

a herald of Christ's presence

THE DAWN

"AND SO MUCH
THE MORE,
AS WE SEE THE DAY
APPROACHING."

Hebrews 10:25

june 1957



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We are happy to announce that the booklet, "Hope Beyond the Grave" has recently been published in the Greek language. It is hoped that this booklet will have a wide circulation in Greece. It is available here at fifteen cents a copy. Address, The Dawn, Greek Department, East Rutherford, New Jersey.

Through the co-operation of our brethren in Finland, the booklet, "God and Reason," has been translated and published in the Finnish language. Its principal use will, of course, be in Finland, but we have a small stock on hand in East Rutherford. The price is ten cents each.

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DAWN PUBLICATIONS

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NEW JERSEY

From the North

SOME of the principal prophecies assuring us that just prior to the full establishment of Christ's kingdom God would restore the scattered people of Israel to the land which he promised to their fathers, emphasize particularly that they would be brought from "the land of the north." (Jer. 16: 15) It seems generally agreed by students of the prophecies that Russia is the country primarily described by this expression. All of Europe is, of course, north of Palestine, and the great majority of the 1,500,000 Jewish people now residing in Palestine went there from European countries.

On the other hand, very few of them are from Russia, the Russian government having thus far refused to allow the Jews within her borders to emigrate to Israel. But this situation may soon change. In a news dispatch out of Tel Aviv, David Ben-Gurion, Israeli Prime Minister, is reported as saying:

"There is a prospect, though not a certainty, we shall see masses of Russian Jews here. A friend of mine recently returned from Russia had been told, he said, that almost all the Soviet's Jewish youth wished to go to Israel. The constitution of Israel obliges it to admit Jews from any country."

The same report states that the

Hungarian government is also now considering allowing a Jewish exodus to Israel. There are now more than two and one-half million Jews behind the Iron Curtain. Should a large proportion of these be allowed to go to Israel it would place a further strain on the economy of the new state. But since the prophecies indicate that the Lord will bring his scattered people from the "land of the north" as well as from other countries where they have been domiciled throughout the centuries, we may rest assured that in due time it will take place, and that these additional representatives of a scattered people will be in the Promised Land when the Lord's time comes to reveal himself to them.—Ezek. 38:23; 39:7

From the human standpoint, the outlook for Israel at the present time is rather confused. On the one hand, the very existence of the little nation is threatened by enemies, while at the same time there is the possibility that additional large numbers of the Jewish people will be seeking a home in the land of their fathers. The prophecies reveal what the final outcome of these situations will be, but we can only watch and wait to see how the details will be worked out.

DETROIT MICHIGAN

IN the year 1850 a strange agreement was made to break the barrier between life and death. It was made by two magicians, Conte, a Frenchman, and Herriman the Great. One of the clauses of this pact obligated the surviving member to name one or two successors. Through this arrangement Magician Howard Thurston, Lawyer Clarence Darrow, and Explorer Carveth Wells, were brought into the arrangement. Another was Claude D. Noble, of Detroit.

Mr. Noble has recently said, "I have been at this for eighteen years and nothing has come of it, and I think I'll let it die with me." It seems that all efforts which have been made by the various ones participating in the arrangement to make contact with their dead friends have failed. Mr. Noble says further, "To me the fact that it hasn't worked is the salvation of the whole idea. It shows up the spiritualists who tell people they can bring a person back from the dead."

The claim has long been made by magicians that they can duplicate, by sleight of hand, any and all of the mysterious phenomena produced by spiritualists in their demonstrations of communicating with the dead. Perhaps they can, but this does not prove that spiritualists do not at times make contact with supernatural powers. However, we agree with the magicians that spiritualists are not able to communicate with the dead.

From the standpoint of the Word of God, the reason for this is very obvious. It is because the dead are dead, and therefore could not possibly communicate with the living. "The living know that they shall die: but the dead know not anything." (Eccles. 9:5) It was Satan who started the notion that the dead are more alive than the living. He did this when he said to mother Eve, "Ye shall not surely die."—Gen. 3:4

Because of sin, the sentence of death fell upon our first parents, and the human race has been dying ever since. But Satan has continued to insist that he told the truth, the claim being that death is not what it seems to be. He has done all he could to establish this claim, one of his efforts being what is known as spiritualism. Spirit mediums cause some to believe that they are able to communicate with their beloved dead.

Our booklet, "Spiritualism," explains this matter in detail; but briefly, the power back of spiritualism comes from angels which sinned against God at the time of the Flood. By their superior intellects they are able to palm themselves off as the dead friends of those who endeavor to communicate with the dead. It is evident that most of the spiritualists themselves are deceived by the fallen angels. We suggest a careful reading of the "Spiritualism" booklet.

WASHINGTON, D. C.

A RECENT report out of Washington states that in America

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alone eight million Bibles were sold during 1956. It has been asked if this does not prove that there is a tremendous religious revival taking place in the world, and that at long last the Christian church is about to realize its desire to convert the world.

That eight million Bibles should be sold in one year is indeed impressive; especially when we take into consideration that in the United States there is already at least one Bible in so many millions of homes. But how many of these millions of Bibles are being read and studied? We might also ask how many non-Christians are becoming Christians as a result of reading the Bible? So far as we are aware there are no statistical answers to these questions.

The question as to whether or not the world is now being converted to Christianity, is easier to answer. A recent survey indicates that devotees of the non-Christian religions of the world are constantly becoming a larger majority, while adherents to the Christian faith are becoming an ever diminishing minority.

But this does not mean that Christianity is failing. It is simply that it was not God's design that the world should be converted to Christ during the present age. This is to be the work of the next age, and it will be brought about through the administration of Christ's kingdom. We are assured that then the knowledge of the

Lord shall fill the earth as the waters cover the sea.

In the report of the eight million Bibles which were sold in the United States last year, reference is made to the various translations. It seems that the King James translation is still the preferred one, since many more copies of this translation were sold than of all the other translations combined.

Many wonder about these various translations of the Bible. Why should we not continue to use the King James Version? Is this not the only truly authorized Bible? This notion came about because of the statement on the title page that it is the "Authorized King James Version." But this does not denote authorization by God, but merely by King James—"By his majesty's special command."

Probably the reason the King James Version is still the most popular is because people have become accustomed to it. Its language is rich and reverential. The various revised versions use language which is more modern. They have, of course, corrected many faulty and incorrect translations appearing in the King James Version; but not all of them, by any means.

For example, the King James Version quoting the words of Jesus, says, "Take therefore no thought for the morrow." The new Standard Revised Version reads, "Do not be anxious about your lives." (Matt. 6:34) This, obviously, is the better translation,

since it would be most impractical to take no thought at all concerning the needs of the morrow.

Then there are the changed meanings of English words. The word hell, for example, originally meant to bury, or to conceal. Now, in the minds of most people, it has connotations of fire and brimstone, and torment. The use of this word in the King James Version therefore gives the wrong thought concerning the divine penalty for sin—that it is torment, and not death. The Revised Version leaves the Hebrew word *sheol*, and the Greek word *hades*—which are frequently translated hell in the King James Version—untranslated. It would have been better had the translators been more courageous and translated these words properly. This would have done much to help those who read the Bible realize that it does not teach the God-dishonoring doctrine of eternal torture.

NEW ORLEANS, LOUISIANA

MR. HENRY B. SARGEANT, a founder of the Association of Applied Solar Energy, is reported as saying that he believes the sun's energy, properly harnessed, may one day cure most of the afflictions which through the centuries have continued to plague mankind. This is interesting because the Bible uses the curative powers of the sun to illustrate the healing blessings of Christ's kingdom.

In Malachi 4:2 we read that the "Sun of Righteousness" shall arise, "with healing in his wings."

Christ, primarily, will be the great "Sun," whose curative powers will heal mankind of all diseases including the dreadful malady of sin. With Jesus will be those, who, during the present age, have suffered and died with him. These are referred to in one of Jesus' parables as the "children of the kingdom," and in explaining the parable, as the "righteous," who, he says will "shine forth as the sun in the kingdom of their Father."—Matt. 13:43

The Bible reveals clearly that it is God's purpose to restore all the willing and obedient of mankind to perfection of health. This will be during the thousand-year reign of Christ. When this work is complete, the promise of Isaiah 33:24 will be fulfilled. It reads, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

The Bible does not explain how this will be accomplished other than it will be by divine power. Doubtless to whatever extent it may be practical and possible, natural means will be used. But even so, the people will recognize that their efforts in conquering disease are successful only because the blessings of the Lord's kingdom are upon them. Thus the glory will be the Lord's.

GULF OF AQABA

THE GULF of Aqaba is mentioned in the Bible but not by this name. It is referred to in the marginal translation of I Kings 9:26 as the "Lip" of the Red Sea. In this passage we are told of the ships of

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Solomon sailing from "Elath" [Elath] to Ophir to pick up a cargo of gold. Solomon's copper refineries were located at Elath, as excavations have indicated. Apparently this ancient king of Israel had a good eye for strategic business locations.

It is interesting to note that in a Bible dictionary, published in 1917, the statement is made concerning Elath, "It is now quite insignificant." But what a tremendous change has taken place since then! Now this city and the Gulf of Aqaba have suddenly become one of the centers of world controversy. The reason is that the time has come in the outworking of God's plan for Israel and the world, for the Jewish people to repossess their ancient Land of Promise.

As the prophecies reveal there would be, so there is, controversy over their right to the land, and the Aqaba crisis is just one of the details in connection with this controversy. Our interest in it is in the fact that these events in general betoken the near establishment of the long-promised kingdom of Christ.

WASHINGTON, D. C.

THE Smithsonian Institute of Washington has published an article written by Dr. Wilder Penfield, of Montreal, Quebec, in which he says that "every conscious experience you ever had is recorded in your brain, and under certain circumstances can be played back like a taped TV show." Someone wants to know what relationship the hu-

man soul has to this recording mechanism of the brain, and what happens to the recordings at death.

First of all, let us emphasize that, according to the Bible, the soul is not a separate, conscious entity dwelling in the human body, and escaping alive when the body dies. According to a committee of eminent clergymen in Great Britain, this theory was originated by the Greeks, and is not taught in the Bible.

The Bible teaches that man IS a soul, or, more understandably, a living being. In Genesis 2:7 we read: "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The relationship of the soul to the recording mechanism of the brain is that the brain is a part of the soul, or living being—that part which thinks, reasons, plans, and, if you will, records the experiences of life. It is these recordings which reflect the character and personality.

The Bible tells us what happens when a person dies. It says that in "that very day his thoughts perish." (Ps. 146:4) There can be no thoughts apart from the recording mechanism of the brain. The hope of life beyond the grave which is held out to us in the Bible is based upon God's promises to restore the dead to life. The creative powers of God will do this by providing a duplicate brain structure, with all the original recordings restored.

Concerning the almighty power

and infinite wisdom of the Creator who has promised to restore the dead, the Bible says, "He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite." (Ps. 147:4, 5) Obviously the one who knows the number of the stars because he created them, and can call them all by name, will not be over-taxed in the fulfilling of his promises to restore the dead to life. He will know every detail of all the recordings, and will restore them.

THE GAZA STRIP

THE Gaza strip is another bit of land which has become the center of international controversy, and largely, because the Israelites claim it as a part of the territory rightfully belonging to them. The ancient historical background of this part of the Promised Land is interesting, especially in view of what is now taking place.

The city of Gaza, located in the Gaza Strip, is mentioned many times in the Old Testament. In the New Testament it is referred to in connection with the baptism of the Ethiopian eunuch. (Acts 8: 26) It was the last town in the southwest of the ancient Palestine, near the border of Egypt.

When the Israelites entered Canaan under the leadership of Joshua, forty years after their exodus from Egypt, in the division of the land between the twelve tribes, that section in which the city of Gaza is located was assigned to the tribe of

Judah. But Joshua was not able to conquer Gaza. The tribe of Judah did later take possession of it, but were not able to hold it. Gaza was held and controlled most of the time by the Philistines, and was used by them as a base from which they launched frequent attacks upon the Israelites. Now, thousands of years later, Israel is again seeking to protect herself against raids from Gaza.

There is only one permanent solution to the age-long struggle between nations. It is the establishment of the kingdom of Christ. The prophecies of the Bible point out clearly that during the transition period leading to a world government under Christ, the Israelites would return to Palestine, and that their right to possess it would be challenged by their neighbors. That we now see these events taking place is one of the certain proofs that the Lord will soon answer the Christian's prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven."

THE "MISSING LINK"?

THE Smithsonian Institute in Washington, D. C., has issued a report claiming that the so-called "missing link" in human evolution has been found. The report states that this creature lived in South Africa more than a million years ago. "Reconstructed" busts of a family group of these creatures have been put on display. Many wonder how reports of this sort can be harmonized with the teach-

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ings of the Bible with respect to the creation of man.

Reports like this, as such, cannot be harmonized with the Bible. This should not be a matter of concern, for the reports are based very largely on nothing more than vivid imagination. These so-called reconstructions, depicting what the "missing links" looked like, do not disprove the Bible account of creation any more than does the sketch of a caveman drawn for a magazine cover.

How could anyone decide the nature and appearance of a prehistoric race simply from the shape of a thigh bone, or a jaw bone, or the fragments of a broken skull? Existing on the earth today are both giants and pygmies, as well as all sizes and varieties of humans in between these two extremes. There are also those with deformed bone structures of one sort or another. Would the discovery of a deformed skull a few thousand years from now prove that all the inhabitants of the earth at the present had skulls shaped just like that one?

This, of course, brings us right back to the fact that we have no certain knowledge concerning the

origin of the human race except that which is furnished in the Bible. And all true scientific knowledge is in harmony with the Bible. The Bible shows that the human race had its origin in the land adjacent to the Euphrates and Tigris rivers, and scientists have long known that the evidence points to this particular part of the earth as being the very "cradle of the race."

If the theory of human evolution is true, let the scientists explain why it is not continuing. Why is there not still a race of missing links? Why do we not see humans evolving into something higher than humans? On the contrary, evidence all around us is that every species of plant and animal life is fixed. The Bible declared this truth in the statement, "After its kind," which appears in the first chapter of Genesis in connection with the various species.

Man is falling, not evolving. But God has promised to restore the fallen race to perfection. This is the great hope of life beyond the grave held out to us in the Word of God. It is a genuine hope, based upon the promises of God, and guaranteed by his ability to fulfill his promises.—Acts 3:19-21

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PART XXV—MATTHEW 3; MARK 1:1-7; LUKE 1:5-25; 3:1-20



The only information the Bible

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furnishes concerning John from the time he was a baby until he began his ministry is contained in Luke 1:80. This text reads, "The child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." It is safe to assume that during his maturing years in the desert he prepared himself for his coming ministry by self-discipline and communion with God. Desert life itself would call for courage and strength of character.

