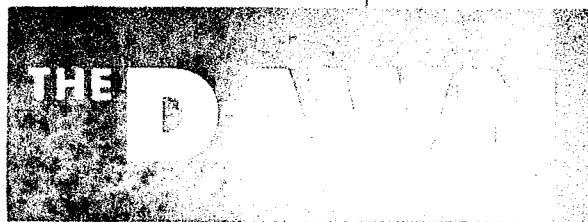
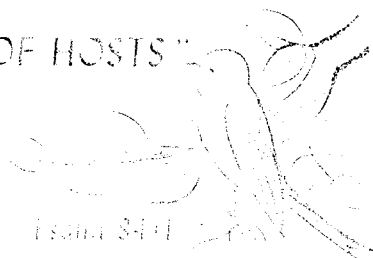


a herald of Christ's presence



"HOW AVAILABLE
ARE THY TABERNACLES,
O LORD OF HOSTS,"



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NEW JERSEY

Israel's Double Portion

"First I will recompense their iniquity and their sin double."

—Jeremiah 16:18

THE name Israel was given to Jacob, the grandson of Abraham, because of his earnest and persistent plea for God to bless him in his meeting the next day with his estranged brother Esau. The angel with whom he wrestled said to Jacob, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." (Gen. 32:28) His twelve sons became the heads of the twelve tribes of Israel, all of whom were properly called Israelites. The Israelites as a people have continued throughout the centuries to be separate from other nationalities, and now a representative group have created the State of Israel in Palestine, which, while only a few years old, already enjoys recognition as a nation among nations.

In this people we have a living testimony connecting us with the ancient past and authenticating the accuracy of the Bible, both historically and prophetically. The record of the Israelites' experiences throughout the centuries and the remarkable position they occupy in the world today constitutes a valuable "key" to help unlock

the prophecies of the Bible that we may know, from the standpoint of the divine plan, where we are living on the stream of time.

The Israelites are the natural descendants of Abraham, and therefore the inheritors of the promises made to him by God. These promises included the land of Palestine as an everlasting possession. They also were to be a channel of blessing to "all the families of the earth." It was at the death of Jacob that God began to deal with them as a people, a nation. They were at that time in Egypt, later becoming slaves to the Egyptians, but in his own due time God delivered them.

It was then that God entered into a covenant with them, obedience to which, as we have seen in a previous article, would have sealed on their part the conditional promise that if they were faithful to the Lord he would use them as a "kingdom of priests" for the ultimate blessing of the whole world. God loved them and gave them every opportunity and assistance to qualify as the recipients of his richest blessings.

During the long centuries to the first advent of Christ, God's favor

continued with the Israelites. It was an exclusive favor. Through the Prophet Amos the Lord said, "You only have I known of all the families of the earth." (Amos 3:2) This exclusive favor was recognized by Jesus, for he said, "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24) In sending his disciples into the ministry Jesus said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not."—Matt. 10:5, 6

True, during their long period of favor the Israelites received many chastisements from the Lord because of their backsliding tendencies. But even these were evidences of God's favor and fatherly care. He permitted troubles to come upon them, and more than once allowed them to be made captives to other nations, yet when they repented and showed a desire to return to him, he always heard their cries and delivered them.

Their longest period of captivity was the seventy years they spent in Babylon. It was at the beginning of this captivity that they lost their national independence. While they were permitted to return to their own land where they enjoyed religious liberty, their civil affairs continued to be subject to Gentile powers. They had lost their king, but otherwise God was still favoring them.

Next to the final evidence of God's favor to the Israelites, was the sending of John the Baptist with a message of repentance, in the acceptance of which they would

be prepared to receive and to rejoice in the coming of their long-promised Messiah. But only a remnant of the nation gave heed to John's message, with the result that the vast majority also rejected Jesus. Speaking to the nation representatively through their religious leaders Jesus said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:37-39

Here, just five days before Jesus was crucified, we find the Master himself indicating the end of favor to the Israelites, declaring that their house was left "desolate," and that they would not have another opportunity to see him until they would say, "Blessed is he that cometh in the name of the Lord." Thus a definite turning point in God's dealings with the Israelites is given in the introduction of a time of desolation for them.

The significance of this turning point in the national experience of the Israelites is prophetically indicated in the prophecy of Zechariah, chapter 9, verses 9 to 12. Within a few days of the time when Jesus rode triumphantly into Jerusalem on an ass, and was acclaimed king by his followers and friends, he said to the nation, "Your house is left unto you desolate." The Prophet Zechariah identifies this event, and then adds, "Turn you

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to the strong hold [Christ], ye prisoners of hope [captives to the Roman Empire]: even today do I declare that I will render double unto thee.”—vs. 12

The Hebrew word here translated “double” is **mishneh**, meaning a repetition, or another equal portion. Israel had for years been under the Roman yoke, but they were prisoners of hope, hoping for a coming king who would deliver them from this bondage. Now their king had come, but they failed to recognize and accept him. They were also, together with the whole world, held captive to sin and death, and the promised Deliverer, in harmony with the divine plan of salvation, purposed also a deliverance from this greater captivity.

But the deliverance was not then to become a reality. They rejected their king, and would see no more of him, nor could they hope to receive the blessings which their God had provided for them through him, until, as Jesus prophesied, they would say, “Blessed is he that cometh in the name of the Lord.” This is a reference to the time of Jesus’ second advent, when according to the prophecies of the Bible, his long-promised kingdom actually was to be established.

Meanwhile their “house” was to be left unto them desolate. This “desolation” was to result, for one thing, in the nation being driven out of the Promised Land and scattered throughout the Gentile nations of the earth. True to Jesus’ prediction this evil came upon the nation. In A. D. 70-73 the city of

Jerusalem was destroyed by the Roman army, and the foretold desolation became a grim reality. Irresistibly the Israelites began to be scattered, and throughout the centuries history finds them far from their own land, and a people without a home—fugitives among the various Gentile nations of earth.

But this situation was not to continue indefinitely. Jesus was their Messiah, their King, their Blessor. They rejected him when he first presented himself to them, and now were to see him no more—have no further opportunity to receive God’s blessing through him—“until” they would say, “Blessed is he that cometh in the name of the Lord.” Their loss was to be only “until” God’s due time to give them another opportunity to accept the favor of their God.

Since their rejection led to the complete destruction of their national polity, and their subsequent scattering among all nations, it is reasonable to suppose that when the “until” period in the divine plan approached they would be regathered into their own land to receive their Messiah and through him the blessings which God had promised to their father Abraham. Over and over again the prophecies point out that this is what we should expect, one especially noteworthy being Jeremiah 16:14-18, which we quote:

“Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the

lands whither he had driven them; and I will bring them again into their land that I gave to their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double."

This prophecy tells us that the Lord has never ceased to love his ancient people, the natural posterity of the beloved Abraham; that even though he had caused them to be scattered, his eye continued to be upon them. Nevertheless, the prophecy states, his love and care would not set aside the just punishment which his wisdom had decreed, that he would not restore them to their own land until he first rendered unto them "double" for their iniquity.

This is the same "double" referred to by the Prophet Zechariah, and shown by him to have its beginning just five days before our Lord's crucifixion, when he said, "Your house is left unto you desolate." Jeremiah's prophecy indicates that when this double would be completed it would be time for the Israelites to be restored to their own land.

This "double" is in reality a time measurement. It indicates that the long period of time during which God dealt favorably with Israel would be duplicated by a similar period of time when they would look to him in vain for deliverance and help. The national existence

of this people began with the death of Jacob, when God recognized the twelve tribes of Jacob, or of Israel, as the nucleus of the Israelitish nation, and from then until Jesus said, "Your house is left unto you desolate," was a period of 1845 years.

This turning point in the prophetic "double" was in the year A. D. 33, and 1845 years later brings us to A. D. 1878. Time prophecies of the Bible, as a rule, point out transitional or merging periods related to the events to which they apply. In the prophecy of Daniel, chapter 9, verses 24-27, a period of seventy symbolic weeks are referred to, sixty-nine of these reaching to "Messiah the prince." Each of these "weeks" was actually a period of seven years.

It was explained to Daniel that the "covenant" would be confirmed with Israel for one "week" which was the seventieth, beginning with Jesus' baptism. The prophecy foretold that Jesus would be "cut off" in death in the middle of this seventieth week. Since the "covenant" was to be confirmed for this final week, a period of seven years, and Jesus was to die in the middle of this week, it would follow that the Israelites were to be specially favored for three and one-half years after Jesus died, and they were. The Gospel message was restricted exclusively to them during this prophetic period. It was not until its close that Cornelius, the first Gentile convert, was accepted.

A parallel of this extra three and one-half years, therefore, can prop-

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erly be considered, which would bring us to A. D. 1891. Actually, however, at the turning point of the "double," another thirty-six and one-half years followed before the Roman army besieged Jerusalem, and still another three years before the city fell and the people began to be dispersed from the Holy Land. These years may also be thought of as further parallels associated with the "double" bringing us to A. D. 1914-18.

These, of course, are merely figures. What has actually occurred? It was in the very year 1878, when the foretold "double" ended, that the "Berlin Congress of Nations" was held, in which Lord Beaconsfield (a Jew), then Prime Minister of England, was the central figure and took a leading part. There England assumed a general protectorate over the Asiatic provinces of Turkey, among which was Palestine; and the Turkish government amended its laws relating to aliens, which greatly ameliorated the condition of the Jews then residing in Palestine, as well as partially opening the doors for others to locate there, with the privilege of holding real estate.

Some years later, under the leadership of Dr. Theodor Herzl, the World Zionist Organization came into being, and for many years constantly kept before the Jews of all nations the desirability of going to Palestine and making it their homeland. Then came the First World War in 1914, the Balfour Declaration—implemented by

a League of Nations mandate—attempting to guarantee the Israelites the right to return to the Promised Land and establish themselves there as an independent people. In 1918 this hope of the dispersed Israelites became partially true. Palestine was opened up to them. Later the situation became less favorable, but finally, in 1948, they took firm possession of at least part of the land and formed the new State of Israel.

Usually the time prophecies of the Bible pinpoint merely the beginning of events to which they refer, and the evidence is incontestable, we think, that a vital turning point in the experiences of the Israelites has been reached. There is much in the prophecies concerning them yet to be fulfilled, but they are on their way back to that position in the divine arrangement in which they will be brought to a realization that Jesus is their Messiah, and that the acceptance of him as their Redeemer, and obedience to his kingdom laws, is the only way to salvation and life.

The accuracy with which the prophecies have thus far been fulfilled is most striking. In the prophecy of Jeremiah, already quoted, the Lord speaks of first sending "fishers" among his people to gather them back to the Promised Land, and later "hunters." How true this has been! Zionism offered every pleasant inducement for the Israelite to become interested in and move to the Promised Land, but with comparatively little success. Then came the harsher

methods, symbolically referred to as the "hunters." This seems to be well fulfilled in the severe persecution which arose against this people in Germany and elsewhere, which was such a powerful contributing factor to their great desire to take up residence in the Promised Land.

"Warfare" "Accomplished"

Living, as we are now, more than seventy-five years beyond the first touching point of the prophetic "double" of punishment, the prophecy of Isaiah 40:1, 2, takes on a special significance. Here we read, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

Here the "double" is again referred to, with the prophet taking his position at a time after its conclusion. It is in this position that we stand today. It does not mean that Israel's troubles are all over, for they are not. The "iniquity" which led to the dispersion has been justly punished in the long period of the double, now completed, but the severe persecutions necessary to drive the people back to Palestine, and the critical conditions with their besetments and fears designed to humble the nation and prepare the people humbly to accept the Messiah when later he reveals himself to them, still continue.

Writing as though living in our

time, the prophet says, "Her warfare is accomplished." The marginal translation is, "Her appointed time is accomplished." The Hebrew word here translated "appointed time" is the same one used by Job when he said, "All the days of my appointed time will I wait until my change come." (Job 14:14) Here Job uses the word to describe the period in which he would be in death, awaiting the resurrection when he would hear the Lord calling him forth from the tomb.

