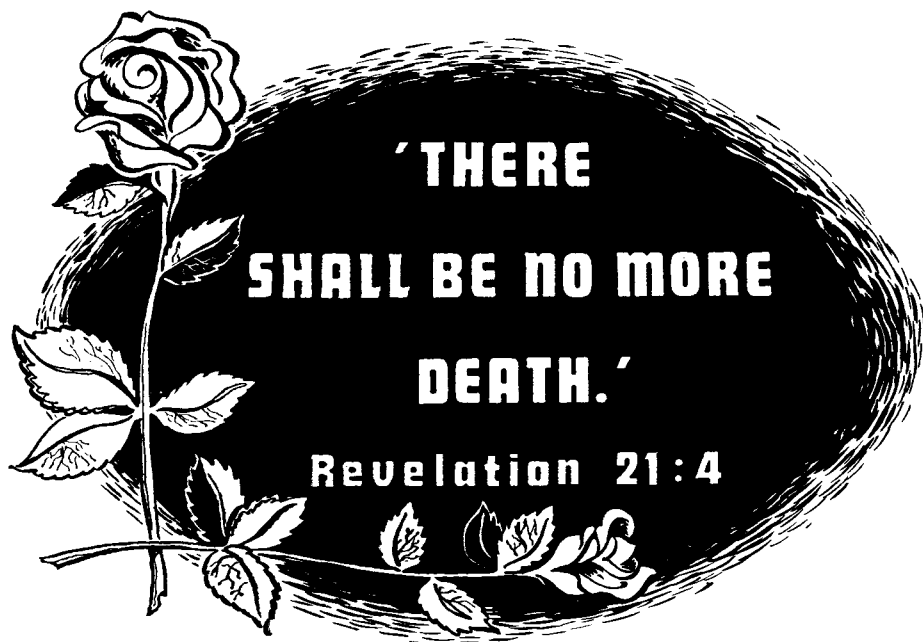


The DAWN



A HERALD OF CHRIST'S PRESENCE

June 1953

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In This Issue

Beginning on page 52, a preview of the 1953 General Convention is presented. This gathering will be held on the campus of the Indiana State University, Bloomington, Indiana, August 1 to 7. In the center of this issue you will find a form for use in applying for reservations. No letter need accompany the form. Simply fill it in, enclose in envelope, and mail to address shown on form. Judging by the "preview," the General Convention this year, as always, will prove to be a rich blessing to many. If you have never attended one of these gatherings, 1953 is a good year to start.

Another interesting item in "Talking Things Over" begins on page 57. It presents the impressions of a newspaper reporter who attended a "Berean study" in New Albany, Indiana. We enjoyed it, and we trust that you will also.

Recorded Lecture Service

We are now able to furnish tape recordings of lectures on various truth topics. These lectures are given by various brethren, and we trust that they will prove helpful to those who may not be able to attend regular meetings. They are sent out on loan. For information address The Dawn, Recorded Lecture Service, East Rutherford, New Jersey.

"THE BLOOD OF ATONEMENT": This is a booklet of thirty-two pages which, as its title implies, deals with the subject of atonement through the redemptive work of Christ. It is a condensed but comprehensive review of this topic. The price is five cents, twenty-five for one dollar.

Death Itself Will Die

**"There shall be no more death, neither sorrow, nor crying,
neither shall there be any more pain: for the former
things are passed away."
—Revelation 21:4**

NO NORMAL person wants to die. Man has ever been on the search for the "fountain of youth" and the "elixir of life." Increased knowledge in the field of medical science has resulted in a very substantial and encouraging increase in the average length of life, raising it within the last half century from thirty-five to nearly seventy years. Viewed in its proper light, this may be accepted as one of the evidences that a new age is dawning, even that golden age of prophecy so eloquently foretold by God's holy prophets.

We know, of course, that the secret of life is held in divine control; but it is significant, we think, that as the time nears for life to be offered to the people through the agencies of Christ's kingdom, man is having his attention directed along this line, and is making a desperate effort to obtain that which only the Lord can give.

It seems that some scientists are expecting really sensational developments with human life. Under the title, "You May Live Forever," Mr. William Lawrence, writing in **Look** magazine, says:

"This is not a vague science-fiction forecast for the distant future. The time when this can become a reality is not a thousand years from now, or a hundred years from today, or even just a promise for the world of tomorrow. The time has already come. It is here now. Everyone now living can benefit by the momentous discoveries of recent years in the hitherto forbidden realms of living matter."

This is a very dogmatic statement, but upon reading through Mr. Lawrence's article we discover that it is predicated on the very foundationless "hope" that sometime in the future scientists will actually discover the secret of life, and that the living generation of today can benefit from this by now arranging to have a bit of body tissue preserved which in that future time can be used by the scientists to reproduce them by what Mr. Lawrence very mistakenly refers to as a "resurrection."

It has been discovered, writes Mr. Lawrence, that the organism of the body is constructed by what some of the scientists call a "master sculptor," which remains in the body after birth and functions as a "repair man" to replace burned up tissue, heal wounds, etc.. This "repair man" accomplishes a com-

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plete rebuilding of body tissue every seven years, with the exception of brain and nerve center tissues.

But, Mr. Lawrence explains, this "repair man" gets tired after a while, and is no longer able to function efficiently. This means that burned up tissues are not properly replaced, so we grow old and die. The unrealistic theory of the scientists for which Mr. Lawrence reports is that this "repair man" can be preserved and later be put to work again as a "master sculptor" to make a new body just like the one we now possess, and this, it is claimed will be a "resurrection" of the original person.

Mr. Lawrence says:

"Once man learns how to put the master sculptor to work, men and women will possess the means for reversing the processes of life, to become embryos once more and thus start life all over again in a second birth that can be followed by a third, a fourth, indeed any number of births, successive or simultaneous, or both."

That word "simultaneous" is certainly intriguing in this connection. "So and so should have been twins" is a remark sometimes made concerning those whose work is of special value to the world. If Mr. Lawrence's prediction were to come true this would be possible. Many of us wish at times that we could see ourselves as others see us. That, too, will be possible, according to Mr. Lawrence's prediction.

On the other hand, the thought of this is rather frightening, for while Mr. Lawrence speaks of "resurrecting" the Einsteins, the

Churchills, and the Eisenhowers, or perhaps producing them in duplicate, or even in triplicate, the same could be true of the Hitlers, the Neros, and the Al Capones. Supposing that this newest dream of the scientists (and that is all it is) should come true, it seems to us that in such an event they will have succeeded in presenting mankind with something more horrible and more dangerous than atom bombs.

The fact is that the scientists do not yet know how to put the "master sculptor" to work. This, they admit, is still "one of nature's greatest secrets," which they do not know "and are still very far from knowing." This means that Mr. Lawrence's predictions are based upon exactly nothing so far as anything really tangible is concerned.

But even if they should come true, even if a hundred years from now the scientists should discover how to produce a new body which would be the exact duplicate of one that died, would the brain in that body have recorded on it the sum total of thoughts which made up the character of the original man?

Certainly not! The master sculptor which builds the original organism that begins conscious life at birth produces a brain in that body which is without thoughts—a blank, as it were. It is ready to begin recording as soon as the body is animated by the breath of life, but the recording is not done by the master sculptor. It is done,

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rather, by the nerve centers of the body, functioning through the five senses of seeing, feeling, hearing, smelling, and tasting.

These transmit to the brain that which goes on in the world around, and are there blended into thoughts and recorded. This recording we call memory. Barring deterioration of the "record," any part of it can be "played back" at will. In thus "calling things to mind," the individual experiences emotions of joy or of sorrow, depending upon what particular scene or experience of life he recalls. And, if he wishes, he can "play back" the "record" so that others can know what it contains. This is done largely through the medium of speech, although thoughts are often expressed through looks or acts.

It is this "recording," produced through all the years of a person's life, which we call character. It is this that governs the real personality. Just as the electrical equipment which transfers music to a record will accentuate the high tones or the low, depending on how the tone controls are adjusted, so the exact nature of the character of an individual which is formed throughout the years depends on how the "controls" function, and also, of course, on the nature of the experiences available for "recording." This latter we call environment.

So it is that while John Smith throughout his life of seventy years may have been given ten different bodies by his "repair man," there is only the one John Smith.

And this John Smith has continued to develop. His brain, a blank "record" at birth, has limitless capacity, and in all the seventy years the recording mechanism has been working only an infinitesimally small segment of the "blank" has been utilized.

Nevertheless, the personality of John Smith is there—John Smith with his knowledge of friends, his joys, his sorrows, his loves, and his hates, in proportions dependent upon his environment and how he handled his "controls." Suppose that a century after he died it would be possible to produce an exact duplicate of the body which John Smith originally used. Would this be John Smith? Would the brain of this body contain the "recording" which really was John Smith?

Obviously not, for as we have seen, the scientists' so-called "master sculptor," even under nature's own favorable conditions, succeeded originally in constructing merely a "blank" so far as the brain was concerned. The real John Smith was built later, and by the sum total of life's experiences. So unless the scientists can find a way to duplicate those experiences exactly as they happened throughout the seventy years when John Smith was alive, they will not have resurrected John Smith at all.

Small comfort this is, then, to offset the sorrows of death. For of what value could it be to anyone today to know that a century later another body just like his will be

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produced if that body will not contain his memory? If such a duplicate body could be produced, it would be surrounded by circumstances entirely different from those which constituted the drama of life recorded by the original, so it would develop into an entirely different person, while the original character would remain asleep in death.

Anyway, the scientists are trying to cope with man's most distressing problem, and for this we give them credit. There is nothing more universal in human experience than death. It is a ghastly and dreaded monster which stalks up and down on every continent and every isle of the sea, striking down its victims young and old, regardless of race or color. Neither the rich nor the poor are safe from attack, for this dreaded enemy of the human race is no respecter of persons.

Everybody knows that one day death will strike, yet no one is ever fully prepared for it, and when a loved one is snatched away into the "land of the enemy" relatives and friends are left stunned and heartbroken. In their sorrow human beings have desperately endeavored to discover some magic way of convincing themselves that death is not what it seems to be. In reaching out for some comforting philosophy to offset their sorrow, they have fallen easy prey to fanciful theories which are as unrealistic as they are false.

Fundamental to all these fanciful notions is that grossest of all

lies ever to fall on human ears, the statement made to mother Eve in the Garden of Eden: "Ye shall not surely die." (Gen. 3:4) These false words were uttered by the "serpent," which, impersonating the devil, deceived Eve into believing that death would not result—as God himself had declared to Adam it would—from disobedience to divine law.—Gen. 2:17

As a result of sin, and in keeping with the warning which the Creator gave to our first parents, mankind has continued to die, despite Satan's declaration to the contrary. However, that first lie did not lose its power to deceive, for out of it has arisen the claim that after all, death is not what it seems to be. Perhaps the boldest statement of this further deception is contained in the assertion, "There is no death."

There are many variations of this false viewpoint, but common to all is the theory that the fleshly, or corporeal, body is merely an outward shell for the real person, and that when this shell is no longer needed it goes into decay, or "dies," freeing the real personality to enjoy existence under conditions much more favorable than when hampered by a body of flesh.

Those professing to base their belief on the Bible call the real personality of man a soul—an immortal, death-proof soul. The claim is that righteous souls go to a place of happiness when the body dies, but unrighteous souls, must suffer conscious torment throughout eternity. Heathen religions have various other concepts.

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Another aspect of the falsehood is that death is not in reality an enemy but a friend, in that it is an escape from the hampering bondage of the flesh, and an entrance into another world. The vast majority of people have found it pleasant to accept this viewpoint, for doubtless it does help somewhat to cushion the blow when death strikes.

But the small measure of comfort derived from the unrealistic theory that "there is no death" is often more than offset by the dreadful realization that those who have passed through this portal experience may not have been good enough to enter into a better, happier life, and consequently are now suffering some form of torture. Thousands have been driven to distraction by the fear that this may be the lot of their beloved dead.

Death an Enemy

When we face reality we know that death is an enemy. Every ache and pain of an aging, dying body testifies to this. The rivers of tears which daily flow, as one hundred thousand human beings die every twenty-four hours, are heartbreaking evidence that death is no friend. And to this the Bible agrees, for in one of its most consoling promises to the suffering and dying it declares, "The last enemy that shall be destroyed is death."—I Cor. 15:26

The Prophet Jeremiah, addressing mothers in Israel who had lost their children in death, wrote, "Refrain thy voice from weeping,

and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:16, 17

Yes, according to the Bible, death is an enemy, a loathsome, dreaded enemy, and those who go into death are said to be in the "land of the enemy." However, as the Lord declares, they shall "come again to their own border," meaning that they will return from the "land of the enemy," and will recross the border into the land of the living.

This is the great hope of life set forth in the holy Scriptures. The word most generally used in the New Testament to describe this hope is "resurrection." When used in the Bible, it refers to an actual awakening from death of those who have been struck down by the great Enemy—not the raising up merely of a body similar to the one that died, but the restoration of the original personality, memory, character, and all.

The "Re" in God's Plan

While the Bible asserts that death is an enemy which the Lord has permitted to rule over men because of sin, it also reveals that the Creator has made a provision of life which is yet to give all an opportunity to escape the penalty of death, that penalty which Paul describes as the wages of sin. This provision of life is a gift from God, the Creator. Paul gives us the

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complete thought, saying, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23

This gift of life is a "re"-vived life, made possible through God's plan of "re"-demption. Jesus became the "Re"-deemer of mankind from death by taking the sinner's place in death. Isaiah wrote concerning him that he "poured out his soul unto death," that he "made his soul an offering for sin."—Isa. 53:10, 11

Every promise of God pertaining to everlasting life has in it the thought of "re"-vival, or restoration of life. Jesus' redemptive work is described as a "ransom." Paul wrote that "the man Christ Jesus" "gave himself a ransom for all." (I Tim. 2:5, 6) All mankind, therefore, are the ransomed ones. Isaiah designates them to be "the ransomed of the Lord," and adds that they shall "re"-turn, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

The Prophet David, speaking of the original sentence of death which fell upon the human race because of sin, said concerning God, "Thou turnest man to destruction; and sayest, 'Re'-turn ye children of men."—Ps. 90:3

Memories to Be Restored

One of the best known presentations of the subject of the resurrection is found in the 15th chapter of I Corinthians. Here the Apostle Paul likens our going down

into death as a "sowing," and explains, "Thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."—vss. 37, 38

The exact chemical elements which make up a body at the time of death are not the important consideration in connection with the hope of resurrection. As the scientists explain, nature's "repair man" gives us a new body every seven years in any event, yet we, as personalities—the "it" referred to by Paul—remain constant, changing only in the sense of growing in knowledge and experience.

And this is the "it" which is to be restored in the resurrection promised throughout the Word of God. But how can that be, some may ask, unless our real personalities are something separate from the body, something which cannot die? If the real man is simply the sum total of that which, through the years, has been recorded upon the cells of our brains, are not these personalities forever destroyed when the brain deteriorates and returns to dust?

From the human standpoint this would be true. It has been proved that in the cases of those brought back to life a few seconds after the heart stops beating, if the revival of life is delayed more than a few seconds, the brain cells begin to deteriorate, and then, even if the life is saved, the patient is no longer mentally normal. Cer-

tainly, then, when death is of sufficient duration to permit the brain to go into complete decay, everything recorded thereon is lost—lost, that is, so far as human knowledge and ability are concerned.

But the hope of the resurrection is based upon the ability of divine power to create a new brain and impress upon it everything which was recorded on the original one. This memory, which in reality is the man himself, is the “bare” grain that is sown in death, and which will be restored in the resurrection. But in the meantime, where is it? It is preserved in God’s memory. To grasp this thought we need to remind ourselves of the unlimited capabilities of God, the Creator of the universe, and the superhuman agencies he can employ.

We know that God is capable of accomplishing his purposes in a far more orderly and efficient manner than do his human creatures. However, we might allow our minds to imagine his having some sort of filing system containing complete information concerning every thought that ever flitted through the minds of all the countless millions who have died—an individual case history, as it were, of every one of his human creatures.