Matthew 3:1 reads, "In those days came John the Baptist, preaching in the wilderness of Judea." Verse 5 says that "then went out to him Jerusalem, and all Judea, and all the region round about Jordan." This indicates that John did not go from place to place in the conduct of his ministry, but that the people went to him. When they did, they found a man with "raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."—vs. 4

Jesus made a revealing observation concerning John's desert ministry, and his clothing. After John's disciples departed, "Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet, for this is he, of whom it is written, Behold I send my messenger before

thy face, which shall prepare thy way before thee."—Matt. 11:7-10

The miraculous circumstances associated with the birth of this "more than a prophet," his manner of life, and the general expectation that some great one was about to appear, caused many to be attracted to him. (Matt. 3:5) He called upon his hearers to repent, and those who did he immersed in water as a symbol of their cleansing from sin.

John was outspoken in his ministry. Taking note of the Pharisees and Sadducees in his audience, he said to them, "O generation of vipers, who hath warned you to flee from the wrath to come?" Then he told them the only way they could escape from this wrath, saying, "Bring forth therefore fruits meet for repentance."—Matt. 3:7, 8

The "wrath to come" mentioned by John was not eternal torture in a fiery hell, but the baptism of fire which was to come upon the nation of Israel because of the national rejection of their Messiah. This "wrath" fell upon the nation in A. D. 70-73 when Jerusalem was destroyed and the people scattered. Continuing his symbolic prophecy concerning the destruction of the nation, John said, "The axe is laid unto the root of the trees."—vs. 10

Who Was John the Baptist?

"The Jews sent priests and Levites from Jerusalem" to ask John, "Who art thou?" (John 1:19) He made it clear to these investigators that he was "not the Christ." (vs. 20) Then they asked, "What then? Art thou Elias?" Again his answer

was, "I am not." Their final question was, "Art thou that prophet? And he answered, No."—vs. 21

The question asked John, "Art thou Elias?" was based on the prophecy of Malachi 4: 5, 6, which reads, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This prophecy describes a work of reformation such as John was conducting in Israel, and it was natural that he should be asked whether or not he considered himself to be this foretold "Elijah."

Those who believe the false theory of reincarnation seize upon this prophecy to indicate that the Bible supports their theory, claiming that it suggests the return of Prophet Elijah as another personality. But this is not the correct thought. The Prophet Elijah was a great reformer in Israel, and because of this, his name is used in the prophecy to indicate the nature of the work to be attempted by the one which it foretells.

John denied that he was the foretold "Elijah," yet Jesus said to his disciples, referring to John, that "Elias is indeed come." (Mark 9:13) This does not contradict John's statement concerning the matter. The more complete viewpoint is expressed to his disciples in Matthew 11:14, where Jesus is quoted as saying to his disciples, "If ye will receive it, this is Elias, which was for

to come." This means that to those who repented under the ministry of John, and were prepared to accept Jesus, he was the promised "Elijah," for he had accomplished the foretold work of reformation in their hearts and lives.

The prophecy of the coming "Elijah" suggests an alternative fulfillment—"Lest I come and smite the earth with a curse." In other words, if the attempted work of reformation failed, the foretold "curse" would come upon the nation of Israel. This "curse" was in reality what John referred to as "the wrath to come." (Matt. 3:7, 8) John also described it as a "baptism of fire," which, as we have noted, came upon the Jewish nation in A. D. 70-73. While a few were converted and prepared to accept Jesus by the ministry of John, the nation as a whole was not, so the foretold "curse" fell, destroying the nation and scattering the people throughout the earth.

Since John himself denied that he was actually the foretold "Elijah," we are warranted in looking for a larger fulfillment of Malachi's prophecy. We believe that that larger fulfillment began with Jesus, and was continued by his true followers throughout the entire age. Just as John preached repentance, so also did Jesus. Matthew 4:17 reads, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

When Jesus sent his disciples into the ministry, we read that they "went out, and preached that men should repent." (Mark 6:12) Speak-

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ing on Mars' Hill, Paul said that "now" God "commandeth all men everywhere to repent." (Acts. 17: 30) In proclaiming the message of repentance, Jesus and his true followers have continued the Elijah work throughout the entire age.

But general failure also accompanies the effort in this larger application of the prophecy. A few have repented, even as did a handful under the preaching of John, but the world as a whole has continued on in its sinful, selfish ways. So, again, the alternative fulfilment of the prophecy must come, not upon one nation, this time, but upon all nations. This foretold "curse" is, as a matter of fact, already upon the world in the form of a "time of trouble such as never was since there was a nation."—Dan. 12:1

But this does not mean that the foretold Elijah work of repentance and reformation will never be accomplished. It will be accomplished during the time of Christ's kingdom. Under the typical Elijah, the people of Israel were led to repentance and to a return to the worship of Jehovah, the true and living God. And so it will be under the administration of Christ's kingdom. A "pure language," or message, will be turned to the people; the knowledge of the Lord will fill the earth, and as a result of that enlightenment, the people will "call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8,9; Isa. 11:9

"That Prophet"

The priests and the Levites who

were sent to interview John inquired of him if he were "that prophet." (John 1:21) Again John replied that he was not. This question evidently related to a prophecy of Moses in which he said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken."—Deut. 18: 15

The Apostle Peter quoted this prophecy and applied it to the kingdom work of Christ to be accomplished during the "times of restitution of all things." (Acts 3:19-23) John knew that he was not this great Prophet which Moses had promised, and in response to the question, "What sayest thou of thyself?" he replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."—John 1: 22, 23

John had a humble opinion of himself and of his place in the divine plan. Asked why, since he was "not that Christ, nor Elias, neither that prophet," he baptized? he replied, "I baptize with water: but there standeth One among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."—John 1:25-27

We read that "the next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (vs. 29) John explained further that the One who had instructed him to baptize with water

—which, of course, was God—had told him “Upon whom thou shalt see the Spirit descending, and remaining on him the same is he which baptizeth with the Holy Spirit.”

John did not understand the full implications of this, but he did take it to mean that the One upon whom he saw the Spirit descend would be the promised Messiah, and “the Son of God.” (vss. 33, 34) Later there arose a discussion between some of John’s disciples and the Jews “and they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.”—John 3:26

This was more a statement than a question, a statement implying that Jesus was attracting more followers than John. John was quick to catch the implication, and replied, “A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness,

that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: this my joy therefore is fulfilled. He must increase, but I must decrease.”—John 3:27-30

If those questioning John thought that he would be disturbed or discouraged over the fact that Jesus was securing a larger following than he, they were wrong; for John was willing, and glad, to have it this way. It was just what he expected, for, as he said, “He must increase, but I must decrease.” He knew that having announced the presence of the Messiah, his own mission was now practically fulfilled. Since the One for whom he had been commissioned to prepare the way had come, the work of preparation was over.

We are not to suppose that John understood clearly all the details of the divine plan. Doubtless much

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JULY TOPIC: The advertised broadcast for the third Sunday of July will be, “When a Man Dies.” Experience indicates that this topic is of deep interest to the general public. It should be well advertised. Our new radio circular is proving to be very effective, especially in the mail response which it brings. Order as many as you can use. You may order through your class secretary or individually, as you prefer.

THE DAWN

that he said was under the inspiration of the Holy Spirit. This might well be true with respect to his observation concerning the bridegroom and the bride. In Revelation 19:7 reference is made to the marriage of the "Lamb," whom John referred to as the "Lamb of God, which taketh away the sin of the world." Under this symbolism Jesus would be the Bridegroom, and his "wife" would be the bride. This bride class is composed of his faithful followers, beginning with the apostles who at Pentecost received from Jesus the baptism of the Holy Spirit.

John did not live until Pentecost, so did not have an opportunity of becoming a part of the bride class. Thus, all he claimed was the great joy of being the "friend" of the Bridegroom, the one who had heard his voice. "This is my joy," he said, "is fulfilled." John was content with this happy part in the divine arrangement. He did not complain because he could not be a part of the "bride" class.

Jesus, of course, also recognized that John would not be one of the called out ones of the Gospel age

who, if faithful, would live and reign with him in the heavenly phase of the kingdom. Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) Jesus explained the reason for this. He said that "all the prophets and the law prophesied until John." (Matt. 11: 13) John was the last of the prophets. Beginning with Jesus a new age in the plan of God began, the age during which the kingdom of heaven class, the "bride" of the Lamb, has been called from the world through the Gospel, and made ready to live and reign with Christ a thousand years.

John's Faith Tested

John, in his righteousness, re-proved "Herod the tetrarch," for marrying his brother Philip's wife, and because of this was cast into prison. This was a severe test of his faith, for, having announced Jesus as the promised Messiah, he doubtless believed, even as Jesus' disciples later supposed, that the

WEEKLY PRAYER MEETING TEXTS

JUNE 6—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life."—Luke 21:34 (Z. '95 -201 Hymn 145)

JUNE 13—"I shall be satisfied, when I awake, with Thy likeness."—Psalm 17: 15 (Z. '95-251 Hymn 105)

JUNE 20—"Love not the world, neither

the things that are in the world. If any man love the world, the love of the Father is not in him. —I John 2:15 (Z. '96-67 Hymn 150)

JUNE 27—"Now he which stablished us with you in Christ and hath anointed us, is God, who hath also sealed us."—II Corinthians 1:21, 22 (Z. '96-212 Hymn 225)

kingdom of Christ would "immediately appear." (Luke 19:11) This being his expectation, he naturally would wonder why he should find himself in prison when he was dedicated to be one of the faithful subjects of the new kingdom, a "friend," indeed of the King.

It would seem that he had begun to wonder if Jesus was the promised Messiah. However, as he remained in prison, word reached him that the "works of Christ" were continuing, so he sent messengers to inquire of Jesus, "Art thou he that should come, or do we look for another?"—Matt. 11:2, 3

Jesus' reply to this inquiry was direct, and to the point. He said, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he, whosoever shall not be offended in me."—Matt. 11:4-6

The Scriptures do not inform us as to whether or not this reply gave John the reassurance which he sought. Probably it did, for he would know that these miraculous works were to be expected of the Messiah. He could not know that the real age of world-wide miracles was nearly two thousand years in the future. Jesus was then performing miracles, even raising the dead, and for all John knew this work would continue and increase.

Had he not said that Jesus would increase?

True, John was without an explanation as to why the miracle-working Christ allowed him to remain in prison. But Jesus had said in his reply, "Blessed is he, whosoever shall not be offended in me." This suggested the possibility of a test, and probably John determined that he would not be "offended" even if Jesus did not come to his aid.

Like all the others in the ancient worthy class, John "died in faith, not having received the promises." It was on Herod's birthday, the daughter of Herodias danced before him, and he was so pleased with her that he promised to give her anything she asked. The mother had instructed her daughter to request the head of John the Baptist. This she did. "The king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her."—Matt. 14:1-12

This seemed like an inglorious end to a faithful career of service in the Lord's cause but it was not really so. John had been loyal to God, and to the divine principles of righteousness. Being put to death as he was gave him a further opportunity to prove his faithfulness. When, in that "better resurrection" promised for all the ancient worthies, he is brought forth to be one of the "princes in all the earth" he will rejoice, and continue his faithful service, not as the forerunner of Christ, but as one of the human representatives of the Kingdom.

Brothers Divided

GOLDEN TEXT: "If a man say, I love God, and hatheth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"
—1 John 4:20

GENESIS 27:30-38, 41

JACOB and Esau were twins, the sons of Isaac, Rebekah being their mother. Esau was the first-born and, according to the custom of the time, the chief family inheritance—called the birthright—belonged to him. The confirmation of this arrangement was by a special "blessing" bestowed by the Father.

But early in life Esau sold his birthright to Jacob for a mess of "pottage." We are told that "Esau despised his birthright." (Gen. 25:29-34) In the New Testament he is called a "profane person." (Heb. 12:16) In Romans 9:13 we read, "Jacob have I loved, but Esau have I hated." (Mal. 1:2,3) Prof. Strong suggests "detested" or by extension, "to love less," as a proper translation of the Greek word translated "hated" in this text. Understand it as we will, the thought is clear that the Lord loved and appreciated Jacob, thus favored him above Esau.

Esau's sale of his birthright was bona fide. He even sealed the arrangement with his oath. (Gen. 25:33) In later years, when it came time for the father to bestow the blessing of the birthright, Esau

should have explained this situation and seen to it that Jacob be given the blessing. But he did not. Only by clever maneuvering on the part of their mother did Jacob receive that which properly belonged to him.

According to Christian standards, the misrepresentation practiced by Rebekah and Jacob was wrong. The ethical code of that day apparently was different from what it is now. So far as the record goes the Lord did not condemn them for it, and we will let the judgment rest with him. The entire scriptural testimony on the subject is that the Lord wanted Jacob to have the birthright.

Concerning Esau, Hebrews 12:17 reads, "Ye know how afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." The margin says, "Or way to change his mind." From this many have wondered if it is possible for a sinner to desire repentance, and yet not be able to repent.

However, turning to the record in Genesis we find nothing to indicate that Esau was at all repent-

ant. The "tears" were shed in an effort to get Isaac to change his mind about the blessing and give it to him even though he had already bestowed it upon Jacob. It should be noted that Hebrews 12:17 does not say that Esau sought a change of mind on his own part; whereas the Genesis record reveals clearly that it was Isaac's mind he endeavored to change.

This occurred during the patriarchal age in the divine plan, when the Lord was dealing with these individual patriarchs, so the blessing of the birthright had to be exclusively to Jacob. The valuable part of this birthright was the inheritance of the promise made to Abraham concerning his seed being the channel of blessing to all the families of the earth. So far as earthly riches were concerned, Isaac did say to Esau, "Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above."—Gen. 27:39

Jacob was the last of the individual patriarchs. At his death, the plan of God moved forward into another phase. The Jewish age began, during which God dealt with a nation instead of with individuals. This change was portended by Jacob when the time came for him to pass on his parental blessing. Isaac could not divide his blessing even between Jacob and Esau, but Jacob called his whole family of sons to his bedside and pronounced a blessing upon each of them. (Genesis, chapter 49) These sons of Jacob constituted the nucleus of the na-

QUESTIONS

Who were Jacob and Esau?

To which of these did the family birthright belong?

Did Esau do right in seeking his father's blessing after selling his birthright?

What was the important aspect of this birthright?

To whom does the Golden Text apply?

tion of Israel.

