Felix S. Wassmann New York, N. Y.
2:45	Discourse	Brother J. Y. MacAulay Pilgrim
3:30	Intermission	
4:00	Praise Service	
4:15	Discourse	Brother Adolph Obenland Miami, Florida
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	
6:45	Praise Service	
7:00	Discourse	Brother Arthur Newell San Antonio, Texas
7:45	Discourse	
8:30	"Songs in the Night"	

Sunday, August 5

Chairman: Brother Ernest G. Wylam

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| 9:00 | Morning Devotions | |
| 9:15 | Discourse | Brother Samuel Baker
Pilgrim |
| 10:00 | Intermission | |
| 10:30 | Theme Text Symposium | |
| | "With us is the Lord our God to help." | |
| | Through Meetings and Study | Brother Daniel J. Morehouse |
| | Through Daily Experiences
and Providences | Brother George M. Wilson |
| | Through Watchfulness
and Prayer | Brother J. Y. MacAulay |
| | In Sacrifice and Service | Brother Norman Woodworth |
| 12:00 | Close of Morning Session | |
| 12:15 | Luncheon Hour and Fellowship | |
| 1:45 | Praise Service | |
| 2:00 | Discourse | Brother Russell Pollock
Los Angeles, California |
| 2:45 | Intermission | |
| 3:30 | Ebenezer Testimony Meeting | Brother W. Stromberg
Chicago, Illinois |
| 4:15 | Discourse | Brother C. W. Zahnow
Pilgrim |
| 5:00 | Close of Afternoon Session | |
| 5:15 | Supper Hour and Fellowship | |
| 6:45 | Praise Service | |
| 7:00 | Witness Work Discussion - Audience Participation | |
| | Pilgrim Service | Brother Leon H. Norby |
| | Tract Distribution | Brother Charles Zubowsky |
| | Consolation Folders | Brother Stuart Livermore |
| | Public Meetings | Brother Russell Pollock |
| | Follow-up Work | Brother Jens Copeland |
| | Recorded Lecture Service | Brother Raymond J. Krupa |
| 8:30 | "Songs in the Night" | |

THE DAWN

Monday, August 6

Chairman: Brother Edmund Jezuit

9:00	Morning Devotions	
9:15	Discourse	Brother Julius Bednarz Chicago, Illinois
10:00	Intermission	
10:30	Discourse	Brother Everett Murray Columbus, Indiana
11:15	Discourse	Brother Victor E. Samuels Philadelphia, Pennsylvania
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	

1:45	Praise Service	
2:00	Discourse	Brother Jens Copeland Chicago, Illinois
2:45	Intermission	
3:15	"The Convention Speaks"	
4:15	Discourse	Brother Michael A. Stamulas New York, N. Y.
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	

6:45	Praise Service	
7:00	"Our Most Holy Faith"	
	Creation of Man	Brother Lyle Cook Kansas City, Missouri
	The Divine Penalty for Sin	Brother Roy E. Poland Indianapolis, Indiana
	The Abrahamic Promise	Brother Albert Sheppelbaum Chicago, Illinois
	The Ransom	Brother Alfred L. Smith Washington, D. C.
	The Call of the New Creation	Brother Kenneth W. Rawson New Brunswick, N. J.
	Christ's Second Presence	Brother Arthur H. Krumpolt New York, N. Y.

TALKING THINGS OVER

The First Resurrection

Brother William E. Roach
Greensboro, North Carolina

The Better Resurrection

Brother Ludlow P. Loomis
New York, N. Y.