But actually, we know that God must have a much better way than this to keep a record of every “bare grain” that is sown in death. David tells us that God has numbered the stars and “calleft them

all by names.” (Ps. 147:4) Astronomers tell us that there is practically no end to God’s great universe of worlds. There are, even within our abilities to discern, countless billions of heavenly bodies, yet the Creator has given them all names, and remembers them by their names. In view of this, David added, “Great is our Lord, and of great power: his understanding is infinite.”—Ps. 147:5

Need we be concerned as to whether or not a God with such a memory and with such infinite power and wisdom will forget what we recorded in our memories during the few short years of our lives? It need not matter to us how he does it, or what agencies he uses. Of this we can be sure, the Creator who designed a brain capable of receiving impressions and co-ordinating them into thoughts, which in turn can be and are translated into words and actions, is certainly able to re-produce that brain and transmit to it that which was recorded in the original.

Thinking of the brain as a record, we have a good illustration which might help us. In the process of sound recording, and later of duplicating what is recorded so that thousands of copies become available for the enjoyment of the public, the original recording is entirely lost, or destroyed. The beautiful song however, which was impressed upon the original record is transferred to others. This “bare grain” is not lost, although the “organism” which first held it no longer exists.

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If man can do this with a song, is it hard to believe that the Creator of all things can and will be able to reproduce the millions of memories lost in death? It should not be! After all, that undefinable principle that the scientists call the "master sculptor," which supervises the building of the infant child before birth and becomes nature's "repair man" after birth, was designed and created by God. This is his secret of life, and we may be sure that he knows how to restore life.

Despite all the brilliant achievements of the scientists they admit that they are far—very far—from knowing the secret of life; but God has always known it, and is only waiting his own due time to fulfil his promise to restore the lives of his human creatures who were sentenced to death because of sin, and for whom he provided redemption through Christ.

A scientist can make a synthetic grain of wheat, and put every chemical element in it which he finds in a real grain of wheat, but when he plants it in the ground it doesn't grow. But God's wheat grows. So the "bare grains" which are us, when sown in death, will also "grow," and will be given a body in keeping with God's design—"To every seed his own body," Paul wrote.—I Cor. 15:38

Throughout this remarkable chapter Paul calls special attention to the fact that there are two classes in the resurrection, one heavenly and one earthly. "As is the earthy," in their aims and am-

bitions, he writes, "such are they also that are earthy" in the resurrection; "and as is the heavenly"—those now who are heavenly, or spiritually minded—"such are they also that are heavenly" in the resurrection.—I Cor. 15:48

Those who come forth in the resurrection as spirit or heavenly beings will be those who are prepared for it by heeding Paul's admonition to set their "affections on things above." (Col. 3:1) Throughout life's experiences they "tune" their minds to receive as far as possible the spiritual impulses, so their characters are fittingly formed to be given a heavenly body in the resurrection.

But there have not been many of these throughout the age, not many, that is, in comparison with the vast majority who have preferred the good things of the earth, and whose memory chambers have been filled with earthly thoughts. These have not necessarily been sinful, for after all God created man to live on the earth. The earth is man's home, specially prepared for him, and God has made provision to restore these countless millions to life on the earth, and to show them the way to live forever.

Yes, all the great and the good of earth will be restored. Their experiences and their training have not been lost. In God's great wisdom this has, in reality, been part of the creative process. His "master sculptor" formed the organism, but in the vast "womb" of human experience their characters were developed.

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The influences surrounding mankind throughout the reign of sin and death have been predominantly evil. With many the power to resist has been so weak that they have developed bad characters, and none have been able to resist sin altogether. The Creator has permitted evil to reign so that every member of the race has been exposed to influences and circumstances contrary to divine righteousness. Then, for a thousand years, these same personalities will be in contact with good, and surrounded by the wholesome influences of the kingdom of Christ.

Thus they will be prepared to decide intelligently whether or not they wish to serve the Lord and live forever, or whether to disobey God and die. Through the experience feature of God's creative design man will thus remain a free moral agent, yet by actual experience will have learned the tragic results of sin and the great desirability of righteousness.

And those who then choose the right will live forever, not in heaven but on earth, and as human beings. The exception to this will be those who, in this life, qualified for the heavenly reward, and who, throughout the thousand years of the kingdom work of restoration, will be associated with Christ, the King and Savior of the people.

But the crude methods of assuring everlasting life suggested by

the scientists will not be needed. The Creator withdrew his favor from our first parents and banished them from the Garden of Eden to prevent them from continuing to partake of the life-giving trees he had provided there and thus living forever. This suggests that when the time comes only two things will be needed in order for human beings to continue living forever. One is proper, life-giving food which will be provided through kingdom agencies, and the other, the sunshine of God's favor.

David wrote, "In his favor is life: weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) God's withdrawal of his favor resulted in the long nighttime of suffering and death. But in the morning of the new day, ushered in by the rising of the "Sun of Righteousness," divine favor will be restored to all who, when given a full opportunity, accept the provisions of God's grace through Christ, and obey the laws of his kingdom.

Then they will not need to grow feeble and die. Their "repair men" will remain alert and active to keep building up burned out tissues—not partially so, but completely—thus preventing "old age," sickness, and death. It will be then that the blessed promise of our text will be fulfilled—"There shall be no more death." It will be then that death itself shall die.

THE end of learning is to know God, and out of that knowledge to love him and to imitate him.

"On Things Above"

"Set your affections on things above, not on things on the earth."

—Colossians 3:2

THE followers of Jesus are invited to sacrifice all earthly interests and prospects in order to attain a heavenly reward. They are to set their affections on things above, "where Christ sitteth at the right hand of God." (Col. 3:1) Jesus told the rich young ruler that if he gave up all that he had and became a true, cross-bearing disciple, he would have treasure in heaven.—Mark 10:21

Not understanding that these spiritual promises of the Bible are made only to those who sacrifice their lives in the divine service during the Gospel age, many have erroneously supposed that God wants the entire race to become interested in going to heaven. Actually, however, it is only a "little flock" to whom this invitation is extended. Happy are we if through the Word of truth we have heard the call to set our affections on things above.

Throughout the entire Old Testament period God's promises to his people held out to them the hope of future earthly blessings. Upon these they set their affections, and properly so. To Abraham he said, "For all the land which thou seest,

to thee will I give it, and to thy seed forever."—Gen. 13:15

It is not out of keeping with these Old Testament promises that the apostle, in writing to the followers of Jesus, tells them not to set their affections upon things of the earth. While the great objective of the divine plan of salvation is the restoration of man to live everlastingly on the earth, the church of this Gospel age is to participate with Christ in accomplishing this work of "restitution," as it is described by Peter.—Acts 3:19-21

The worthy ones of ancient times will serve in the kingdom as human representatives of the divine Christ—"princes in all the earth." (Psalm 45:18) John the Baptist was the last of these "ancient worthies," so Jesus said of him that the least in the kingdom of heaven would be greater than he, for they will be spirit beings, while John will be human. (Matthew 11:11) It is a "high calling" indeed which is held out to the church, and those who attain to it will need to be faithful even "unto death."—Rev. 2:10

Principles of Christian Stewardship

LESSON FOR JUNE 7

GOLDEN TEXT: "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

—II Corinthians 9:7

II CORINTHIANS 9

THERE has been altogether too much begging for money in the name of Christ. In fact, the Scriptures do not authorize the soliciting of money at all. This distorted method of exhorting to Christian faithfulness has brought much reproach upon the cause of Christ. Sacrifices of whatever nature that are made in the service of the Lord should be wholly voluntary, never "of necessity," as Paul mentions in our Golden Text.

Perhaps those who so outspokenly beg for the Lord feel that they are following the example of Paul who, in our lesson, reminds the brethren at Corinth of their privilege, and tells them of his plan to collect the donations which they had voluntarily set aside. However, these donations were for the benefit of famine-stricken brethren in Jerusalem and its vicinity, and not for the promotion of the Gospel. Even so, Paul did nothing more than remind the Corinthian brethren of this opportunity.

Paul's explanation that "the

Lord loveth a cheerful giver" indicates that he was not urging the brethren at Corinth to contribute toward the needs of their famine-stricken brethren in Jerusalem, but merely bringing the situation to their attention. Since Paul knew the circumstances, it was his responsibility to do this. As Christians we all have a responsibility toward our brethren who may be in temporal need. We also have a responsibility with respect to the promulgation of the truth and the service of our brethren along spiritual lines.

A part of our responsibility is to exhort one another to "love" and to "good works." (Heb. 10:24) Love expresses itself in giving. Paul reminds us of this in the last verse of our lesson by his reference to God's "unspeakable gift," the gift that was prompted by his love. When we consecrate ourselves to the Lord and to his service we place everything we have and are in the hands of the Lord, to be used according to his will.

The Lord then makes us stewards over what we have presented to

him, and this includes our time, our strength, our talents, our influence, and our money. These are assets which can be used in the service of the Lord. Very few possess all these, but most of us have something which can be devoted directly to the service of the truth; and each consecrated Christian must decide for himself just what he can do, and then do it wholeheartedly and cheerfully.

In exhorting the brethren to love and good works we are not to attempt to decide for them how much they can give along any line. It is simply a matter of reminding one another of the glorious opportunities the Lord has placed before us, pointing out ways and means whereby our talents can be used to his glory.

We all need such exhortation. We need exhortation along all lines of Christian endeavor. Peter exhorts us to give all diligence to add to our faith virtue and other fruits and graces of the Spirit; and we should all stir up one another's minds along this line.

And just as it is eminently proper to exhort the brethren along all these lines, so it is appropriate to encourage them in Christian sacrifice and service in other ways. There are many and varied forms of service in connection with the activities, for example, of the local ecclesias, and also with respect to the general work of proclaiming the glad tidings of the kingdom.

Those whose hearts are filled with love will not need to be chided

QUESTIONS

Why is it not proper to solicit money for the Lord's work?

How are we to exhort one another to love and to good works?

In what way does a Christian benefit from making sacrifices in the Lord's work?

because they are not doing enough in the service of the Lord. They want to serve in any and every way they can. They may not always know how and where they can serve best, so it is proper, at appropriate times, and in keeping with the Spirit of the Lord, to call attention to opportunities which may lie within reach.

Paul did this for the brethren at Corinth and other places. He did not solicit them, nor did he imply that they would be unfaithful to the Lord if they did not respond. Pressure soliciting of various kinds has resulted in bringing much reproach upon the cause of Christ.

Paul assured the brethren in Corinth that the Lord would richly reward them for whatever sacrifices they made. "God is able," he wrote, "to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." We can deduce from this that our spiritual lives will be enriched as a result of our sacrifices in the service of the Lord. We believe that every faithful Christian can testify that this is true.

Paul Champions Christian Liberty

GOLDEN TEXT: "For ye are all the children of God by faith in Christ Jesus."
—Galatians 3:26

GALATIANS 2:1-10, 19-21

THE title assigned to today's lesson could be misleading, for the lesson itself deals only with the matter of Christians being free from the requirements of the Mosaic Law. Many have misapplied the idea of liberty as championed by Paul on this one point to other phases of the Christian life in which no liberty is allowed by the Word of God. As a matter of fact, on the general subject of liberty for Christians, little is said in the Word of God. It is a subject which has been greatly overstressed by many.

But Paul did insist on being free from the Law and its rites and ceremonies; free, that is, in the sense of disclaiming any need for adherence thereto in order to obtain salvation. To do otherwise would have been to admit that the blood of Christ is not fully efficacious to give life. Paul states it thus, "For if righteousness came by the Law, then Christ is dead in vain."

The matter of keeping certain features of the Law was quite a controversy in the Early Church, many of whom were Jewish converts. Some accepted Christ, but

insisted that in addition to his blood they needed to be circumcised in order to enjoy the full favor of God. Paul had to contend with this in a number of the ecclesias and was always outspoken in defense of the truth.

To the Galatian brethren he wrote, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. 3:1) It was not a case on Paul's part of taking a stand for liberty as such, but of insisting on freedom from the Law in order to render undivided obedience to the truth as it was in Christ Jesus.

He explained that he was dead to the Law that he "might live unto God." "I am crucified with Christ," wrote Paul. One who is crucified does not have much liberty; except, as in Paul's case and ours, we exercise the choice to thus die with Christ. Having made that choice we become yokefellows with Christ and are at liberty only to walk together with him in the narrow way of sacrifice.

"Nevertheless I live," Paul continues, "yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the

faith of the Son of God." As members of the condemned and dying race, we have no life of our own to lay down in sacrifice. But by faith the merit of Christ is imputed to us and we are reckoned as having his life.

We are alive, and can present our bodies "a living sacrifice," not in our own righteousness, but through the righteousness of Christ, which gives us a reckoned standing of life before God. This is the wonderful provision which the Lord has made that enables us to become joint-sacrificers with Christ; that is, to be "planted together in the likeness of his [sacrificial] death."—Rom. 6:5

Our standing as sons of God is also on the basis of our faith in Jesus Christ and his meritorious sacrifice on our behalf. This is clearly set forth in our Golden Text. There is a tendency today in nominal Christian circles to apply such texts as this to the whole world of mankind. It is spoken of as the universal fatherhood of God and brotherhood of man. But the fact is overlooked that in order to be children of God it is essential to accept Christ as our Redeemer and devote ourselves wholly to the doing of God's will.

It is true that the Scriptures speak of Adam as the "son of God." But when Adam sinned he forfeited this blessed relationship, not only for himself but also for all his offspring. The world of mankind ever since then has been

QUESTIONS

What aspect of Christian liberty does Paul champion in this lesson?

How did Christ live in Paul?

Upon what basis is Christian sacrifice acceptable to God?

Are all mankind sons of God?

without God. However, this does not mean that God ceased to love his human creation. On the contrary he does love and care, so much indeed that he gave his "only begotten Son" to redeem and restore the lost race to at-one-ment with him.

Only believing, consecrated Christians benefit from this during the present Gospel age. By faith in Christ these are restored to sonship and become joint-heirs with Jesus to live and reign with him in his kingdom. During the thousand years of that reign, an opportunity will be extended to mankind in general to return to sonship and to enjoy the blessings of the earthly paradise and dominion originally given to Adam, and which he forfeited when he sinned.

Those who, in the next age, accept this offer are symbolized by the sheep in The Parable of the Sheep and the Goats, and to these the invitation will be extended, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

The Practice of Christian Liberty

GOLDEN TEXT: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

—Galatians 5:13

GALATIANS 5:13-18; 5:22-6:5

OUR Golden Text sounds an important warning with respect to the proper use of Christian liberty. "If ye be led of the Spirit, ye are not under the Law," Paul wrote. Elsewhere he wrote, "Where the Spirit of the Lord is, there is liberty." (II Cor. 3:17) The rigid commands of the Law, "Thou shalt," and "Thou shalt not," have been replaced in the Christian life with the leading of God's Holy Spirit, but we are not to take advantage of our liberty and resist that leading by catering to the flesh and its desires.

In this lesson, the particular aspect of carnality which Paul warns against is "biting" and "devouring" one another; or, in other words, a lack of sympathetic understanding and good will among ourselves as brethren in Christ. Instead of "devouring" we are to serve one another, and to do so in the spirit of love. While not under the Law, if we are led by the Holy Spirit in the pathway of love toward our brethren, then the Law is actually fulfilled in the one commandment, "Thou shalt love thy neighbor as thyself."—Lev. 19:18

Those who are led by the Spirit will manifest the "fruit" of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such," Paul says, "there is no law." They that are Christ's; that is, true Christians, "have crucified the flesh with the affections and lusts." Where this has not been done the Holy Spirit will not fill and control the life.

"If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." From this it is clear that when there is controversy and bickering among the brethren it is evidence that the flesh has not been crucified and that the Spirit of God is not in control.

It is true, of course, as Paul reminds us, that "the flesh lusteth against the Spirit, and the Spirit against the flesh" so that we cannot do the things which we would. Being led by the Spirit does not mean attaining perfection in the flesh, but where there is envying and strife it indicates that the flesh has gained the mastery over our new minds.

One can be "overtaken in a fault," Paul tells us, but this is no reason

for other brethren to stoop to his fallen condition. Instead, "they which are spiritual"—that is, who are filled with and led by the Spirit of God, will do all they can to "restore such an one in the spirit of meekness." In this they will keep watch of themselves, lest they also be tempted.

It seems evident that the "fault" which Paul is here especially referring to is an envious, backbiting spirit on the part of a brother. Only the truly "spiritual" could be used by the Lord to restore such an one, and even then they would need to be on the alert in their dealings with him lest they unwittingly be induced to render "evil for evil."