The word is also used in the Old Testament to denote warfare, with which death is so closely associated. The full thought of the word, therefore, when applied to the period of Israel's double, would seem to be a time when the nation or "house" of Israel would be nationally dead. It is thus that we find them represented in the prophecy of Ezekiel 37:1-14. Ezekiel was shown, in vision, a valley of dry bones, and it was explained to him that these bones were the whole house of Israel.

In the process of restoring the nation to life, Ezekiel first saw these "bones" come together; flesh, or sinews, then came upon the bones; breath entered; and that which was dead was once more alive. The prophecy seems to suggest three stages of progress in the rehabilitation of Israel to the point where the promises of God are wholly fulfilled on their behalf. But to understand these it is essential to see clearly just what this valley of dry bones represents in the experience of the Israelites.

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This is explained in verse 11, which reads, "These bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts."

The dryness of the "bones," the loss of hope, and being "cut off from our parts," is the condition Israel was in before the conclusion of their "double." Then the "bones" began to move, as it were. While widely separated, cut off from one another, dispersed from their own land, without hope, Zionism began to give hope, at least for some. It was an organizing force in their midst, helping them to realize their relationship one to another as a people. Thus the dried and hopeless "bones" found a common national interest.

The second stage in their restoration is represented by flesh coming upon the bones. This might well picture the more definite organization and new shape of their national affairs, which culminated in the formation of the State of Israel and their possession of part of the Promised Land. Looking at Israel now, they seem to be more than a "valley of dry bones."

But there is a third development which is still in the future. The "four winds" must "breath upon these slain, that they may live." In verse 14 this is explained to be their receiving the Spirit of the Lord, and as a result, actually being restored to life as a people, or nation. They have not yet received the Spirit of the Lord. The "noise" and the "shaking" mentioned in verse 7—symbolizing various as-

pects of the great time of trouble through which they have passed—have brought the "bones" together, and flesh has appeared on them, but, as the prophet declares, there is "no breath in them"—they have not yet received the Spirit of the Lord.

Only a very small percent of the Israelites in Palestine today have faith in the promises of God. They have not gone there because of God's promises, but because of economic necessity, and to escape persecution. The "noise" and the "shaking" and the "hunters" have caused them to go to the land of their fathers, but eventually the experiences which the Lord will permit will cause them to seek his face, and then he will pour out his Spirit upon them.

This further development—yet future—is outlined in chapters 38 and 39 of Ezekiel, which follow. Briefly, it is indicated that Israel, even in her unbelief, will yet become more firmly established in the Promised Land, and will be dwelling there prosperously and safely. Then armies of aggression from the north and elsewhere will attack them, be defeated, and in the divine intervention on their behalf by which their enemies are driven back and destroyed, their eyes will be opened to behold the glory of the Lord.

Chapter 39:7 reads, "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen [Gentiles] shall know that I am the Lord, the Holy One of Israel." Just

HIGHLIGHTS OF DAWN

what sort of miraculous event will occur in defense of Israel in the final aspect of the great Armageddon struggle, we cannot now know, but we may be sure that it is not too far distant.

The evidences that Israel's double portion is completed mean that the consummation of all the wonderful promises pertaining to this people, as well also as the kingdom promises which assure blessings for all the families of the earth, is near. It means that we are living in the most wonderful time of all the ages. It is a time of transition into a new age, yes, into a new world.

This new world will have Jesus as its Ruler instead of Satan, who is the prince of this "present evil world." (Gal. 1:4) Instead of poverty, war, sickness, and death, the people will soon have the opportunity of enjoying security, health, peace, and life, and these kingdom blessings will be available for all mankind, both Jews and Gentiles.

In Ezekiel's prophecy concerning the "valley of dry bones" the Lord says to Israel, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live."—Ezek. 37:12-14

While this promise refers primarily to the revival of Israel's national hopes, it could also well include the thought of their indi-

vidual restoration to life. Certainly millions of them died throughout the long centuries of their dispersion, and these also are to share in their glorious homecoming to the Promised Land. In any event, other promises of God show clearly that it is the divine purpose to restore both Jews and Gentiles to life during the messianic kingdom period.

It is a glorious prospect! Through the Prophet Isaiah, the Lord calls upon us to "comfort" his people Israel at this time by calling attention to the fact that the time has come for his favor to return to them. It is appropriate that we do this on every suitable opportunity, and in every way the Lord may open up for us to speak a word of encouragement to those who may have a hearing ear.

Indeed, it is our privilege to "comfort all that mourn," whether they be Jew or Gentile. One of the joys of living in this wonderful time in the outworking of the divine plan is in bearing witness to the significance of what is transpiring around us, and explaining the glorious outcome.

If we have learned the truth and have received of its spirit, we will want to tell the whole world these blessed tidings. Yet in doing so we should not be discouraged if only a few, perhaps almost none, have a hearing ear for the message. However, let not this discourage us from proclaiming the kingdom message, for it will mean more and more to us as we sacrifice time, strength, and means to make it known to others.

LESSON FOR JULY 3

The Prophet of Judah's Decline

GOLDEN TEXT: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work."
—Jeremiah 22:13

JEREMIAH 22:1-9, 24, 25

JEREMIAH has been called the prophet of doom, largely because it became his lot to forecast the overthrow of the kingdom of Judah, and the captivity of the Jews in Babylon. But Jeremiah was also a prophet of good things, of rich, life-giving blessings the Lord will yet bestow upon all mankind. The Lord's commission to him indicates this. It reads, "The Lord said unto me, Behold, I have put my words in thy mouth. See, I have set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant."—ch. 1:9, 10

The words which the Lord put in Jeremiah's mouth foretold the destruction which was coming upon Judah and other nations. But he also prophesied concerning the restoration of Israel following their later dispersion among all nations, and gave assurance that the time would come when the Lord would make "a new covenant with the house of Israel, and with the house of Judah," a covenant in which the divine law would be written in

their hearts and in their inward parts.—Jer. 31:31-34

Jeremiah foretold the destruction of the Moabites, the Ammonites, and the Elamites, but he also prophesied that they would be released from their captivity in death. (ch. 48:47; 49:6, 39) Through him the Lord also promised the resurrection of children, saying that they would "come again from the land of the enemy."—ch. 31:15-17

So we see that Jeremiah was not altogether a prophet of doom. He was greatly used by the Lord to contribute his share of those glorious promises of "restitution" which, as Peter declares, had been spoken "by the mouth of all his holy prophets since the world began."—Acts 3:19-21

But Jeremiah did forecast much trouble that was to come upon God's typical people and upon other nations as well. Because his prophecies were characteristically gloomy, so often of "violence and spoil," "the Word of the Lord was made a reproach unto" him. Then he concluded, "I will not make mention of him, nor speak any more in his name." "But," he added,

"his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—ch. 20:8, 9

Insofar as his prophecy of doom against Judah was concerned, it provided a way of escape for the people, had they chosen to accept it. They could escape the punishment coming upon them if they would "execute . . . judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood."—ch. 22:3

"But," the Lord said through the prophet, "if ye will not hear these words, I swear by myself, . . . that this house shall become a desolation." (vs. 5) They did not hear and obey the Lord, and, true to his word, their "house" did become a "desolation." The word "house," as here used, refers to Judah as the Lord's ruling family. When this foretold judgment fell upon the nation, the kingdom was destroyed. The people were later permitted to return to the Promised Land, but were always subject to Gentile rule.

In verses 24 and 25, the name Coniah is short for Jehoiachin. It means, "Jehovah has established." The Lord explains that even though this king of Judah had this name, he would not be permitted to remain on the throne. This proved true. His reign in all lasted only three months and ten days. (II Chron. 36:9, 10) He was taken captive into Babylon, and there was kept in prison, wearing pris-

QUESTIONS

Why is Jeremiah called the prophet of doom? Cite some of Jeremiah's prophecies giving assurance of blessings coming to the people.

What was Jeremiah's experience when he decided he would no longer speak the Word of the Lord?

In prophesying doom against Judah, did Jeremiah suggest a way of escape?

What is meant by the "house" of Judah which the Lord said would become "desolate"?

Who was Coniah, and how long did he reign?

Who was Judah's last king, and what did the Prophet Ezekiel say concerning him?

oner's garments, for thirty-six years, or until the death of Nebuchadnezzar.—II Kings 25:27-30

After the short reign of Jehoiachin, Nebuchadnezzar appointed his father's brother, Mattaniah, to occupy the throne, and changed his name to Zedekiah. (II Kings 24:17) He proved to be the last of Judah's kings, and is referred to by the Prophet Ezekiel as a "profane wicked prince of Israel, whose day is come." To him Ezekiel wrote, "Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same. . . . I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:25-27

The expression, "whose right it is," refers to Jesus, the One who sits on David's and Judah's throne during the thousand years of his messianic kingdom. Through him, and through the true church associated with him, all the marvelous promises of God will be fulfilled.

Habakkuk's Faith Tested

GOLDEN TEXT: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."
—Habakkuk 2:4

BOOK OF HABAKKUK

THE faith of the righteous in every age has been tested, and directly or indirectly every test of faith has been due to God's permission of evil, of trial, of sorrow, and of suffering. It was so with Habakkuk. As a prophet of the Lord, and righteous at heart, he mourned because of the evil with which he was surrounded. In his distress he prayed, "O Lord, how long shall I cry, and thou wilt not hear? even cry out unto thee of violence, and thou wilt not save? Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention."—ch. 1:2, 3

In answer to this prayer the Lord told Habakkuk that even worse evil was coming upon the nation, that there was to be an invasion by the Chaldeans, "that bitter and hasty nation." (vss. 5, 6) This would have answered the prophet's prayer had he understood its implications. His nation—God's chosen people—had again become very wicked, so wicked that Habakkuk was mourning over the situation. He wanted God to do something, but he was not prepared for what God said would be done. An invasion of the country

by the wicked Chaldeans seemed to the prophet like making a bad matter worse.

Then he prayed again, "Art thou not from everlasting, O Lord my God, mine Holy One? . . . Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"—vss. 12, 13

Habakkuk knew that his own people were wicked, and grieved over it; but, as he saw it, the Chaldeans were even more wicked, and why should they be permitted to "devour" those who were more righteous? Finishing his prayer the prophet said, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am argued with."—ch. 2:1, margin

In other words, Habakkuk felt that he was arguing with the Lord, and thus trying to learn from him more concerning the permission of evil. And the Lord answered, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie:

though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."—ch. 2:2-4

This was a reply to Habakkuk, but hardly an answer. It assured him that the vision, the understanding of the matter troubling him was yet for an "appointed time," and when that time would come, "at the end," the vision would speak, that the Lord's people would then understand.

In Hebrews 10:35-38 Paul quotes from this statement concerning the vision, and applies it to the time of Christ's second coming, when he would return to establish his kingdom.

However, the Lord's reply to Habakkuk was somewhat more complete than this statement concerning the vision. Throughout the remainder of the chapter the Lord continues to assure the prophet that evil cannot triumph, that woe ultimately is sure to befall those who practice wickedness. He closes with the statement, "The Lord is in his holy temple: let all the earth keep silence before him."

Then Habakkuk replied, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." The Lord made it so plain that "woe" was coming upon all evildoers that even Habakkuk was "afraid." He wanted the Lord to revive his work in the midst

QUESTIONS

Primarily, what has been to the Lord's people the greatest test of faith?

God told Habakkuk of a "vision" which in due time would speak. How is this vision related to God's plan to destroy all evil? When was it due to "speak"?

What may Habakkuk have meant when he asked the Lord to revive his work in the midst of the years?