Times of Restitution

Brother Bert Rose
Detroit, Michigan

8:30 "Songs in the Night"

9:00 Elders' Meeting

Tuesday, August 7

Chairman: Brother Leon H. Norby

9:00 Morning Devotions

9:15 Discourse

Brother Claude R. Weida
Allentown, Pennsylvania

10:00 Intermission

10:30 Testimony Meeting

Brother William W. Ryba
Detroit, Michigan

11:15 Discourse

Brother E. K. Penrose
Columbus, Ohio

12:00 Close of Morning Session

12:15 Luncheon Hour and Fellowship

1:45 Praise Service

2:00 Discourse

Brother George O. Jeuck
Orlando, Florida

2:45 Discourse

Brother Charles M. Chupa
Detroit, Michigan

3:30 Intermission

4:00 Praise Service

4:15 Discourse

Brother Charles W. Janke
Buffalo, N. Y.

5:00 Close of Afternoon Session

5:15 Supper Hour and Fellowship

6:45 Praise Service

7:00 Radio and TV Reports and Prospects

8:30 "Songs in the Night"

Wednesday, August 8

Chairman: Brother Walter Blicharz

9:00	Morning Devotions	
9:15	Baptismal Discourse	Brother Wilbur N. Poe Cincinnati, Ohio
10:15	Intermission	
10:45	Immersion Service	
12:15	Luncheon Hour and Fellowship	
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1:45	Foreign Report	
2:45	Discourse	Brother Chester A. Sundbom Saginaw, Michigan
3:30	Intermission	
4:00	Testimony Meeting	Brother William Molhoek Piqua, Ohio
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	
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6:45	Praise Service	
7:00	Convention Business Meeting	
8:30	"Songs in the Night"	

Thursday, August 9

Chairman: Brother W. H. Ellis

9:00	Morning Devotions	
9:15	Discourse	Brother Orlando D. Deifer Pilgrim
10:00	Discourse	Brother Daniel J. Morehouse Chicago, Illinois
10:45	Intermission	
11:15	Testimony Meeting	Brother Andrew Horwood St. John's, Newfoundland
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	

TALKING THINGS OVER

1:45	Praise Service	
2:00	Discourse	Brother Raymond J. Krupa New York, N. Y.
2:45	Intermission	
3:30	Discussion of Parables	
	The Prodigal Son	Brother G. P. Ostrander Pilgrim
	The Wheat and the Tares	Brother Martin C. Mitchell New York, N. Y.
	The Sheep and the Goats	Brother Adam Miskawitz Chicago, Illinois
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	
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7:30	Praise Service	
7:45	Organ Recital	
8:00	Public Discourse	Brother George M. Wilson St. Petersburg, Florida

Friday, August 10

Chairman: Brother Russell Dean

9:30	Morning Devotions	
9:45	Discourse	Brother Norman Woodworth New York, N. Y.
10:45	Love Feast	
11:30	Farewell Luncheon	

"God Be with You 'Til We Meet Again"

Daily meetings are being arranged for the juveniles, the intermediate children, and the teenagers. Details of these meetings will be given on the programs which will be available at the convention.

LETTERS OF APPRECIATION

Blessing and Inspiration

Dear "Frank and Ernest": Very many thanks for your letter and offer of the book, "The Divine Plan of the Ages," which I will be so pleased to accept. I also wish to thank you for the booklets already received. These have been a great source of blessing and inspiration to myself and husband. May God continue to bless you in your work. —Northern Ireland

Used of God

Dear "Frank and Ernest": I was more than interested in your broadcast this evening over Radio Luxembourg, and I wonder if you will kindly send me the "Plan" book. Your broadcasts have been used of God many times to inspire a group of my friends and myself, Yours because His.—England

Very Interested

Dear "Frank and Ernest": We heard your broadcast last night and are very interested in God's plan of the ages. We attend a Bible study on Thursdays, and are going through John's Gospel. At the last study, the first few verses of the fourteenth chapter caused a little heated discussion, so we were very glad last night to hear your interpretation of some of these verses. We would be very pleased to receive your booklet, "God's

Plan." Assuring you of our prayers, we remain, Yours in His service.—Scotland

Great Enlightenment

Dear "Frank and Ernest": I wish to take advantage of your kind offer of the "Plan" book. I live in rural Ulster, quite a distance from any town, and recently have become very interested in your broadcasts, and in God's Word. Please remember me and my family in your prayers that we may come to receive the great enlightenment you are talking about. Yours sincerely.—Northern Ireland