One of the causes of envy and strife on the part of a brother is too high an estimation of himself. Paul says, "If a man think himself to be something, when he is nothing, he deceiveth himself." Paul says that if a man proves his own work, then he will have "rejoicing in himself alone, and not in another." The thought here seems to be that to whatever extent the Lord blesses us in our service for him and for the brethren we will have cause for rejoicing, without making comparisons with others. It is a trait of fallen human nature to exalt self by belittling others.

Instead of envying others, we should rejoice in their abilities and opportunities to serve. In the Lord's vineyard there are opportunities for all his people to serve according to their various talents. We should endeavor to make a proper appraisal of ourselves, and

QUESTIONS

How should Christian liberty not be used?
What particular aspect of carnality does Paul emphasize in this lesson?

Why is it not necessary for those who are led by the Spirit to be under the Law?

What is the proper way to "restore" one who is overtaken in a fault?

What does Paul mean by bearing one another's burdens and bearing our own burdens? Is this a contradiction?

not to seek, by strife and bickering, to push ourselves into service for which we are not qualified. It is often this tendency on the part of the less spiritual that causes dissension in an ecclesia.

Paul says that we should bear one another's burdens and also that every man should bear his own burden. This is not a contradiction, for both thoughts are true. There is a slight difference of meaning in the Greek words translated "burden" in these two statements. In the admonition to bear one another's burden the thought is a load, or weight, that which is burdensome—a reference to our trials and difficulties as Christians. Through our sympathy and love we can help one another bear these.

But when Paul says that each one should bear his own burden, the meaning in the Greek is more particularly a task, or service. We each have a service to perform for the Lord and we are not to expect others to do our share of the Lord's service, but zealously perform that which he has given us to do. It is the same thought as expressed in greater detail in Romans 12:3-8.

Paul's Joy in Christ

GOLDEN TEXT: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." —Philippians 4:7

PHILIPPIANS 1:12-27

PAUL'S letter to the Philippians was written while he was held as a prisoner in Rome, sometime during the two years in which he was permitted to dwell in his own hired house, although in the custody of guards. In his opening salutation he tells the brethren at Philippi that in his every prayer he thanked God for their "fellowship in the Gospel, from the first day until now."

That "first day" was the occasion, when, answering the Macedonian call, Paul and Silas had gone to Philippi, and on the sabbath had found a devout group who had gone out from the city to a place of prayer. Among those who accepted the truth at that time was Lydia the "seller of purple." Being a business woman, and enjoying the benefits of a large home, she invited Paul and his companions to be her guests.

Having first heard the truth from Paul, and having been so richly blessed by the service of this faithful apostle, it was but natural that they should be vitally interested in everything which happened to him. Under the circumstances they could easily have concluded that

his imprisonment in Rome would seriously interfere with the spread of the Gospel. But Paul assured them that this was not so.

"I would ye should understand, brethren," he wrote, "that the things which happened unto me have fallen out rather unto the furtherance of the Gospel." Then he explains how this had come about. Many of the brethren who previously had been inactive, now became more confident and energetic in their ministry of the truth because of his bonds. Others, seeking to add to his burdens, preached Christ "of envy and strife." Besides, although under guard himself, he was enjoying many opportunities of witnessing to those who visited him, and to the guards who watched over him. In this Paul greatly rejoiced, "Whether in pretense, or in truth," he wrote, "Christ is preached; and I therein do rejoice, yea, and will rejoice."

Paul was fairly confident that he would eventually be given his freedom, but was not sure. To him this did not make much difference, saying "I am in a strait betwixt two"—that is, whether he would be released and have the privilege of continuing in the service of the truth and the brethren, or whether he would remain a

prisoner and eventually be executed.

But there was a third thing which he greatly desired, which was "to depart, and to be with Christ." He knew, however, that this was not possible at that time. The Greek word here translated "depart" is more properly translated "return," or "returning." The thing which Paul desired above all else was the returning of Christ, and the privilege he knew all the faithful disciples would enjoy at that time of being with Christ. He doubtless had in mind Jesus' promise, "If I go, . . . I will come again, and receive you unto myself."—John 14:3

It was not possible for any of Jesus' followers to be with him until after he returned. Later, when Paul knew that he was to be executed, he wrote to Timothy and said, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but all them also that love his appearing."—II Tim. 4:7, 8

For Paul to continue to live and serve meant hardship of various sorts, so to die—even though it would be necessary to remain asleep in death until the return of the Lord—would be "gain." Nevertheless, he was quite willing to continue serving because he knew it would be "more needful" for the brethren. This is a noble spirit of self-sacrifice and devotion which we will all do well to emulate.

QUESTIONS

Where was Paul when he wrote the Epistle to the Philippians?

Explain the circumstances of the "first day" to which he refers.

What was Paul's motive in explaining that the Gospel was continuing to be preached even though he was a prisoner?

Did Paul expect to be immediately with the Lord when he died?

Explain the lesson of the Golden Text.

Whether he could visit the Philippian brethren again or not, Paul wanted them to "stand fast in one spirit, with one mind striving together for the faith of the Gospel." This is a timely admonition for all Christians. Our faithfulness to the Lord should not depend upon the association or ministry of any particular brother in Christ, although we can all be a great help to one another. Our responsibility is to the Lord, and he can keep us in his love and power even though circumstances require that otherwise we stand alone.

Our Golden Text reminds us that it is the "peace of God" which keeps our "hearts and minds through Christ Jesus." "Great peace have they who love thy law," wrote the psalmist, "and nothing shall offend them." (Ps. 119:165) To love God's law includes an humble acceptance of his will and providences. In the case of the Philippian brethren, it implied the acceptance of the possibility that they might never see Paul again in the flesh. But even so, they could rejoice in the Lord, as Paul continued to rejoice.

Questions on the Bible

PART VI

About what time in the history of Israel did Micah write his prophecy? What events close at hand did he prophesy?

What are some of Micah's prophecies concerning Christ and his kingdom?

What city did Nahum prophesy against, and who was the founder of this city? What might be a larger application of the prophecy in connection with this city?

Quote a portion of Nahum's prophecy which seems to refer to our present-day means of rapid travel.

About when was the prophecy of Habakkuk written, and what is the general subject matter of the first and second chapters?

What earnest inquiry is set forth in the first chapter of this book, and how is it answered in the second chapter? How do we know that this answer applies to the outworking of God's plan at the end of the present age?

How does Habakkuk finally express his confidence in God and in his ways?

When did Zephaniah write his book, and what near at hand calamitous event did he forecast?

What is "the day of the Lord" referred to by Zephaniah, and what is one of its early characteristics? How did Daniel and Jesus describe this aspect of the "day of the Lord"?

How does the Lord through Zephaniah give assurance that evil will not be permitted to continue forever?

At what period in the experiences of the Jewish nation did Haggai prophesy? What important project did his ministry help to accomplish?

What is the greater temple of the Lord prefigured by the temples which were built in Jerusalem?

How do we know that the "shaking" foretold by Haggai was not to take place until the end of the present age?

Explain how, following this foretold shaking, "the desire of all nations shall come."

Know Your Bible

Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi

IN CONTINUING our brief examination of the books comprising the Holy Scriptures, this article will examine those written by the last seven of what are known as the "minor prophets." There are twelve minor prophets in all, and last month we considered the books written by the first five of these: Hosea, Joel, Amos, Obadiah, and Jonah. This study begins with the sixth, which is Micah.

Micah served as a prophet of the Lord during the reigns of Jotham, Ahaz, and Hezekiah, all of whom were kings of Judah. This places his writings prior to Judah's captivity in Babylon, for there were no kings, either of Judah or of Is-

rael, subsequent to this captivity. In common with the other prophets, Micah warned the Jewish nation of its sin, and, like the other prophets who served prior to their captivity in Babylon, prophesied that this calamity would come upon the nation.

Micah also foretold the restoration of the nation from Babylonian captivity. Concerning this the Lord, through the prophet, said, "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah." —ch. 2:12

While all the Old Testament prophets served God in warning

In what manner is the prophecy of Zechariah similar to Haggai's?

Did the prophets of the Old Testament understand very much concerning the events of the distant future which they forecast?

What are some of the important developments in the plan of God which were foretold by Zechariah?

What is the subject matter which comprises most of the Book of Malachi? Quote the climax of this presentation.

Name some of the personalities in the plan of God, and the events associated with them, which were prophesied by Malachi.

THE DAWN

his people Israel concerning their sins, admonishing them to obedience and foretelling the punishments which would come upon them because of their iniquity, more important to us is their united testimony concerning the larger purpose of God which was to be carried out through the coming Messiah whom the Lord had promised. In this connection it was Micah who, in promising the coming of the Messiah, identified the exact city in Judah in which he would be born. Chapter 5, verse 2 reads:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

This same Messiah is referred to in chapter 4, verse 8, where we read, "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion." The "first dominion" here referred to is the one that was given to Adam and Eve when the Lord said to them that they were to be fruitful and multiply and have "dominion" over the earth.

That dominion was lost as a result of sin, and the purpose of the Messiah's coming to earth was to restore it. To do this, he first purchased it by his death, and then, at the conclusion of his thousand-year reign, will give it back to those who then shall have proved worthy to receive it. It is this that is referred to in the statement,

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25:34

Micah and the other prophets point out in their writings that the great work of restoring the sin-cursed and dying race to life and to fellowship with the Creator is made possible by virtue of the sacrificial work of the Redeemer, and will be accomplished by means of the agencies of his kingdom. In chapter 4:1-4 of his book, Micah gives a graphic promise of the setting up of Messiah's kingdom (likened to a "mountain") in the earth, and in beautiful, symbolic language describes many of the blessings which it will assure to the people. The end of war, an educational program in the arts and advantages of peace, and economic security, are particularly mentioned. The latter is poetically described as every man sitting under his vine and fig tree. We quote this beautiful promise:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the Law shall go forth of Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make

BIBLE STUDY

them afraid; for the mouth of the Lord of hosts hath spoken it."

Nahum

THE prophecy of Nahum is one of doom against the ancient city of Nineveh, the capital of Assyria. Nahum describes his prophecy as "the burden of Nineveh." This ancient city was founded by Nimrod, a notoriously wicked character who lived during the age of the ancient patriarchs. Because of his idolatry and unrighteousness he is an apt symbol of that which is opposed to God. The city which he founded continued in his wicked course of idolatry. In the providence of the Lord, like Sodom and Gomorrah and other wicked cities of the past, Nineveh was finally destroyed, never to rise again.

It seems likely, however, that Nahum's prophecy of the destruction of Nineveh is designed by the Lord to have a larger application, that is, to the destruction of the entire empire of Satan whom Nimrod quite aptly symbolizes. Chapter 1, verses 5-9, seem too comprehensive to be applied merely to one heathen city.

The statement in verse 9 that "affliction shall not rise up the second time" seems much like the Apostle Paul's promise that Christ shall reign until he has put all enemies under his feet, and that the last enemy to be destroyed is death. (I Cor. 15:25, 26) Great have been the afflictions of the human race during the reign of sin and death; but Satan's great citadel of sin, foreshadowed by Nineveh, is to be destroyed, never to rise again.

Verses 3 and 4 of the 2nd chapter of Nahum's prophecy are believed by many to refer to trains, automobiles, and other means of rapid travel that would make their appearance in this end of the age—in the "day" of God's "preparation." We quote: "The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, and jostle one another in the broad ways: they shall seem like torches, they shall run like the lightnings."

Habakkuk

THE prophecy of Habakkuk is thought to have been written about 630 or 629 B. C. The first chapter foreshadows the invasion of Judea by the Chaldeans, and in the second chapter is prophesied the doom of the Chaldeans. This, at least, is the subject matter of the two chapters as it appears from a surface reading, and doubtless this is what the prophet had in mind when writing his message.

But, as the Apostle Peter explains in the New Testament, these prophets wrote as they were moved by the Holy Spirit, and knew not the full significance of the subject matter with which they dealt. In addition to forecasting an invasion of the land by the Chaldeans—"that bitter and hasty nation"—in the first chapter, the prophet also earnestly seeks an explanation from the Lord concerning the permission of evil, and why the righteous have to suffer at the hands of the unrighteous. In this connec-

tion Habakkuk speaks to the Lord, saying:

"Thou art of purer eyes than to behold evil, and canst not look upon iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"—1:13

Similar questions to this comprise the remainder of chapter 1, and then, in chapter 2, the Lord answers Habakkuk, saying, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by faith."—vss. 2-4

"The vision is yet for an appointed time." This was the Lord's way of informing Habakkuk that what he was forecasting as immediately coming upon Israel, and his questions as to why the wicked flourish and the righteous suffer, as he was witnessing at that time, was of minor importance as compared with the larger purpose of God. The understanding of his vision as it pertained to this more comprehensive divine purpose was "for an appointed time," the Lord explained, and then it would be understood.

In Hebrews 10:36-38 the Apostle Paul quotes from this prophecy concerning the vision not tarrying, and that the "just shall live by faith." He applies it to the second coming of Christ and to the Christian's patient waiting for that com-

ing. Both the Old and New Testaments reveal clearly that the main objective of Christ's second coming is the establishment of his kingdom, and that through this kingdom all evil shall be destroyed.

Thus we see that God gave Habakkuk a marvelous answer to his questions concerning the flourishing of evil. The Chaldeans and the Israelites at the time merely served to make the setting for this very comprehensive prophecy. In the light of the divine plan as unfolded throughout the Scriptures, it gives assurance to all the Lord's people that the time is coming when the "rebuke" of His people will be taken away "from off all the earth."—Isa. 25:8

It is doubtful if the Prophet Habakkuk understood very clearly this larger meaning of his prophecy. He was, however, inspired to write that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (ch. 2:14) He could not envision the manner, nor the time, when this would come true, but, being one of the "just" who "live by faith," he put his confidence in God and concluded his wonderful book by writing:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."—ch. 3:17, 18

Zephaniah

ZEPHANIAH'S prophecy was written only a short time before the Jewish nation was taken into cap-

tivity. Verses 2-5 of the 1st chapter forecast the overthrow of the nation with no uncertain words, and there are other references throughout the book to the same calamity. But, as with the other prophecies of the Old Testament, the Lord uses the setting of events pertaining to his people Israel as a background upon which forecasts of events much more momentous in nature are outlined.

Thus, from telling about the overthrow of Israel when the nation was taken into captivity, the Lord inspired Zephaniah to describe a day of more widespread destruction which he named, "The great day of the Lord." In I Thessalonians 5:1-3, the apostle identifies this day of the Lord as being ushered in by the return of Christ. So we know that Zephaniah's prophecy has to do with events related to our time as well as with the Jewish nation in his own day.

Concerning the "day of the Lord," Zephaniah wrote, "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess." (ch. 1:15) It is the events of this "day of the Lord" which the Prophet Daniel prophesied as being a "time of trouble such as never was since there was a nation," and which Jesus described in his prophecy as a time of "great tribulation."—Dan. 12:1; Matt. 24:21, 22

The 2nd chapter of Zephaniah forecasts the destruction of Nineveh, and in the 3rd chapter the prophet gives us further information concerning the "day of the

Lord," closing his prophecy with a promise to the Israelites of their eventual return to the Promised Land, from among all nations. This is much more than a prophecy of their return from Babylonian captivity, for the promise is, "Thou shalt not see evil any more." (vs. 15) Read also verses 14-20.

To the Prophet Zephaniah and to all the people of God who read his prophecy, and who wonder why God allows evil and suffering of all sorts to continue, and apparently does nothing to hinder the prosperity of evil men and nations, the Lord said:

"Wait ye upon me, . . . until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth [symbolic of the present evil social order] shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language [message of truth], that they may all call upon the name of the Lord, to serve him with one consent."—ch. 3:8, 9

Haggai

HAGGAI was the tenth of the minor prophets, and the first to prophesy after the Jewish nation returned to Judea from their captivity in Babylon. King Cyrus of the Medes had issued a decree authorizing the return of the captives, and granting permission to rebuild the temple in Jerusalem. A Jew named Zerubbabel had been made Governor over Judea and he began with some enthusiasm the work of rebuilding the temple.

But about the time the foundation for the temple was laid, opposition against the project arose,

and while Zerubbabel could have gone forward with the work of building, he did not. The prophecy of Haggai is chiefly concerned with this delay, and he chides the people, particularly their leaders, for building fine homes for themselves, but neglecting the house of the Lord. It was evidently largely as a result of this prophecy that the zeal of Zerubbabel was renewed, resulting in the temple being finished.