Quote Habakkuk's final expression of confidence in the Lord.

of the years. Seemingly Habakkuk was asking the Lord to assert his authority in the earth and put an end to evil before the appointed time when the vision would speak. It was his way of expressing the thought voiced by John. When Jesus said that he would "come quickly," John replied, "Even so, come, Lord Jesus."—Rev. 22:20, 21

In verses 3 to 16 of chapter 2 Habakkuk speaks of many ways in which the Lord's power had been manifested, thus indicating his faith that God was able to control evil, and would stamp it out in his due time, whether in the "midst of the years" or at the "appointed time," "at the end." Knowing this, he closes his book with one of the most eloquent expressions of confidence in the Lord that is found in the Bible. He says, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."—vss. 17, 18

Ezekiel and the Earlier Captivity

GOLDEN TEXT: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."—Ezekiel 18:30

II KINGS 24:8-16

EZEKIEL 1:2, 3, 18:30-32

MANY in Palestine were taken into captivity in Babylon prior to the fall of the kingdom of Judah. Ezekiel was one of these, and in the early chapters of his book he calls upon the people of his nation to repent, peradventure they might not be completely destroyed. Our Golden Text suggests this possibility.

Ezekiel addresses the "house of Israel." After the division of the kingdom in the days of Rehoboam and Jeroboam, for identification purposes the northern, or ten-tribe segment of the nation, was called the kingdom of Israel; and the southern, or two tribes, the kingdom or house of Judah. But now the northern kingdom had fallen with many of the rebellious ten tribes held captive in Assyria, so Ezekiel uses the title, "house of Israel," to describe the tottering kingdom of Judah since the remnants of all twelve tribes still in Palestine were under its jurisdiction. He refers to Zedekiah, the last two-tribe king as a "prince of Israel," and not merely of Judah.—Ezek. 21:25-27

The fall of the kingdom of Judah was progressive. Josiah was the

last of Judah's good kings. His son Jehoahaz, "did that which was evil in the sight of the Lord." He was the last king enthroned by the "people of the land." (II Kings 23:30-32) Pharaoh-nechoh, of Egypt, in an attack on Assyria, passed through Palestine. It was in an attempt to prevent this that Josiah lost his life. (II Kings 23:29) This left the Egyptians in control of Palestine, and Pharaoh-nechoh put the people's king, Jehoahaz, "in bands," and appointed Jehoiakim king in his place.

Nebuchadnezzar of Babylon wrested control of Palestine from the Egyptians, and Jehoiakim became his servant for three years. Then he rebelled, and "the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the Word of the Lord, which he spake by his servants the prophets."—II Kings 24:1, 2

Apparently the Chaldeans, Syrians, Moabites, and Ammonites were operating under the direction of Nebuchadnezzar. But it was the Lord who sent them against Judah. This viewpoint is explained

in Isaiah 10:5, 6, where the Lord says that he would send the Assyrian against his people, to be the "rod" of his "anger." Thus the Lord can, and does at times, use the wrath of men to accomplish his purposes, even though they imagine that they are advancing their own cause.—Isa. 10:7

The assault against Judah resulting from Jehoiakim's rebellion against Nebuchadnezzar was a severe blow, but the kingdom was not overthrown. Jehoiakim was taken captive to Babylon, and Nebuchadnezzar—not the people, as in former days—appointed a new king, Jehoiakim's son, Jehoiachin, to occupy the throne of Judah. He also, like his father, was merely a puppet king. The strength of Judah to resist enemies had gone. However, there was still an outward pretence of independence, so Nebuchadnezzar besieged Jerusalem and forced the full surrender of Jehoiachin, together with his mother, servants, and wives.

At this time also he took captive all the mighty men of Judah's army, besides skilled workmen of various sorts. The golden vessels of the temple were also seized and taken to Babylon. From the figures mentioned in verses 14 and 16 of our lesson, there were at least eighteen thousand important prisoners taken when Jehoiachin was dethroned.

Thus, by one assault after another the kingdom of Judah was being weakened. It was four years and three months after Jehoiachin

QUESTIONS

Where was Ezekiel living when he began to prophesy?

Why was it proper for Ezekiel to refer to the Jewish captives in Babylon as the house of "Israel"?

Relate some of the events in the progressive fall of the kingdom of Judah.

What was God's purpose in sending prophets to the Israelites while they were in captivity in Babylon?

was dethroned and taken captive to Babylon that Ezekiel began to prophesy. (Ezek. 1:2) He was evidently one of the captives taken to Babylon when Jehoiachin was made a prisoner, for he says, "I was among the captives by the river of Chebar."—ch. 1:1

Ezekiel was commissioned to speak to the Israelites in captivity, a nation that had "rebelled against" the Lord, and were now being punished. He was to condemn their sin, and warn them of further punishment, "whether they will hear, or whether they will forbear." The Lord wanted his people to know that even in their distress there "was a prophet among them." —Ezek. 2:1-5

Ezekiel's task was not a pleasant one, but necessary. The Lord was not then completely destroying his people as a nation, for his plan was for them again to be restored to Palestine, and he used Ezekiel and others to keep alive at least a spark of devotion to him that when the time should come they would want to return to the land which he gave to their fathers.

The Southern Kingdom Overthrown

GOLDEN TEXT: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."
—Galatians 6:7

II KINGS 24:20—25:12

IN PRINCIPLE our Golden Text is applicable to the circumstances of today's lesson. The kingdom of Judah was finally and completely overthrown as a result of the continuing sin of its rulers and people. There were exceptions to the general rule, as there always are where large numbers of people are concerned. Occasionally there was a good king occupying the throne of Judah, such as Hezekiah and Josiah. These, while their tenure of office lasted, did what they could to restore righteousness and the worship of the true God throughout the land. But the reforms lasted only as long as they reigned, the people being readily willing to follow the next ruler into sin and idolatry.

So the general course of the nation was one which took the people farther and farther away from God, and ever deeper into sin and the worship of false gods. Their habitual sowing, as it were, was one of unrighteousness, and now the time had come for them fully to reap the result of their iniquity. Ezekiel stated it, saying concerning Zedekiah, Judah's last king, "Thou wicked prince of Israel, whose day is come when iniquity shall have an end"—the time when this

iniquitous rulership of sinful kings must end. Having sown iniquity, the nation was now to reap captivity and slavery.

"Through the anger of the Lord," we read, "it came to pass in Jerusalem and Judah, until he had cast them out from his presence." The Lord always permits man to take a sinful course if he wishes, the course which brings the divine judgment upon him. Zedekiah "did that which was evil in the sight of the Lord." (II Kings 24:19) God decreed that he was to be the last of Judah's kings. It was Zedekiah's rebellion against Nebuchadnezzar that precipitated the crisis which resulted in his overthrow.

The kingdom of Judah was in no position, militarily, to break away from the domination of Babylon, although Zedekiah had evidently strengthened the defenses of Jerusalem considerably; for, hopeless though the situation was, the city stood up against Nebuchadnezzar's army for a year and a half. At the end of this time, however, the food supplies were exhausted and defeat was inevitable.

The army escaped, and so did the king, temporarily, but he was overtaken by a detachment of the attacking army, who killed his sons and blinded him. Then he was

taken captive to Babylon. Thus were fulfilled the two prophecies, one stating that he would be taken to Babylon, and the other that he would never see Babylon.

Approximately a month later, came "Nebuzar-adan, captain of the guard, a servant of the king of Babylon, to Jerusalem: and he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire." (II Kings 25:8, 9) Apparently Nebuchadnezzar had decided that he would take no further risks in permitting the kings of Judah to continue ruling, not even under his jurisdiction. So, to make sure that the city of Jerusalem would never again be a threat to his sovereign rule, he completely destroyed the city and the temple, and took its inhabitants captive to Babylon.

When the previous king, Jehoiachin, surrendered eleven years before this, "all the princes, and all the mighty men of valor" were taken captive. At that time also, the golden vessels of the temple were carried to Babylon. But with the overthrow of Zedekiah, the remaining inhabitants of Jerusalem were taken captive, and the temple destroyed. Moreover, the houses in which the princes and great men had lived, were now destroyed.

Now also "the pillars of brass" and the "brazen sea" that were in the temple, were broken to pieces and taken to Babylon, together with the "pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass where-with they ministered, they took

QUESTIONS

How does our Golden Text apply, in principle, to the circumstances of today's lesson?

What finally caused Nebuchadnezzar to besiege Jerusalem, overthrow Zedekiah, and destroy the temple and city?

Did the overthrow of the kingdom of Judah mean that Jacob's promise to Judah concerning the "sceptre" not departing had failed?

Who is referred to in Ezekiel's prophecy as the One "whose right it is"?

away." All the firepans, and the bowls, and such things as were of gold, and of silver, "the captain of the guard took away."—vss. 13-15

Seemingly nothing of value was left. The glory of Solomon's temple was no more. The fabulous amount of precious metals which he had accumulated for the building and its appointments was now in possession of the king of Babylon; and all because the nation continued in its sinful course.

The kingdom of Judah was overthrown. As Ezekiel stated it, referring to Zedekiah, "Remove the diadem, and take off the crown." But, as promised by Jacob, the "sceptre," or right to rule, still remained, and it was later that, through the lineage of this family, the One came whose real right it is, even Shiloh, "The Prince of Peace."—Gen. 49:10; Ezek. 21:25-27; Isa. 9:6

Actually, the kingdom of Judah was never the real messianic kingdom of promise, but the Lord used it in some ways as being typical of Messiah's kingdom. How different the true kingdom of the Messiah will be!

The People Left in Judah

GOLDEN TEXT: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed."

—Ecclesiastes 5:4

**JEREMIAH 42:1, 5-7, 10, 19;
43:2, 4, 7; 44:15-18, 23**

THE kingdom of Judah had fallen! The royal family and practically all the inhabitants of the land had been taken to Babylon as captives. But a few had been left in the land "to be vinedressers and husbandmen." (II Kings 25:12) Nebuchadnezzar appointed one named Gedaliah to be a sort of prince, or ruler, over this small remnant of the "poor" who were allowed to remain in Palestine, among whom was Jeremiah the prophet. When news of this was scattered abroad, Jews who previously fled into various surrounding countries returned.

During the siege of Jerusalem, one named Ishmael escaped and fled across the Jordan, where he found refuge at the court of Baalis, king of the Ammonites. After the besieging army had left the land, Ishmael determined that he would slay Gedaliah, and take over his position of ruler over the remnant of Jews left in the land. He succeeded in his plot to murder Gedaliah and his associates.

Johanan, a captain of one of the remnants of Judah's army which escaped when Jerusalem fell, pursued Ishmael after he had killed

Gedaliah, and rescued the captives he was taking with him, Ishmael himself escaping and finding refuge again with the Ammonites. It is this Johanan who acted as chief spokesman for the Israelites remaining in the land, in their effort to learn from the Prophet Jeremiah what the Lord's will was concerning them.

Naturally, under the circumstances, they feared the reaction of Nebuchadnezzar when he learned that the prince he had appointed over them had been murdered. To them it now seemed that the safest course to pursue was to migrate into Egypt, where they supposed they would find sanctuary, and perhaps even a measure of prosperity. So they asked Jeremiah to consult Israel's God as to what to do, promising that they would obey whatever the Lord's will was for them, whether good or evil.—Jer. 42:1-6

The reply that Jeremiah received from the Lord was that they were to remain in Palestine, and that he would bless them there. "Be not afraid of the king of Babylon," was the Lord's reassuring message to them, "for I am with you to save you, and to deliver you from his hand."—ch. 42:10, 11

Jeremiah delivered this message to the remnant of Judah, emphasizing that they should not go into Egypt. (vs. 19) But when the people heard it, instead of accepting it as the will of the Lord as they told the prophet they would do, they accused him of speaking falsely to them, saying, "The Lord our God hath not sent thee to say, Go not into Egypt to sojourn there."—ch. 43:2

So these remnants of Judah went down into Egypt, taking Jeremiah with them. Then the Lord commissioned Jeremiah to prophesy against them and to warn them of his judgments which would surely be visited upon them in Egypt. Upon delivering this message, the people brazenly responded, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil."—ch. 44:16, 17

Here is a clear case of serving the gods whom they believed could and would do the most for them, irrespective of the right or wrong involved. Even so, how short were their memories. They had witnessed the judgment of Jehovah come upon the nation, and had seen how completely the "queen of

QUESTIONS

Relate the circumstances leading up to the events which form the basis for today's lesson.