Our Golden Text refers, primarily, not to natural brothers such as Jacob and Esau, but to brethren in the Lord—those who have become children of God by the begetting of his Holy Spirit. It was to such that Jesus gave the "new commandment" "that ye love one another; as I have loved you." And Jesus added, "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:34, 35

This is a high standard. "As I have loved you," Jesus said. This was not a mere sentimental feeling toward his disciples. It was a love which led him to sacrifice his life on their behalf, and John expected the same evidence of love on our part toward one another—"We ought also to lay down our lives for the brethren."—I John 3:16

This is indeed a severe test of Christian discipleship. Are we actually willing to lay down our lives for our brethren in Christ Jesus? And let us remember that sacrifice is not the use of that for which we have no need, but that which we could very well use for ourselves—a real test of love.

Brothers Reconciled

GOLDEN TEXT: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."
—Colossians 3:13

GENESIS 32:24-30; 33: 1-4

MANY years had passed since Jacob fled from his brother Esau, who had threatened to kill him because, as Esau saw it, Jacob had stolen his father Issac's blessing from him. By instructions from his father, Jacob had gone to Padan-aram, the home of Laban, his mother's brother, and had married two of his daughters, serving Laban seven years for each of them.

The Lord had blessed him in Padan-aram, and he was now returning with his wives and children, together with servants and flocks and herds of cattle and sheep. Meanwhile, Esau had also acquired great possessions, and upon hearing that Jacob was returning, went out to meet him. Jacob had no way of knowing whether or not Esau was still determined to kill him, and upon hearing of his approach became very apprehensive of what would happen when they met. His fear was increased when he learned that Esau was bringing four hundred men with him.—ch. 32:6

Jacob decided on a course of appeasement by making Esau a large present from his flocks and herds. In case of attack he divided "the

people that were with him, and the flocks, and herds, and the camels, into two bands; and said, if Esau come to the one company and smite it, then the other company which is left shall escape."—ch. 32:7, 8

The night before the brothers met, Jacob and his company arrived at the ford Jabbok. Jacob named the location Peniel. He sent his family across the brook, while he remained alone, "and there wrestled a man with him until the breaking of the day." (vs. 24) This "man" with whom Jacob wrestled was undoubtedly one of the holy angels or messengers of God who had materialized for the purpose of communicating a message from the Lord to the patriarch.

Previously he had prayed earnestly to the Lord for protection from a possible attack by Esau. As a basis for this request, he claimed the promise of God pertaining to his "seed," which, of course, would also be the "seed" of Abraham. It was this covenant of the Lord with his grandfather Abraham in which Jacob was primarily interested. He had bought the birthright to it from Esau, and now, in the face of supposed danger he depended

upon his promise-keeping God to help him.

The coming of the angel that night was, seemingly, in answer to this prayer. It was an unusual method which the Lord employed here to reassure his servant. Ordinarily we think of Jacob wrestling with the angel in prayer all night, and from this many have concluded that the Lord wants his people to "agonize" in prayer, although it is difficult to see any similarity between agonizingly pleading with the Lord and literally wrestling with a materialized angel.

As far as the record indicates, little or nothing was said either by Jacob or the angel throughout the night. Finally the angel, with a miraculous touch, put Jacob's thigh out of joint. Then the angel spoke to Jacob, saying, "Let me go, for the day breaketh." Jacob replied that he would not release the angel until he had been blessed by him. Then the angel gave Jacob a blessing, which was the changing of his name from Jacob to Israel.

The reason for this, the angel explained, was, "as a prince hast thou power with God and with men, and hast prevailed." Prof. Strong gives the meaning of Israel to be, "he will rule as God." Thus this new name carried the connotation that Jacob's descendants, the Israelites, were chosen to represent God as rulers. Later the nation was given an opportunity to prove its worthiness of this exalted

QUESTIONS

Where was Jacob returning from when he met Esau?

What is the meaning of the name "Israel," and what are its connotations as applied to the Israelites?

What is Christian forgiveness?

calling. —Exod., 19:5, 6

There is nothing in this experience of Jacob with the angel to suggest that it was designed to be a model of effective prayer. Jacob said that he had seen God face to face. All that he actually saw was a representative of God. But the experience was very real, and Jacob explained it as it appeared to him.

When he met his brother Esau he discovered that the old hatred and desire to kill no longer existed. Esau had never been interested in the covenant pertaining to the "seed," and now that he had acquired earthly wealth he was well satisfied and saw no reason for remaining angry with his brother.

While the expressions of forgiveness and friendship between Jacob and Esau are commendable, they are hardly in the category of Christian brotherly love and forgiveness referred to in our Golden Text, which is likened to Christ's forgiveness of us. Christ's forgiveness springs from quite a different motive. With Jacob and Esau it was simply that both had prospered and had obtained their desires, so there was no reason for further animosity between them.

Joseph, a Favorite Son

GOLDEN TEXT: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:32

GENESIS 37:3-8, 23, 24, 28, 31-34

JOSEPH was born to Jacob in his old age. His mother was Rachel, who was Jacob's favorite wife, for whom he had served Laban throughout the first seven years of his stay in Padam-aram and even for an additional seven years. It was partly, no doubt, because of his fervent love for Rachel that Jacob esteemed Joseph so highly. He loved Joseph more than any of his other children, and when he was seventeen years old he presented him with a "coat of many colors"—the marginal translation says "pieces."

Joseph's older brethren noticed this display of favoritism, and resented it, and they began to hate Joseph "and could not speak peaceably unto him." The proper attitude would have been to rejoice with their father in his love for Joseph, and endeavor to appreciate the boy more themselves. But too often selfish human nature leads in the direction of jealousy and hatred.

About then, Joseph had a dream in which he and his brethren were "binding sheaves in the field." In the dream he saw his sheaf stand upright and the other sheaves bow down to his. He insisted on telling this dream to his brethren. In this

perhaps we see the not infrequent urge of youth to prove to its elders that they were wrong, and that some day they would find it out. They could hardly be expected to react any differently than they did, which was to hate Joseph even more. Then Joseph had another dream in which he saw the sun and the moon and the stars making obeisance to him. He told this dream also to his brethren, and in front of his father. His father rebuked him for this, realizing, probably, the effect it would have on the older brethren. Jacob also saw a suggestion in this dream that one day even he might be bowing down to his son Joseph, and he probably was not pleased with this, either. However, there was a vast difference between the attitude of the brethren who hated Joseph and the father who loved him—"His brethren envied him; but his father observed the saying."

In this we have an illustration of what often occurs in human, and even in Christian relationships. Where genuine love exists for a person, one is not likely to be easily offended by what he may say or do. But where a dislike exists, every trivial thing said or done by that one which may not be just as proper as it could be will be

used as an excuse for the increase of hatred. This, however, is not the true way of the Christian. True, unselfish love will prompt a Christian to overlook the faults of foes as well as friends when it is at all possible.

Some time after Joseph told these dreams, his brethren went on a quest for good pasturage for their flocks. They went first to Shechem. Finding no suitable grazing land there, they went on to Dothan. Jacob became concerned over their welfare, and asked Joseph to go seek them, find out how they were getting along, and to bring back a report. Joseph gladly undertook this mission, indicating that he held no resentment toward his brethren.

But Joseph's brethren continued to envy and hate him, and when they saw him approaching, decided that they would kill this "dreamer." Reuben urged that instead of thus committing murder, they cast the boy into a pit and leave him there for whatever might happen to him. Reuben's plan was that later he would rescue Joseph from the pit and take him back to his father.

The brothers agreed to the compromise and threw Joseph into a deep pit from which escape was impossible without help. They were about to abandon him there when, pausing for lunch before departing they saw a group of Ishmaelite traders en route to Egypt, and decided to sell Joseph to them

QUESTIONS

Who was Joseph, and why did his brethren hate him?

Does Christian love cause brethren in Christ to act differently than did Jacob's sons?

What did Jacob say that proves the Bible hell to be the state of death into which both the righteous and the wicked go when they die?

to be taken into Egypt to serve as a slave.

Then Reuben, who evidently did not join with his brethren in their idea of selling Joseph into slavery, returned to the pit. Not finding Joseph there he supposed him to be dead, and so reported the matter to his brethren. Then together they plotted to deceive their father in the matter. They took Joseph's special coat, which Jacob would be sure to recognize, smeared it with the blood of a young goat and, arriving home, spread it out before the aged father.

He interpreted the "evidence" just as they wanted him to, and concluded that Joseph had been killed and devoured by wild beasts. It was a dastardly crime on the part of his sons, and a heartbreaking experience for Jacob. He said, "I will go down into the grave unto my son mourning." Here the Hebrew word translated "grave" is **sheol**, the only word in the Old Testament translated hell. This proves that the Bible hell is the state of death into which both the righteous and the wicked go when they die.

God's Steadfast Love

GOLDEN TEXT: "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

—Psalm 103:17

GENESIS 39:20-23; 41:46-52

WHILE Joseph's brethren in unleashing their hatred upon this favorite son of their father had sold him into slavery, God's providences overshadowed him. First he was sold to Potiphar, "an officer of Pharaoh, captain of the guard, an Egyptian." Joseph's master saw that the Lord was with him, "and that the Lord made all that he did to prosper," and soon this young Hebrew was given complete charge of Potiphar's household. In this position of responsibility the Lord continued to bless Joseph, and Potiphar was pleased.—ch. 39:1-6

Evidently Joseph was an attractive young man, and Potiphar's wife endeavored to seduce him. He refused her advances, whereupon she lied about him. Potiphar, believing his wife, had Joseph cast into prison. We are not to suppose that this unhappy experience meant that the Lord had withdrawn his watch-care over Joseph. Joseph was destined by the Lord to perform a most important service for his people, and his faith was being tested through the circumstances which were preparing the way for this service.

During this time when the Lord's

people walk by faith and not by sight, it frequently happens that they find themselves in very unpleasant circumstances. The smile of God's countenance is not always upon them. At times their faith is tested by "frowning providences," manifested in "fiery trials" of one sort or another. But, as the poet has also said, "Behind a frowning providence He hides a smiling face." God wants all his people to learn that his wisdom knows what is best for them, and that he does not permit a single trial which does not contain a lesson.

Joseph was not long in prison when the keeper of the prison recognized his abilities and integrity, and he was appointed deputy to the prison warden with full authority to manage the affairs of the prison and the prisoners as he deemed best. Here was a special manifestation of the Lord's providence. It brought him into close contact with two of Pharaoh's chief servants, the butler and the baker, who had displeased their master and were consigned to the prison "ward." Thus they became the charges of Joseph.

The Lord gave Joseph ability to interpret the dreams of these two

men. The interpretation of the butler's dream was to the effect that he would be restored to Pharaoh's favor, and Joseph requested that when this happened he speak a kind word for him with the view of getting him out of prison.

The butler, in keeping with this interpretation of his dream, was restored to the king's favor and was given back his former responsible position. But he failed to remember Joseph—that is for two full years. Then Pharaoh had two dreams which greatly disturbed him, dreams which none of the magicians or wise men could interpret. The butler, knowing of this, then remembered Joseph and his ability to interpret dreams.

The butler related his experience in connection with Joseph to Pharaoh. The language suggests that this was a different pharaoh from the one who ruled when the butler was thrown into the prison. In any event, the then ruling pharaoh was impressed with the butler's story, and sent for Joseph. After proper preparation he appeared before the king and correctly interpreted his dreams—dreams which forecast that there were to be seven years of plenty in the land, to be followed by seven years of famine.

* Joseph was a wise man, and besides was being directed by the Lord. He advised Pharaoh to select "a man discreet and wise, and set him over the land of Egypt" to serve as Food Administrator, with full authority to properly store the

QUESTIONS

Relate Joseph's experience in Egypt which led to such high exaltation in the government.

Why does God permit trials to come to his people?

What was the divine purpose in permitting Joseph to be sold into Egypt?

margin indicates, and by her he had surplus food during the seven years of plenty that it might be available for the people during the seven years of famine. Pharaoh was pleased with the suggestion, and the obvious one to appoint for this responsible position was Joseph.

Probably never before had any but a pharaoh been given such sweeping authority in the management of the affairs of Egypt. Joseph's authority was exceeded only by the king himself, and apparently he did not interfere in any way with Joseph's planning, and the dictatorial execution of his plans.

Joseph's plan, as we know, was successful. But Joseph was not the only one for whom the Lord was caring. The lives of his chosen people, the natural "seed" of Abraham to whom he had made such wonderful promises, were at stake.

Joseph married the daughter of an Egyptian priest or prince, as the two sons—Manasseh and Ephraim. Manasseh means "forgetting." Joseph gave his firstborn this name in the belief that the Lord was helping him to forget the trials of the past, and even his own people; but he was soon to learn that his people were not to be forgotten.

Joseph, Man of Mercy

GOLDEN TEXT: "Blessed are the merciful: for they shall obtain mercy."

—Matthew 5:7

GENESIS 45:3-15

GOD'S purpose in dealing with Joseph as he did, and causing this whole beautiful story to be recorded for our admonition and blessing, is set forth in Joseph's statement to his brethren when he revealed his identity to them. He said, "God sent me before you to preserve you a posterity in the the earth, and to save your lives by a great deliverance." To this Joseph added, "So now it was not you that sent me hither, but God."

What a marvelous expression of confidence in God and in the out-working of his providences! Even more important as a lesson for the Lord's people today is the attitude Joseph displayed toward his brethren who years previously had decided to kill him, and later sold him as a slave instead. Joseph could have simply seen the out-working of God's providences in his life, yet hold resentment against his brethren.

Doubtless Joseph remembered the dream in which he saw, in symbol, his brethren bowing to him; also the dream in which his father as well as his brethren would bow down to him. (Gen. 37: 5-11) Now that circumstances were

bringing about a fulfilment of these dreams, Joseph could well have taken the opportunity to remind his brethren of them assuming an "I told you so" attitude. But Joseph did not do this. Instead, he emphasized the fact that the experiences through which he had passed were of the Lord, and designed to keep his chosen people—the "seed" of promise—alive.

However, the sin of Joseph's brethren in attempting to do away with him was not forgotten by them. Some time later, after Jacob had died and the family had returned from burying him in Canaan, they became apprehensive. It seemed to them quite likely that Joseph's leniency was on account of their father, and now that he was gone they could expect some sort of retaliatory treatment from their younger brother, who still held his high position of authority in the land.

They were so concerned that they seemingly restored to misrepresentation. They told Joseph that their father, before he died, had requested leniency for them. But there is no record that he did. The messenger sent to Joseph to speak for his brethren said, "Thy father did command before he died, saying, so shall ye say unto

Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father.”—Gen. 50:16, 17

Joseph’s reply was reassuring, and at the same time brought home to his brethren that after all their responsibility was to God, and not to him. He said, “Fear not: for am I in the place of God?” (vs. 19) Then he continued, “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive.”—vs. 20

Joseph’s viewpoint is obvious. Since God had overruled the evil intent of his brethren to accomplish good, he could not find it in his heart to punish his brethren or to harbor any resentment against them. The Lord had given him the dreams which forecast the outcome to which their evil intent would lead, and since the Lord was involved in all that had taken place, Joseph’s desire now was to leave his brethren in the hands of the Lord to punish or to refrain from punishing as he deemed best.