The temple of the Lord in Jerusalem is used in the Scriptures as a figure of a much grander temple, one "not made with hands, eternal in the heavens." (II Cor. 5:1) This antitypical temple is in reality Christ and his church in glory, the channel of God's blessings which will flow out to all nations during the thousand-year kingdom period.

In Haggai's prophecy, comparing Solomon's temple with the one which was being built under the direction of Zerubbabel, he declares that "the glory of this latter house shall be greater than of the former." (ch. 2:9) While this was doubtless true of the temple built by the returned captives, the statement is also prophetic as a comparison of either, or both of the typical temples, with the glorious spiritual temple which is being built during the Gospel age, that temple in which every faithful follower of the Lord is a "living stone."—I Pet. 2:5

Concerning the antitypical temple, Haggai quotes the Lord as saying, "I will fill this house with glory." (ch. 2:7) As a preface to these words the Lord declares,

"Yet once [more] . . . I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come."—ch. 2:7

In Hebrews 12:26 the Apostle Paul quotes from this passage and applies its fulfilment at the time of Christ's return and the setting up of his kingdom. So we know from this that through Haggai the Lord was prophesying the present shaking of the nations in the great "time of trouble" with which this age is already ending.

The prophecy reads that as a result of this shaking the "desire of all nations shall come." (ch. 2:7) According to the Hebrew text this does not mean that all the nations of the earth will, in the Lord's kingdom, have their petty desires and selfish ambitions satisfied. The thought is, rather, that their desire shall be to come to the Lord, and to recognize the authority which will emanate from his spiritual temple. They shall "bring their glory . . . into it," is the way it is expressed in Revelation 21:24.

Zechariah

The Prophet Zechariah was contemporaneous with Haggai, beginning his prophecy only two months later, namely, in the eighth month of the second year of Darius, whereas Haggai began to write his prophecy in the sixth month of the same year. Zechariah's prophecy, like that of his contemporary, helped much to encourage Zerubbabel to complete the job of rebuilding the temple in Jerusalem.

BIBLE STUDY

In common with all the prophetic writings of the Old Testament, there were circumstances of a local nature, and of immediate concern, with which Zechariah dealt. This makes the book somewhat historical. And it is upon this background of reality that the Lord, by his Spirit, caused the prophet to impose forecasts of events which were to occur in connection with the outworking of the divine plan many long years after he had fallen asleep in death.

God's prophets comprehended clearly the significance of what they wrote concerning circumstances and events which were known to them, but they understood little concerning the distant future events about which they wrote. All of these were related directly or indirectly to God's great plan of salvation through the coming Christ. Peter wrote that the prophets "inquired and searched diligently" to know the meaning of these things. But, as Jesus explained, they did not "see" or understand them.—I Pet. 1:10, 11; Matt. 13:17

Such was the case with Zechariah. In addition to what he wrote of conditions, needs, and happenings of his own time, the Holy Spirit also caused him to prophesy, for example, the experience of Jesus when he rode into the City of Jerusalem on an ass. (ch. 9:9) He also forecast a world-wide scattering of the nation of Israel, and their ultimate return to the Promised Land; showing that then Judea will be the land capital of the world.—ch. 8:18-23

Chapter 12, verse 10, forecasts a time when the people will "look upon Him whom they have pierced, and . . . mourn for Him, as one mourneth for his only son." (ch. 12:10) Prior to this, however—even as other prophets of the Old Testament foretold—after the Israelites are regathered in their land, and before they recognize Jesus as their Messiah, there will be a gathering of nations against them. It will be in this experience that "the Lord shall go forth, and fight against those nations, as when he fought in the day of battle."—ch. 14:1-3

In this prophecy, the thousand-year day of the Lord is also described—"It shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."—ch. 14:6, 7

The prophecy declares that "the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." (ch. 14:9) Zechariah also writes, "It shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."—ch. 14:16, 17

This, of course, does not refer to a literal traveling to Jerusalem to

worship the Lord. The thought is, rather, that all nations will be required to recognize the authority of the Lord as it will then be established in the earth. Life-giving blessings will be withheld from those who do not. Only those who then obey the laws of the Lord's kingdom will continue to live.

Malachi

MALACHI is the last of the minor prophets, and his prophecy is the concluding book of the Old Testament. It was written shortly after the Jews returned from the Babylonian captivity. Much of the book is utilized in reminding the people of their halfhearted, and often hypocritical, worship of God. Because of their unfaithfulness, God was withholding his blessings from them, and they pretended not to know why this was so. The climax of this presentation of facts is reached in chapter 3, verses 8-10, where we read:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Malachi also was inspired to write concerning events in the distant future from his day. In chap-

ter 3, verse 1, he forecasts the coming and work of John the Baptist as a messenger to prepare "the way before me." Also, the coming of Christ to his temple as the "messenger of the covenant"—the Mediator, that is, of the promised New Covenant.—Jer. 31:31-34

In chapter 4, verse 2, Malachi speaks of the "Sun of Righteousness," which shall arise "with healing in his wings." This is a beautiful symbolic description of the life-giving blessings which will reach the people during the reign of Christ, the promised Messiah. Associated with him will be those described by Jesus as the "children of the kingdom," who also are to "shine forth as the sun in the kingdom of their Father."—Matt. 13:43

In making this brief examination of the prophetic books of the Old Testament, we have not undertaken to call attention to all they say concerning the various features of God's great plan for the redemption and restoration of the human race, but merely sufficient to show the marvelous manner in which the theme song of the divine plan is to be found in all of them. The student can easily pursue this search further, and those who do, will continue to find precious gems of truth and reassuring promises of God.

Our next article will begin an examination of the New Testament books of the Bible.

*"Keep striving: the winners are those who have striven
And fought for the prize that no idler has won;
To the hand of the steadfast alone it is given,
And before it is gained there is work to be done."*

The Blessed Dead

**"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."
—Revelation 14:13**

TO UNDERSTAND this text it is necessary to recognize the three senses in which the words "die" and "dead" are used in the Bible.

1. Literal death, cessation of being—the opposite of life. "The dead know not anything."—Eccles. 9:5

2. The condition of the world of mankind since Adam's disobedience (Rom. 5:12)—"dead in trespasses and sins" (Eph. 2:1). This figurative use of the word "dead" was shown by our Lord in Matthew 8:22: "Follow me; and let the dead bury their dead." These were physically alive, but were out of harmony with God, the source of life, and were on the broad road to destruction. They were on their way to literal death.

3. The condition of the true followers of Jesus, "Ye are dead." (Col. 3:3) These are believers in Christ who have voluntarily renounced all human hopes. (II Cor. 5:17) Instead of living to get what human enjoyment they can, these use up in God's service what life is left. (True Christians are on the road to actual death as human be-

ings, though they are counted alive as new creatures in Christ.) In this respect they follow their Leader from Jordan to Calvary. His true followers have the glorious hope of sharing his resurrection as heavenly beings—"like him." This hope is sure of realization in due time, because it is promised by the all-powerful Creator. Still, they give up the only tangible thing they **now** possess, their life as human beings with its privileges and enjoyments. Only those who have faith, who believe God's promises, are willing to do this.

God created humanity with desires, cravings for the good things of earth. Living in the full sense consists in satisfying these desires. One normal human desire is for physical food. A part of living is to have this desire satisfied. There are many other cravings—companionship, the study of nature, planning things, making things, etc., etc. Those who can satisfy these desires say, "This is living!" Anyone who cannot enjoy the good things the Creator has provided might as well be dead. In the

words of a common saying, "he is merely existing."

A true Christian gives up any and all earthly enjoyments which interfere with his service for God. Thus God chose an apt figure of speech when he described a true Christian's condition as being "dead with Christ." He lives to please God, not himself. This condition, though described figuratively, is real, causing a definite change in a person's life.

This "dead" condition can change if one loses the will to follow Christ in this respect. Only if he continues in the proper attitude until his literal death, can he fulfil our text and "die in the Lord." Those who do remain in the body of Christ, having Christ for their Head, are truly blessed. They will enjoy a glorious resurrection like his. But even before this they will have spiritual blessings such as communion with God, knowledge of divine truths, rest of faith, etc. The important thing is to continue in the attitude of being dead to earthly things.

This "dead" condition begins when a believer in Christ renounces his own will and sincerely promises to do God's will. Thus he becomes a true follower of Jesus, of whom it is written, "Lo, I come . . . to do thy will, O God." (Heb. 10:7) His will for the true followers is the same as for Jesus. They are to use up their human life in God's service and to put to death all human hopes. They have a new mind, a new purpose in life. This new mind with its treasure of knowledge of divine truths is in

an earthen vessel, the human body. (II Cor. 4:6, 7) The purpose only is new. Desires and cravings for earth's good things are "built into" the earthen vessel by the Creator. Since Adam's disobedience there are also appetites for evil things—some come by heredity, others are developed by the individuals themselves, along with bad habits.

All human desires, good and evil, seek satisfaction and are a great hindrance to the new mind. Paul describes this conflict in Galatians 5:17: "The flesh lusteth against the Spirit." The **Emphatic Diaglott** uses the word "desires" instead of "lusteth." This is proper, because good earthly things oppose the new mind as well as sinful things. The same Greek word is translated "desire" in Matthew 13:17 and Luke 22:15, and refers to longing for proper things. The new mind determines to do God's will—the flesh draws in the opposite direction. If we walk in the Spirit, we will not fulfil or "fill full" the desires of the flesh. Some of these may be put out of our beings entirely, but not all. As long as we have the earthen vessel there will be conflict and, as expressed by the Apostle Paul, "Ye cannot do the things that ye would." (Gal. 5:17) We groan within ourselves waiting for our deliverance. This will come in the first resurrection.

This fight against the human tendencies is called mortifying, or putting to death the deeds of the body. (Rom. 8:13) The Greek word translated "deeds" is derived from a word described by Dr. Strong as an "action repeated many

times," which has become habitual. Some translators use the word "practices." "Put to death the practices of the flesh." Human desires are habits continually urging fulfilment. Each time one of these cravings asserts itself and demands satisfaction, it is not to be fulfilled, but opposed and put to death. Since this may occur often, we are said to "die daily." (I Cor. 15:31) "We are killed all the day long." (Rom. 8:36) This verse goes on to say "we are accounted as sheep for the slaughter." This is the way God views us as human beings. Our human life is to be used up, not spared. Our consecration meant that we were willing to do this very thing. We prove the sincerity of this purpose every time we fight against the natural human cravings. This is a daily dying and it will not be completed until our actual death.

The followers of Jesus differ from their Leader in one respect. He was perfect, "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) He did not have to strive against evil habits as his followers do. God makes allowance for this in all consecrated believers who fight all depraved desires. "Blessed is the man to whom the Lord will not impute sin." (Rom. 4:8) "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." (Isa. 61:10) But this is only for followers of Jesus who fight against evil habits entrenched in the earthen vessel. They do not fulfil these desires, but oppose them. An important

part of their daily dying is thus to put to death all evil, selfish, ungodly tendencies.

Opposing the evil tendencies is only a part of the Christian's dying. If this were all, then we could not be said to be dead with him, for he had no evil habits to put to death. Dying with him would not be putting away evil things, but putting to death similar things which tempted him. As a normal but perfect human being, Jesus had desires for earth's good things. Among other things he desired rest, peace, justice.

He sought rest on one occasion by attempting to get away from the multitude. (Mark 6:31, 34) Apparently this was not God's will for him, but he did not complain. He had compassion on the multitude and began to teach them many things. Thus he put to death a normal desire for rest. We are not told whether this required a great mental conflict on his part, but he certainly put to death his own preference. (Rom. 15:3) Hebrews 12:3 says that Jesus endured the contradiction of sinners. This indicates an opposition to his natural human desire for peace. The statement that he "endured" shows that a mental fight was required.

His Gethsemane experience shows clearly the conflict between the new creature and the natural human desires. He expressed his choice to God, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39) He did have a will,

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"Think on These Things"

Pressing Toward the Mark

"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."—

—Philippians 3:13, 14

IT IS indisputably reasonable that God has some standard or test by which he will determine who are worthy to receive his great blessings and honors—who are worthy to be members of the body of Christ and to share his millennial kingdom; what shall constitute faithfulness in those who "seek for glory, honor, and immortality," and who are "the called and chosen and faithful." The apostle, in our text, unquestionably declares that there is such a mark, and that all who are running with any hope of attaining the desired prize must be running toward that mark, and must attain it, or lose the prize. And we see, too, that the apostle judges himself according to this standard, and declares that at the time he wrote he had not yet reached this mark or standard of character development. Such reflections cannot but awaken in the hearts of all who are in this race an earnest desire to see dis-

tinctly the mark toward which we must run, and it should stimulate each of us to run the more patiently and the more perseveringly, and to watch day by day the measure of our progress toward the grand mark which the Lord our God has set before us.

The Mark of Perfect Love

"Love is the fulfilling of the law."

—Romans 13:10

THE attainment of the mark of perfect love is an attainment of the heart, of the will: "Begotten, not of the will of the flesh, nor of the will of man, but of God," through the Holy Spirit. The new mind, although inspired by God through the exceeding great and precious promises of his Word, is nevertheless our own will, and more or less circumscribed by its channel and instrument, the human brain. Hence the apostle informs us that the new mind must constantly fight a battle against the flesh, and that its victory means the death of the flesh—that it cannot be actually perfect until the "change" shall come, by which this newly begotten will shall receive its spiritual body in the first resurrection. But since the receiving of a spiritual

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body in the first resurrection will be the receiving of the prize, we see that the race toward the mark and the attainment of that mark must be made by the new mind while it is still in this mortal body or "earthen vessel." In a word, the new mind must grow, must develop. As the apostle exhorts, we, as new creatures, must grow in grace and in the knowledge and love of God. We must run or press nearer to the mark (perfect love) day by day, week by week, year by year, until it shall be attained, if we would gain the prize.

Proof of the Resurrection

**"Behold, I am alive forevermore."
— Revelation 1:18**

NOT only was it necessary that Christ should rise from the dead and become alive forevermore in order to accomplish the great work planned by God, and foretold by the prophets, and secured by his his own sacrifice, but it was necessary also that indubitable proofs of his resurrection should be given to his disciples, for themselves, and for us through them. The necessity for this lay in the fact that in the divine plan this Gospel age was marked out to be a faith age—for the selection of a special little flock, able, like father Abraham, to walk by faith and not by sight. But faith, in order to be faith and not merely credulity, must have some reasonable foundation upon which to build its superstructure, and it was to provide this foundation for faith that our Lord re-

mained with his followers for forty days after his resurrection before ascending to the Father, as the evangelist declares: "He showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

In Joyful Anticipation

**"So teach us to number our days,
that we may apply our hearts unto
wisdom."
—Psalm 90:12**

THE Christian, in numbering his days, does not do so with a doleful or disconsolate sentiment, although he does so with sobriety. He counts the days as they go as so many blessings, so many privileges, so many opportunities to "show forth the praises of him who called us out of darkness into his marvelous light," to render assistance to others in the pilgrim journey, and to develop in himself more and more of the character pleasing in the sight of God—to become more and more a copy of God's dear Son. As he numbers the days gliding swiftly by, and perceives how he is using them in harmony with the divine instructions, he ultimately comes to that condition of heart in which he is longing for the kingdom and the full attainment of all the glories into which he hopes to be ushered as a sharer in the first resurrection. And from this standpoint he numbers the days as they go by joyfully, and is glad when the years of his present pilgrimage end.

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a preference or choice, and expressed it in prayer. The human nature naturally rebelled against the injustice of dying as a criminal. The new mind, however, was intent upon doing God's will at any cost. God's will was that he should give his flesh, his perfect humanity, for the life of the world. The whole Gethsemane experience was a mental fight, but the new creature won. The fact that Jesus had to fight is clearly shown by his advice in Revelation 3:21.

We must overcome as he also overcame. No one could be an overcomer unless there was opposition, something to overcome. Every Christian has experiences where the natural human desires differ from what is clearly indicated to be God's will. The mental battle is won and we overcome when we, like Jesus, say from the heart, "Not my will, but thine, be done." Then we have put to death one desire. This may have to be done repeatedly, and therefore it is a part of dying daily.