What prompted the remnant of Jews in Palestine to ask Jeremiah what the Lord's will might be for them—whether or not they should flee to Egypt? What answer did the Lord give Jeremiah for them?

Explain the manner in which the conduct of this remnant was contrary to the principle set forth in our Golden Text.

Should spiritual Israelites of this age look to the Lord for earthly blessings?

heaven" had failed to save them.

Just as Jeremiah prophesied, calamity did come upon them. Their peace and safety in Egypt was short-lived. The Egyptian government was overthrown, even as the kingdom of Judah was; and the remnant of Judah who, against the will of the Lord, had fled for safety, all lost their lives.

In harmony with the principle set forth in our Golden Text, this small company of Israelites made their sin worse by having promised faithfully in advance that they would obey the Lord, regardless of what the cost might be. Vows made to the Lord should be considered solemn and binding.

In a sense, the Jews were justified in expecting the Lord to bless them along material lines, for this was his covenant with them. Spiritual Israelites of this age have entered into a covenant with the Lord which calls for the sacrifice of earthly advantage and comforts; and they look to him in turn for spiritual blessings of peace, comfort, and joy,

THE PEOPLE OF THE BIBLE— PART VI—Exodus, Leviticus, and Numbers

Aaron and His Sons

AARON was the brother of Moses. He was appointed by the Lord to be a "mouth" for Moses. (Exod. 4:16) Because of this, his services and experiences for the most part parallel those of the great lawgiver. With the giving of the Law, Israel's priesthood was instituted, and Aaron was appointed the first high priest, his four sons serving as underpriests. As spokesman for Moses, he was to a large extent the actual instrument in working most of the miracles of the Exodus.

Aaron was dependent upon his brother, and received his authority from him. When Moses went up into Mount Sinai to receive the Law, Aaron was left on his own responsibility, and he displayed weakness by yielding to the demands of the people to make the golden calf and to worship it. He repented of this sin, and Moses gained forgiveness for him.—Deut. 9:20

It was immediately following the making and worshipping of the golden calf that Moses stood in "the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him." (Exod. 32:26) Aaron was of the tribe of Levi, and later this entire tribe was substi-

tuted for the firstborn of all the families of Israel, to be the religious servants of the people.—Num. 3:41, 45

The Aaronic family of the Levites was chosen as the one from which the priests of Israel would be derived, by succession from father to son, Aaron being the first high priest. God's authority to Moses for appointing Aaron and his sons to the priesthood is recorded in Exodus 28:1. The text reads, "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's son."

In Hebrews 5:4 and 5, where it is explained that Jesus did not exalt himself to the high position in the divine plan which he occupied, Paul says that "no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee."

From this we see that Aaron's position as high priest in Israel was typical of the position occupied by Jesus. In God's arrangement with Israel the principal work of a priest was to offer sacrifice, and,

upon the basis of his sacrificial work, to extend blessings to the people. Thus Aaron's position was typical of the manner in which, through Christ, the blessings which God promised through the "Seed" of Abraham will be extended to "all the families of the earth."

The priests of Israel offered animals in sacrifice, but Jesus offered himself. And, just as in the type, both Aaron and his sons served as priests, so in the antitype, both Jesus and his followers lay down their lives in sacrifice, Jesus dying as the Redeemer of the world, and the church being planted together in the likeness of his death, their sacrifice being made acceptable through his. Peter wrote, "Ye also . . . are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ."—I Pet. 2:5

Aaron's Consecration

Not only were Aaron and his sons appointed by God to be Israel's first high priest and underpriests, but a rather elaborate service was prescribed for initiating them into office. This service is outlined in the 8th chapter of Leviticus. It was a service which was repeated each time a new priest was installed in office.

First of all, Aaron was clothed in his garments of glory and beauty, while his sons were clothed in their white linen robes, with bonnets on their heads. Aaron's garment is described thus: "A breastplate, and an ephod, and a

robe, and a brodered coat, a mitre, and a girdle."*—Exod. 28:4

In the service of consecration three animals were offered in sacrifice—a bullock for a sin offering, a ram for a burnt offering, and the ram of consecration. The sacrifice of the bullock for the sin offering pointed forward to the sacrifice of Jesus and his body members the church. Aaron and his sons laid their hands on its head indicating that it represented them. Hence everything that happened to that bullock from that time on prefigured the experiences of the antitypical priesthood in their sacrificial work during the Gospel age.

This bullock was then delivered up to Moses, who represented the Law. To meet the demands of the Law it had to be slain, "and Moses slew it." Its blood was applied to the horns of the altar, thus pointing out that the power of Christ's earthly altar of sacrifice is in the blood, and that our sacrifice offered on this altar is acceptable to God. (Rom. 12:1) The blood poured at the base of the altar suggests that through the power of the antitypical blood, even the curse which is upon the earth because of sin will be removed as a result of the sacrificial work of Christ.

Moses took the hide and flesh of the bullock and burnt them with fire without the camp. This suggests that through the sacrificial work of the antitypical priesthood, Christ and his church, the world of

*NOTE: See *Tabernacle Shadows* for the significance of the various parts of these garments.

THE DAWN

mankind will ultimately be delivered, the merit of this sacrifice being, of course, in the sacrifice of the perfect man, Christ Jesus. This sacrifice is a vile thing in the eyes of the unbelieving world, but God accepts it and is pleased with the heart devotion which prompts the sacrifice. The spirit of this devotion is described in the prophecy concerning Christ, which reads, "I delight to do thy will, O my God." —Ps. 40:8

The ram for the burnt offering indicates the manner in which God accepts the sacrifices of the antitypical priesthood. It was cut into pieces and laid on the altar, the head first, followed by the other parts, and the fat. Thus Jesus, the "Head" of the church, was first sacrificed, and throughout the Gospel age the remaining parts of The Christ are being sacrificed. God's acceptance is shown by fire.

The ram of consecration reveals the effect of the spirit of consecration upon the antitypical priesthood. After slaying this ram, Moses took of the blood and put it upon each of the priests separately, thus showing that our consecration is an individual matter, and places upon us an individual responsibility.

He put the blood upon the tip of the right ear, upon the thumb of the right hand, and the great toe of the right foot. Thus through our consecration we are given the hearing of faith, and are enabled thereby to appreciate God's promises as none others can. Our hands are consecrated so that we do with

our might what our hands find to do. Our feet are also consecrated so that we "walk in newness of life."

The choice portions of the ram, its "inwards" and "fat," represent our heart sentiments, our best powers. These were taken in the hands of the priests and "waved"—passed to and fro before the Lord—representing the fact that a consecrated offering is not given to the Lord merely for a moment, or a day, or a year, but that we consecrate to continually keep our affections and powers uplifted, never ceasing until our sacrifice is accepted by him.*

Being installed in office, Aaron and his sons were then prepared to conduct the various sacrificial services which God had outlined to Moses while in Mount Sinai. Just as their consecration pointed forward to the dedication of the antitypical priesthood, and the effect it would have upon the lives of Jesus and his followers, so the sacrificial services which they subsequently conducted were typical of the "better sacrifices" of this Gospel age, this being particularly true of the services outlined in the 9th and 16th chapters of Leviticus.

Significant in connection with the service outlined in the 9th chapter is the fact that after the work of sacrifice was over, Aaron, clothed in his garments of glory, came out and blessed the people. Thus is shown that after the better sacri-

*NOTE: For further details of this consecration service, and their significance, see *Tabernacle Shadows*.

fices of this present Gospel age have been completed, the glorified Christ, Head and body, will extend to all mankind those blessings of health and life promised by the mouth of all God's holy prophets since the world began, the blessings which God promised would reach the people through the seed of Abraham.

Of special significance in the sacrificial service outlined in the 16th chapter of Leviticus, a service which was repeated each year on the tenth day of Israel's seventh month, was the fact that there were two animals sacrificed—a bullock and a goat—each one of which was treated in the same way. We believe that in this picture the bullock represented Jesus, and the goat his body members, the church. The bullock was slain first. Its vital organs and fat were burned on the brazen altar in what was called the "court" of the tabernacle. Its blood was sprinkled upon the mercy seat in the most holy of the tabernacle. Its inward parts, hoofs, and hide, were burned without the camp. Meanwhile, the priest took burning coals from the brazen altar and incense and, putting these coals on the golden altar in the first compartment of the tabernacle, called the holy, sprinkled the incense upon them. The sweet perfume of this burning incense penetrated into the most holy of the tabernacle, where the blood was sprinkled upon the mercy seat.

The goat was sacrificed in the same way, and Paul identifies the

followers of Jesus with this picture, when in Hebrews 13:13 he says, "let us go forth to him (Jesus) without the camp, bearing his reproach." Thus Paul shows the significance of the fire and the burning of the carcass of the animals "without the camp," as well as revealing that the church shares these experiences with Jesus.

That the followers of Christ are thus shown to be fellow-sacrificers with him explains the real purpose of the Christian life, that it is not merely a matter of accepting Christ and living righteously, but as Paul explains, it is also given unto us to "suffer for his sake," as well as to "suffer with him." (Phil. 1:29) Rom. 8:17; II Tim. 2:11, 12) It also reveals one of the principal reasons the blessings of life promised to come through the Messiah have not yet been offered to the world. It is because the foretold and pre-figured work of sacrifice is not yet finished. The church is still filling up that which is behind of the "afflictions of Christ."—Col. 1:24

The Rebellion of Korah

In the 16th chapter of Numbers there is an account of a rebellion against Moses and Aaron, led by Korah. Korah challenged the right of Moses and Aaron to have full charge of the religious affairs of the nation. Moses properly left the matter in the hands of the Lord to decide. His decision was against Korah and his sympathizers, and an earthquake opened the ground under them and they went down into the "pit" and were destroyed.—vss. 30 to 33

THE DAWN

But this did not entirely put down the rebellion. The next day "the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." (vs. 41) The Lord then sent a plague upon the Israelites, and before it was stayed "fourteen thousand and seven hundred" of the people died. (vs. 49) The plague was halted when Aaron, obeying the instructions of Moses, ran among the people with a censer in which was fire and incense.

After this, Moses gave instructions that the heads of all the twelve tribes of the Israelites bring their rods (denoting authority) to the tabernacle, Aaron's rod for the tribe of Levi being included. These rods were laid up in the tabernacle for a time, with the understanding that whichever rod budded it would signify that the tribe for which this rod stood would be the Lord's choice for conducting the religious services devolving upon the priesthood.

The result was convincing—"It came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." (Num. 17:8) This served to convince the Israelites that only the house of Aaron, assisted by the Levites, were to serve in the religious affairs of the nation.

While the tribe of Levi had previously been substituted for

the firstborn of all Israel and the Aaronic family appointed for the priesthood, apparently the Israelites had not had this sufficiently impressed upon them, and the rebellion of Korah, and the subsequent uprising of the people in sympathy with him, served a needed lesson. Now the Israelites not of the tribe of Levi who had not been obeying the Lord's instructions in connection with coming near to the tabernacle were fearful lest they be punished by death, but they were not.

The Lord said unto Aaron, "Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood." (Num. 17:12, 13; 18:1) Apparently the Lord was willing to forget the past, and from this time on the priestly family was made wholly responsible for the proper conduct of the tabernacle services.