Help for Our Times

Dear Brethren: Christian greetings! Please find money order for renewal of The Dawn Magazine, and also a copy of "Behold Your King," and three of the booklets, "Our Lord's Return." We both love The Dawn Magazine because it is holding to the truth as taught by Pastor Russell. The wonderful feature is that his teachings are brought up to date with present day happenings, which is very refreshing in these days of many "voices." We pray that you will continue to hold up the torch of truth. May God grant his rich blessing, and the growing illumination of the truth, to enable you to "feed the flock." Christian love from us both.—Australia

LETTERS OF APPRECIATION

Seeking Help

Dear "Frank and Ernest": After listening to your program today I knew I had found some of the answer to my past eight years of wondering, seeking, and delving into the big question, What happens after death? I have spent most of the last eight years in the funeral business. I was close to death all of the time. I was next to the family in their time of bereavement. I know what goes through a person's mind when a dear one passes out of this world. To where? and how? Help me further, and I shall be grateful the rest of my life.—California

Wants Question Answered

Dear Sirs: Not long ago I heard your program, and you offered a booklet you said gave assurance that we would meet our loved ones after death. At the time this did not attract my attention, so now I don't know what booklet to ask for. Since I heard that program my son died suddenly, at the age of forty years. My son was never a Christian so far as I know, although at the age of fourteen he was baptized and joined a church. After that he gave his whole life, it seems, to working hard for the ones he loved. Those who knew him best say he was a wonderful person. Now he has gone. How can I feel assurance that we will meet again? If you have a book that can help me, please send it to

me. And also, please send the book on divine healing.—Colorado

Asks People to Listen

Dear Friends: Please send me your booklet you announced today on your radio program. I tell my people to listen to your frank discussions at every opportunity. I hear you every Sunday on my way to preach. Sincerely yours,—Ill.

Seeking the Light

Gentlemen: I listened to your broadcast today as usual. You are certainly doing a wonderful work. I often wonder how I could have been so blind—not only myself, but many of my friends. I am trying with your help to do what I can to correct this condition. May your work be blessed and multiplied.—Michigan

Convinced

Dear Brethren: I have listened to your radio broadcasts for years, and I also subscribe to The Dawn Magazine. After long study I am convinced you people teach the truth. With the help of God I would like to join hands with you, as fellow Christians, and walk the way of sacrifice. I have counted the cost and know what it means to walk in this way. Any time I can be of service please advise. As soon as possible, and is convenient, I would like to have one of the brethren baptize me. I solicit your prayers on behalf of myself and family. Yours in Christian love.—Texas

CONVENTIONS

For Mutual Fellowship, Edification, and Service

DETROIT, MICH., June 29-July 1—Convention will be held in the YWCA Building, 2230 Witherell, beginning at 7:00 p.m. Friday. A baptismal service is being arranged and any desiring to be immersed will please notify the secretary in advance. The Detroit friends will accommodate as many of the visiting friends as possible. Meals will be served during the convention. For further information and room reservations, write the secretary, Mr. Charles M. Chupa, 5666 Belmont, Dearborn, Mich.

ALBANY, ORE., July 1—3596 Bernard Street.

LOS ANGELES, CALIF., July 1-4—All sessions of this twenty-first convention will be held in the Unitarian Community Centre, 2936 West 8th Street, near Vermont Avenue. An immersion service is planned for those who wish to symbolize their consecration. Advance room reservations are desirable and should specify length of stay, type of beds, as well as time and mode of arrival, and any other information that will be helpful in providing the kind of accommodations desired. All reservation requests should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4, Calif.

STEEP CREEK, SASK., CAN., July 6, 7.