The human desires, good and evil, are counted dead from the moment of full consecration. They may be more or less dormant until stimulated by conditions around us. Seeing someone else having a new car, a fine home, a beautiful garden, or a good position can easily cause the thought to come into our mind, Why can't I have it, too? A normal human desire suddenly comes to life. It is not sinful unless motivated by envy or pride. However, it is an earthly desire,

and could easily become a hindrance to our development as a new creature. To gratify such desires might require expenditure of time, energy, and money which we had consecrated to use up in God's service.

Anything more than a reasonable provision for ourselves and those dependent upon us can become a snare to us. It would be laying up of treasures on earth. Every time such desires come to life they should be met with the question, "Do I really need it, and will it help me serve God better?" If this is done resolutely, the new creature has overcome. It has put a human desire to death. This may have to be done many times, and is a part of being "killed all the day long."

Another normal human desire is to improve conditions in the world. Discussions are going on around us continually, and it is but natural to think this or that side is right. If we permit ourselves to do this, the next step is to devote time or means to help this or that cause. This may seem right, but our knowledge of God's plan shows that only his kingdom can bring a lasting solution to human problems. The best human plan comes so far short of God's purpose that it would seem that all human systems must be destroyed in the great time of trouble. None of them is good enough for God.

Good intentions and high ideals cannot cope with ingrained selfishness of the people. God's kingdom will be backed by divine wisdom and power. Our consecration to

do God's will requires that we put to death any temptation to solve world problems by being taken up with human organizations. This will often require a fight on the part of the new creature.

There will also be opposition from the people on this particular point. Human wisdom would not agree to go to the extent of "the removing of those things that are shaken . . . that those things which cannot be shaken may remain." (Heb. 12:27) God's way is best and the new mind has full faith in the clear Bible statements that God's kingdom will "break in pieces and consume" all others. (Dan. 2:44) May we never compromise in this fight between the natural, human, and the divine wisdom! The surest way to overcome is to quote scriptures and explain God's plan in a loving manner. Positive declarations will make our overcoming easier than if we merely keep quiet while others express their opinions.

There is also the temptation to demand and insist upon our "rights." Each person has rights which should be respected by others, but under Satan's rule of selfishness are not given. At consecration the Christian voluntarily surrendered all his rights as a human being. When the Christian is deprived of these for one reason or another, he should immediately remember that they are part of his sacrifice. Another helpful thought is to realize that the particular experience was supervised by God who could have arranged that his "rights" be respected.

Jesus clearly taught that we should not demand our rights (Matt. 5:38-41), but this could of course be carried to a ridiculous extreme. For instance, if we did not take our pay check, or ask for things we are entitled to, we could not live. On the other hand, one who goes through life demanding the full measure of his rights has the wrong attitude, and will never be of the kingdom class.

When Jesus was smitten he made a simple, reasonable statement: "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" (John 18:23) He did not fight for his rights but submitted, knowing that if it had been for his eternal good, his heavenly Father would take care of him in all things.

Not only real, but fancied rights, seek gratification. The fallen human nature is selfish, and often makes unrighteous demands. The best way is to test each idea by the Golden Rule. (Matt. 7:12) Put yourself in the other person's place. From his viewpoint, things might look entirely different.

One who is given the privilege of leading or serving others as an elder might gradually change from regarding it as a privilege to thinking of it as a right. Then, if not elected, there would be the disposition to be offended. No one should feel he has a right to be recognized as a speaker or leader among the Lord's people. All opportunities to serve should be regarded as privileges, with responsibility for doing the best.

Neither is it right for any one to

endorse or encourage one in insisting on so-called rights. The proper attitude is to be ready at any time to relinquish anything whenever the Lord's providence indicates that this would please him. Being dead with Christ means that we are daily opposing and killing any desires, good or evil, which we find to be out of harmony with God's will for us.

The best and surest method is to be active in letting our light shine, thinking about and telling others what we can about the glorious kingdom of God. Temptations to get and enjoy earthly things will be forgotten while our minds are occupied in God's business. Like Jesus, we will encounter more or less opposition in this work. The human nature may rebel at this. The new nature must fight and put the old to death at such times. Even those most active in God's service will still have to die daily, putting to death anything that opposes the doing of God's will. The Apostle Paul said, "I keep under my body, . . . lest that by any means, when I have preached to others, I myself should be a castaway."—I Cor. 9:27

The first part of Revelation 14:13, therefore, means that the Christian who maintains his dead condition until actual death has the blessing that comes to final overcomers. He will have his great reward.

The words "from henceforth" show that there is a special blessing beginning at a certain time. Verses 14 to 16 show that the time

is in the harvest of which Jesus is the Chief Reaper. This harvest separates the wheat from the tares at the end of the Gospel age. (Matt. 13:39) Verses 17 to 20 describe the harvest of the vine of the earth, as contrasted with that of the true vine of John 15:1-8. The time is therefore in the end of the age, when Jesus is invisibly present, but before being recognized as king by the world. He has the golden crown, but his presence is first understood only by his watching followers.—I Thess. 5:4

I Thessalonians 4:15-17 also divides Christians into two groups respecting time. When the Lord descends, the dead in Christ rise first. They are not hindered by those who are alive and remain. During the Gospel age, as each Christian finished his course he fell asleep (figuratively) in death. (I Cor. 15:6) Like Paul, they awaited the crown to be given "at that day." (II Tim. 4:8) Before the second advent all fell asleep. But in I Corinthians 15:51 we read, "Behold, I show you a mystery; we shall not all sleep, but we all shall be changed." Some would sleep in death; some would not sleep, but would be changed instantaneously.

Like I Thessalonians 4:16 and Revelation 14:13, this shows the two divisions of Christians with respect to time, "at the last trumpet" (I Cor. 15:52), the "trumpet of God." The events which occur at this time are described in Revelation 11:15-19. One of these is to "give reward . . . to the saints."

(vs. 18) This reward is "being changed" into immortal beings at the first resurrection.

Others events of the seventh trumpet, such as the nations being angry, etc., show that the trumpet is a symbolic one, and covers a long period of time. Revelation 10:7 shows this. "In the **days** of the voice of the seventh angel, when he shall **begin** to sound, the mystery of God should be finished. The true church is the mystery of God. It is not recognized by the world. (I John 3:1; Rev. 17:5) But in the forepart of the millennial age, the world will discern the difference. The mystery will thus be finished.

Those who die in the Lord after the Lord has come are those who do not sleep in death, but are changed instantly from the human to the divine nature.—II Pet. 1:4

It is also stated that they rest from their labors, but their works follow with them. (**Diaglott** word-for-word) Those who die in the Lord "from henceforth" continue in the same work they are engaged in before their death. The laborious feature however, will be at an end, because having new, divine bodies they will never become weary. Those still in the flesh "labor in the word and doctrine." (I Tim. 5:17) When they die they rest from labor, but their work is not interrupted, because the moment of death is the moment of change to incorruption.

The work of the saints is clearly shown in Isaiah 61:1-3. The first fulfilment was upon Jesus, the

Head of the church. The Holy Spirit was given him because he was anointed to preach good tidings to the meek, etc. His followers are given the same Holy Spirit, and for the same purpose. This truth gathered the faithful ones to the truth in the Jewish harvest at the first advent. During the Gospel age it attracted those whom the Lord was drawing to the high calling.

At the second advent, it serves as a sickle to separate the wheat from the tares in the Gospel-age harvest. We have noted that the context of Revelation 14:13 shows the time of fulfilment is this harvest, in which our Lord is the Chief Reaper. (Rev. 14:14-16) There can be little doubt that the glorified saints are with Jesus supervising the harvest work. Thus all the saints, those on both sides the veil, are engaged in the same work. As each one here finishes his course, he is changed into a divine being; his work continues, but with greatly expanded power.

The divine commission of Isaiah 61:1-3 includes the proclamation of the "day of vengeance of our God." Jesus omitted this part of the text when quoting because this day had not arrived then. (Luke 4:18-20) Those who live in the harvest of the Gospel age are to fulfil this, because at that time it will be God's "day of vengeance." Revelation 14:17-20 pictures this as the harvest of the vine of the earth being cast into the great winepress of the wrath of God. Both harvestings are connected with the

THE DAWN

time when those who die in the Lord are blessed from henceforth.

It should be noted that the Lord's people this side of the veil do not execute the vengeance of God. They merely proclaim the fact that this is the time when he will execute it. They explain that this vengeance is particularly upon the great ones who have been oppressors of the poor. "The day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon every one that is lifted up; and he shall be brought low."—Isa. 2:12

Under God's providence, the jubilee message concerning economic inequalities has great power because it appeals to the natural selfishness of those who have less of the good things of life. It causes them to demand more and more of their real and fancied rights. These demands are more than can be met by leaders under the present human governments. This weakens the present systems and contributes to the eventual collapse of the kingdoms of this world. This is a potent factor in God's method of destroying them.

Isaiah 42:13 shows that God "shall stir up jealousy like a man of war." Military leaders stir up dissensions in the ranks of the enemy whenever possible. It is a most effective method of weakening and destroying the enemy. The present evil world under Satan's domination is and has always been full of inequalities. Those who have had the advantage over others have been able to maintain

their exalted positions. But now conditions are changing. The "have nots" are being made jealous of the "haves," and are demanding more and more.

God is doing this by the simple process of causing truth along all lines to be proclaimed in the world—the increase of knowledge on every subject. The whole message of the kingdom is proclaimed, but the selfish world hears only that which makes manifest the fact that they have been deprived of their rights. This stirs up their jealousy, and they do the destroying work themselves. Declaring the day of vengeance of God is thus a powerful message, mainly because it is his time for the destruction to take place.

Since Revelation 14:13 shows that the saints who die in the Lord do not cease their work, it must be true that those who are on the other side are working to the same end, the proclaiming of the kingdom message. Since the glorified church has divine power, we may conclude that the greatest part of the work is done by them. Our part may be infinitesimal, and largely informative, but it is the Lord's work, and we should rejoice in our privilege. Let us continue to die daily by putting to death any human desire which interferes with our activity in doing his will. If we endure to the end in our good fight of faith we will die in the Lord, and be changed instantaneously into his likeness. We will then be forever with the Lord.

Man's Viewpoint--God's Standpoint

FOR the testing of the people of God, darkness has been allowed to cover the earth and gross darkness the people. Satan, the prince of darkness, has been permitted to have a large measure of control, with the result that he has put light for darkness, and has made darkness appear as light. (Isa. 5:20) In other words, the message and work of the called-out church has been misunderstood by those around them; and even to many claiming to be the Lord's people the faithful have been regarded, as Paul puts it, "as deceivers; (and yet true)."—II Cor. 6:8

This, it will be at once seen, is one of the severe tests of the narrow way. Hence, our Master himself, whose ministry was confined to those who were in a nominal sense God's people, and who spake as never man spake, found, on account of this blinding influence of the Adversary, that both his message and work were to a large extent misunderstood.

Some of the precious and eternal truths uttered by the Master were called blasphemy by the Jewish religious teachers. Even many of the common people were induced to say, "He deceiveth the people." (John 7:12) The figurative robe worn by the Master, in spite of his perfect righteousness, symbolized in Scripture by fine linen, was to them a defiled, bespattered gar-

ment, for he was viewed by the majority as a blasphemer and deceiver. All the time, nevertheless, the Father saw him as clothed in white raiment, symbolic of the righteous acts of God's holy ones.—Rev. 19:8

The humble and faithful followers of the Master have had similar experiences. Their message was, and is, to the Jews a stumbling block, and to the Greeks (the worldly-wise) foolishness. As Paul, in sorrow, was constrained to express the matter, "We are fools for Christ's sake, . . . we are despised. . . . Being defamed, we entreat: we are made as the filth of the world, the offscouring of all things."—I Cor. 4:10-13

As the falling away developed after the death of the apostles (I Tim. 4:1, R. V.), the faithful among the Lord's servants had to contend with mounting error, and with servants of error in ever increasing numbers. In a matter of a few centuries the voice of truth was well nigh stifled and darkness well nigh reigned supreme.

At the Reformation of Luther's day the Lord's faithful people had a similar experience. As they began to proclaim the further light upon the Word of God beginning to come to them (for instance, the doctrine of justification by faith, instead of justification through the sacrifice of the Mass and kindred

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papal superstitions), they found the majority of God's professed people opposed to them. This meant suffering for the truth's sake, for their faithfulness to the stewardship the Master had committed to them.

Those who participated in subsequent reform movements had similar experiences as they contended with giant errors entrenched in the minds of the people. Ability to appreciate the light of the Gospel was possessed by but few. The foregoing condition of things has continued down to the very end of the age, to this time when the thousand-year day of the Lord is beginning to dawn, and its light begins to break upon a waking church.

As God's people are ready, one by one, to receive the harvest message, present truth, they immediately realize that they are surrounded by people believing some of the greatest imaginable misrepresentations of the divine character and plan relating to the penalty for sin, the salvation secured by Christ's death, the future of both the church and the world; and that, through the influence of the great Adversary, practically every one of Christendom's creeds is leavened with most grievous and deadly error. This means that as the beautiful truths of the divine plan are proclaimed the Lord's people have similar experiences as did the faithful of earlier days. They too are considered deceivers, holders of blasphemous doctrines which deny fundamental truths of the Word of God. Hence their

characters and work are sadly misrepresented by the Adversary's servants, and they are made to appear as anything but the Lord's faithful followers.

It is, therefore, a great comfort to realize the difference between man's viewpoint and God's viewpoint of his people. In the symbolic language of the Bible, God's people (although covered with the white robe of Christ's imputed righteousness) are represented as clothed in filthy garments (Zech. 3:3-5, garments defiled by falsehood and misrepresentation) to show how they have often appeared in the eyes of the world. But in due time this false viewpoint, super-induced by Satanic deceptions, will be removed, and God will vindicate the characters of his saints. The filthy garments will be taken away, and they will be seen as God's righteous servants. Figuratively, they will be clothed in white garments.

This seems to be the thought of the Revelator in chapter 19. From their Master downward, the characters and work of the saints have been blackened by satanic deceptions. Few have been able to view them from God's standpoint. But the members of the church in millennial glory, instead of being a "body of humiliation" (Phil. 3:21, R. V.), will indeed be a glorious and honorable body. Their vindication is thus portrayed by the Revelator, who wrote, "To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is [represents] the

righteous acts of the saints.—Rev. 19:8. See R. V.

The folds of this raiment may be thought of as picturing the good works of the individual members of the bride class, previously maligned and misrepresented. The word of the prophet may therefore be applied to the body members as well as our glorious Head, "They [erstwhile opposers of the truth and its servants] shall look upon him whom they have pierced, and they shall mourn for him," (Zech. 12:10. See R. V., margin) deeply distressed at their course of opposition to the divine plan during the darkness of the reign of evil.

Mordecai, the servant of Ahasuerus, may be thought of as another typical character illustrating this feature of the divine arrangement. For a long time Mordecai suffered the enmity and persecuting spirit of Haman; but in due time, in the Lord's providence, his character and faithful service were vindicated (Esther 8), and this vindication was shown in a change of

garments, as well as in other ways. We read, "And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, with a garment of fine linen and purple; and the city . . . rejoiced and was glad."—Esther 8:15

The lesson for us, however trying present experiences may be, is to hold fast to our faith and hope, continuing to be of good courage as we hold forth the Word of Life; not allowing Satan's deadliest strife to beat our courage down; patiently waiting the Lord's time for the vindication of his servants; allowing present experiences to work in us the peaceable fruits of righteousness.

"He shall bring forth thy righteousness as the light, and thy judgment as the noonday." (Ps. 37:6) "And the Gentiles shall see thy righteousness, and all kings thy glory" (Isa. 62:2): "for that which had not been told them shall they see [exemplified in the Christ]; and that which they had not heard shall they consider."—Isa. 52:15



Weekly Prayer Meeting Texts

JUNE 4—"That the trial of your faith, being more more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—I Peter 1:7 (Z. '95-135; Z. '12-320. Hymn 300)

JUNE 11—"Brethren, I count not myself to have apprehended."—Philippians

3:13 (Z. '95-250; Z. '12-195. Hymn 7)

JUNE 18—"In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."—Psalm 16:11 (Z. '96-54; Z. '15-222. Hymn App. P)

JUNE 25—"Continue in prayer, and watch in the same with thanksgiving."—Colossians 4:2 (Z. '96-163; Z. '13-277; Z. '15-182. Hymn 183)



YOUR QUESTIONS

Preaching to the Dead

A friend has asked me to explain I Peter 4:6, which reads: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." I told him I could not explain it, but that I would ask "Frank and Ernest" to do so. What does it mean?