Our Golden Text emphasizes the importance of mercy as a quality of Christian character. It sets forth a principle, however, which often fails to operate in human relationships. It is not always true that when mercy is extended toward a wrongdoer that the spirit of mercy is manifested in return. Quite often the reverse is true, for in the

QUESTIONS

What is one of the main purposes of God in having recorded the details in the life of Joseph?

What quality of character was manifested by Joseph in dealing with his brethren?

From whom do the merciful obtain mercy, as stated in the Golden Text?

world mercy and kindness are often considered signs of weakness, and therefore an invitation to take further advantage of those who possess these godlike traits of character.

However, our Golden Text pertains to our relationship as Christians to God. Jesus taught that “if ye forgive men their trespasses, your Heavenly Father will also forgive you.” (Matt. 6:14, 15) This means that if we exercise mercy toward those who have injured us, we can ask for and expect mercy to be shown us by our Heavenly Father. Thus it is true that the merciful obtain mercy from God.

As followers in the footsteps of Jesus, we are not to demand justice from others. Like Joseph, any injustices perpetrated against us we leave in the hands of the Lord. The test upon us is whether or not we will be merciful. Paul wrote, “Love seeketh not her own.” (I Cor. 13:5) We are to be just in our dealings with others, while we exercise mercy toward those who treat us unjustly. If our hearts are filled with the Spirit of the Lord we will find joy in this way of life.

Not Christ's Kingdom

Since communists have liberated many from old superstitions, are they the beginning of the new social order under Christ?

NO! While it is true that the communists have exposed some of the superstitions of the past, they look upon all religion as being merely superstition, including the Gospel of the kingdom. To them the Bible itself, the Word of God, is superstition. This being true, we could hardly say that the communists represent the beginning of Christ's new social order.

Christ's kingdom will be composed of two phases, one spiritual and invisible to man; the other earthly and visible. Those participating in the earthly phase of the kingdom of Christ will, in reality, serve as the representatives of its spiritual rulers. The preparation of those who will serve in these two phases of the kingdom has been going on throughout the entire six thousand years of human experience.

Christ Jesus will be the supreme Head in this kingdom—the "King of kings and Lord of lords." When raised from the dead he was exalted to the express image of his

Heavenly Father, whom "no man hath seen or can see." (Heb. 1:13 I Tim. 6:16) His faithful followers are promised that they shall be with him and like him. John wrote, "It doth not yet appear what we shall be: but we know that...we shall be like him; for we shall see him as he is."—I John 3:1-3

Jesus and his church will be the spiritual ruling house of divine sons, and they will exercise their power and authority through human representatives. Jesus explained that these would be "Abraham, and Isaac, and Jacob, and all the prophets,"—the ancient servants of God, in other words. (Luke 13:28) These, like the followers of the Master, were thoroughly tested. Through these tests they prove worthy of the great responsibility which will be placed upon them as the human representatives of the kingdom.

God's ability to raise the dead is what makes this arrangement for the kingdom possible. The Ancient Worthies, having demonstrated their fidelity to God and to righteousness, fell asleep in death. But, as Paul explains, they are to be brought forth in a "better resurrection"—better in the sense that they will immediately be restored to perfection (Heb.11:35) Thus the human representatives of

the kingdom will be fully qualified to administer the kingdom laws.

Through these wonderful kingdom arrangements, the knowledge of the Lord will be caused to fill the earth. (Isa. 11:9) This will quickly destroy all the superstitious notions of the Dark Ages which have helped to fill human hearts with fear. It will also destroy all the idol worship of the heathen. One of the prophecies pertaining to this states that then the Lord will "turn to the people a pure language [or message of truth] that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3:8, 9

It will not then be a case of destroying all religion, but only those aspects of religion which misrepresent the true God of love, and lead the people away from him instead of closer to him. With the truth concerning God filling the earth we believe it reasonable to suppose that the vast majority of mankind, including the communists, will accept and rejoice in it.

Human Perfection

Is it possible for one to live a perfect life on earth?

ADAM was perfect prior to his transgression of God's law. During the thousand years of Christ's kingdom all the willing and obedient of mankind will be restored to perfection, and will live for-

ever as humans. At the present time, however, one cannot live perfectly. The unwilling imperfections of Christ's disciples are covered by the merit of his shed blood. Thus they are able to render acceptable service to God.

One Kingdom

What is the difference between the "kingdom of heaven" and the "kingdom of God"?

BOTH of these expressions are, of course, used in the Bible. The Bible also speaks of the "kingdom of Christ." In Daniel 7:27 we read, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." From this text we might properly use the expression, "kingdom of the saints."

In Daniel 2:44 we read, "In the days of these kings shall the God of heaven set up a kingdom." This would properly be the "kingdom of God." It would also be the "kingdom of heaven," because it is set up by the God of heaven. The Scriptures reveal that Christ will be the Head of this kingdom, so it would be the kingdom of Christ. His followers, the "saints," will reign with him, so it also will be their kingdom.

To a large extent, therefore, these various expressions are used interchangeably in the Bible. In many instances, however, the form of ex-

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pression used seems especially to fit with the context in which it is found. For example, Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) Here the "kingdom of heaven" seems to refer specially to the heavenly phase of Christ's kingdom, and Jesus is telling us that John the Baptist will not be a part of that phase of the kingdom. John will be one of the human representatives of the kingdom; one of the Ancient Worthies who will be raised from the dead and appointed to be "princes in all the earth."—Psalm 45:16

The expression, "kingdom of God," as used by Jesus in the prayer he taught to his disciples, carries a more comprehensive meaning than would the expression "kingdom of Christ." The prayer states, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) The reference here is more particularly to the time when the sovereignty of God will be recognized throughout all the earth, which is the great objective to be accomplished by the thousand-year mediatorial reign of Christ.

This glorious consummation of the divine plan is beautifully expressed by Paul. He wrote, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all au-

thority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—I Cor. 15:24-28

Dust to Dust

Will those who have been cremated be raised from the dead?

Yes. In principle there is no difference between cremation and burial. It is merely that in cremation the disintegration of the body is brought about more quickly. In both cases the body returns to the earth as it was. (Gen. 3:19) The manner in which one's body is disposed of after death will have no bearing on the resurrection, for the Apostle Paul wrote, "Thou sowest not that body that shall be."—I Cor. 15:37

The chemical elements which make up the human body are constantly undergoing change, even while the body lives. It is not these elements which determine character or personality. The bodies of the lower animals, as a matter of fact, are composed of identical chemical elements.

The brain is part of the body structure, and it is the sum total of the thoughts recorded by the brain which makes the person. It is this personality which will be restored in the resurrection. The new brain will not need to contain the same chemical elements as the former one, but it will contain the same thought impressions, so the person will be the same. This is possible through the creative power of God.

Those who in this life have set their affections on things above, and therefore have developed a mind which is bent toward heavenly things, will, in the resurrection, be given "celestial," or heavenly, bodies. All others will be restored as humans. If they then prove faithful to the Lord they will go on to human perfection, and live forever.

The Inspired Apostles

If the apostles were "unlearned and ignorant men," as stated in Acts 4:13, how could they have written the New Testament?

THIS appraisal of the apostles was made by the rulers of Israel, and would, therefore, represent their viewpoint. It is true that some of the apostles were fishermen, hence were not as highly educated as were Israel's doctors of the Law. Matthew had been a tax collector and probably had a fair

degree of education for his day. Later Paul became one of the apostles, and certainly he was well educated.

The word "ignorant" in the expression "unlearned and ignorant men," translates a Greek word, the literal meaning of which is "private," or a "private person." This might denote that the religious rulers of Israel looked upon the apostles as deceived individuals who had embarked on a mission without support of the organized religion of their day. This, in itself, from the standpoint of Israel's religious rulers, would make the apostles seem very ignorant.

This is borne out by the text, which reads, "When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." (Acts 4:13) Here were bold men and courageous, yet they had no powerful organization to support them. It was difficult for their accusers to understand this.

Getting back to the question concerning the writing of the New Testament, high degrees of learning were not needed for this. Like the prophets of old, the apostles wrote under the inspiration of the Holy Spirit. By his Spirit the Lord guided them in all that they said and wrote. This means that when we read their writings, we are actually reading the Word of God.

Not for Selfish Use

"Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate."—I Chronicles 11:17

THE story associated with David, while harassed and hunted by the Philistines and longing for a drink of the pure water of the well at Bethlehem, his birthplace, is a record of one of the most beautiful incidents of Old Testament history. (I Chron. 11:15-19) Many of us, doubtless, have been familiar with it from our earliest days.

It would seem that in some places where David had been forced to seek shelter the water supply was by no means as good and pure as it might have been. This probably resulted in the passing wish that he might have a drink of water from the well at Bethlehem.

Three of David's most trusted followers hearing him give expression to what was probably a quite casual wish, resolved to go into Bethlehem, presumably under cover of darkness, and bring some of the desired water to their noble leader that his expressed wish might be gratified. The willingness of these three faithful servants of

David to risk their lives in a service which they believed would give a little gratification to their master, is an indication of wonderful loyalty to David, and appreciation of his leadership.

David's subsequent conduct—refusing to refresh himself with that which had been secured at the risk of the lives of his servants—shows, on the part of both David and his servants, moral sensibilities that can well be emulated by the Lord's people today. And although the Christian lives in a time of far greater enlightenment, with the advantage of the example of the greater David always before him, he would hardly find it possible to rise to a greater height in moral conduct than is depicted here of David's faithful servants, who, prompted purely by love, performed this self-sacrificing service.

Symbolic Picture

While lessons such as these may be gathered from the foregoing incident; it contains, it would seem, a symbolic picture equally helpful and important (as "apples of gold in pictures of silver," Prov. 25:11) for all who have come into Christ, and who, as members of the David class (David means "beloved"), are specially beloved of the Father.

The water David desired for his refreshment reminds us of the water of life; and the well at Beth-

lehem becomes an appropriate symbol of the Word of God. We are further told that the well was at the gate of the city. (I Chron. 11:17) Thus, if we would have access to the refreshment contained in the Word of God, we must remember that it is only obtainable by recognising Jesus as the only means of access to God and acceptance with him. A refusal to recognise our Lord and his work of sacrifice as the only way back to relationship with God effectively prevents the refreshing streams of truth from reaching those who would peruse the pages of this written Word.

Amos, speaking prophetically of the Gospel age, tells of a time coming when a famine for the bread and water of life would prevail; "Not a famine of [literal] bread, nor a thirst for [literal] water, but of hearing the words of the Lord." It is a famine for the bread and water of life.—Amos 8:11

True to this prophetic intimation, after the apostles fell asleep, a great falling away from the faith took place. (I Tim. 4:1, R. V.) A period set in which we now look back upon and call the Dark Ages. During that time many of God's people of the David class longed for more refreshment from the well of truth—the Word of God—which to a large extent was speaking forth its message from under cover of the sackcloth of dead languages.—Rev. 11:3

When the 14th, 15th, and 16th centuries were reached, this famine

was becoming increasingly acute, and some of God's servants, realising the longings of many of God's people (the David class), sought zealously to secure, and bring to them some of the refreshing water of life so necessary to their growth in knowledge and divine grace. All the reformers, Luther, Zwingli, Calvin, Wesley, and others, sought to engage in bringing this refreshment to the Lord's people. This, like the water from the well at Bethlehem, at the time in possession of the Philistines—the enemies of God's people—was often secured, only at the risk of the lives of those who would thus serve the Lord's anointed, typified by David; for, during the period of papal dominion, to teach contrary to the decrees of Rome frequently meant suffering and even death at the hands of these antitypical Philistines.

The message of present truth which has been such a refreshment to the Lord's people at this end of the age, brought to us at the hands of "that servant" and his "fellow servants" (Luke 12:37,42), has also been secured and served to the Lord's people at the cost of much sacrifice and suffering, and willingness to lose the prospects and advantages of the present life in order thus to serve God and his people. "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25) All who have thus served the interests of the truth faithfully are like David's special

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servants who drew water from the well at the gate of Bethlehem. None has ever been used to hand forth the words of life ("the water of life") for the blessing and refreshment of God's people unless loyal to the Ransom-sacrifice of the Redeemer—the "gate" into divine favour as well as into all the treasures of wisdom and knowledge" contained in the oracles of God.—Col. 2:2,3

Further, it should be noted that unless our Lord Jesus had been willing to come to earth to sacrifice his life, and even risk eternal extinction (for there was always a possibility that he might come short, Heb. 5:7), there would have been no water of life (a message which, if received, would give us life) that could be offered to mankind, however faithful to God some among men might endeavour to be.

Seeing that our salvation has been secured at such great cost, surely the spirit which animated David should be in us. As he poured out the water as an offering unto the Lord (I Chron. 11:18), so we—instead of using the truth selfishly for our own enjoyment and gratification—should pour it out sacrificially for the blessing and refreshment of others; a service which, primarily, is an offering unto the Lord and, secondarily, a means of grace and blessing to others. And such a course—although quite contrary to the laws governing material things—is that which brings the greatest blessing and refreshment to our own heads and hearts. "He

that watereth [others] shall be watered also himself."—Prov. 11:25

Let us seek to emulate both the beautiful and self-denying spirit of David which would pour out as an offering unto the Lord that which had been secured for him at great cost. Let us also be like faithful servants who risk their lives to render a service to him whom they loved and revered.

Prayer and Work

"Let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice."
—Psalm 141:2

PRAYER is one of the greatest blessings enjoyed by the Christian. It is the privilege of holding communion and fellowship with the great Creator of the universe, who, through justification and begetting of the Spirit, has become our Heavenly Father, having brought us out of the condemned and dying family of Adam into the spiritual family of God. Just as a father is pleased to have his children come to him with proper, suitable requests, so our Heavenly Father is pleased that we should come to him with suitable and scriptural requests, asking him for things according to his will.

And this it would seem is what the psalmist specially had in mind in the statement, "Let my prayer be set forth before thee as incense." This Scripture intimates that prayer was pictured by the sweet incense offered by the high

priest when, on the day of Atonement, he came into the most holy with the blood of the bullock, and again with the blood of the goat.—Lev. 16:12-15

Incense was again offered when the seven lamps in the holy were trimmed and replenished with oil every morning and evening. (Exod. 30:7, 8) As this incense, specially compounded for the priest's offering, produced a very sweet perfume, so true prayer to our Father is very acceptable in his sight. Hence the psalmist says in substance, Let my prayer rise to him acceptably, as the incense offered by the typical priests gave off a sweet odour as it ascended from the golden altar.