The Lord was very strict with everything pertaining to the tabernacle and its services because it was designed as a "pattern" of better things to come. Concerning the Aaronic priesthood Paul wrote, "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed thee in the mount."—Heb. 8:5

Having made the priestly family responsible for conducting the tabernacle services properly, Nadab

and Abihu were slain when they offered "strange fire" before the Lord. (Lev. 10:1, 2; Num. 3:4; 26:61) The "strange fire" was kindled by themselves for use in their censers, instead of being taken from that which burned perpetually on the altar. (Lev. 6:13) When these two sons of Aaron were slain, the remaining sons were forbidden to mourn, emphasizing that the Lord's decisions are always just and right. —Lev. 10:6

The Death of Aaron

While Aaron was a faithful co-worker with his brother, Moses, serving as his mouthpiece, and after they left Egypt, as high priest, apparently he was not a strong character. Not only did he readily yield to the clamor of the people in connection with the erection and worship of the golden calf, but in the one instance when Moses lost his patience and failed to give glory to God for bringing water out of the rock, Aaron participated in the wrong with him.

This was at Kadesh, in the desert of Zin. The people were without water for themselves and for their beasts, and as was their custom they complained to Moses. Then "Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their

eyes; and it shall give forth water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink."—Num. 20:6-8

These instructions were clearly stated, and were applied to Aaron as well as Moses, but they were not properly carried out. With the people gathered before the rock, Moses did not speak to the rock as instructed, but to the people. He said, "Hear now, ye rebels; must we fetch you water out of this rock?" Then he smote the rock twice.—vss. 10, 11

He asked, must "we" fetch you water? thus indicating that Aaron was sympathetic to his viewpoint, and they both failed to give glory to the Lord. So the Lord not only decreed that because of this Moses could not enter the Promised Land, but extended the same punishment to Aaron. (vs. 12) A little later, as the Israelites journeyed from Kadesh, in the desert of Zin, they "came unto Mount Hor. And the Lord spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah." (Num. 20:22-24) "Meribah" means "strife," and is the name the Lord gave to the water that came out of the rock at Kadesh.

Then the Lord instructed Moses to take Aaron and his son Eleazar up into mount Hor and place

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Aaron's priestly garments upon Eleazar. This was done, and Aaron died in the mount being, as the account says "gathered unto his people." (Num. 20:26-29) The trio went up into the mountain in the sight of all the people, and after Aaron's death, Moses and Eleazar returned in full view of the congregation, so it was at once evident that Aaron had died in the mountain.

"And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel." (Num. 20:29) Aaron's death was a great loss to the Israelites, for he had served them faithfully from the time he and Moses first appeared before Pharaoh to demand their release from Egyptian bondage. He had shared with Moses their many accusations of evil intent in bringing them out of Egypt. But the people realized that only by the mercy and power of God manifested through these two faithful servants, were they kept alive in the wilderness. It is no wonder that they mourned when he died.

No doubt Moses shared in this mourning, for he had been more closely associated with his brother than any of the others. Only once had Aaron shown anything but friendship and loyalty to Moses, and that was when he joined with his sister Miriam in speaking against him "because of the Ethiopian woman whom he had married." (Num. 12:1) Moses' marriage to Zipporah was merely the excuse. The real reason for their opposition

appears in the next verse, where we find Miriam and Aaron asking, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?"—vs. 2

Miriam, years older than Moses, had stood and watched the little basket, or "ark," in which her brother was hidden and put afloat in the waters of the river when he was three months old. She had arranged for his mother to nurse him for Pharaoh's daughter. She had seen the providences of the Lord in this matter, and had observed the wonderful manner in which the Lord had used Moses in connection with the deliverance of her people.

Aaron was also acquainted with these circumstances, and with Miriam had witnessed the mighty miracles the Lord had performed through Moses in connection with the Exodus and the crossing of the Red Sea. Miriam, indeed, joined with other women in replying to Moses' song of deliverance after they had crossed the Red Sea.—Exod. 15:20, 21

She had some prophetic powers; so did Aaron, and apparently she became jealous of the prominent manner in which the Lord was using Moses, and Aaron permitted himself temporarily to be influenced by her. But the Lord revealed himself to them both, and they repented, although Miriam was severely punished, being stricken with leprosy.

Aaron, recognizing his wrong, said to Moses, "Alas, my Lord, I beseech thee, lay not the sin upon

us, wherein we have done foolishly, and wherein we have sinned." (Num. 12:11) On behalf of his sister he said, "Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb." (vs. 12) Moses revealed the true nobility of his character by effectually praying to the Lord to heal his sister, indicating that he had graciously forgiven both Miriam and Aaron.

But this was the one exception to Aaron's forty years of loyalty to his brother. He was by his side as a "mouth" or spokesman, and was faithful in his service as high priest. An intimate, loving service which Moses doubtless remembered was the occasion when Aaron and Hur kept his weary hands up-lifted to assure the victory of the Israelites over their enemies, the Amalekites.—Exod. 17:8-14

Now Aaron had been gathered to his fathers, and Moses knew that he also would soon die. The Lord had given him Aaron as a spokesman because he insisted

that he was a man slow of speech. But now that Aaron was no more with him, we find Moses in the last days of his life presenting to the children of Israel one of the most beautiful orations recorded in the Bible. It is the "song of Moses," and is recorded in the thirty-second chapter of Deuteronomy.

The Lord has limitless ways of giving his people the assistance they need. Aaron had been provided to make up Moses' slowness of speech, and without doubt he very capably filled the need. But now that he was gone, the Lord gave eloquent utterance to Moses' own tongue. Thus we see fulfilled in Aaron, in Moses, and in the daily experiences of our own lives, as we endeavor to serve the Lord, the fact that the Lord helps his people in all their needs, and sustains them in keeping with the abundance of his grace. Moses expressed the thought in his parting blessing upon Israel, saying, "The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33:27

WEEKLY PRAYER MEETING TEXTS

JULY 7—"Behold the Lamb of God."—John 1:36 (Z. '99-14, 15. Hymn 28)

JULY 14—"Let all bitterness, and wrath, and anger, and evil speaking be put away from you, with all malice."—Eph. 4:31 ('99-71. Hymn 196)

JULY 21—"To this end was I born, and for this cause came I into the world, that I should bear witness to the truth."—John 18:37 (Z. '99-123. Hymn 260)

JULY 28—"If ye suffer for righteousness' sake, happy are ye."—I Pet. 3:14 (Z. '99-166, 167. Hymn 93)

The Lord's Jewels

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, 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 spareth his own son that serveth him."
—Malachi 3:16, 17

IN THE text above, our God, speaking through the Prophet Malachi, illustrates the Christian by a precious stone, a jewel. A little study upon the matter makes us realize that this illustration, like all those our Father uses, is filled with much encouragement and many helpful lessons. It is the frequent use of the picture which causes us to suspect there are rewarding analogies to be seen by a thoughtful consideration of the subject. Another such scriptural use of the precious stone to portray a Christian is found in the 21st chapter of Revelation.

Verses 9 through 11 tell of an angel saying, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." Thus by combining the two illustrations of the bride and the holy city we are shown that both pic-

ture the church in glory. The bride symbolism accentuates the tender oneness that exists between the church and her Lord. The city illustration seems to present the feature of the church being a part of a new governmental arrangement designed for blessing the willing people of earth.

However, that which we specially desire to note in the city illustration is the use of jewels in describing its beauty. Verses 19 through 21 read, "And the foundations of the wall were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." It

becomes at once clear that the use of gems in the description is not by chance but instead studied, because it specifies the kind to be used in relation to each foundation and the gates. What wealth of joy and instruction for the new creation must be contained in this highly figurative language!

Still another illustration of the church as jewels is noted in the glory robes worn by the high priest of Israel. The various pieces of the apparel worn by him were all emblematic of qualities of character of our Lord or the office to which he is exalted. And over the high priest's heart was a "breastplate of judgment" suspended by gold chains attached to clasps on each shoulder. It was basically a fabric made of interwoven threads of purple, blue, scarlet, white, and gold. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes.

These stones symbolized the true Israel, the Lord's "little flock." And of additional interest is the probable source of the jewels in that first garment ever worn by a high priest. It would seem logical that they came from Egypt, because in the few months that intervened between leaving Egypt and the inauguration of the Law Covenant and the priesthood, surely there was no time to secure, by mining or other means, these precious stones. We recall also that when Moses was given instruction for the exodus from Egypt, "every man [was to] borrow of his neighbor

[Egyptians] . . . jewels of silver and jewels of gold."—Exodus 11:2, 3

These instructions may at first seem strange until we stop to consider how the Israelites had been defrauded and unjustly treated. It seems, also, that herein is another picture for our faith. As the gold, silver, and precious things for the tabernacle and priesthood came from literal Egypt, so the "precious ones" of the new creation are taken from the antitypical Egypt, the sin-sick and dying world.

Let us therefore look to the jewels of earth and see the analogy that the Lord intended between them and his people of this age who are to become his "diadem." First let us notice some common characteristics of precious stones and see how interestingly they illustrate characteristics possessed by all the Lord's saints. Jewels are rare, precious, pure, brilliant, and beautiful.

First, jewels are rare. In virtually every instance precious jewels are stones. But how long and painstakingly must one search before a "precious" stone is found? The majority of stones are common and valueless as gems. If one were to wander throughout the great Rocky Mountains of the Northern Hemisphere, he would be impressed with high and numberless mountains of solid stone. And, too, it would be so evident that the stone revealed through upturned mountains would be slight in comparison to the vast quantity buried deep beneath the surface.

The occasional precious piece is

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rare indeed. And is this not an appropriate illustration of the rarity of finding a "child of God" among the teeming billions of men? Our present population of earth is about two thousand million, and how many of these could be termed the Lord's jewels? Rare indeed is a saint who has seen the vision of truth and in faithful consecration is yielding himself daily to the Father's will. To illustrate how few are the true disciples of the Master, let us suppose that each year, from Pentecost until now, an equal number made their calling and election sure. We would arrive at a small group of some seventy odd brethren each year being assured their heavenly crown, out of the millions of earth's people.

Realizing how few have known the Lord during this Gospel age should cause our deep gratitude. We have been blessed above all the children of men, and our gratefulness should prompt us to a hearty and joyful service of the Lord, the truth, and the brethren.

Then, too, jewels are precious. One could hold in his cupped hands precious gems on which the world's value could exceed five hundred million dollars. Some jewels, because of their history, are virtually priceless. To illustrate the world's appraisal of gems, think of the value of the Empire State Building in New York City. This architectural masterpiece, towering over one hundred stories, required the combined skills and efforts of thousands of men.

Highly trained architects and

engineers had to visualize its every feature and line and translate these into drawings that could become guides for the skilled artisans. From many quarters were drawn the materials, finished and ready for placement. At last this gleaming masterpiece was completed, a monument to man's ingenuity, at a cost of about twenty-eight million dollars. Yet this same society of men demonstrate how they evaluate jewels by indicating that one handful could exceed greatly in value the Empire State Building.

Thus the Lord, in effect, says to us, "As man seeks and treasures precious stones, so precious to me as jewels are my saints." In a sense it is God talking to us by illustration, in language we can understand.

But can we really understand him fully? We are precious to him! Our Father is the Holy One who inhabiteth eternity. His domain reaches in all directions to the far sweep of space and eternity. His power and wisdom can instantly create, and yet, when he speaks of his "special treasure," his gaze passes by the great light hung in the heaven down into the earth. And in the dark, sin-sick world, he has seen, from Jesus' time until now, the occasional jewel, reflecting his glory, and with tenderness he says, "My precious ones."