RINDGE, N. H., July 7—Meeting at Cathedral in the Pines, Saturday at 2:30 o'clock to 3:30 o'clock, weather permitting. Evening services to be held in Westford, Mass. Please bring picnic supper. Beverages will be served. Reservations for overnight accommodations in the vicinity of Westford, should be addressed to Mrs. William Hudgings, c/o Westford Nursing Home, Westford, Mass.

ALBANY, N. Y., July, 8—YWCA Building, 5 Lodge Street.

PRINCE ALBERT, SASK., CAN., July 8.

SAGINAW, MICH., July 8—Opens 10:00 a.m. in the Women's Club, 311 N. Jefferson St.

CLEVELAND, OHIO, July 15—Convention opens 9:30 a. m. in the YMCA Building, Prospect Avenue and East 22nd Street.

ROCHESTER, N. Y., July 15—Convention will open at 10:00 o'clock and will be held in the YMCA, 100 Gibbs Street.

SALEM, ORE., July 15—Convention opens at 11:00 o'clock at 2339 State Street.

TARNOPOL, SASK., CAN., July 15—Information regarding this gathering can be obtained by writing to Mr. Ignac Stoski, Tarnopol, Sask., Can.

CHELAN, SASK. CAN., July 22.

CHICAGO, ILL., July 22—Convention opens 10:00 o'clock in the Central Masonic Temple, 910 N. LaSalle Street.

HENDERSONVILLE, N. C., July 28, 29—For details about this convention, please write to the secretary, Mr. Cecil C. Edney, Box 421, Hendersonville, N. C.

DETROIT, MICH., July 29—Maccabees Building, Woodward Avenue at Putnam.

STENEN, SASK., CAN., July 29.

GENERAL CONVENTION, BLOOMINGTON, IND., August 4-10.

LABOR DAY CONVENTIONS: Cincinnati, Ohio, New York, N. Y., Minneapolis, Minn., Saginaw, Mich., San Diego, Calif., Seattle, Wash.

BUFFALO, N. Y., September 29, 30.

PITTSBURGH, PA., September 30.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON

Wilmington, Del. (Morning) July 8
Philadelphia, Pa. (Afternoon) 8

SAMUEL BAKER

Los Angeles, Calif. July 1-4
San Diego, Calif. 6, 8
Yuma, Ariz. 9, 10
Phoenix, Ariz. 11-15
Tucson, Ariz. 16
Lamesa, Tex. 18, 19
Mineral Wells, Tex. 20
Weatherford, Tex. 22
Ft. Worth, Tex. 23
Sunset, Tex. 24
Nocona, Tex. 25
Electra, Tex. 26
Oklahoma City, Okla. 27, 29
Enid, Okla. 30
Ringwood, Okla. 31
Wichita, Kans. August 1
Kansas City, Mo. 2
Bloomington, Ind. 4-10

JOHN BARACOS

Shadyside, Ohio July 15
Monessen, Pa. 22

JULIUS BEDNARZ

Detroit, Mich. June 29-July 1
Covert, Mich. July 15

WALTER Blicharz

Adrian, Mich. July 15

FRED A. BRIGHT

Hazleton, Pa. July 22

DAVID BRUCE

Santa Ana, Calif. July 29

A. CHEESEMAN

Pittsburgh, Pa. July 29

CHARLES CHUPA

Los Angeles, Calif. July 1-4

SAMUEL CLEMENTS

Los Angeles, Calif. July 1-4

JENS COPELAND

Milwaukee, Wis. July 8

L. PAUL DAVIS

Los Angeles, Calif. July 1-4

RUSSELL DEAN

Paterson, N. J. July 22

ORLANDO D. DEIFER

Catawissa, Pa. July 8
Buffalo, N. Y. 20
Toronto, Ont., Can. 22, 23
Orillia, Ont., Can. 24-26
London, Ont., Can. 27
Detroit, Mich. 29
Toledo, Ohio 30
Piqua, Ohio July 31, Aug. 1
Muncie, Ind. August 2, 3
Bloomington, Ind. 4-10