And that prayer from a consecrated heart which ascends more frequently than any other, is a prayer for the Holy Spirit. When we pray for this gift we pray for something that is all-inclusive, more so than anything else. It is the prayer our Lord tells us we should particularly offer, and one our Heavenly Father is specially pleased to answer. (Luke 11:13) For instance, if we pray for more light upon the Word of God it is tantamount to praying for more of the Holy Spirit to guide us into, and enable us to grasp, the truth. If we pray for grace to help us in time of need, we are praying for more of the Lord's Spirit that we might be strengthened thereby to overcome. If we pray for more opportunities of service and cour-

age to use them wisely, we are again praying for the same gracious Spirit; for the Father knows that a greater measure of his Spirit would be necessary if our scope of service be enlarged, and such opportunities used faithfully will at the same time enable us to develop more of this same gracious spirit of holiness.

The sweet incense which arose from the golden altar and preceded the high priest as he entered into the most holy with the blood of the bullock showed the acceptableness of the offering thus brought. The incense which ascended to God when the lamps were trimmed and replenished with oil foreshadowed the same lesson. So we, called to be members of the antitypical priesthood—the royal priesthood—realise the acceptableness with God of the sacrifice of Jesus, the antitypical bullock, that his sacrifice was a propitiation, an atonement, for our sins, that we are accepted in the Beloved, and thus only, and that our prayers ascend as sweet incense only when offered in his name, and in accord with his will.

We remember too, that as the continual replenishing of the lamps with oil and the trimming of the wicks pictures the renewal of the Holy Spirit, and the chastening and discipline needed by all the members (the true Christian church pictured by the golden lampstand), the incense offered at such times shows the earnest prayers that

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must be offered as such experiences come to us; prayers for grace to help and ability to be rightly exercised when the trimming and discipline become our portion. The acceptableness of such prayers is shown by the incense in the type going beyond the veil into the most holy, which apartment Paul tells us represents in the antitype, "heaven itself."—Heb. 9:24

"All for Jesus"

The psalmist continues: "The lifting up of my hands as the evening sacrifice." The lifting up of the hands would appropriately represent the lifting up of our powers in the Lord's service: every effort to know and do his will, to put off the old man and put on the new, being an effort in this direction.

The psalmist, speaking for the Lord's people of spiritual Israel, prays that this service might be "as the evening sacrifice." Every morning Israel's priests offered a lamb for a burnt offering. This lamb was placed upon the brazen or copper altar and burned gradually until the evening and then another was placed there which burned until the following morning. (Exod. 29:38-43) These morning and evening sacrifices appropriately picture the sacrifice of Jesus, the Lamb of God, and especially the fact that his sacrifice is continuously efficacious and acceptable to God for our sins." and "not for ours only, but also for the sins of the whole world."

So the thought seems to be that we, as the Lord's followers, desire our sacrifices and service for the Lord, presented in his name and merit, to be equally acceptable, that they may be as the evening sacrifice. This the apostle assures us is the case with all those in Christ. He tells us that the presentation of our bodies as a living sacrifice is holy and acceptable, and is our reasonable service.—Rom. 12:1

Thus we "glorify God in our body." (I Cor. 6:20, R. V.) And the psalmist's reference seems clearly to teach that because we are in Christ our service may be as acceptable to our Heavenly Father as the offering of his well-beloved Son, typified by the lamb of the evening sacrifice. Thank God for such wonderful provisions of his grace!

SPEAKERS' APPOINTMENTS

SAMUEL BAKER

Portrush	June 8/10
Clonelly	11
Londonderry	12
Belfast	13
Dublin	14
Glasgow	16
Dundee	17
Dewsbury	19
Latchford	20
Liverpool	22/23
Guildford	25
Eastleigh	26
Yeovil	27
London (Caxton Hall)	29
Ilford (Labour Hall)	30
Kettering	July 2
Coventry	3

THE BRITISH SECTION

C. A. CORNELL			
Portrush	June	8/10	
Londonderry		16	
Anerley		30	
Chatham	July	14	
Southend		28	

G. A. FORD			
London (Caxton Hall)	June	29	
Letchworth	July	28	

T. R. LANG			
Clonelly	June	2	
Portrush	June	8/10	

J. LESLIE McKEOWN			
Portrush	June	8/10	
Belfast	July	21	

W. J. MERCER			
Portrush	June	8/10	
Latchford		30	

J. H. MURRAY			
Portrush	June	8/10	

Belfast		16	
Clonelly		17/19	
Dublin		21/23	
Eastleigh	July	7	
Anerley		21	
Latchford		28	

E. TERRY NADAL			
Portrush	June	8/10	
Letchworth	July	7	
Luton		14	

W. E. PAMPLING			
Portrush	June	8/10	
Londonderry		16	
Guildford	July	14	

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THE HOLY SPIRIT SERIES**Article V**

Born of the Spirit

“Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.”
—John 3:3

THE words of our text were addressed by Jesus to Nicodemus, a Pharisee who came to the Master by night for the purpose of learning more about him and his teachings. The text calls our attention to another feature of the divine plan which is accomplished by the Holy Spirit, or power, of God; namely, that those who are to live and reign with Christ in the kingdom which is to bless all the families of the earth, must first of all be “born” into a new life. Jesus used the invisible power of the wind as an illustration of one of the characteristics of that new life—“So is everyone that is born of the Spirit.”—John 3:8

Nicodemus did not understand what Jesus meant by being “born of the Spirit.” He asked, “How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?” (vs. 4) Jesus explained, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” (vs. 6) It is doubtful if Nicodemus understood this explanation. It conveys to us the fact that the thought of birth in connection with the new life which Jesus is discussing, is used in a symbolic sense. It is not, as Nicodemus suggested, a case of entering again into a mother’s womb to be literally born the second time.

Here, as the case so frequently is in the Bible, a figure of speech is used to help us understand a great truth. The word born, or birth, instantly conjures up in our minds the idea of a new life. So Jesus is saying that through the power of the Holy Spirit some were to experience a new “birth,” meaning simply that they were

to attain to a new life, a life so unlike the one that is "born of the flesh" that those who are "born" into it will be both invisible and powerful. Since these "born" by the Holy Spirit or power of God, they become spiritual sons of God. But it is impossible for our finite minds to grasp all that this spiritual birth will mean. John wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that . . . we shall be like him [Jesus]; for we shall see him as he is."—I John 3:2

While the "birth" of the Spirit does not involve the necessity of entering literally into a mother's womb to be "born again," the metaphor is carried out with considerable detail by the various writers of the New Testament as they refer to this aspect of the Holy Spirit's work in the hearts and lives of the Lord's consecrated believers. Unfortunately our English translations of the Bible in most instances fail to present clearly what the writers had in mind. This has led to the erroneous view that one can be "born" of the Spirit while still in the flesh. Out of this error has come the expression, "born-again Christians."

Sometimes in discussions, when a person is at a loss to think of a word that expresses exactly what he wishes to say, the remark is made, "The Greeks have a word for it." But this is far from being true with respect to classical, or New Testament Greek. A case in point is in connection with the matter of being "born again." In the English language we have two words which describe the coming into being of a new life—"begettal" and "birth." But in the Greek language there is only one word to describe both the "begettal" and the "birth." That word is *gennao*. When used by Jesus and the apostles one has to determine by the context whether "begettal" or "birth" is referred to, or whether or not what is meant is the complete process of bringing into existence a new life.

It is the Greek word *gennao* that is used in Matthew 1:1-16 where the genealogy of Jesus is given. "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren," the record states. The word "begat" is used in this account in all thirty-nine times, and in every instance it is properly translated by our English word "begat." Obviously in this instance "begat" is the correct translation. How odd it would sound, and how untrue, to say that "Abraham born Isaac"!

In I John 5:18 the Greek word *gennao* is used twice, and is translated both "born" and "begotten." The text reads, "We know that

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whosoever is *born* of God [that is, by his Holy Spirit] sinneth not; but he that is *begotten* of God keepeth himself, and that wicked one toucheth him not." To be consistent the translators should have used the word *begotten* in both these instances. The only apparent reason for not doing so seems to have been a desire to make the phraseology of the translation less repetitious.

Begotten Now—Born in the Resurrection

If we consider the full value of the birth metaphor we are bound to reach the conclusion that in order to be "born" one must first be "begotten." In other words, when a new life is to be brought into existence there must first be the begetting, then a period of gestation during which the embryo is nourished and developed, and thus prepared for birth in the "due time." So is the work of the Holy Spirit presented to us in the Scriptures. When Jesus said to Nicodemus, "Ye must be born again," he was speaking of the completed work of the Holy Spirit in giving a new and higher life to those who would devote themselves wholly to the doing of God's will. In the brief lesson to Nicodemus Jesus did not go into detail to show that before one is "born of the Spirit" he must first be "begotten of the Spirit." However, elsewhere in the New Testament these details are clearly set forth.

In James 1:18 we read, "Of his [the Heavenly Father's] own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures." This is an important text, for not only does it show that a "begetting" takes place in the heart and mind of a Christian, but also that it is accomplished by God's "will" "with the Word of truth." In I Peter 1:23 we are given this same information. Here we read, "Being born [*gemmao*, which should here be translated 'begotten'] again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

How clearly this sets forth the thought of "begetting," for reference is made to the "seed." In the natural process of procreation it is the begetting that is accomplished by the "seed," not the birth; so Peter here refers to the beginning of the new life, not to its completion in "birth." And the "seed" of begetting, he says, is "the Word of God." Here again we have a most revealing statement.

We have learned that every word of God in the Scriptures is Spirit-inspired. The Old Testament prophecies were written by holy men of old as they were "moved by the Holy Spirit." (II Pet. 1:21) All of Jesus' teachings are the direct result of the il-

lumination of his mind and heart by the Holy Spirit. The same is true of the apostolic writings. When Jesus referred to the coming of the Holy Spirit he described it as "the Spirit of truth." (John 15:26; 16:13) It is clear, then, that to be begotten "by the Word of truth" means that one is begotten by the Holy Spirit.

This is an important fact, and to grasp it clearly will help to guard us against the notion entertained by most "born-again Christians that in some mysterious manner the Holy Spirit enters directly into the life of the believer, cleanses him from all sin, and makes it impossible that he should ever "fall from grace." It is this erroneous view that leads to the mistaken suggestion, "once in grace, always in grace."

James and Peter give us the true thought. It is that through the "Word of truth" the beginning of a new life takes place in the mind and heart of a believer. But would not this mean that all who read the Word of God are "begotten" by the Holy Spirit? Not at all. Let us further consider the metaphor. All conditions must be right for the reception of the "seed" in order for begetting to take place. So it is in the case of Spirit begetting. Millions read the Word of God whose minds and hearts are not receptive to its life-giving truths; and while they may receive some comfort from its pages, and some instruction to help guide them in their daily tasks, they are not begotten to a new life.

Full Surrender

Full surrender to the divine will and to the holy impulses of God's Word is the condition necessary in order to be truly receptive to the begetting power of the Holy Spirit through the Word of truth. God's part in this wonderful arrangement whereby a few are to attain immortal life on the divine plane, was the supplying of his Spirit-inspired Word, the "seed." Unlike any previous exercise of his power, this aspect of his plan is accomplished by the power of his thoughts over the thoughts of the believer. And even with unlimited power at his command, the Creator will not invade the mind of another and begin the development of a new mind without the consent and invitation of the one involved.

Herein is reflected one of the most wonderful characteristics of our Heavenly Father. When the Spirit of God moved upon the face of the waters in connection with the original creation and preparation of the earth for human habitation, it was an arbitrary exercise

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of his power, but not so in the “begettall” of those who are to live and reign with Christ. He exercised his power to fill his Word with his thoughts which express his will concerning these, and assures them that all needed guidance and help will be given them in order to know and to do his will. And then he has waited—waited, that is, for the individuals whom his providences have brought into contact with his Word to voluntarily decide whether or not they will yield wholly and completely to his will as the Holy Spirit has expressed it through his Word.

In his precious Word God has caused his Spirit to record many, many wonderful promises of “glory and honor and immortality.” (Rom. 2: 7) He has revealed that by these “exceeding great and precious promises” we can be made “partakers of the divine nature.” (II Pet. 1: 4) The Holy Spirit inspired Jesus to say, “I go to prepare a place for you, . . . and . . . I will come again, and receive you unto myself; that where I am, there ye may be also.”—John 14: 2,3

As we study the Word, these promises come to our attention and we think how wonderful they are. But at first we rejoice even more in the glorious provision God has made for the world of mankind, which Peter describes as “restitution.” We are so happy for the realization that all God’s holy prophets since the world began foretold the “times of restitution of all things,” and at first we look forward to being a part of the “restitution class.”

We do not overlook the heavenly promises of the Bible, but we realize that to attain to the “high calling” requires surrender and sacrifice. We come to realize through continued study of the Word that the way which leads to the heavenly Canaan is a “narrow,” difficult one. We hear Jesus say, “If any man will come after me [be my disciple], let him deny himself, and take up his cross, and follow me.” (Matt. 16: 24) We read Paul’s exhortation to present our bodies a “living sacrifice.” These conditions of the “high calling” seem at first difficult, so we may think it is better just to keep on enjoying the truth of the divine plan and wait for the kingdom age when the “highway” to holiness and life will be opened, and then walk in that “way” to perfect and endless human life.—Isa. 35: 8

But can one be entirely content with this condition? The great plan of God as revealed in his Word continues to increase our appreciation of its divine Architect. His love in giving his Son to be our Redeemer, and the Redeemer and Savior of the whole world, calls

forth from us an increasing love for him. The love of Christ in suffering and dying that we might live reaches deeper and deeper into our hearts. Like Paul, we begin to reason that since Christ died for all, then were all dead; and now that we can have life through his great sacrifice, we really belong to him. This being true, then we should "not henceforth live unto ourselves" but unto him, and unto the loving heavenly Father who sent him to be the Savior of the world.—II Cor. 5:15

Jesus said that no one can come unto him unless drawn by his Heavenly Father. (John 6:44) It is largely through his Word that the Father draws us to Christ. His wonderful love revealed through his plan begins to tug at our hearts, but at first perhaps we say, "All of self, and none of thee." However, this attitude soon gives place to, "Some of self and some of thee." But this does not allow the begetting power of the Word of truth to give us a hope of a new life. Nor can we be begotten of the Spirit through the Word when we have reached the measure of surrender in which we say to the Lord, "Less of self, and more of thee." Finally, by the power of the truth reflecting as it does the great love of God, we reach the point of full surrender and with the poet pour out our hearts to God, saying,

*"Lord, thy love at last has conquered:
None of self, and all of thee."*

By now, of course, we have learned that as members of a sinful and dying race we are not acceptable to God in our own merit, but only through the merit of the atoning blood of Christ. But with faith in this wonderful provision of divine grace, we present ourselves to God in full and unreserved consecration. We say to him that no longer do we want to do our will, but his, that henceforth we will endeavor to be fully controlled by the Spirit-inspired directives of his precious Word. Now all resistance to the influence of his thoughts over our lives is gone. His will has become the supreme rule of all our thoughts, words and deeds.