THE "dead" referred to in this text are those dead in trespasses and sins. Such were all of us before we heard the Gospel, and became Christians.

We understand that this text, and the verses which precede it (I Peter 4:1-6), show a contrast between those who follow Christ and those who walk in sin. It makes a contrast also between the manner in which the worldly-minded judge, a Christian according to the weaknesses of his flesh, and the manner in which the Lord judges us; for he judges according to the desires of our hearts and mind. "For the Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh on the heart."—I Samuel 16:7

Here the apostle is referring to those who had lived a life of sin before coming to God in consecration. He reminded them that their

former companions would not understand that they were through with evil things and wanted no more of them, having found a better life. In verse 4 he writes, "Wherein they think it strange that ye run not with them to the same excess of riot [and drunkenness], speaking evil of you."

Our worldly friends do not see us as "new creatures in Christ Jesus"; they see us according to "men in the flesh," that is, imperfect, no better than some people who make no profession of Christianity, and judge us accordingly; for they know nothing of the battle for righteousness which is being waged in our hearts. But our Heavenly Father who sees the heart's desire knows that we are living "according to God in the spirit."

The Christian who has determined to live the rest of his life not according to the lusts of the flesh, but in doing the will of God, is admonished by the Apostle Paul in these words: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." It is for this reason that the Gospel has been preached to us.—Romans 6:11

To be misjudged by men is one thing; to be judged by God is another, for he does not err. Let us so live, caring not for the approbation of men, always willing to

give an account to him who has said, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

"Blessed Are the Meek"

Our minister has suggested that Matthew 5:5 should properly read, "Blessed are the disciplined, for they can possess all things." He proposed that we bring our natural abilities under self-control, and thus prosper in material things. He said that Jesus was not meek, but a man of strength and purpose. These are new thoughts to me; are they correct?

NO, THEY are not correct! All too many ministers who are of the "modern" school are so anxious to teach the doctrine of self-salvation that they are blind to the true teachings of Jesus.

There is nothing in the Greek word "praus," from which the word "meek" in our text is translated, to suggest the thought of "discipline." All authorities agree that the primary meaning of the word is "mild, gentle, kindhearted." The word "meek" as it is used in the Bible describes an inward quality of character which comes through growth induced by our relationship to God. Meekness should never be thought of as "weakness," nor does the word in any way imply a sense of inferiority; on the contrary, true meekness is a source of Christian strength.

It is, of course, difficult for a worldly man, even though he speaks as a minister of God, to understand this quality of meekness, a quality of character which makes it possible for one to accept all the providences of God affecting his life without murmuring or resistance, in the assurance that all things which the Lord permits are both good and wise.

To say that the Lord was not meek is to deny the words of the Master, who said, as recorded in Matthew 11:29, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Jesus was a man of strength and purpose, but his was not the strength of arrogance and self-conceit; his was the true strength of humility, which comes from being submissive to the divine will. In this we are exhorted to emulate him, for in Hebrews 12:3 we read, "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

"Blessed are the meek, [mild, gentle, kindhearted] for they shall inherit the earth." How we look forward to that time! Now the selfish, the avaricious, the overbearing, sit in the seats of the mighty and control much of the society of this earth; but in the new day about to dawn, our Lord shall be the ruler, and he will give the earth to the meek according to this promise of the Beatitude, for they, in that day, will reflect the spirit of strength which comes through the power of God.

Ordination

I have been informed that neither "Frank" nor "Ernest" of your radio program is an ordained minister of the Gospel. Is my information correct?

NO, IT is not! Neither one of these Christian gentlemen, who each week explain the hard-to-understand subjects of the Bible, has graduated from a theological seminary; however, from the Bible standpoint they are both ordained ministers of the Gospel. More than a mere graduation from school is necessary if one is to be a faithful minister of God and his Word. Our Master, in Mark 8:34, 35, outlines some of the steps necessary in preparation for the ministry, if that ministry is to be acceptable to God, saying, "Whosoever 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; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." This is a way of self-denial and sacrifice which every minister of the Gospel must choose; and every one who has chosen this way and has given his heart to God and is a member of the true church is a minister of the Gospel regardless of whether or not he has graduated from a theological seminary.

Scripturally, there are two ordinations; one is from God, the other is from the congregation served. Without the indwelling of the Holy Spirit no one is ordained to preach the Gospel, even though some

"worldly" ministers preach human ethics and philosophy of one kind or another, and call it "the Gospel."

The Bible beautifully describes the true minister of God in these words: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." (Isa. 61:1-3) This commission is given to every consecrated child of God, for each of us is ordained to show forth the praises of our God.—I Peter 2:9

Then there is the other ordination which is common to all denominations—by some it is performed with great ceremony and pagentry, far from the simplicity practiced in the Early Church. In Acts 14:23 we read, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." The ordination here spoken of was accomplished, according to the Greek text, by "stretching out the hand"; that is, by the vote of the congregation. If only those who have given evi-

dence of their possession of the Holy Spirit, by their daily life and unselfish service, were chosen to be preachers of God's Word, the people would prosper spiritually.

By God's grace, "Frank and Ernest" have both the ordinations mentioned here, and they rejoice in their opportunities to preach the Gospel unhampered by any creedal conceptions of God which have beclouded the minds of many to the beauty of the message of the kingdom of God.

Women's Head-covering in the Church

Please explain I Corinthians 11: 1-16. Do you insist that the women wear a covering over their heads in your meetings?

THE different interpretations of this text are innumerable. It would appear that here the apostle is using the custom prevalent at that time, of women covering their heads with a veil, as a lesson concerning authority in the church, and to emphasize that the relationship of a consecrated husband and wife is a picture of the relationship of the church to her Lord and Head. In Ephesians 5:23 the Apostle Paul writes, "For the husband is the head of the wife, even as Christ is the Head of the church." The covering of the head of the woman in the congregation is an outward form to show recognition of God's order of headship, or authority in the church; and the

recognition of the relationship of the true church to her Head, Christ Jesus.

There is nothing in the Scriptures which would give any one authority to "insist" that this picture be carried out by every member of a congregation. Some might be satisfied if a flower, or a bit of ribbon, or a small handkerchief were pinned in the hair, while others might insist that the head be completely covered, as do the Quakers; while still others might insist that a veil be used, as it was a veil to which the Apostle Paul referred in our text. Even though present-day customs have greatly changed since the time when a woman walking on the streets with her head uncovered was considered unchaste, we can find no reason to modify the apostle's statement, "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head."

This picture, which the apostle gives of the church's submission to her Lord and our recognition of his headship in all things, was not given in the form of a divine command, therefore no true Christian should be contentious upon this point, but should leave to each individual the responsibility of being persuaded in her own mind as to what her course of action should be with regard to the head being covered. But, whether men or women, we all should keep in mind the truth that the church is subservient to her Lord and Head, and delight to do those things which are pleasing and acceptable to him.

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The Cross

WE REALISE that many have died on a cross, but our Lord's death was the only one in which the victim was entirely innocent, holy, harmless, undefiled, entirely unworthy of a death sentence. He was the only one, therefore, whose dying was wholly voluntary; the only one who needed not to die, had he so willed it.

Why then, did our Lord die? First, let us note that the existence today of extensive suffering in the world, and the reign of sickness, sorrow, pain, and death, are obvious and undeniable facts. We all know something of the sad reign of sin and death. Whom has it not touched? What circle has it not invaded? What home has it never entered?

There is no flock however watched and tended

But one dead lamb is there,
There is no fireside howsoe'er defended

But hath one vacant chair.

And no power of man can bring the reign of death to an end. No mere philosophy can do it, no ordinary march of civilization, no discoveries of science, no changes in earthly, man-made governments can abolish the process of sin and pain and death. Nothing but the almighty power of God will suffice.

The Scriptures reveal that by the disobedience of one man (Adam), sin entered into the world, and death by sin. But we rejoice to know that by one man (Christ Jesus) comes the resurrection of the dead. So we behold the Lamb of God who taketh away the sin of the world. He is the channel of blessing, the very hub, around which the Heavenly Father is pleased to have his great plan and purpose revolve.

The theme of Jesus at all times was, "Lo, I come to do thy will, O God"; and the Father's loving purpose as expressed in I John 4:10 was: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation [or satisfaction] for our sins." Also in I John 2:2, "And not for ours only, but also for the sins of the whole world."

God's dear Son, in his prehuman condition, joyfully accepted this offer made to him of being a co-labourer with his Father on behalf of the poor dead and dying world. He therefore left the heavenly court. He willingly laid aside that heavenly glory which he had next to the Father; in due time was born in the flesh, and subsequently became the man Christ Jesus. He who was rich for our sakes became poor, that we through his poverty might be rich.

At thirty years of age he made a full consecration unto death. His

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ministry and sacrifice continued, as from Jordan to Calvary he poured out his very being unto death. This sacrificial life was consummated on the cruel cross, where he gave up his life—a “ransom for all.”

Death, which so sadly and surely affects the whole human race, is the logical and legal penalty for sin; not only because it has been plainly declared in God's Word, but also for reasons grounded in the divine character—even the righteousness of Jehovah. “The wages of sin, is death,” and the sinfulness of sin cannot be ignored. The penalty of death, therefore, upon the race, condemned through Adam, could not be lifted without a “ransom,” a “corresponding price”; for the one (Adam) created perfect afterwards sinned, and brought death to himself and to all his posterity.

“For since through a man [Adam] there is death, through a man [Christ Jesus] also, there is a resurrection of the dead; for as by Adam all die, so by the Anointed also, will all be restored to life.” (I Cor. 15:21, 22, **Diaglott**) “Ye were not redeemed [or set free by payment of a price] with corruptible things, as silver and gold, . . . but with the precious blood of Christ.”—I Peter 1:18, 19

Our Lord died by means of crucifixion between two criminals. This would doubtless mean to him the depth of humiliation. Every noble and pure-minded Christian prizing purity in his own heart would find it specially detestable to be so misunderstood as to be numbered with transgressors, murderers, thieves,

criminals—actually accounted to be one of them.

How Jesus must have loathed sin! How utterly he was opposed to it, in every sense of the word! From the Heavenly Father's standpoint, this permission that his beloved Son should be thus numbered with the transgressors was evidently to be a demonstration to angels and to men of his Son's loyalty of heart under the most extreme and severest of tests. And Jesus humbled himself unto death, even the death of the cross.

It would seem that it was not so much the shadow of death that confronted our Lord so prominently, but the shadow of the cross—the shame, dishonour, ignominy, defilement of the cross. One who hangs upon a cross is accursed of God, and is one that defileth the land. (Deut. 21:22, 23) “Cursed is every one that hangeth on a tree.”—Gal. 3:13

Thus Jesus demonstrated not only his willingness to die, but his willingness to die in the most despicable manner. He demonstrated thereby his full self-renunciation, the complete deadness of his own will, and the thorough aliveness of his own heart and mind to his Father's will.

Here is a sublime lesson for us! Full self-renunciation; full consecration; the complete deadness of our own will. Denying self until there is no self. Complete self-denial, and the thorough aliveness of our own heart and mind to our Father's will. There is no room for self-pity, because self is to be dead.

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And should we suffer as a Christian, should we be persecuted, should we be reviled (or abused in language) as Jesus was, on no account may we revile or join the ranks of the persecutors—that is unthinkable. We must not even take offence, because self is to be denied utterly.

As we visualise our Lord upon the cross, after having faithfully completed his sacrificial walk from Jordan to Calvary, we recall that though he were a Son yet learned he obedience by the things which he suffered; and being made perfect, or complete, he became the cause, or channel, of eternal salvation unto all them that obey him. (Hebrews 5:8, 9) Jesus was completed through sufferings, and he was faithful in bearing his cross.

Are those who follow Jesus expected to bear a cross? Yes, because Jesus said: "Whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke 14:27

What does "bearing the cross" mean for us? It involves our doing God's will under unfavorable conditions. If everything within us and around us was in complete harmony with his kingdom, the doing of God's will would not be a cross. But doing the divine will against the oppositions of the world, the flesh, and the Adversary—this is indeed a cross.

In our Lord's case, his doing God's will amidst evil brought to him envy, hatred, malice, abuse, persecution, crucifixion, death. Our crosses come to us also as a result of our doing the Father's will un-

der unfavourable conditions—not merely by saying we approve of God's will, but by doing his will, day by day. On this account do others manifest towards us coldness, resentment, bitterness, malice, abuse? Well, continue to bear the cross!

Persevere in doing the will of God, even though conditions are unfavourable. Take up your cross daily. We are not to take it up one day and put it down the next; and we are to be faithful in cross-bearing against all opposition, maintaining our willingness to stand firmly for the Lord and for the truth, and for every principle of righteousness—*m e e k l y*, humbly, yet firmly. We are to let our light shine before men. We are to speak the truth in love and thereby grow in Christlikeness, fulfilling the words of Philippians 2:15, 16, by shining as lights in the world and holding forth the Word of life.

We are to do our Father's will no matter what the cost to us. Earthly friendships may be broken, or enmities enkindled, or evil words spoken against us falsely for Christ's sake. No matter at what self-denial or self-sacrifice, we should continue to bear the cross, being fully conscious of our Lord's words: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21

The Scriptures exhort us to be faithful. Indeed, we are to be faithful ambassadors of Jesus Christ in a most wonderful ministry. "All things are from that God who has

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reconciled us to himself through Christ, and has given to us the ministry of the reconciliation; namely, that God was by Christ reconciling the world to himself, not counting to them their offences; and has deposited with us the Word of the reconciliation. On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat, on behalf of Christ, be you reconciled to God." (II Cor. 5:18-20, **Diaglott**) This is a marvelous, and a joyful service.

Our Father has foreknown and foretold that during the Gospel age a comparatively few of the whole human race will be reconciled, or brought into at-one-ment with him. Be that as it may, the point at issue is that if God has deposited with us the Word of reconciliation we are ambassadors of Christ. And our ambassadorship is to continue throughout our earthly pilgrimage.

There is to be faithfulness unto death. Then, passing over into the glorious heavenly phase of the kingdom and being actually partakers of the divine nature with our glorified Lord and Head, we may rest from our labours (previously made difficult because of the frailty of human nature), yet our works will follow us.

Whoever will now grow in Christlikeness, faithfully exercising his ambassadorship, not shunning to declare the whole counsel of God, will surely know something of the sufferings of Christ, and will be able to say: "The reproaches of them that reproached thee are

fallen upon me." Jesus did faithfully bear witness unto the truth, and he proved his loyalty in connection with it; and we are exhorted to do the same.

Let none of us suffer as a busy-body. If we do, it is not the cross to which Jesus refers. But suffering as a Christian, suffering with Christ, suffering because we are doing our Father's will against all the oppositions of the world, the flesh, and the Adversary, this is bearing the cross.

"Whosoever doth not bear his cross and come after Me, cannot be My disciple." We have a wonderful Leader, whom we are to follow. And it is a joyous privilege to follow, looking unto Jesus, the starter and finisher of our faith, who, for the joy that was set before him, endured the cross, disregarding the shame, and is set down at the right hand of the throne of God.

And we are exhorted to consider him attentively who endured such opposition from sinners, so that we may not be wearied and discouraged in our minds. We have not yet resisted unto blood, striving against sin, as did Jesus and many of the noble ones of old. Indeed, by comparison, we suffer very little.

Do we at times complain, and become weary and discouraged? Consider Jesus attentively. Study and meditate upon his course of action; also how and what he overcame by the power of the Holy Spirit. Consider also his sublime

words of instruction to us, his gracious words of encouragement, and his wonderful promises to help.

We cannot of ourselves, in our own strength, carry the cross, but with the Lord's help we can. With renewed determination and zeal, let us deny self, utterly; take up our cross daily and follow Jesus, demonstrating absolute loyalty of heart under extreme and severe tests, manifesting full self-renunciation, full consecration. We are to be completed (as new creatures) through sufferings, even as Jesus was completed through sufferings.