It is well for us to consider the text which reads, "Precious in the sight of the Lord is the death of his saints." (Ps. 116:15) The death of the saint herein noted is not that

final scene when he gasps out the last remaining earthly breath. Instead, the death mentioned here refers to the "baptism into death" which spans the entire consecrated life of the saint. That death is the faithful walk in self-sacrifice and devotion as demonstrated by our Lord. It is the sacrificial walk of loving obedience that the Father calls precious. Elsewhere this faithful walk is termed a sweet fragrance unto God. "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor."—Eph. 5:2

The best jewels are pure. We are told that precious stones were once a part of the surrounding elements in which they are found. In ages past, earth movement, pressure, and heat began a separating work, and finally that which was once impure became crystal, free from alloy. Much of the process of nature which caused it is unknown to us. But we who are children of God in faith believe that when the earth was planned our Father designed much of the workings of creation to illustrate his greatest creation.

The Lord's jewels are to become pure. True, none this side the veil shall reach perfection, but then we are told every gem has its flaw. But the first call of the child of God is to separate himself from the contaminating elements of the world in which he is found. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean

thing: and I will receive you."—II Cor. 6:17

By the Father's help, we attempt to cleanse ourselves, and particularly our hearts. Through feeding upon the truth, we begin to see the true values of love; and as we attempt to yield ourselves in sacrifice, so prompted, our hearts tend to become crystallized in righteousness. As we grow separate from the world, it does not cause self-righteousness to blight us, because we become mindful that it is all by his grace and leading. And whatever strides we make, we still require the robe of Christ's righteousness to cover our imperfections.

Jewels are brilliant. How often the clear sparkle of a gem set in a ring or as an ornament of adornment catches our eye, and almost without thinking our gaze follows its every movement. We are fascinated by the delightful way facets reflect in varying hue the rays of light that fall upon them. Oftentimes the large well-cut gem seems to possess an inner light apart from that which strikes it. However, this we know is only an optical illusion, because no jewel possesses light within itself. So with the saint of God. Apart from God we are nothing, even as the brilliance of the jewel darkens and dies when taken from the light. But a life of consecration and devotion will radiate the glory of God. Jesus indicated this in his answer to Philip's demand, "Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been

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Love Not the World

"If any man love the world, the love of the Father is not in him."

—I John 2:16

TO LOVE the world as God loves it is not the sentiment against which the apostle warns the church, as the context clearly shows. That is a grand and ennobling love—a love which stands on the high plane of purity, and without having the least fellowship with the impure, nevertheless pities the fallen, and is active in efforts to rescue them from their degradation. This divine love so worthy of our imitation, is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation. But the love of the world to which John refers, as the context shows, is the love of fellowship, which implies the partaking of its spirit—its aims, ambition, and hopes, and its methods of pursuing them. To fellowship the world is to walk in harmony with its ideas and to conform to its ways. In this sense we may not love it, but must be apart from it and in opposition to it. Those whose delight is in the Lord's way have blessed commun-

ion and fellowship with him. Their joys come from a source which the world cannot comprehend. They live on a higher plane, breathe a purer atmosphere and enjoy a holier, sweeter friendship than the world could ever offer.

Wisdom Is Truth

"Happy is the man that findeth wisdom."

—Proverbs 3:13

IT IS a great blessing and privilege indeed to find wisdom, for few there be that find it in this present time. Wisdom is the light which cometh from above. It is the truth. Its grand exemplification among men was "the man Christ Jesus," our Lord, "the true Light." Light from above, "wisdom," is still in the world, as represented in the divine Word, but to the majority it is unseen, unknown; as it is written: "The god of this world hath blinded the minds of them that believe not." Thank God for the assurance that in due time all the blind eyes shall be opened, and that then the true light, the true wisdom from above, shall lighten every man! Then all will see the truth, and all will hear the voice of Wisdom, the voice of God, the voice of Christ, the voice of the church, and be privileged to drink at the fountain of wisdom

and knowledge, and if they will be obedient, to obtain the full measure of divine favor and blessing as represented in the offer of everlasting life.

Our Advocate

"If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

—I John 2:1

AS NEW creatures we are imperfect in that we have only the old body with its blemishes through which to serve the Lord. Because of antagonism of the legally dead flesh, "we cannot do the things which we would." What shall we do as respects our failure to come up to all the requirements of the Lord, because of our fleshly imperfections? Shall we say to ourselves and to each other, God knows that these imperfect things of daily life are not willingly ours as new creatures, and therefore we need not confess them? We answer that this would not be the proper course. The imputation of Christ's merit to our consecrated sacrifice merely covered the blemishes against us at that time, but did not cover blemishes future. Hence, daily we should remember before the throne of heavenly grace the imperfections and blemishes of each day and hour, and should ask divine forgiveness for these through our great Redeemer. Thus he taught us, "Pray ye, Forgive us our trespasses, as we for-

give them that trespass against us." This would not relate to original sin, which could not thus be forgiven. It relates to our subsequent shortcomings, after we have become children of God through the begetting of the Holy Spirit.

Reward of the Righteous

"They that be wise shall shine as the brightness of the firmament."

—Daniel 12:3

THOSE who so thoroughly believe the testimony of God as to yield themselves fully to his will are wise indeed. They have prudently chosen that good part which shall not be taken from them. In this present evil world it is true that, like their Lord, they have tribulation, but if they endure it as good soldiers, faithful unto death, their eternal reward is sure. The reward promised is beyond this vale of tears, and the valley of the shadow of death. Then these that suffered here, meekly bearing the reproach of Christ, who took up their cross daily, and followed him, who nobly adhered to the principles of truth and righteousness, and faithfully conformed their lives thereto, who delighted themselves in the Lord, and daily meditated upon his law; who devoted themselves faithfully to the doing of his will, sacrificing their own, these shall by and by shine forth as the sun, as the brightness of the firmament, in the kingdom of their Father.

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so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"—John 14:8, 9

Jesus could say, "He that hath seen me hath seen the Father," because his perfection of character, thoroughly dedicated to the will of God, reflected without shadow the clear, pure light of God's truth and love. And in other instances Jesus was quick to point out that this radiation of glory was not his apart from the Father. When the rich young ruler, who had heard of our Lord's beneficial ministry, saluted Jesus with the words, "Good Master," notice his reply—"Why callest thou me good? there is none good but one, that is, God." (Matt. 19: 17) He was "a light to lighten the Gentiles, and the glory of . . . Israel" because he walked in the way of the "Father of lights, with whom is no variableness, neither shadow of turning."—Luke 2:32; Jas. 1:17

We, too, can be lights, brilliantly reflecting the glory of God by walking "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life." (Phil. 2:15, 16) The special requirements noted in the text just cited are (1) "blameless and harmless [sincere, margin]" (2) "holding forth the Word of life."

To reflect the glory of our Father would necessitate one being "blameless and sincere," or pure in heart desire or intent. Paul says

we could give all our money for the benefit of others, and our body to be burned, but if love is not the motivating principle, it would profit us nothing. We also see that the primary way we reflect the glory of God is by witnessing about him and his plan of salvation—"holding forth the Word of life." How understandable this is, because to see the Father in his glory is to see his beneficent character. And the glory of his character shines through his plan.

Always must his jewels remember that any glory that shines from them comes from a gracious Father. Our few attainments in righteousness come from tender leadings, divine love, and patience. The glorious truth we hold forth is his truth, revealed to us. "What hast thou that thou didst not receive?"

Jewels are beautiful. Precious stones have a beauty of form and color that delights the eye. Visualize spread out before you on a cloth of midnight blue some jewels of beauty. The clear, icy sparkle of the diamond, the warmth of glowing red of the ruby, the cool green of the emerald beside the regal purple of an amethyst. See also a sapphire reflecting the blue of heaven; a chalcedony pale blue, translucent, and wax-like; and interspersed among them all, lustrous pearls, warm glowing spheres so strikingly different from the sharp facets of the other gems. All reflecting the light in gloriously different hues, none detracting from the other, but all enhancing the beauty of the whole.

So, too, are the Lord's saints

beautiful. "The king's daughter is all glorious within: her clothing is of wrought gold." (Ps. 45:13) Thus does the Psalmist prophetically picture the church, also stating, "So shall the king greatly desire thy beauty." The beauty of the church? Does not the Apostle Paul say God has chosen the foolish, weak, base, and despised ones? (I Cor. 1:27, 28) This description, though, is as man sees them. Long ago, when selecting a king of Israel, God stated his method of choice—"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I Sam. 16:7) When our Father's eye goes to and fro throughout the earth, he specially notes those hearts tender toward him. These he has drawn and revealed to them the way, the truth, and the life—Christ Jesus. These are the pure in heart which shall see God. These are the glorious jewels which shall one day be freed from the mud of sin in which they were found and finally set in the diadem of God. They shall eternally reflect, for all to see, the glory of the Father.

Although precious stones do have the characteristics in common of rarity, preciousness, purity, brilliance, and beauty, they differ one from another. They vary in size, degree of purity, value, shape, and color. In this, too, there are valuable lessons for the New Creation.

The untrained may be inclined to place value on a gem by size alone. It is quite possible a diamond twice the size of another may be of far less value than the

smaller. Degree of purity, color, style of cutting, and history are all elements which enter into a final appraisal. It requires a highly trained expert properly to assess value by comparing one desirable characteristic against another.

How often we are prone to attempt an evaluation of one Christian compared with another! The tendency is to be unduly impressed with those who bulk large before our eyes because of natural talents. A brother or sister because of such talents may glisten much before our eyes, and yet, another, quietly faithful to every opportunity presented, and few in talents, could be, in God's sight, a jewel of rarest value, marked out for a special place in the diadem of the Eternal One.

In the world those who gain special notice are so often the possessors of unique and crowd-pleasing talents. Through fortunate circumstances of birth, friends, or perchance, events, they are caught up before the public eye, and if careful, remain in this sought-after position. And yet even the world admits that among the teeming masses of the unnoticed are those equally or better talented who will pass their entire life in obscurity.

"Full many a gem of purest ray
serene

The dark unfathomed caves of
ocean bear:

Full many a flower is born to
blush unseen,

And waste its sweetness on the
desert air."

But none of the heavenly jewels

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are unnoticed before the Lord. For him to see them does not necessitate they loom large before the brethren, nor yet perform some outstanding exploit to attract attention. "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3) And as he watches o'er the earth, beholding his jewels, that which is specially approved is the heart lovingly dedicated to the doing of his will. An experience in the life of Elijah points up God's awareness of those who would serve him.

Elijah had faithfully performed the will of God under trying circumstances. King Ahab and his priests, together with the Israelites, had been summoned to Mount Carmel to witness the showdown between God and Baal. After Elijah's triumphant experience, wicked Jezebel threatened him, and in a moment of fright, induced perhaps by fatigue, he fled to the desert regions, and finally to a cave. Then the Lord came to him and asked, "What doest thou here, Elijah?" Elijah, in some degree confused, and not recognizing that for the moment fear of Jezebel had overcome faith, said, "I have been very jealous for the Lord God of hosts: . . . and I, even I only, am left." Particularly do we desire to notice this portion of our Lord's reply: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."—I Kings 19:13, 14, 18

Where dwelt the seven thousand? One high on a mountain side, far from the busy streets of the city; another in a village of Israel, and

one by the sea edge; one in a shepherd's shelter on the lonely hills of Judea. But wherever the seven thousand were in that parched land, God knew and cared.

"There is an eye that never sleeps,
Beneath the wings of night;
There is an ear that never shuts
When sink the beams of light.
"O, weary souls with cares oppressed,
Trust in His loving might
Whose eye is over all thy ways
Through all the weary night."

As with jewels, so too with the Lord's saints. First, found among the mud and debris of sin, there comes the call, "Be ye separate." The Lord seeks us out, and through his glorious Word reveals himself. The overpowering glimpse we have of God through the divine plan of the ages intensifies the realization of our undone condition. We react to the vision of truth much as Isaiah did when he had a vision of God, as recorded in chapter 6 of his prophecy. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isa. 6:5

"Woe is me! for I am undone." But the very heart-cry of our sorry plight manifests that we desire to separate ourselves from the "people of unclean lips"—we desire to be pure. Then it is that the Lord shows us, through his Word, how cleansing now comes to us. By consecrating our lives to do his will we are covered by the robe of Christ's righteousness, and stand

pure before the eyes of God. And with the passing of time and the encountering of tests and obstacles we strive to maintain this heart, pure in intention toward God and his righteousness. If it is maintained it will cause a crystallization of intention, and there will be manifest an outward cleansing.