Then we awaken to a marvelous realization! Having accepted the invitation to take up our cross and follow the Master, we know that all the "exceeding great and precious promises" of God to those who thus become the disciples of his beloved Son now belong to us. Jesus said to the rich young ruler that if he would give up all and follow him he would have treasure in heaven. (Matt. 19:21) The Master attached no provision to this assurance. He did not say that

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his Father would take the matter under advisement and possibly decide that the young man should be given treasure in heaven. If you follow Me, this will be your reward, is the promise Jesus made to this young man who went to him asking how he might inherit eternal life.

So now with us, having complied with the Lord's invitation to surrender ourselves to him, to be directed by his Spirit—inspired Word, we know that the promises of his Word to those who meet this condition apply to us. Those inspiring promises of a heavenly home and of the divine nature, instead of being as they were before, something apart from us, viewed merely as an interesting feature of the divine plan, now become a life-giving influence in our lives. Through surrender to God, the "seed" begins at once to generate the hope of a new life. We are "begotten of God by the Word of truth."

Miracle of the New Life

Just as only God can make a tree, so all life is a miracle in that our finite minds cannot comprehend it. We witness the miracle of a newborn infant and we instinctively realize that actually the parents did not give life to that child. They simply complied with the conditions which God designed whereby the earth would eventually be filled with his human creatures. On a much higher level, this is true with respect to those who are "begotten of God by the Word of truth." It is among God's greatest miracles, in which it is our blessed privilege to co-operate.

Some miracles are accomplished almost instantaneously, others over a long period of time. When Jesus called to the dead brother of Martha and Mary, "Lazarus, come forth," and he who was dead "came forth," it was a miracle performed in a short time. But the miracle of the creation as displayed throughout the universe involved long epochs of time for accomplishment. The miracle of Spirit begetting and birth is also spread out over a long period of time.

Think of the time consumed in preparing the "seed" of begetting; that is, the Word of God. God's Spirit miraculously guided the writing of the Bible. Thousands of years were involved in thus recording the thoughts of God in a manner in which they could enter the human mind and heart, be pondered over and accepted

or rejected at the option of the reader. God could directly fill the mind of a person with his thoughts, but how would anyone know that they came from God? Besides, how disconcerting it would be for one to discover that his mind was being filled with ideas other than in the normal manner. But how wise are God's ways! The miracle-working power of God is operative in shaping the circumstances of one's life in preparation for entrance into the mind of the "seed" of begettal. How many have testified of experiences in life by which they have been prostrated and caused to long for an answer to the many questions which have arisen from their difficult problems of life. No one who is thoroughly satisfied with his lot in life is likely to pay any serious attention to the Word of God, especially those portions of the Word which speak of sacrifice and suffering as the disciples of Christ.

It is only when one realizes his need of help from God that he is likely to give consideration to the Word of God. And God, in his infinite wisdom, and in the tenderness of his love, knows exactly the sort of experiences which will most effectively touch the heart of whom he desires to call, that the called one might give heed to his Word. Yes, this work of preparing for Spirit begettal is miraculous, even as the preparation of the "seed" of begettal was by the Spirit of God. Every aspect of God's part in this feature of his plan was and is miraculous.

It remains only for us to yield our minds to the influence of the Spirit, and accept the will of God as revealed through his Word. There can be no Spirit begetting when one does not yield to the will of God. And, on the other hand, in the case of those who have been made receptive by circumstances of life which have been overruled by God for this purpose and, having studied the Word and voluntarily surrendered to the will of God as expressed therein, Spirit begetting is a certainty. All who are thus dealt with by God may claim the promises of "glory and honor and immortality," in the certain knowledge that if they continue faithful to the Lord, they will receive the "crown of life."—Rev. 2:10

In keeping with the figure of begettal and birth, the Scriptures reveal that the embryo new life develops, and that this also is accomplished by the Spirit of God through his Word. Our new minds feed upon the promises of God. The spiritual growth, if pleasing to God, must be in conformity to the divine image. Thus the Spirit of God promotes growth of the Christian fruitage of

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peace, joy, long-suffering, and love. (Gal. 5:22; II Pet. 1:5-7) Paul gives us a beautiful description of this work of the Holy Spirit, saying, "Be renewed in the spirit of your minds; . . . put on the new man, which after God is created in righteousness and true holiness."—Eph. 4:23, 24

When the new life is developed to the point where it is ready for birth, our corruptible bodies go into death, and the birth of the new life is accomplished by means of the resurrection. Here the Spirit or power of God is further exercised. Paul speaks of this mighty power which was used to raise Jesus from the dead. Or, to use the symbol we are discussing, to bring about his birth of the Spirit. He speaks of "the exceeding greatness of his [God's] power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."—Eph. 1:19, 20

In speaking to Nicodemus, Jesus used the wind to help illustrate some of the characteristics of those who are born of the Spirit. The wind is both invisible and powerful. So will all those be who having first of all been begotten by the Spirit through the Word of truth and who, by feeding upon the Word, continue to develop until they are made "meet to be partakers of the inheritance of the saints in light." (Col. 1:12) Divine power will exalt these to heavenly life. They will be given "celestial" or heavenly bodies; and if they have been more than conquerors they will "live and reign with Christ a thousand years."—Rev. 5: 10, 20:4

Not all of the adamic race who will be saved through the blood of Christ will thus be "born again." Jesus did not say to Nicodemus that it is necessary to be born again in order to be saved. What he said was that one had to be born again in order to see the kingdom of God. (John 3:3) The reference is, therefore, to those who will be associated with Jesus as rulers in the long-promised kingdom. In any kingdom, or government, there are the rulers and the subjects. Jesus and his true disciples of the present age will be the rulers in the kingdom of God. These will then be "born again." Jesus was the first to experience this great change of life from human to spirit. His disciples, his true church, experience this new birth in the "first resurrection" at the end of the age. Then God's promises of restitution life, which is restored human life, will flow out to all the families of the earth.—John 3:14-16

"One Thing" of Importance

WE HAVE chosen for consideration four instances in the Scriptures where the importance of "one thing" is stressed as essential to a walk of faith in and devotion to God. Certainly all of these are important to us as new creatures in Christ Jesus.

(1) In Psalm 27:4 David wrote, "One thing have I desired." This "one thing" was to dwell in the house of the Lord and to "enquire in his temple." Here we have the thought of contemplation, as in the case of the Israelite approaching the tabernacle and high priest for cleansing.

(2) Jesus said to the young ruler, "One thing thou lackest." (Mark 10:21) The man with riches found renunciation too taxing, representing all those who discern what is required in full devotion to God, and fail to take action.

(3) To Martha Jesus said, "One thing is needful." (Luke 10:42) Mary chose that one thing, which was to become better acquainted with her Lord and his teachings. This corresponds to those who dwell inside the holy of the tabernacle, feasting upon the showbread, enjoying the light from the golden candlestick, and offering incense of devotion and prayer upon the golden altar.

(4) Paul wrote, "This one thing I do." (Phil. 3:13) Paul was determined that nothing would deter him from his course of faithfulness, and thereby attaining the "prize of the high calling of God in Christ Jesus." Paul, like Mary, continued to the end to offer the affections of an endearing heart.

In David's desire we have contemplation of God. The wealthy inquirer for eternal life lacked consecration. With Mary there was complete contentment and satisfaction; and with the Apostle Paul, determination and endurance. Thus four important steps in our walk of faith are revealed.

In each instance there is singleness of purpose and concentration. To concentrate assures success in a general way, because one's energies are thus centered on one objective, one department, one issue, one end, affording a clear vision of the particular objective in view, and the procedure for gaining that objective.

In the Christian's life, where the objective is Christ, its fruitage is clearness of truth and cleanness of life and walk. "If any man will do his will, he shall know of the doctrine [teaching]." (John 7:17) "Every man that hath this hope in him purifieth himself, even as he

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is pure." (I John 3:3) "Ye shall know the truth, and the truth shall make you free."—John 8:32

The Word of God is light and life. It is "quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discern-er of the thoughts and intents of the heart." (Heb. 4:12) To read the Word of God and to meditate its maxims proves it to be a mirror of the human heart, thus assisting one's reasoning faculties in arriving at a correct understanding of one's relationship to God, with a right appreciation of the ransom sacrifice of Jesus Christ.

All appreciating this revelation from God's Word adjust their habits and ways of life thereto, and become, by its influence in the mind and heart, clearer and purer in mind and life, as Jesus remarks, "The words that I speak unto you, they are spirit and they are life."—John 6:63

The Word of the Lord and the Spirit of truth will always be the sources of light and life to every man, and the natural trend of thought of a perfect man in ages to come. "The path of the just is as a shining light, that shineth more and more unto the perfect day." (Prov. 4:18) "Thy Word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) "Thy Word have I hid in my heart, that I might not sin against thee."—Ps. 119:11

David's Quest

This was David's longing aspiration and quest: "One thing have I asked of Jehovah, that will I seek to secure: that I may dwell in the house of Jehovah all the days of my life, to view the delightfulness of Jehovah, and to contemplate in his temple." (Rotherham) To contemplate is consider studiously, to meditate, to give time and attention. It is also the act of looking forward, a longing or urge of heart for some desired objective.

Surely David's longing and quest should also be our longing desire. It should be constantly with us, as an urge of soul to know God more fully, and to enjoy his favor and blessing in unbroken communion. To experience the conviction of faith expressed by Jesus is an honored privilege for imperfect men. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14:23

Our spiritual life has first to do with our heart and faith, our inner desires and affections Paul said: "With the heart man believeth unto righteousness." (Rom. 10:10) Jesus, in his Sermon on the Mount, declared: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6) "My soul longeth, yea, even fainteth for the courts of the Lord."—Ps. 84:2

David's Objective

Let us notice the great objective

of David's desire. It was to behold the beauty of the Lord. Rotherham translates it, "the delightfulness of Jehovah." God's dealings with David hitherto had revealed God's name as known to past patriarchs, and his graciousness, his compassion to fallen men. His attributes of wisdom, justice and love drew from David adoration, worship, praise. He desired to inquire in the Lord's temple; to contemplate in his temple; to have accurate information and understanding of God's desire from man in worship, obedience, and submission. The great urge of David's being was to erect a temple for worship, but God, in his graciousness, is to build David a "house" forever.—I Chron. 17:1; II Sam. 7:1-15

May we continue to inquire of God and contemplate him through his Word, and by his spirit meditate upon and cultivate habitual thoughts of God and his purposes for us and for man. How wonderful is the power of thought and meditation! Whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, any praise, think on these things, "and the God of peace shall be with you."—Phil. 4:8, 9

We read in Malachi 3:16, 17, "They that feared the Lord spake often one to another: and the Lord hearkened,... and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make

up my jewels; and I will spare them, as a man spares his own son that serveth him." To behold the delightfulness of Jehovah and to inquire in his temple is a lofty aspiration and a worthy quest.

With Israel the tabernacle was the meeting place between themselves and God. A true Israelite would always be in contemplation of his God. The Law of God would be his constant meditation. We read in Deuteronomy 6:8 that it was to be as frontlets between his eyes. He was to talk of it by the wayside, and in the house, and to his children, when lying down and rising up, lest he forget the Lord.

The Psalmist wrote, "I will meditate in thy precepts, and have respect unto thy ways." (Ps. 119:15) And again, "My eyes are awake before the watches of the night, that I may meditate upon thy promise." (Ps. 119:148, R. S. V.) Surely his nights were filled with sweet communion, and his days with meditation upon the Law of God in which he delighted. "Draw nigh to God, and he will draw nigh to you."—James 4:8

The One Thing Lacking

"One thing thou lackest," Jesus said to the rich young ruler. (Mark 10:21) This indicates a need. It was after the incident of Jesus blessing the children, and he had gone on his way, that this young man came "running, and kneeled to him, and asked him, Good Master, What shall I do that I may inherit

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eternal life?" (Mark 10:17) Doubtless the young man came with an earnest desire to inherit life, but with certain reservations.

How often it is the holding to some cherished desire which prevents one from enjoying the sweetness and restfulness of decision to do the Lord's will. This young man's request, "What shall I do?" was natural. It is the first thought that occurs to most people when the mind and heart turn to the Lord and righteousness.

To the young man, Jesus quoted from the commandments, "Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother." The young man answered, "All these have I observed from my youth." Jesus looked upon him and loved him, and said, "One thing thou lackest." Finally, closing with a test, Jesus said, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me."—Mark 10: 19-21

When the young man heard this he went away sorrowful, for he had great possessions. The one thing he lacked was renunciation of self—a full resignation of all he had and was. Jesus could not say, "Be my disciple," until he had secured from the young man his full devotion. So the test was applied. How true it is that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit"—Rom. 14:17

Jesus said to the young ruler, "One thing thou lackest. . . . Sell whatsoever thou hast." "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—Matt. 13:44

It might have been hoped that this lofty counsel would have aroused the young man to devotion and sacrifice, but the test required more than he was prepared to give. It was precisely the least expected, and a thousand times harder than any legal enforcement that could be imposed. The young man was ready to do, but there were certain reservations. In his case, he had great possessions, none of which can be retained in true consecration to God, or true renunciation of self. Jesus said: "Except a corn of wheat fall into the ground and die, it abideth alone." It remains what it was, a corn of wheat, "but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If a man serve me, let him follow me; and where I am, there shall my servant be."—John 12:24-26

This "one thing," that is, wholeheartedness in consecration, will, in the age to come, also need to be taken into account with all who anticipate everlasting life. It will always be the first maxim of life. "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all

thy mind; and thy neighbor as thyself; . . . this do, and thou shalt live."—Luke 10:27,28

"That Good Part"

"One thing is needful, and Mary hath chosen that good part which shall not be taken away from her." (Luke 10:42) Whatever may be said of the contrast between these two women, Martha certainly shared the piety of her sister Mary, evidenced by the fact of her welcome and loving desire to serve even in temporal needs and refreshments for her Master. It was merely that she failed just then, perhaps, to rise to such a high conception of the nature and dignity of their illustrious friend, and busied herself with the practical cares of life to such an extent that Jesus considered it excessive. "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:31-33

Martha, anxious for the comfort of her guest, was absorbed in every detail of hospitality to please, whilst Mary sat at the feet of Jesus to listen to his words of counsel and love. She may have remembered some other words of Jesus: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4

The busy, motherly Martha, seeing Mary thus seemingly careless,

felt an annoyance, unworthy of her usual self. A word to her sister would probably have been sufficient to secure her interest and help. Instead, Martha—and who does not at times?—came rather impatiently with a complaint, "Dost thou not care?" as though Jesus had encouraged Mary to neglect duty.