Jesus, our faithful Leader and victorious forerunner, now beyond the veil, awaits our arrival. Our beloved Lord and Head, also the greater part of his body members, have successfully finished their course—faithful unto death. The end of our pilgrim journey is almost in sight. "Be thou faithful unto death," said Jesus, "and I will give thee a crown of life."

The consummation, if we are faithful, will mean joint-heirship with Jesus in glory. This is the greatest position in the whole universe that we could ever hope to attain. It will include sharing the glory of God with his dear Son forever and ever, being made partakers of the divine nature. It will also mean being included in that glorified "seed" of Abraham—joint inheritors with Jesus in all that is comprehended in that great oathbound promise, including the raising of earth's dead millions and the bringing in of blessing to all the families of the earth.

Radio Luxembourg

Blessings Received

"Dear Sirs: Kindly send me the booklet offered, and may I say that I receive real blessings through listening to your broadcasts. I just love to hear the Word of God, and it is a great joy to hear it explained so well. Thank you very much. Yours in Christ Jesus,

Light and Hope

"Dear Sirs: May I request a copy of 'Divine Healing'? Thank you for your broadcasts. They offer to me, and many folk like me, light and hope, shining persistently through this confused world of ours. A wonderful lifeline to hold onto. Yours sincerely, K. S., England."

Very Instructive

"Dear Sirs: I have great pleasure in listening to your very instructive broadcasts which explain various points not nowadays so clearly put as they ought to be. I hope your efforts may be crowned with success and that the blessing of God shall follow wherever your messages are heard. I would very much appreciate a copy of your booklet, 'God and Reason.' Yours sincerely, F. Y., Northern Ireland."

Seventeen Years of Age

"Dear 'Frank and Ernest': I am writing to let you know how very much I enjoy your broadcasts. Last night it was again a great blessing to me, and I am sure to millions more. I am seventeen, and not long out of hospital with T. B. I am back in my bed at home for a little rest, but I have a great Saviour, and he is still the same today, as he was yesterday. Praise His Name! I would very much like to get your book 'Divine Healing.' Where I was in the hospital, our male nurse was a great Christian, and we used to listen to your broadcasts. The nurse and I had some talks with the boys about your discussions and they were at times very interested. My mother and I will be waiting for your book, every day, and if you could put a little note in it, we shall be very pleased to hear from you both. Yours faithfully, W. C., Scotland."

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE			Glasgow	27/28
			Dewsbury	30
Guildford	July	19	Doncaster	July 1
C. A. CORNELL			Lincoln	2
Luton	June	21	West Wickham	4/5
Bishops Stortford	July	12	Anerley	6
C. E. DICKINSON			Bearsted	7
Doncaster	June	5	Guildford	9
Dewsbury		7	Luton	12
P. HATGIS			J. E. HUMPHREY	
Leigh (Afternoon)		21	Oxford	June 28
Latchford (Evening)		21	Bournemouth	July 12
Llanelly and Swansea	July	24/26	Ipswich	26
P. HATGIS			W. E. PAMPLING	
Dublin	June	1/2	Anerley	June 14
Clonelly		3	Bishops Stortford	21
Londonderry		4	Leigh (Afternoon)	28
Belfast		7	Latchford (Evening)	28
Latchford		11	Lincoln	July 12
Liverpool		13/14	P. WATTS	
Ipswich		16	Eastleigh	June 14
Brentwood		17	Anerley	July 26
Grays		18	<hr/> <div style="text-align: center;"> "FRANK AND ERNEST" BROADCASTS "Radio Luxembourg" Mondays, 11:15 P. M.—208 Meters, 1439 kc. </div> <hr/>	
Ilford		19		
Yeovil		20/21		
Eastleigh		22		
Oxford		23		
Coventry		24		
Birmingham		25		

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THE DAWN

98 Seel Street

Liverpool 1



Preview of General Convention

"Speak unto the children of Israel, that they go forward."

—EXODUS 14:15

PLANS for the General Convention are taking shape. As previously announced, this gathering will be held in Bloomington, Indiana, on the campus of the Indiana State University, beginning Saturday, August 1, and ending Friday, August 7. Early indications are that there will be a large gathering of the Lord's people, with more from distant areas than on previous years, particularly from the West Coast states. Many new faces will be seen on the platform, with at least one brother from England taking part on the program. For those who can attend, it will be an experience which will be joyfully remembered for a long time.

The theme text for the convention will be the one which heads this article—"Speak unto the children of Israel, that they go forward." All who are following faithfully in the footsteps of the Master are of necessity going forward. The Christian life is one of progress, of growth, of development, and of activity. It is at the same time a life of faith in the Lord, and of confidence that in every trial his presence will be with us, that he will, as it were, take us by the hand to lead us onward and through the dark places in the "narrow way," enabling us triumphantly to finish our course with joy.

The circumstances under which the Lord spoke the words of this text to Moses are most interesting, and present a very meaningful illustration of God's present dealings with spiritual Israel. The occasion was shortly after the children of Israel left Egypt under the leadership of Moses. Actually, of course, Jehovah was their real Leader, Moses merely being his representative. This fact was very vividly demonstrated, for, as we read, "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and

night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."—Exodus 13: 21, 22

Under the leadership of the Lord, the Israelites were brought to what seemed to them a very precarious situation. They could not continue their march because the Red Sea was before them. Meanwhile, Pharaoh, after having demanded that they leave Egypt, changed his mind once more and sent an "armored division" of his army—600 chariots and horsemen—in pursuit. By the time the Israelites had reached the Red Sea, the pursuing enemy had about overtaken them so that retreat was impossible. They were trapped, or so it seemed, with the Red Sea in front of them, and Pharaoh's army in the rear.

The situation was too much for their faith and they cried out to the Lord, saying to his representative, Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" (Exodus 14:11) In reply to this Moses said unto the people, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today. . . . The Lord shall fight for you, and ye shall hold your peace." (vss. 13, 14) Then the Lord said unto Moses, in the words of our convention theme text, "Speak unto the children of Israel, that they go forward."

In this real life drama two important aspects of the Christian life are beautifully illustrated. We today, of course, are not on a literal march out of Egypt; we have not been brought face to face with the Red Sea, nor is a literal army pursuing us. But we are following the leadership of the Lord, and his "angel" often leads us into situations which are designed by divine wisdom to test our faith in the God of our salvation, and our courage to "go forward" in the doing of his will.

This is true of the Lord's spiritual Israelites as a body of people, and it is true of them also as individuals. Collectively and individually we are often brought to a "Red Sea" situation in which, sometimes, perhaps almost in despair, we cry unto the Lord, and even to one another, asking why this experience has been permitted. Then it is that through one or another of the many divine agencies we are bidden to "stand still, and see the salvation of the Lord."

To "stand still" does not mean to be listless and inactive. The expression is in contrast to a nervous, fearful attitude of heart and mind. It denotes complete confidence in the Lord, a rest of faith in him and in his promises, described by Paul when he wrote, "We

THE DAWN

which have believed do enter into rest.” (Heb. 4:3) How sweet and blessed is that “rest” in contrast with the uncertain position of those who have not yet laid hold upon the exceeding great and precious promises of our God.

Coupled with Moses’ admonition to the Israelites to “stand still” was the Lord’s instruction that they should “go forward.” This may seem like a paradox, yet it is not actually so, for the Israelites could “stand still” and “go forward” at the same time. Indeed, it was essential that they exercise confidence in the Lord in order to “go forward” with Moses when the Red Sea opened up before them.

The account indicates that the Egyptian army overtook the Israelites about nightfall, and that it was not until the next morning that they were able to pass through the Red Sea to freedom and life. Meanwhile, a miraculous thing occurred. The “pillar of cloud” which had been leading them changed its position to the rear of the camp, and to the Egyptians it was as a pillar of darkness, but to the Israelites as a pillar of light, with the result that according to the record “the one came not near the other all the night.”—vs. 20

After Moses, in obedience to the Lord’s command, stretched out his rod over the sea, the Lord caused a strong east wind to blow “all the night,” which forced the waters of the sea back, baring a strip of the sea bottom sufficiently wide to permit the Israelites to cross. Before the Egyptians could make the passage, the wind stopped blowing, the waters rushed back to position, and they were destroyed. Thus the Lord brought salvation to Israel; and upon reaching the other side of the sea, a triumphant song of deliverance was composed, and sung by the people.

How important it is to maintain our trust in the Lord while we go forward in our endeavor to know and to do his will! It is in this spirit, and with this determination, that the brethren will meet at the General Convention this year in Bloomington, Indiana. There should be no uncertainty in our minds concerning the leadership of the Lord. He is leading us, not by human instruments, but by his Spirit through his Word of truth. In one of our hymns we sing, “Send out thy light and truth O Lord, let them our leaders be.” To have the Lord lead us by his truth, we must be assured that he has given us the truth. An individual who is being blown about by “every wind of doctrine” is not being led by the Lord, but by whims and fancies of his own or of others.

TALKING THINGS OVER

The committee of arrangements for the General Convention is convinced that throughout the harvest period the Lord has been blessing and leading his people by his truth, and the program will be designed to emphasize this fact and to encourage the brethren to continue their rest in the promises of God, particularly in those "exceeding great and precious promises" by which we are "made partakers of the divine nature." (II Pet. 1:4) But, while resting upon the sure foundation of present truth, it is hoped that the results of the convention will be to encourage the brethren to "go forward" to a more intimate relationship with the Lord, to an enlarged understanding of the truth and its application in our lives, and to an increased enthusiasm in divine service. The theme text has been chosen in order to emphasize the importance of our being progressive Christians.

Knowing that we are living in the end of the age, and that the time is short for making our calling and election sure, the committee has chosen Hymn 32 in "Hymns of Dawn" as the theme song of the convention, the first line of which reads, "Come all ye saints, to Pisgah's mountain; come view our home beyond the tide." These words were suggested by another and later experience of Moses, when he was taken up on Mount Pisgah and permitted to view the Promised Land.

Today the fruition of our hopes is so near that it is almost as though we can now "view our home beyond the tide," and it is hoped that the use of this hymn as the convention theme song will help to remind the brethren of this fact, and thus tend to encourage all to greater alertness and zeal as they "go forward" in the remaining steps of the narrow way.

Another line in this stirring hymn reads, "O! the prospect! it is so transporting; reapers hasten the gathering, we pray." This thought is quite in keeping with the theme of going "forward." Because the "time is short" and we know not when the "dark night" of the world's trouble will settle down with such density as to prevent further activity in proclaiming the glad tidings of the kingdom, the brethren everywhere today are desirous of making the best possible use of the present golden opportunities which we have to "tell the whole world these blessed tidings," to "speak of the time of rest that nears," and to "tell the oppressed of every nation, Jubilee lasts a thousand years."

The convention program will be designed to give appropriate

emphasis to the importance of witness work, and to its value as an aid to Christian character development. At least one session will be devoted to a discussion of ways and means of letting the light of truth shine out for the blessing of others. Interesting facts concerning tract distribution, follow-up work, mailing of consolation cards, and personal witnessing will be brought out at this session.

On Tuesday evening, August 4, there will be a public meeting. The convention auditorium is spacious and comfortable, and popular in the community. Literature will be provided for a wide distribution advertising this meeting.

In connection with the outlook for bearing witness to the truth, there will be an opportunity to consider what may be undertaken for another year in the radio field. Many of the brethren are wondering if and when television may be utilized as a medium for presenting the kingdom message. The General Convention may afford a good opportunity for the exchange of thoughts along this line.

On the back cover page of this issue are pictures of the convention auditorium, and the large and modern dormitory in which the brethren will live during the convention. One of these pictures shows part of the very commodious lounge in the dormitory. It is said that this lounge will accommodate five hundred people. It will afford excellent opportunity for the general fellowship of the brethren.

For four of the evenings of the convention the committee has arranged what will be listed on the program as "Songs in the Night." Weather permitting, these sessions will be held on the lawn. They will be formally opened with a hymn and prayer, and the reading of the day's text and comment from the book, "Songs in the Night." Then there will be the singing of hymns. They will be more in the nature of "family sings" rather than formal praise services. The committee feels that these sessions will prove to be among the highlights of the convention.

There will be an immersion service, giving all who desire an opportunity to symbolize their consecration to be dead with Christ.

Reports will be presented to the convention from brethren in foreign fields; some of them by tape recordings, giving those at the convention an opportunity to hear the voices of their brethren overseas.

We have mentioned only a few of the special features of the convention. The complete program will be published in the July

Dawn. We trust that those able to attend, and also the brethren who remain at home, will make the General Convention a special matter of prayer. Above all, we want the Lord's will to be reflected in all the arrangements, in order that his name may be glorified and his people blessed.

In the center of this issue will be found a form for use in applying for room reservations. You do not need to write a letter—just answer the questions listed on the form; enclose this in envelope and mail to the address on the form. In due course you will receive an acknowledgment from the university explaining the sort of reservation they have made for you. Do not send money as a deposit.

"A Reporter Goes to Church"

UNDER the above caption there recently appeared an article in the Courier-Journal, Louisville, Kentucky, written by a staff reporter, Mr. Ora Spaid. Mr. Spaid attended one of the regular Sunday morning meetings of the New Albany, Indiana Bible Students Ecclesia, and in the article he presents impressions of what he saw and heard. Believing that Dawn readers will appreciate what Mr. Spaid wrote, we present it below:

"To a generation that knows the Bible mostly as a source of drama for the movies or something you find in hotel rooms and motor courts, the existence of sincere Bible students is a surprising phenomenon.

"Yet there are many persons who quietly pursue the truths of the Scriptures in the tradition of their colonial ancestors, whose speech was sprinkled with biblical quotations.

"These students find the Great Book unlimited in its revelations of man's reason for being. And the coating of symbolism which sometimes conceals the Bible's meaning to the less diligent is accepted as a challenge by the more profound students.

Stimulating Experience

"They see their study as not only a search for understanding, but a stimulating experience with a book that is beautiful as literature, lively with adventure, and neat in its parallels and analogies.

THE DAWN

"The 30 members of the New Albany Bible Students Association are students of this kind. They come from many denominational backgrounds, adhere to no creed, and agree on fundamental doctrine only because each has arrived at common ground with the others through independent study.

"They meet each Sunday in a small room of an apartment house at 425 Bank. Their worship is unusually simple—a hymn or two is sung, a prayer is offered, and the rest of the time is devoted to a forum discussion of some part of the Bible.

Leaders Are Elected

"One of the three elected elders, or leaders, acts as moderator. He often refers to charts and drawings on the wall behind him.

"The Sunday Christian would be lost here; a fundamental familiarity with the Bible is assumed, and the discussion goes on from there.

"Yesterday, the dozen members in attendance were exploring the significance of the ancient Jewish sacrificial rite in the tabernacle, described in Leviticus 16.

"With frequent help from the members, Elder Mack Harp drew the parallel between the 'typical day of atonement and the anti-typical day of atonement.' He was showing that the animal sacrifice by Aaron was symbolic of the events and death of Jesus.

'How Do You Know?'

"Occasionally another elder, W. I. Wells, would ask, 'How do you know that?' Then Mr. Harp or another member would cite a proof text.

"Doctrinally, the group believes that Jesus was man—a perfect man—rather than God. He could not be divine, they believe, because divinity is deathless, and Jesus died on the cross. He was perfect because he came as an exact atonement for Adam, who was perfect before he fell.

"Agreement on doctrine with other Bible students in the nation has caused the group to unite in a loose federation centered on the Dawn Bible Students Association, a publishing house at East Rutherford, N. J.

"Although the New Albany students voluntarily support a Dawn radio broadcast by 'Frank and Ernest' (heard here at 12 noon Sundays on WGRC), meet annually with other groups, and use Dawn publications in their study, they maintain a rigid independence.

"They will observe the memorial of Christ's death next Sunday, rather than on Good Friday, because they believe biblical injunction prescribes it.

"Seated on folding chairs around a pot-bellied stove in their tiny meeting room, they present a picture rare in Christendom today—a picture of persons seeking the truth for themselves."