But every gem has its flaw, and with the Christian, "If we say we have not sinned, we make him a liar, and his Word is not in us." (I John 1:10) Although the first call of the Christian is to separate himself and be pure, we must be ever mindful that "we have this treasure in an earthen vessel." What comfort comes to us from these tender words: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. . . . like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."—Ps. 103:10, 13, 14

Yes we have our flaws—but take comfort, because God understands! But what is our attitude toward our brother and his flaws? How disappointing if all people carried a jeweler's eye piece to note particularly the flaw in the jewel of our adornment. Why notice the imperfection when there is so much more to see—the exquisite cutting, superb coloring, and sparkling refraction? And what do we specially look for in our brethren? Is it the one act of frailty or the character weakness that came through the fall? Why not attempt to see as God sees—look for the specific acts that flow from a

consecrated heart; see the beauty of the child of God that comes from considering all his efforts to serve the Lord; and note well the many sacrifices made to glorify God and to be a blessing to others.

However wrong the particular act may be, God knows the true desire of the heart. It would be quite possible that a gem of deepest hue would cause us to conclude it possessed great value, only to see it discarded by the expert because his look into the inward parts saw damaging flaws. And, however unpleasant the thought, the possibility remains that one with much profession could be hypocritical. However, such decision must be left to the Heavenly Father.

We might see a gem of peculiar shape, and suppose it quite common in value, only to learn that an expert had designed the cutting for a specific mounting of unusual merit. So, too, our paths may cross those of another saint whose limited sphere and peculiarity of life would cause us to conclude him little indeed among the brethren. But in the kingdom we may learn that such limited activity and most peculiar experiences were shaping him for a prominent mounting in the diadem of God.

Sometimes the value of a jewel is greatly enhanced because of history. There are precious stones whose history can be traced many centuries, the possession of which has been so much desired that wars were fought and kingdoms overthrown. So, also, some of the Lord's jewels have had varied and

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unusual lives, which has enhanced their value both to the Lord and to the brethren. Notable among these was the Apostle Paul, whose meteoric ministry touched continents and many countries. His unusual ministry traversed all segments of the human family—from the pathetic and poor to the potentate. His experiences ran the range of possibilities. From the prison he was taken directly to the palace where he preached. From the cruel stocks of Philippi, he went to Mars' Hill and spoke to what was considered the most learned group of that day. He was shipwrecked, cruelly beaten, yet he was dearly loved by the brethren, although called a deceiver by some. He gave the final ounce of his strength before the cruel and vicious Nero. In all of this, his was a constant testimony of devotion to God, which assured him a place in the diadem of our Father.

Each saint has his own path to tread. Only our Father knows the dangers we have faced, the pitfalls averted, the heartaches sustained, the weary steps of sacrifice walked. Each saint has his own history, oftentimes known to but few of the fellow-saints, but all known to God. God alone can evaluate. He alone can judge.

Jewels differ, too, in shape and color. And for this we are glad. God's diversity of creation is seen among the precious stones just as among the flowers. How delighted we are with the many kinds of flowers, differing in size, shape, color, and fragrance, each exquisitely beautiful and a study in it-

self; yet no beauty is lost when these differing flowers are brought together. They become a symphony of color, and in their way acclaim the glory and wisdom and power of our God. So, too, this difference in color among the precious jewels enhances the beauty of the whole. .

Among the Lord's jewels this delightful difference is brought into sharp focus when we look at the disciples. How different in disposition were they, yet each one reflected the glory of God in a beautiful way. Peter causes us to think of the blood-red ruby—impulsive and warmhearted, he was always eager to show the Lord his love. He was outspoken and quick to act, and the sum total of all he did causes us to be drawn to him in love and understanding.

Timothy calls to our mind the emerald. His was a fresh young faith that did its share in blessing. In a special sense, his youthful faith became a source of comfort and encouragement to the Apostle Paul. The diamond reminds us of Paul, because he seemed to catch so much of the wisdom and plan of God and reflect it for the blessing of his brethren. And John reminds us of the pearl whose smooth roundness and iridescent glow suggests a balanced maturity, rich in hues of love. These differences in character stemmed from their varied origins, environment, and experiences.

This, too, is illustrated in the world of jewels. We are told that jewels differ greatly in their origins. For instance, amethysts, jas-

pers, and opals were once a part of the common stone, flint. In the inner workings of the earth the flint became pulverized, and then there was a regathering of the silica or quartz particles. Heat and pressure completed the work of crystallization, and that which was commonplace became a jewel.

How often does the call of a saint parallel this process! Perhaps one had the filthy disposition of stubbornness, quite set and determined in his way of life. Then one crushing blow after another separated him from the world to which he had clung so tightly. And in the heat of trial, the faith particles of life, joined by the leading of the Lord, caused him to decide positively on the side of obedience and righteousness. And thus came crystallization of intention and desire, which if maintained will permit, through experience, the grinding of character facets.

We are told also that the emerald and ruby were once clay such as is trod underfoot. In ways we cannot fully appreciate, the valuable ingredients begin separating from the contaminating elements in which they were. This separation is but the first step that leads to a final crystallization, so that that which was once common clay becomes a precious stone.

How much this reminds us of brethren whose lives prior to consecration could be illustrated by the clay! Clay differs from flint, in that it tends to mold itself according to whatever surroundings in which it is found. Were not some of us once just like that?

There was no point or objective in our lives, and we lacked that firmness to rise above the circumstances in which we were placed; that is, until the Lord directed the truth to us. Then by his gentle leading, and the revelation of truth, we separated ourselves from the undesirable surroundings. The Lord honored each decision to separate from the world, with grace sufficient, until finally we were found among the Lord's jewels—by consecration committed to walk faithfully unto death.

We know that the diamond was once carbon, black and soft in comparison to its final state. In the depths of the earth, lumps of carbon are subjected to intense heat and terrific pressure, and a miracle is performed. That which was black becomes crystalline clear, and the hardest substance known to man. What a lesson! There have been some whose lives were blackened by sin to the point that men would say, "Beyond recall." But some who have been so situated realized, with anguish, their plight, and sought the Lord. He who designed the processes of earth knows well how to make white those blackened by sin who hunger after righteousness. Through experiences, such are brought to the point of saying, "This one thing I do."

All jewels, however, are not formed in the earth. Prominent among the jewels mentioned in the description of the New Jerusalem were the pearls. "The twelve gates were twelve pearls; every several gate was of one

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pearl." (Rev. 21:21) The pearl is formed in an oyster, a scavenger, forbidden under the law of Moses to be eaten. We are told that a grain of sand gets into the shell of the oyster and irritatingly lodges against the soft, tender inner parts. To relieve the irritation there is sent out by the organism a dense shelly concretion, lustrous and varying in color, which we call a pearl.

So that which started with an irritation or hurt in the lowly oyster becomes a beautiful jewel. How fittingly this describes the manner in which some of the Lord's jewels were made! Some of us had a hard shell of indifference to the Lord or his truth until we had an experience that hurt. It might have been the death of a child or someone else close to us. This lay deep in our heart, and we sought some healing balm.

The truth came to us by the Lord's direction, and that which at first just comforted, remained to become our life. The faith that first reached out for comfort gradually grew until we were included in the company of the Lord's jewels, by thus being formed into a spiritual pearl.

However, with most jewels much preparation is necessitated by cutting and polishing the sides or facets before the stones are ready for the setting.

So, too, with the Lord's jewels. After our crystallization that comes through our consecration to do God's will, follows the character forming. The Master Creator knows

the sort of fashioning which will bring out the full beauty of his gem. Ofttimes our first experiences can be drastic, and it is hard to make that quick separation from the earthward tendencies which would hinder our development. Then come the day-to-day experiences, equally difficult, but wherein our shaping or change of disposition or character is much slower. As we are fixed in position by our consecration vow, our Father brings to us the grinding wheel of experiences with the compound of daily duties, and character takes shape.

Facets appear, beautifully reflecting the glory and love of God. A pressure, precisely applied, is timed to the fraction of a second, and when the wheel is lifted—ah! humility shines forth. Then one by one come the facets—gentleness, patience, kindness, courteousness, sincerity—until the stone when turned shows a balanced cutting and polishing of all the graces of love.

Finally comes the wiping away of the last vestige of any materials used in the preparation, and the stone, pure and polished, brilliantly reflects in every direction the light which shines upon it! And so it is with us as God's workmanship. When the work of preparation is completed, his jewels shall pass through the waters of death, and shall be raised gloriously free from things of earth that hindered. Sparkling and bright, we then shall be perfect and polished—made to shine, precious and pure in a light divine, gems of rarest beauty!

Through Faith in Christ

I John 3:5 says, "And ye know that he [Christ] was manifested to take away our sins; and in him is no sin." How does Christ take away our sins? He has not taken away mine, for I find it impossible to live a completely sinless life.

WE READ in John 1:29, "The next day John [the Baptist] seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world." Our Lord is the Savior of the world. He died in order to have the privilege of removing the cause of our sinful condition: our condemnation to death. As expressed in Hebrews 9:26, "He appeared to put away sin by the sacrifice of himself."

But that does not mean that we, as Christians, by our acceptance of Jesus as our Redeemer, have a miracle performed on our bodies so that we might live without physical or mental imperfections. I John 1:8 reads, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." It does mean, however, that as members of the Christian church we are now no longer under condemnation to death, but have been made acceptable to God through Jesus Christ, "in whom we have redemption through his blood, the forgiveness

of sins, according to the riches of his grace."—Eph. 1:7

As long as we are in a body of flesh, as members of the church of this Gospel age, we will be required to strive against sin and imperfection. The Apostle Paul had the same struggle, for he writes in Romans 7:19-23, "The good that I would I do not: but the evil I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

In verse 25 Paul concludes, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." By waging a good battle against our fleshly imperfections we will prove our faithfulness and the sincerity of our consecration: but when overtaken in a fault let us remember the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) Another text which should prove of great comfort is Psalm 32:1, 2. It reads: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is

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the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

Armageddon

A minister says that Armageddon will be a great atomic war that will destroy good and bad alike. What do the Scriptures say?

THE word "Armageddon" is used in the Bible only once, and that is in Revelation 16:16. The text reads, "And he gathered them together into a place called in the Hebrew tongue Armageddon." Verse 14, speaking of the same "gathering" of the "kings of the earth and of the whole world" says that it is "to the battle of that great day of God Almighty." In verse 15 there is a reference to the return of Christ, as if to emphasize that "Armageddon" is in some way associated with that event.

While the word "Armageddon" is used only this once in the Bible, the prophecies abound with various symbolic references to this final struggle of the ages. In Daniel 12:1 it is described as a "time of trouble such as never was since there was a nation." This "time of trouble" is shown to be the result of the standing up of one called "Michael." This is one of the titles the Bible applies to Christ, particularly at his second advent.

Daniel says that Michael will then "stand up," signifying the exercise of authority and power. He "stands up" for the salvation of God's people, for the rectification of error and wrong, for the establishment of right and truth, to

bring to the world of mankind the great kingdom of God which has been preached from the days of Abraham.

In answer to questions asked by his disciples concerning the sign of his second presence, Jesus quotes Daniel's prophecy concerning a "time of trouble," our English translation using the word "tribulation" instead of trouble. It seems clear, therefore, that this "great tribulation," referred to in Revelation 16:16 under the symbolic term "Armageddon," is the final great struggle of the ages. Jesus, in fact, said that there would never be anything like it again.—Matt. 24:21, 22

The prophecies use various symbols to illustrate different aspects of this "tribulation," for no one symbol could describe all that it involves. Among the symbols used are "earthquake," "fire," "storm," "tempest," and "flood." None of these are to be understood in a literal sense. It is simply that the trouble which brings about the destruction of Satan's social order is in some respects like these various upheavals of nature.