EDWARD E. FAY

Los Angeles, Calif. July 1-4

TED HACK

Gary, Ind. July 15

E. HARRY HERRSCHER

Los Angeles, Calif. July 1-4

WILLIAM J. HOLLISTER

Detroit, Mich. June 29-July 1
Chicago, Ill. July 15
Appleton, Wis. 18
Withee, Wis. 20
Minneapolis, Minn. 22
Ostrander, Minn. 24
Elkader, Iowa 26
Lincoln, Neb. 29
Kansas City, Mo. 31
St. Louis, Mo. August 2

JOHN G. HULL, JR.

Stockton, Calif. July 15

GEORGE M. JEUCK

Allentown, Pa. July 15

PETER KOLLIMAN

Washington, D. C. July 22

THE DAWN

ARTHUR H. KRUMPOLT	
Albany, N. Y. July	8
Baltimore, Md.	15
RAYMOND J. KRUPA	
Detroit, Mich. June 29-July	1
Rochester, N. Y.	15
C. STUART LIVERMORE	
Wilkes-Barre, Pa. July	15
LUDLOW P. LOOMIS	
Groton-New London, Conn. ... July	14, 15
Pottstown, Pa.	22
EDWARD G. LORENZ	
Riverside, Calif. (Morning) July	15
Ontario, Calif. (Afternoon)	15
JOHN Y. MAC AULAY	
Maritime Provinces, Canada .. July	1-31
WILFRED MC NEE	
Los Angeles, Calif. July	1-4
ADAM MISKAWITZ	
Aurora, Ill. July	8
MARTIN C. MITCHELL	
Los Angeles, Calif. July	1-4
Asbury Park, N. J.	15
DANIEL J. MOREHOUSE	
Los Angeles, Calif. July	1-4
LEON H. NORBY	
New Brunswick, N. J. July	15
Hendersonville, N. C.	28, 29
ADOLPH OBENLAND	
Rocky Mount, N. C. July	20
Enfield, N. C.	21
Richmond, Va.	22
Philadelphia, Pa.	29
Bloomington, Ind. August	4-10
HOWARD OSTRANDER	
Los Angeles, Calif. July	1-4
LELAND PARSONS	
Los Angeles, Calif. July	1-4
HARRY PASSIOS	
Duquesne, Pa. July	1
East Liverpool, Ohio	8
Ebensburg, Pa.	15
E. K. PENROSE	
Detroit, Mich. June 29-July	1
RAYMOND RAWSON	
London, Ont. July	8
GILBERT L. RICE	
Los Angeles, Calif. July	1-4
ALBERT SHEPPELBAUM	
Cleveland, Ohio July	2

Connellsville, Pa.	3
Lancaster, Pa.	4
Wilmington, Del.	5
Allentown, Pa.	6
New York, N. Y. (3 p. m.)	8
Boston, Mass.	11
Albany, N. Y.	12
Buffalo, N. Y.	13

MICHAEL A. STAMULAS

Wallingford, Conn. (Morning) .. July	8
Hartford, Conn. (Afternoon)	8

W. STROMBERG

LaSalle, Ill. July	15
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AUGUST SWANSON

San Diego, Calif. July	15
Whittier, Calif.	22

FELIX S. WASSMANN

New Haven, Conn. (Morning) .. July	15
Waterbury, Conn. (Afternoon)	15

GEORGE M. WILSON

Detroit, Mich. June 29-July	1
Saginaw, Mich. July	2
St. Petersburg, Fla.	8
Hendersonville, N. C.	28, 29
Knoxville, Tenn.	30
Nashville, Tenn.	31
Madisonville, Ky. August	1
Henderson, Ky.	2
Bloomington, Ind.	4-10