Encouraging Letters

Reason with Faith

Dear Sirs: Aside from our personal faith, the question cannot help but arise in the minds of most of us, Where has Genesis come from? As a Sunday School teacher I find that answers must be factual to satisfy those earnest little seekers of truth. We who believe know that there are answers, and that if we "seek we shall find." Sometimes we may need only to ponder and continue to believe. Therefore, due to a mild case of the mumps in the family, I found myself at home a few Sundays ago instead of in our Sunday School and church when your broadcast came over the radio. Your talks appealed to me as most logical and reasonable, and I was interested enough to send for your booklet, "Creation." It was difficult for me to put it aside before I finished reading it, and when I had to I snatched it up again at the first opportunity. In it were many things put into words which I had "felt." Here was clear thinking on the Bible. Some things were explained so simply I could not help wondering why I had never thought of these explanations myself. Here was an answer to a question that had come up in an adult group in our church and answered simply on the basis of faith. Faith, yes, and by all means! But God also gave us reason and a searching mind to sift fact from fiction in this

world of ours. Your booklet has given me enough so that I want more. I am enclosing \$1.00 for The Dawn, and 30 cents for "The Divine Plan of the Ages." Yours sincerely, Mrs. G. J. M., Pa."

Remembers from a Child

Dear "Frank and Ernest": This is in answer to your beautiful program Sunday morning. I have not heard anything so clearly and understandably given since I was a small child of six years. My departed father used to read and try to explain to my mother the same as I heard you do this morning and it brought back very early memories of my youth. So if you would be kind enough to send me the booklet, "Hope Beyond the Grave," I will try to pick up the teaching where Dad had to leave off. Sincerely, L. H., Canada.

From Overseas

Dear "Frank and Ernest": God bless you in the glorious work of the Master. I was immensely blessed by your radio message and explanations of Holy Scriptures tonight. I wish to ask you please to send me a copy of your book that I may gain further knowledge to satisfy my seeking heart. Greetings in Jesus' name. Yours very sincerely, A. J., South Africa.

On Way to Church

Dear Sirs: I enjoy your Sunday morning discussions very much.

They are sincere and easily understood. I drive about twenty-five miles to my little church, and always tune you in on my way." Keep up the good work. Please send me your book, "God and Reason." Could I beg an extra copy for my next door neighbor? Thank you. Rev. L. N. D., Mo.

From India

Dear "Frank and Ernest": I write to thank you for your broadcasts received very clearly over Radio Goa every Sunday evening, to which I invite friends to listen. Your talks have been most inspiring, and are greatly appreciated. I write to ask for a copy of "Hope Beyond the Grave," and "Our Lord's Return." With good wishes, and may God bless your work abundantly. Sincerely, yours in Christ, Mr. E. P. T., India.

From a Japanese

It was so kind of you to give me a subscription to The Dawn Magazine. I will receive much comfort from its teachings. I received the first two copies yesterday and I am writing to thank you for letting me share these glad tidings which are unknown in this part of the world. Everywhere in the world, especially in Japan after those terrible atomic bombs, people are crying out for peace. Yet how can we feel at ease when the great powers are building up all kinds of destructive weapons to be used in annihilating one another? As long as there is inequality, selfishness, poverty, etc., there will exist the fears of war, and I don't think any country or person can remedy

these maladies of the world. Only the Creator can do this. We must therefore just wait patiently for the new order, praying that it will come in the not too distant future. Mrs. F. T., Japan.

Practical Bible Study

Dear "Frank and Ernest": We enjoy your weekly commentaries on various Bible topics. Christ taught, not in flowery sermons filled with the diction of a scholar or the phraseology of an orator. He taught us largely in parables, simple, direct, and yet in a spirit of compassion. It is with this approach that your programs appeal to men and women everywhere. Many tell me how practical Christian study is since hearing your programs. Our prayers are with you that others may be drawn to a knowledge of his love and his great plan of salvation. Yours in Christian faith, B. and T. Z., Wis.

Blessed by Service

Dear Brethren in Christ: I received the parcel of Dawn Magazine you sent me, and thank you a lot for them. . . . I was in . . . today, which is a place about eight miles from where I live. At the first seven houses I called, I placed four copies of "The Divine Plan of the Ages," and also some tracts and magazines. My supply of this fundamental book being exhausted I returned home. It is a great joy to bear witness to the truth. I felt rather odd today when I got home. I don't feel worthy of the rich blessings which God is pouring upon me through Christ Jesus our

ENCOURAGING LETTERS

dear Redeemer. And now as I close I ask that you remember me in your prayers. I am doing the same for you, because we need to stand together in the closing hours of this age. With best wishes, J. W., Canada.

Enjoying Divine Plan

Dear Friends: We are still enjoying your broadcasts. I am now reading carefully "The Divine Plan of the Ages," and will order the complete set as soon as I can. May I offer my sincere thanks for the help you are giving to persons who are desirous of learning more about God. J. K., Ky.

Thankful for God's Plan

Dear Friends in Christ: I am still enjoying your broadcasts, and pray that God will richly bless you all in teaching the wonderful Gospel. I feel sure that the Lord will provide for the broadcasts during 1953, for we surely do need the truth of God's Word to guide us in this troubled world. I thank God for his wonderful plan, and for the provision he has made, not just for a few people, but for the whole world. We know that the great "time of trouble" will soon be over, and then the world will receive the promised blessings. Your friends in Christ, Mr. and Mrs. A. M., Ky.

"Hope" Booklet Appreciated

Gentlemen: I wish to acknowledge receipt of the booklet entitled "Hope." Upon reading through this booklet I have become deeply interested in the faith

it provides and the strength it gives, which one needs in order to live in this world filled with fear. I would appreciate it if you will forward the booklet, "God and Reason." Very truly yours, C. B. H., Pa.

Sees Things Differently

Dear "Frank and Ernest": I am writing to let you know that I listen regularly to your programs over the Mutual Network. I think your discussions are a wonderful help in understanding God's Word. I am also a constant reader of The Dawn Magazine, and can hardly wait for it to come each month. I never thought much about religion until I started to read The Dawn. Since then I have been baptized, and now I see things in a different light. I hope that the Lord will make it possible for you to keep up the good work. May God bless you. G. F. M., Colo.

Helps in Sunday School

Dear Sirs: Would you please please send me a free copy of your booklet, "The Judgment Day." Also a copy of "Our Lord's Return." I listen to your broadcast every Sunday morning, and it helps me to explain our lesson in Sunday School, and we are able to understand the Bible much better. M. C., N. J.

We Will Try

"Dear 'Frank and Ernest': Please try to keep the program on the air. To my mind it is the most reasonable doctrine preached in the world today. Thank you, and may God bless you. D. M., Wis."

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON

New Haven, Conn. (Morning) .. June 14
Waterbury, Conn. (Afternoon) 14

JULIUS BEDNARZ

Wilkes-Barre, Pa. June 7

EUGENE BURNS

Wilkes-Barre, Pa. June 7

GEORGE B. CLARK

Richmond, Va. June 21

JENS COPELAND

Gary, Ind. June 21

ORLANDO D. DEIFER

Baltimore, Md. June 14

EDWARD E. FAY

Fresno, Calif. June 14

ARTHUR H. KRUMPOLT

Wallingford, Conn. (Morning) . June 21
Hartford, Conn. (Afternoon) 21

RAYMOND J. KRUPA

Hazletan, Pa. June 21
Detroit, Mich. July 3-5

LUDLOW P. LOOMIS

Bridgeport, Conn. June 14
New Brunswick, N. J. 28

EDWARD LORENZ

Whittier, Calif. June 21

JOHN Y. MAC AULAY

Brooklyn, N. Y. (3 P. M.) June 14
Groton—New London, Conn. 20-22
New Bedford, Mass. 23, 24
Lynn, Mass. 25, 26
Providence, R. I. 28
Worcester, Mass. 29
North Brookfield, Mass. 30, July 1

ADAM MISKAWITZ

Milwaukee, Wis. June 14

MARTIN C. MITCHELL

Allentown, Pa. June 28

ROY E. MITCHELL

Paterson, N. J. June 28

DANIEL J. MOREHOUSE

Detroit, Mich. July 3-5

J. H. MURRAY

New Haven, Conn. June 16
Boston, Mass. 17
Albany, N. Y. 18
Buffalo, N. Y. 19
Detroit, Mich. 21
Grand Rapids, Mich. 22
Gary, Ind. 23
Chicago, Ill. 24
St. Louis, Mo. 25
Kansas City, Mo. 26
Dallas, Tex. 28
Tucson, Ariz. 30
Los Angeles, Calif. July 3-5

LEON H. NORBY

Wilmington, Del. (Morning) .. June 7
Philadelphia, Pa. (Afternoon) 7

SPEAKERS' APPOINTMENTS

GUSTIN P. OSTRANDER

Wenatchee, Wash.	June	1
Spokane, Wash.		2
Great Falls, Mont.		4
Havre, Mont.		5
Buxton, N. Dak.		7
Parkers Prairie, Minn.		8
Minneapolis, Minn.	9, 10	
Ostrander, Minn.		11
Elkader, Iowa		12
Clinton, Iowa		14
Gory, Ind.		15
Toledo, Ohio		16

G. RUSSELL POLLOCK

San Luis Obispo, Calif. (Sat.)	June	20
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LEO B. POST

La Salle, Ill.	June	21
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KENNETH RAWSON

Poterson, N. J.	June	21
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FRED W. RICE

San Diego, Calif.	June	14
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GEORGE P. RIPPER

Riverside, Calif. (Morning) ...	June	21
Pomona, Calif. (Afternoon)		21

ALBERT SHEPPELBAUM

Aurora, Ill.	June	14
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ALFRED L. SMITH

Lynchburg, Va.	June	14
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AUGUST SWANSON

Santa Ana, Calif.	June	28
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FELIX S. WASSMANN

Lancaster, Pa.	June	7
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CLAUDE R. WEIDA

Wilkes-Barre, Pa.	June	7
Reading, Pa.		21

GEORGE M. WILSON

Wilkes-Barre, Pa.	June	7
Detroit, Mich.	July	3-5

W. NORMAN WOODWORTH

Wilkes-Barre, Pa.	June	7
Rochester, N. Y.		14
Minneapolis, Minn.		19
Spokane, Wash.		20
Seattle, Wash.		21
Victoria, B. C.		23
Vancouver, B. C.		24
Bellingham, Wash.		25
Tacoma, Wash.		26
Portland, Oreg.		28
Salem, Oreg.		29
Chico, Calif.		30
Sacramento, Calif.	July	1
Los Angeles, Calif.		3-5

ERNEST G. WYLAN

Milwaukee, Wis.	June	7
New Albany, Ind.		21

H. L. YOUNG

Wilkes-Barre, Pa.	June	7
Easton, Pa.		14

CHRISTIAN W. ZAHNOW

Mattoon, Ill.	June	1
Indianapolis, Ind.		2, 3
Muncie, Ind.		4, 5
Jackson, Mich.		7
Detroit, Mich.	July	3-5

EARTH is our workhouse, and heaven is, or should be, our storehouse. Our chief business here is to lay up treasures there.

CONVENTIONS

For Mutual Fellowship, Edification, and Service

ORLANDO, FLA., May 31—All day gathering to be held in the home of Mr. and Mrs. George O. Jeuck, Pine Castle, Florida. For further information write to the secretary, Mrs. S. W. Jeuck, 1910 Hillcrest, Orlando.

WEATHERFORD, TEX., May 31—All day gathering in Zion Hill Schoolhouse.

ALBANY, ORE., June 7—Home gathering to be held at 3596 Bernard Street.

JACKSON, MICH., June 7—Annual Spring Convention to be held in the Y. W. C. A. Gymnasium, 298 W. Michigan Avenue, Jackson. Opens 9:45 A. M.

WILKES-BARRE, PA., June 7—Convention opens at nine o'clock in the Y. M. C. A. Building, 40 W. Northampton Street. Any further information may be obtained by writing the secretary, Mr. Walter Blicharz, 164 Welles Street, Forty Fort, Pa.

COLUMBUS, OHIO, June 14—The services will open at 10:00 A. M., in the Woman's Benefit Association, 53 East Gay Street.

SAGINAW, MICH., June 14—Woman's Club, 31 N. Jefferson Street. Opens at 10:20 A. M.

BOWIE, TEX., June 21—For details write Mr. M. B. Ethridge, Box 994, Bowie, Texas.

CLEVELAND, OHIO, June 21—Convention opens at 9:30 A. M., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., June 21—Home gathering 2339 State Street.

CHICAGO, ILL., June 28—Masonic Temple, 910 N. LaSalle Street.

PORTLAND, ORE., June 28—One day convention, Red Man Hall, 1510 S. E. 9th Street at Hawthorne Avenue. Opens at 10:00 A. M. For further information, write the class secretary, Mrs. H. L. Brown, 6936 S. W. 54th Street, Portland 19, Oregon.

CINCINNATI, OHIO, July 4, 5—Convention will be held at 616 Walnut Street, with the exception of the Sunday afternoon meeting, which will be announced later. For further information write the secretary, Mrs. W. N. Poe, 1 West Ridge Place, Newport, Ky.

DETROIT, MICH., July 3-5—Convention will be held in the Y. W. C. A. Building, 2230 Witherell. 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 visiting brethren as possible. For further information write the class secretary, Mr. Charles Chupa, 7751 Patton Street, Detroit 28.

LOS ANGELES, CALIF., July 3-5—"This eighteenth annual gathering will be one of the outstanding conventions of the year. All sessions will be held in the spacious and comfortable quarters of the Unitarian Community Center, 2936 West 8th Street, Near Vermont Avenue. Brethren from many parts of the country are scheduled to speak, also Brather J. H. Murray of England." An immersion service is planned for those wishing 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, and communications regarding the convention should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4, Calif.

MONESSEN, PA., July 12.

LINCOLN UNIVERSITY, PA., July 19.

LABOR DAY CONVENTIONS—Brooklyn, N. Y.; Minneapolis, Minn.; Saginaw, Mich.; San Diego, Calif.; and Seattle, Wash.

GUSTINE, TEX., August 14, 15, 16.

To Him let praise unceasing, and daily vows ascend,
His kingdom, still increasing, shall be without an end.
The tide of time shall never his covenant remove;
No, it shall stand forever—a pledge that God is love!

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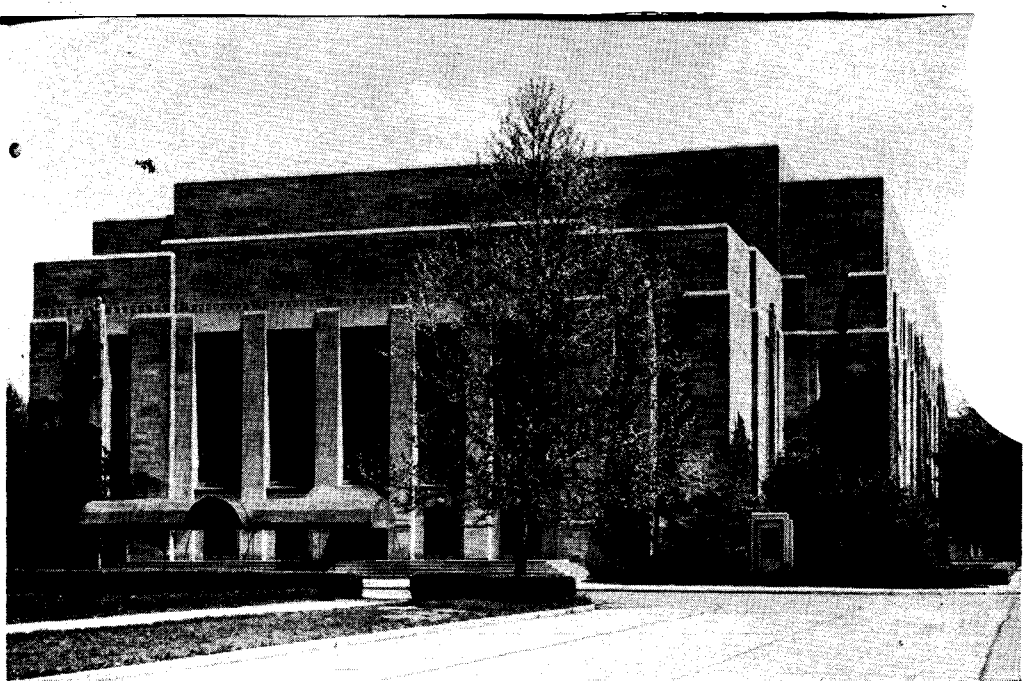
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ABOVE—Outside view of General Convention auditorium.
BELOW—Inside view of convention auditorium facing platform.