Jesus replied wisely and lovingly, Martha, Martha, my wants are easily satisfied, and it is better, like Mary, to choose the one thing needful first: the supreme concern for the things of God, for these alone can never be taken away, and Mary has made this her choice. "Mary hath chosen that good part, which shall not be taken away from her."

Let us learn the lesson: the cares of this life are dangerous, even when they seem to be needful and commendable. Nothing could have been more proper and delightful than for Martha to provide for the Lord's temporal needs, when required. Yet, even this, where too much time and effort were spent, might be gently reproved. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed."—John 6:27

It is indeed more important to attend to the instructions of the Lord Jesus than always to be engaged in the affairs of the world, home, and self. The one will abide forever, the others only for a while. If devotion be omitted at the

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proper time, it may be always omitted. If Mary had neglected just then, she may never again have heard the same words of counsel and life.

Mary enjoyed the sweetness of satisfaction and contentment of those fully resigned to the Lord's will, and represents those dwelling in the "secret place of the most High," most beautifully pictured in the holy of the tabernacle, feasting upon the showbread, the Word of God, the sustaining power of life, enjoying also the illumination from the golden candlestick—the light of the glory of God—II Cor. 4:7

Let us seek to dwell there more and more continuously, remembering the assurance of Jesus: "If a man love me, he will keep my words: and my Father, will love him, and we will come unto him, and make our abode with him." (John 14:23) "If we walk in the light, as he is in the light, we have fellowship one with another." (I John 1:7) This it is truly a needful thing for the Lord's saints. It is here in the school of Christ that we need his Word, his Spirit. Creeds leave us cold and disappointed. Christ gives warmth and life.

Paul's "One Thing"

"This one thing I do," wrote Paul, "forgetting those things which are behind, and reaching forward unto those things which are before, I press toward the mark for the prize of the high calling of

God in Christ Jesus." (Phil. 3:13, 14) One of the predominating characteristics of the Apostle Paul was determination. He was firm, resolute, decisive. Whatever decision he made, all his energies were directed to achieve the end in view.

He explained to King Agrippa that before his conversion, as Saul of Tarsus, he persecuted the church of Christ and "punished them off in every synagogue, . . . being exceedingly mad against them." He added, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26:11, 9) Thus did Paul witness against himself and his misdirected zeal.

On another occasion, when he planned to go to Jerusalem to be there on the Day of Pentecost, he found that in every city he visited the Holy Spirit testified that bonds and imprisonment awaited him in the Holy City. But he was determined to go, and said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received of the Lord Jesus."—Acts 20: 16, 24

The Apostle Paul, like the rich young ruler, enjoyed certain possessions. Obstacles almost insurmountable were put aside and removed for Christ, "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered

the loss of all things, and do count them but refuse, that I may win Christ, and be found in him."—Phil. 3:8, 9

Paul enumerated those things that could have been hindrances to him in the Christian way and life, but they were all disregarded for Christ. His talents, fame, possessions, social rank, etc., had all been put away years before writing this letter to the church at Philippi. Paul determined to do one thing, and was triumphant.

"If by any means I might attain unto the resurrection of the dead." (Phil. 3:11) What a wonderful example Paul has been to all the Lord's dear saints, especially to those called of God (I Cor. 1:26) to that high, holy and heavenly calling in Christ Jesus, whose urge of soul had been, and still is, in zealous contemplation, resignation, satisfaction and loving devotion, with full and complete submission to do God's will as revealed in his Word.

In consecration of himself and of all human aspirations, Paul gave evidence of being completely satisfied with Jesus and his teaching. So was Mary with her Lord and Master. He is to all such the "lily

of the valley, the fairest of ten thousand," who, contented, enjoy sweet and unbroken communion and fellowship with Christ Jesus, even though often deprived of many material comforts which have been possessed.

May we be resolute and determined, steadfast and unmoveable with sobriety and watchfulness. May we be established in the faith, offering incense in every experience, at the golden altar, pouring out the affections of an endearing heart of gratitude and praise to God and to our beloved Redeemer and Lord.

Let us, brethren, in our daily walk before the Lord, maintain to the end an increasing contemplation of God, his will and his kingdom. Let us complete our resignation to his will for us, fulfilling our renunciation of self and consecration to our Heavenly Father.

May we be completely satisfied in all things under the providence of God as Mary was, making our high calling of God and our response the most cherished delight of our life, looking always for "that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

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As the Day Approaches

"Let us consider one another to provoke unto love and to good works not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

—HEBREWS 10:24, 25

THE "day" mentioned by Paul as "approaching" is the glorious thousand-year day of Christ's kingdom. It is referred to over and over again throughout both the Old and New Testaments. When, as a result of the rising of the "Sun of Righteousness," it has fully dawned, it will be a day of peace and joy for all mankind. Concerning it the psalmist wrote, "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30:5) The ancient servants of God looked for and longed for this "day" to dawn.

After Jesus came and died as the world's Redeemer, and was raised from the dead, his disciples believed that the day of his kingdom was near. "The night is far spent," Paul wrote, "the day is at hand." (Rom. 13:12) However, the apostles came to understand that this glorious day of Christ's kingdom would not come in their lifetime. Peter wrote, "I will endeavor that ye may be able after my decease to have these things always in remembrance." (II Pet. 1:15) Paul wrote, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:7, 8

There is every reason now to believe that we are living in the early dawning hours of this glorious prophetic "day." It is still very "dark," but the Scriptures foretold that it would be thus. In response to an inquiry, "Watchman, what of the night?" the reply was, "The morning cometh, and also the night." (Isa. 21:11, 12)

The Swedish translation reads, "The morning cometh, but it is still dark." The thought is that even after the morning of the new "day" has dawned there would still be a period of darkness; indeed, of increased darkness due to the upheavals of society incident to the overthrow of Satan's empire and the coming into power and control of earth's King.

This "night also" is now enshrouding the earth. From the human standpoint there is no way out of the present distress of nations, but to the Lord's people this very situation is a token that the "day" is fast approaching, indeed, that it has already dawned. It is now merely a matter of how many more months, perhaps, or years at the longest, before the final climax of the foretold time of "great tribulation" which is yet to burst in all its fury before the enlightening and healing rays of the "Sun of Righteousness" pierce through the gloom to fill the earth with the light and warmth of divine love.

This means that "the time is short" for those who are running for the prize of the "high calling of God in Christ Jesus" to make their "calling and election sure." It behooves us, then, to be alert, to "look up" and to lift up" our heads for our deliverance draweth nigh. (Luke 21:28) The fact that we do not know exactly how near is reason for even greater diligence in making faithful use of all the opportunities we have of serving the Lord and one another, thus proving our worthiness of an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. In our text Paul reminds us of one of the ways in which we can show our alertness to the times in which we are living, which is to use every opportunity we have of meeting with, and fellowshiping with, our brethren of like precious faith—"and so much more," he wrote, "as ye see the day approaching." The "assembling of ourselves together" is a privilege we enjoy with the home ecclesia, at our local district conventions; and for many of us at the General Convention, which again this year is to be held in Bloomington, Indiana. True, the Lord undoubtedly makes up in other ways to those who are completely isolated through no fault of their own; although even these enjoy a measure of fellowship through the printed page, and the messages of truth which reach them every week over the radio.

We are thinking now particularly of the General Convention. We have an outline of the proposed program before us, and we are confident that every day of that blessed occasion will be spiritually

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stimulating to all who attend. As the solid foundation of the program there will be twenty-four discourses by brethren well qualified to present the message of present truth and help us to apply it in our efforts to know and do the Lord's will.

And then, also in the discoursing field, special topics have been assigned to a number of other brethren. On Sunday afternoon, for example, four brethren will present evidences of Christ's second presence, concentrating on the "return of Israel," "meat in due season," the "time of trouble," and the "increase of knowledge." We are sure that our hearts will burn within us as we are again reminded of the firm foundation upon which our belief in the Lord's second presence is founded.

On Monday evening there will be a "panel discussion" on the topic suggested by the Lord's question to Moses, "What is that in thine hand?" The purpose of this session of the convention will be to help us all find and use opportunities of witnessing and of serving the brethren. In this session encouraging evidence will be presented of the rich manner in which the Lord blesses the individual efforts of his people to serve him. The discussions will be related to four general methods of service, such as the distribution of tracts; the use of consolation folders; doing radio follow-up work, and the various uses of the "Recorded Lecture Service."

We believe that this will be one of the most inspiring sessions of the General Convention. To a limited degree, at least, it will be to the convention what the Book of Acts is to the Bible; that is, not so much a discussion of the truth itself, as a review of the activities of the brethren. How we still thrill as each time we read the exciting experiences of the apostles and others in the Early Church!

On Thursday afternoon six brethren will present truths concerning the Holy Spirit and its ministry in the hearts and lives of the Lord's consecrated people. First there will be presented the scriptural truth concerning what the Holy Spirit is. The Bible speaks of the "begetting," "baptism," "anointing," "witness," and "seal" of the Holy Spirit. Each of the truths suggested by these expressions will be discussed at this session of the convention. We believe it will help us all to appreciate more fully the manner in which the Spirit of God is operating in our consecrated lives.

Getting Acquainted

The testimony meetings are always among the highlights of the

General Convention and, in fact, of any convention. There will be five of these at Bloomington, the last one being on Thursday evening. This will take a slightly different form, and will be listed on the program, "The Convention Speaks." There was a session like this at last's year's General Convention, and it proved to be such a blessing to the brethren that it is being repeated this year.

An additional feature this year, and also on Thursday evening, will be, "The Convention Sings." For many years one of the most remembered features of the General Conventions was known as the "Vesper Service." For the most part these were held out of doors, and in the evening. At Bloomington the circumstances have not been so favorable for this type of service. But this year the convention committee has arranged for the last session on Thursday evening to be devoted to a service of praise and devotion through song. The whole convention will participate, and there will be selections by different groups and individuals. We believe that this will be one of the highlights of the convention.

How Many More?

It will be remembered that for a time during the second World War it was not possible to hold General Conventions, due largely to the difficulties of travel. Since a year ago the world situation has deteriorated to the point where it seems possible that another global struggle could start almost any time. If and when this does occur, many privileges now enjoyed may well be curtailed. As the "night also" accompanying the early dawn of the new day becomes darker, let us remember Paul's words, "and so much the more as ye see the day approaching."

And Paul's admonition is appropriate and timely not only with respect to the General Convention, but all our opportunities of meeting with those of "like precious faith"—in the smaller conventions and also in our local ecclesia meetings.

Indeed, it is well to keep in mind the uncertainty of the time in connection with every aspect of our consecrated lives. How much longer will we have the privilege of distributing tracts, of sending out consolation folders, of doing follow-up work, and of continuing the witness over the radio from week to week? Of how much value will be the earthly things upon which the world sets its affections when world-wide destruction begins? Surely none of us will then want to be in the position of looking back and wishing that we had

THE DAWN

devoted more to the Lord and less to self when we had the opportunity.

The theme hymn chosen for the General Convention this year is No. 58, in Hymns of Dawn. It sums up well the glorious hope which now inspires the Lord's people to faithfulness, despite the trials and difficulties of the way. The last verse of this beautiful hymn reads:

“Who would faint while such a prospect
Urges on to faithfulness,
Though thy present mournful aspect,
See no cause for thankfulness?

Look not at the things beside thee;
Those behind thee have no worth:
Let the glorious hope before thee
Fill thy heart with rapturous mirth.”

So, plan to attend the General Convention at Bloomington, Indiana, August 3-9. An application form for room reservations will be found on pages 63 and 64.

All Conventions

WHILE we have just devoted considerable space in presenting a general preview of the General Convention in Bloomington, Indiana, we are just as interested in all other special gatherings of the Lord's people in various parts of the country, large and small. Because there are so many of these, we cannot devote as much space to announcing them individually as we would like to do. We believe, however, that they are all important, and it is our hope that the brethren

will do all they can to attend these local and district gatherings in their respective territories.

Those who watch the convention announcements from month to month may have noticed that we have simplified these as much as possible in order to conserve space. In addition to the date, the name of the city and auditorium in which the gathering will be held, there is certain other information which is essentially the same with respect to each gathering. To

TALKING THINGS OVER

present this information in connection with each announcement makes for a great deal of repetition, so we have endeavored to summarize this information at the top of the announcement page. We trust that all concerned will find this arrangement satisfactory.

The printed program of a convention is important, as it gives, or should give, all the information which an ecclesia desires the brethren to have; those, that is, whom they hope will attend their convention. And here is where we are happy to render additional service to the brethren in connection with their convention efforts. For those who desire it, we will be glad to print your convention programs, and mail them to subscribers in the area you desire to serve. Or, if you prefer to make other arrangements for the printing of programs, you may send us a supply and we will gladly mail them to subscribers.

We make no charge for printing convention programs, so your only cost in connection with this would be the government stamped envelopes. Usually, conventions are

planned sufficiently in advance to make it possible to get programs into the hands of the brethren by this method. Thus from the printed programs they obtain all the details of information which we would like to present in the convention announcements in *The Dawn*, but find it impractical to do so.

In many instances ecclesias arrange for a public witness as a part of their convention efforts. We are confident that in the past the Lord has blessed this arrangement, and will continue to do so. We take this opportunity to remind the brethren everywhere that we are happy to print special cards for advertising public meetings. All the information we need in order to render this service, is the name of the speaker, his topic, the name and address of the auditorium in which the lecture will be given; and the date and hour of meeting. Also, of course, the number of cards you wish to distribute. Let us pray that the dear Lord will continue to bless all the mutual efforts of his people to build one another up in the faith, and to show forth his praises.