W. NORMAN WOODWORTH

Los Angeles, Calif. July	1-4
San Francisco, Calif.	8

ERNEST G. WYLAM

Pittsburgh, Pa. July	1
Piqua, Ohio	2
Champaign, Ill.	8

CHRISTIAN W. ZAHNOW

Brandon, Man., Can. June	28
Regina, Sask., Can.	29
Saskatoon, Sask., Can. July	1
Luseland, Sask., Can.	3, 4
Steep Creek, Sask., Can.	6, 7
Prince Albert, Sask., Can.	8
Tarnopol, Sask., Can. area	9-15
Chelan, Sask., Can. area	16-22
Stenen, Sask., Can.	29
Winnipeg, Man., Can.	31
Parkers Prairie, Minn. August	1, 2
Bloomington, Ind.	4-10

LOUIS ZBIK

Toledo, Ohio July	15
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REQUEST FOR ACCOMMODATIONS

BIBLE STUDENTS GENERAL CONVENTION

INDIANA UNIVERSITY, BLOOMINGTON, INDIANA

August 4 to August 10, 1956

ENTIRE CONVENTION WILL BE HOUSED IN SMITHWOOD HALL

I (we) will want _____ space (s) reserved for the convention.
I (we) will arrive on _____ and leave _____

My (our) exact reservation is as follows: (Cross out each square you will be here: breakfast, lunch, supper, and overnight. For example, if you plan to attend the entire convention, cross out every square beginning with supper on Saturday, August 4 and ending with lunch on Friday, August 10. Or, if you are coming Sunday afternoon, mark out supper and overnight on that day and all the others through lunch on Friday.)

[illegible]

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 23, 1956.

RATES PER PERSON, INCLUDING MEALS

ADULTS: \$5.60 per day (two in a room). \$6.10 per day (one in a room).

CHILDREN: Two through eleven, \$2.05 per day.

Twelve through eighteen, \$3.35 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.

BIBLE PROPHECY BOOKLETS

Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—10 cents.
 God and Reason—96 pages, 10 cents.
 Chosen People—64 pages, 10 cents.

DOCTRINAL BOOKLETS

Your Adversary the Devil—32 pages, 5 cents.
 The Light of the World—32 pages, 5 cents.
 The Church—32 pages, 5 cents.
 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cts.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
 Spiritualism—32 pages, 5 cents.
 Jesus, the World's Savior—32 pages, 5 cents.
 Father, Son, Holy Spirit—32 pages, 5 cents.
 Does God Answer Prayer?—32 pages, 5 cents.
 The Truth About Hell—64 pages, 10 cents.
 The Grace of Jehovah—64 pages, 10 cents.
 Creation—112 pages, 10 cents.
 Hope Beyond the Grave—96 pages, 10 cents.
 God's Plan—48 pages, 10 cents.
 When a Man Dies—48 pages, 10 cents.
 The Everlasting Gospel—64 pages, 10 cents.
 Hope—With envelopes, 12 for 25 cents.

OTHER PUBLICATIONS

Our Most Holy Faith—The "Reprint" book; more than 700 pages, cloth, \$2.00.
 Tabernacle Shadows—50 cents.
 Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.
 Book of Books—cloth, \$1.00.
 "Behold Your King"—cloth, 50 cents.
 God's Promises Come True—For children. Cloth, \$2.00.

IN FOREIGN LANGUAGES

GERMAN: The Divine Plan of the Ages; The Time Is at Hand; Tabernacle Shadows; Daily Heavenly Manna; "Behold Your King"—50¢. God and Reason; Spiritualism; When a Man Dies; Chosen People; Our Lord's Return; The Grace of Jehovah—10¢. What Can a Man Believe?; Armageddon; Light of the World; Jesus, the World's Savior—5¢. Hymns of Dawn, without music—25¢.

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

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

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

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

DANISH: God and Reason—10¢. Hope—5¢.

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

ROUMANIAN: Where Are the Dead?—10¢.

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

HEBREW: God's Plan in Brief—75¢.

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

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

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

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

to us the

SCRIPTURES

clearly teach

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

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

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

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

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

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