GIFT SUBSCRIPTIONS: There is no need to wait for some special time in the year to subscribe to *The Dawn Magazine* for one or more of your friends. Let them begin to enjoy its blessings now! Single subscriptions for one year are \$1.00; six subscriptions, \$5.00

LETTERS OF APPRECIATION

Faith Regained

Dear "Frank and Ernest": I listen to your program, and what you have to say is very refreshing in a world full of sorrow and heartache. "Hope" is the greatest little booklet I have ever read. I lost a sweet little boy in death just ten months ago, and it is marvelous to think that I will see him again on the earth. For months after Bruce's death I was sure there was no God at all. I reasoned, How could a loving God let a little child suffer and die just like a dog. I could not understand it. But when one sees how false religion has failed to teach us the truths of the Bible, it is no wonder we are lost as to God's real purpose for us. Just hearing about the resurrection gives me great joy. It is really the only thing that makes life worth living. I hope and pray that the kingdom may soon come. I thank you heartily for answering my questions.—Canada

Heard Truth When Young

Dear Brothers in Christ: I am still rejoicing in the blessed Savior. The Dawn Magazine has been a great blessing to me. You see, I used to study under Pastor Russell when I was a small girl. Then the group with which I met divided, and I lost out. I thought all those good sermons were gone, until about two years ago when I happened to tune in on "Frank and

Ernest," and I recognized the same Gospel. I pray that you will be able to continue the good work.
—Arkansas

Appreciation

Dear Brothers: It doesn't matter who is sending this. It is just my way of expressing to you my love to the Lord for your wonderful message. I know that it is his message. I have just read part of the last Dawn, and am overcome with emotion. This tells me of his favor and I want to keep on deserving more. Keep going, brothers! Keep up the high quality of the magazine. I hope this little note will encourage you a little so you can go on. I hope I can find more readers.—Pennsylvania

"Different People"

Gentlemen: I want to say that I have just received the booklet, "Born of the Spirit." I must say that I have never received such help. It is so simple in the handling of a difficult question. My wife and I feel like different people since reading this little booklet. Now I would appreciate your sending me a copy of "God and Reason"; also "Father, Son, and Holy Spirit." We are certainly living in a wonderful time, to be able to obtain such information on vital topics. God bless you all.—Canada

THE DAWN

Curious

Dear "Frank and Ernest": We all enjoy listening to you both each and every Sunday. Just those few minutes spent with you each week are most enjoyable, and eagerly awaited. Now we would like to see for ourselves just how your booklet can open up our minds toward understanding the Bible better. Please send us the booklet caled, "Hope."—Illinois

Convinced

Gentleman: Thankyouvery much for providing me with a copy of "Hope." I must admit that when I started to read it I did not believe that this booklet, more than others I had read, would comfort me in my recent sorrow over the loss of my son in death. But once I started reading I couldn't stop so vivid and understandable was the interpretation of death which I found presented in the booklet. Thank you kindly. To help me further I would like to receive a copy of the booklet, "God and Reason."—Michigan

Minister Agrees

Dear "Frank and Ernest": This morning I listened with a bit of amazement to your conversation, since you very clearly developed a bit of biblical logic with much more clarity than I have ever been able to muster. I perfectly agree with everything that I heard. I will appreciate receiving a copy of

your booklet, "Born of the Spirit." Sincerely yours, Rev.—Vermont

Comforted

Dear Sirs: My neighbor let me read one of your little booklets called "Hope," and it helped me so much. My husband died last August, and I am trying very hard to overcome my grief. Is there any charge for your booklet? I would like to have one of my own. Also your booklet, "God and Reason." Yours truly.—Pennsylvania

Likes New Folder

Dear Brethren: Greetings in Him! We felt compelled to write to you to say how pleased we are with the new design for the monthly radio circulars. They are excellent, and the return card that can be detached is also a good idea. We trust that in the Lord's providence this new effort will bear further fruit. We continue to enjoy the regular visits of The Dawn, and the pilgrims, also.—Vancouver Ecclesia, Canada

Encouraged to Study

Gentleman: Please send me your booklet, "Creation." I also wish to state my appreciation of the manner in which your program is conducted. I find it not only very informative but also believe that it inspires one to follow the Master more closely, and to delve more deeply into the words of God."—New Jersey



SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

WILLIAM A. BAKER

New York, N. Y.	June	2
New Haven, Conn.	(Morning)	9
Waterbury, Conn.	(Afternoon)	9
Hartford, Conn.		10
Agawam, Mass.		11
North Brookfield, Mass.		12, 13
Worcester, Mass.		14
Boston, Mass.		16
Lynn, Mass.		18
Somersworth-Dover, N. H.		19
Portland, Me.		20, 21
Providence, R.I.		23
New Bedford, Mass.		24, 25
Groton, Conn.		26
Baltimore, Md.		30
Wilmington, Del.	July	1, 2
New Brunswick, N. J.		6, 7

JOHN BARACOS

Shadyside, Ohio	June	16
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NICK BARACOS

Duquesne, Pa.	June	2
East Liverpool, Ohio		9

JULIUS BEDNARZ

Jackson, Mich.	June	2
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FRED A. BRIGHT

Wilmington-Seaford, Del.	June	9
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J. BURTON BROWN

Tehachapi, Calif.	June	8, 9
Bakersfield, Calif.		9
San Luis Obispo, Calif.		16

ALFRED BURNS

Milwaukee, Wis.	June	9
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A. CHEESEMAN

Pittsburgh, Pa.	June	23
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CHARLES M. CHUPA

Jackson, Mich.	June	2
London, Ont. Can.		9

JENS COPELAND

Orlando, Florida	June	30
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ORLANDO D. DEIFER

York-Lancaster, Pa.	June	2
New York, N. Y.		30

IRVING C. FOSS

Tehachapi, Calif.	June	29, 30
Bakersfield, Calif.		30

TED HACK

La Salle, Ill.	June	16
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JOHN HULL JR.

Fresno, Calif.	June	9
Tehachapi, Calif.		22, 23
Bakersfield, Calif.		23

LEVI JACOBS

New York, N. Y.	June	23
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CHARLES W. JANKE

Rochester, N. Y.	June	16
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GEORGE M. JEUCK

Poterson, N. J.	June	23
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G. F. JUDSON

New York, N. Y.	June	30
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DANIEL KAZIAK

Flint, Mich.	June	2
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PETER KOLLIMAN

Baltimore, Md.	June	30
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ARTHUR H. KRUMPOLT

New Brunswick, N. J.	June	9
Allentown, Pa.		16

RAYMOND J. KRUPA

Ithaca, N. Y.	June	2
Rochester, N. Y.		16
Los Angeles, Calif.	July	4-7

C. STUART LIVERMORE

Wilkes-Barre—Hazleton, Pa. ..	June	16
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LUDLOW P. LOOMIS

Wallingford-Hartford, Conn. ..	June	2
Groton-New London, Conn. ...		15, 16

SPEAKERS' APPOINTMENTS

EDWARD G. LORENZ

Tehachapi, Calif. June 1, 2
Bakersfield, Calif. 2

JOHN Y. MAC AULAY

Kenosha, Wis. May 31
Milwaukee, Wis. June 2
So. Milwaukee, Wis. 3
Appleton, Wis. 4, 5
Plover, Wis. 6
Wausau, Wis. 7
Withee, Wis. area 9-12
Minneapolis, Minn. area 13-19
Parkers Prairie, Minn. 20-20
Lockhart, Minn. 25, 26
Winnipeg, Man. Can. area 27-30

JOHN A. MEGGISON

Houston, Tex. May 31-June 2
St. Louis, Mo. 20
Mattoon, Ill. 21
Indianapolis, Ind. 23
Columbus, Ind. 24
New Albany, Ind. 25, 26
Cincinnati, Ohio 27, 28
Dayton, Ohio 30
Piqua, Ohio July 1, 2
Detroit, Mich. 4, 5
New Brunswick, N. J. 6, 7

ADOLPH OBENLAND

Waynesboro, Miss. June 23
Meridian, Miss. 24
Shreveport, La. 25
Tyler, Tex. 26
Ft. Worth, Tex. 27
Lamesa, Tex. 28
Tucson, Ariz. 30
Los Angeles, Calif. July 4-7

GEORGE PASSIOS

Monessen, Pa. June 23

G. RUSSELL POLLOCK

Riverside, Calif. (Morn.) June 16
Ontario, Calif. (Aft.) 16

KENNETH W. RAWSON

Pottstown, Pa. June 23

RAYMOND RAWSON

Toledo, Ohio June 16

FRED W. RICE

Tehachapi, Calif. June 15, 16
Bakersfield, Calif. 16
Santa Ana, Calif. 23

GEORGE P. RIPPER

San Diego, Calif. June 9

BERT E. ROSE

Adrian, Mich. June 9

STEPHEN ROSKIEWICZ

Jackson, Mich. June 2

VICTOR E. SAMUELS

New York, N. Y. June 30

ALBERT SHEPPELBAUM

Minneapolis, Minn. June 9

MICHAEL A. STAMULAS

Philadelphia, Pa. June 9

W. W. STROMBERG

Gary, Ind. June 16

CHESTER A. SUNDBOM

Houston, Tex. May 31-June 2

AUGUST SWANSON

Whittier, Calif. June 16

CLAUDE R. WEIDA

Catawissa,—Mahanoy City, Pa. June 9
Los Angeles, Calif. July 4-7

W. NORMAN WOODWORTH

Asilomar, Calif. May 30-June 2
San Luis Obispo, Calif. 3
San Diego, Calif. 7
Los Angeles, Calif. 9
Salem, Ore. 10
Portland, Ore. 11
Tacoma, Wash. 12
Vancouver, B. C. Can. 13
Victoria, B. C. Can. 14
Seattle, Wash. 16
Detroit, Mich. July 4-7

CHRISTIAN W. ZAHNOW

Asilomar, Calif. May 30-June 2
Chico, Calif. area 3-5
San Francisco, Calif. area 6-9
Stockton, Calif. 10, 11
Sonora, Calif. 12, 13
Sacramento, Calif. 14, 16, 20
Fallon, Nev. 17-19
San Jose, Calif. 21, 23
Fresno, Calif. 24, 25
Mariposa, Calif. 26
Bakersfield, Calif. 27
San Luis Obispo, Calif. 28, 30
Tehachapi, Calif. July 2
Los Angeles, Calif. 4-7

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

SAN FRANCISCO, CALIFORNIA, May 30-June 2—Asilomar Convention Grounds, Asilomar, California. Miss Nannette Kiddoo, 365 9th Avenue, San Francisco 18.

HOUSTON, TEXAS, May 31-June 2—Mr. G. H. Gilliam, 1513 West 34th Street.

MEMPHIS, TENNESSEE, June 1, 2—Claridge Hotel. Mrs. James L. Dean, 3170 Walnut Grove Road.

JACKSON, MICHIGAN, June 2—YWCA Building (Gymnasium), 298 West Michigan Avenue. Mrs. Luella M. Crawford, 322 N. Dwight Street.

MINNEAPOLIS, MINNESOTA, June 9—I. O. G. T. Hall, 2922 Cedar Avenue, Mrs. Charles R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, June 9—Woman's Club, 311 N. Jefferson Street. Mrs. Chester A. Sundbom, 207 Alice Street.

CLEVELAND, OHIO, June 16—YWCA Building Prospect Avenue and East 22nd Street. Mrs. I. Cipperley, 1539 Genessee Road, South Euclid, Cleveland 21.

ROCHESTER, NEW YORK, June 16—YMCA Building, Todd Hall, 100 Gibbs Street. Mr. Charles De Liddo, 396 Mt. Read Boulevard.

SALEM, OREGON, June 16—2339 State Street. Mrs. Jerry Andrus, 3745 June Avenue.

WICHITA FALLS, June 16—Holt Hotel, 604 8th Street. Mr. George Wilmott, Route 1, Saginaw, Texas.

CHICAGO, ILLINOIS, June 23—Central Masonic Temple, 912 N. LaSalle Street. Mr. D. J. Morehouse, 2617 N. Springfield Avenue, Chicago 47.

WEATHERFORD, TEXAS, June 28-30—Zion Hill Community Church, near Weatherford. Mrs. G. C. Boecker, Route 4, Weatherford.

BALTIMORE, MARYLAND, June 30—Mr. J. H. L. Trautfelter, 505 West University Parkway.

NEW YORK, NEW YORK, June 30—YMCA Building, 23rd Street, near 7th Avenue. Mr. Russell Dean, 166-05 89th Avenue, Jamaica 32, New York.

ORLANDO, FLORIDA, June 30—Colonialtown Woman's Club, 1204 N. Fern Creek Avenue. Mrs. S. W. Jeuck, 1910 Hillcrest.

PITTSBURGH, PA., June 30—610 Arch Street, N. S. Mr. J. I. Van Horne, Route 1, Mars, Pa.

***DETROIT, MICHIGAN, July 4-7**—YWCA Building, 2230 Witherell. Mr. C. M. Chupa, 5666 Belmont Street, Dearborn 6, Michigan.

***LOS ANGELES, CALIFORNIA, July 4-7**—Unitarian Community Centre, 2936 West 8th Street, near Vermont Avenue. Mr. A. W. Abrahamson, 2816 West 83rd Street, Inglewood 4.

NEW BRUNSWICK, NEW JERSEY, July 6, 7—Chapel of Rutgers University, George and Somerset Streets. Mrs. K. W. Rawson, 90 Wheaton Place, Rutherford, New Jersey.

LINCOLN UNIVERSITY, PENNSYLVANIA, July 14.

YORK, PENNSYLVANIA, July 21—YWCA Building, 320 East Market Street.

GENERAL CONVENTION, BLOOMINGTON, INDIANA, August 3-9

LABOR DAY CONVENTIONS: Cincinnati, Ohio; Minneapolis, Minnesota; Saginaw, Michigan; San Diego, California; Seattle, Washington.

REQUEST FOR ACCOMMODATIONS

BIBLE STUDENTS GENERAL CONVENTION

INDIANA UNIVERSITY, BLOOMINGTON, INDIANA

August 3 to August 9, 1957

ENTIRE CONVENTION WILL BE HOUSED IN SMITHWOOD HALL

I (we) will want _____ space (s) reserved for the convention.

I (we) will arrive on _____ and leave _____

My (our) exact reservation is as follows: (Cross out **each** square you will be here: breakfast, lunch, supper, and overnight. For example, if you plan to attend the entire convention, cross out every square beginning with supper on Saturday, August 3 and ending with lunch on Friday, August, 9. Or, if you are coming Sunday afternoon, mark out supper and overnight on that day and all the others through lunch on Friday.)

[illegible]

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

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

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

This should be mailed not later than July 22, 1957

RATES PER PERSON, INCLUDING MEALS

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

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

Twelve through eighteen, \$3.35 per day.

Towels will not be furnished to children.

Rooms are furnished with two single beds—no bunk beds

All bedding will be furnished by the University

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

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

A deposit is not required—payment should be made on arrival

BIBLE PROPHECY BOOKLETS

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

DOCTRINAL BOOKLETS

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

OTHER PUBLICATIONS

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

IN FOREIGN LANGUAGES

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

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

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

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

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

DANISH: God and Reason—10¢. Hope—5¢.

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

ROUMANIAN: Where Are the Dead?—10¢.

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

HEBREW: God's Plan in Brief—75¢.

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

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

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

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

to us the

SCRIPTURES

clearly teach

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

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

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

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

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

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