The "Armageddon" symbolism illustrates an aspect of this great and final struggle not contained in any of the others used in the prophecies. In the Hebrew, Armageddon means, "mountain of Megiddo." Megiddo occupied a very marked position on the southern edge of the Plain of Esdraelon, and commanded an important pass into the hill country of Galilee. Here many of the battles of ancient Israel were fought. It was here

that Gideon defeated the Midianites.

What made these battles different from others is the fact that God took a hand in them, and directed the outcome. We think this is the principle lesson conveyed by the symbolism of "Armageddon." It is the battle of the "great day of God Almighty." In this struggle, God directs the issue for the destruction of Satan's world in preparation for the full establishment of Messiah's kingdom.

Armageddon will result in much destruction of human life, but many will pass through the struggle alive, and be the first to enter into the blessings of the kingdom which will then be available. But those who die in Armageddon will not be deprived of the kingdom blessings, for later they will be awakened from the sleep of death that they, too, under the laws of the new kingdom, may be given an opportunity to live forever.

Prayers for the Sick

Please explain James 5:14, 15, which speaks of prayers saving the sick.

THE text cited reads, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Although no such ordinance was enjoined upon believers by Jesus,

evidently it was the custom of some in the Early Church to use an anointing oil at such times as described in this passage. But the question arises as to whether or not all Christians who become ill, in the ordinary sense, have recourse to this apparently sure method of recovery? Certainly James does not say that the "prayer of faith" "may" save the sick, but "shall" have this result.

We think the key to a proper understanding of this passage is in the Greek word translated "sick," in the assertion "shall save the sick." It is the same word that is translated "wearied" in Hebrews 12:3, where we read, "Consider him [Christ] that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Obviously the thought here is discouragement, described by Paul in Galatians 6:9 as "weary in well-doing."

In James' question, "Is any sick among you? let him call for the elders of the church," he uses a Greek word which literally means, "to be feeble (in any sense)." Deep seated discouragement seriously depletes one's vitality, and Peter's admonition is that those who have been made feeble because of "weariness," or discouragement, should call the elders to pray with them and for them.

Of such, "The prayer of faith shall save the sick," the spiritually weary and discouraged, that is, and "the Lord shall raise him up"—give him renewed spiritual strength to continue on in the narrow way. "If

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he hath committed sins, they shall be forgiven him," James adds. At times a Christian becomes discouraged over his failings and shortcomings. There is no better remedy for this sort of "sickness" than fellowship and prayer with those of "like precious faith."

Taking and Giving Life

Where does the Bible say that the Lord gives life, and takes it away? I thought it was the Devil who has the power of death.

THE Lord gave life to our first parents, but deprived them of life when they disobeyed his law; that is, he withdrew his favor from them, and without his favor no one can continue to live. (Ps. 30:5) A prayer by Moses, recorded in Psalm 90:3, reads, "Thou [the Lord] turnest man to destruction; and sayest, Return, ye children of men."

When God imposed the death penalty upon Adam, it resulted in the entire human race being turned to destruction. But God in his love provided a way of escape from this penalty. That way is through his Son, the Redeemer. Because of this, man will be restored to life. All will hear the call of the Savior to "return" from destruction, or, as Jesus stated it, to "come forth" from death. (John 5:28, 29) Isaiah wrote, "The ransomed of the Lord [the whole world of mankind for whom Christ died] shall return, and come to Zion

with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10

In Hebrews 2:14 Paul speaks of the Devil as having the power of death. The whole world of mankind has been under just condemnation to death, and consequently dying. The Devil has been, by usurpation, the "prince of this world" during the long reign of sin and death. His rulership has been, therefore, over a dying race. He has exercised his power over those blighted by sin and death. His nefarious influence has helped to hasten the carrying out of the death sentence.

God has permitted this, and will continue to permit it, until the time comes in his kingdom plan for Jesus, the Prince of life to begin setting aside the death sentence. Then Satan will be rendered powerless to continue his reign of death. He will be bound for a thousand years, and then destroyed.—Rev. 20:1, 2

Satan is destroyed in the symbolic "lake of fire and brimstone," which the Revelator describes as the "second death." (Rev. 20:14, 10) By a faulty translation the thought is given in verse 10 that the Devil will be tormented. A careful study of the text, however, reveals simply that he will, even though dead, be held in disesteem forever by the saved world of mankind. For further details on this point, see "The Truth About Hell," obtainable for ten cents from Dawn Publications, East Rutherford, N. J.

A New Creature

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." —II Corinthians 5:17

THOSE who are richly blessed by being "in Christ" marvel at the wondrous grace of God which has made it possible for them, who were born in sin and shapen in iniquity, to become "new creatures." With joy they can testify in the words of the psalmist: "He inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth." "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.—Ps. 40:1-3; 116:2

Very gratefully they recall and relate their being brought out of darkness into the marvelous light of divine truth. With thanksgiving they remember those early days, and the Father's drawing power on their behalf (John 6:44), and that on their part there was the very necessary response of repentance (a change of mind), also conversion (the turning about).

Having given our mental assent to the teaching that we should accept Jesus as our Savior—having turned about—a grand start in the

Christian life had been made. But at that initial stage we may not have even heard about a "new creature," neither our need to be "in Christ," nor had it come to our knowledge what the terms of discipleship are, as stated by Jesus.

Those who are really hungering and thirsting after righteousness, yearning to be taught of Jesus, who said: "Learn of me, for I am meek and lowly in heart," are in a very happy condition. (Matt. 11:29) Such humble, earnest, teachable ones are ready to be instructed in the truth of God's Holy Word and will. With such truly receptive hearts and minds, it is our great privilege, by divine grace, to grow in grace and heavenly knowledge.

The Scriptures exhort us to rightly divide the Word of truth (II Tim. 2:15), and it is a great day for all truth seekers when they begin to read and meditate upon God's Word, **dispensationally**. In this connection, "The Divine Plan of the Ages," and other volumes of the "Studies in the Scriptures," have been proved by countless numbers of the Lord's people, to be invaluable, as keys to a growing understanding of God's holy Word.

Consecration

If we remained at the early condition of conversion (turning about) and did not make progress, this would indicate that we were not yet truly followers of Jesus,

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who said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) But in proportion as we exercise faith in God and his Word, and whole-heartedly seek to know him and his will for us, the eyes of our understanding become more and more enlightened and we fully consecrate ourselves to God, which is our reasonable service.—Rom. 12:1

Having entered the course of full consecration—nonconformity to this world, and a transforming to the kingdom requirements—something very wonderful happens, "God, who commanded the light to shine out of darkness [when he said Let there be light: and there was light—Gen. 1:3], hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. 4:6

This knowledge is completely beyond the comprehension of the spirit of man or the spirit of the world. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:14

We learn from the Scriptures to sacrifice the interests of the flesh, and to develop the necessary Christlike character. God is now selecting and specially directing those who willingly and gladly desire to lay down their lives with Christ, and who are suffering with him, bearing his reproach. These are going on from grace to grace;

living not after the flesh, but after the Spirit.

It is recorded, "We must through much tribulation enter into the kingdom of God." (Acts 14:22) And again, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) However, the Lord's true people can reach that degree of development where they rejoice in the Lord despite all these experiences—joyful, while the desires and deeds of the flesh are being put to death. We know that for everything which we deny ourselves now, our Father gives us abundant compensations in our spiritual blessings and joys even here; and then we have all the unspeakable glories promised to his saints awaiting us just beyond the veil.

New Mind

It may be asked, how do those whom God now recognises as "new creatures" differ from what they were when conformed to the world? In other words, what have they now that they did not possess previously? The answer is, they now have a "new mind." The newly developed mind and will is the great difference.

Our mind is transformed by the power of God's Spirit coming through the channel of truth, the Holy Word. We now have the Spirit of God, the Holy Spirit, through the Word of truth, to guide us in the way in which we should go. We are to mortify everything in us which is not fully endorsed by our new mind. Everything that would hinder the growth of the

"new creature" must be deadened. Certain elements of the mortal body are to be destroyed, warred against at all times. Other qualities of the human body are to be utilized in the service of righteousness.

Our present privileged position is being in Christ; and if any man be in Christ, he is not the same old creature, but a new creature. We are being transformed by the renewing of our mind. A new mind is being formed in us, "begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13, **Diaglott**) "Of his own will [God's will] begat he us with the Word of truth."—James 1:18

There is a special spiritual treasure being developed in an earthen vessel, "that the excellency of the power may be of God, and not of us" (II Cor. 4:7), and the deeds of the body are to be put to death. We are to put off, according to the former course of life, that old man corrupted by deceitful desires, and to put on the new man, which after God is created in righteousness and true holiness.—Eph. 4:22-24

Development

To each fully consecrated child of God it can be rightly said: "You have placed yourself in the Lord's hands. You have asked him to help you to make your calling and election sure, and that you may be thoroughly fitted and prepared for the glorious heavenly inheritance which he has promised. Development is a vital necessity for the "new creature," so our powers are

to be turned in the direction toward which we are to be trained, under the Lord's supervision.

If the grapevine, under the care of the husbandman, could reason and speak, it would probably say: "It is natural for me to develop an abundant supply of foliage and to throw forth branches and tendrils in every direction to support me." But the wise husbandman vigorously prunes off these superfluous branches and tendrils that dissipate the strength of the sap, that develop only wood and leaves, and that cause the vine to cling to improper supports. The husbandman seeks for fruit—rich, abundant fruit—and everything which would hinder this attainment must be sacrificed. The vine would tend downward. The husbandman trains it to grow upward. So does our heavenly husbandman train his spiritual vine, that we may bring forth abundant fruitage to his praise.

In the parable of the vine, Jesus said: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away [there is not to be any dead wood, or fruitless branches, in the true vine]; and every branch that beareth fruit, he purgeth [or cleanseth] it, that it may bring forth more fruit."—John 15:1, 2

To have been accepted by the Lord as a "new creature" in Christ some years in the past would seem, therefore, to imply a more or less regular growth in grace and heavenly knowledge, taking care to de-

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velop the required fruitage of the Holy Spirit. Otherwise our relationship to him would be forfeited, and another would take our place among the elect, and the crown originally counted and set apart for us would pass to another more appreciative of the privileges, more zealous to attain to the glorious things which God hath promised to them that love him, and more willing therefore to count all earthly things but loss and dross that they may win Christ, and gain a place in the anointed company.

Not only is this standing in Christ illustrated by a growth in a fruitage of the Spirit, but also as the Apostle Peter wrote: "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—II Pet. 1:8-11

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13) In order to attain eternal life now held out to the faithful overcomers—glory, honor, immortality—we must conform ourselves to the instructions given us in the Holy Word. We are not able to do this in our unaided strength. This would be impossible. But our Heavenly Father has promised to work in us, while we work out our own salvation, and he is able to do for us exceeding abundantly above all that we ask or think.

It would be improper to think

that having come to the present moment of time, our trials and difficulties are now all over. It may be that God will yet allow different trials and tests to bring us closer to himself, and to purge out remaining dross of the fallen human nature. In allowing all these tests and trials to come to us the Lord is really supplying all our needs, furnishing us with the very conditions we need to cleanse, purify, and develop the new mind, fitting us for the kingdom.

We need to become strong in faith. "Lord, increase our faith," is our prayer. And thus praying, we need to use the means which God has designed for the fulfilment of this prayer. If our prayer is sincere we will use those means earnestly. We will fervently seek the Lord in prayer; search to know his Word; endeavour to obey it; seek and enjoy his service; be diligent to put on all the graces of the Spirit. This being our attitude, we shall be strong in the faith. We are called to joint-heirship with Christ beyond the veil; and, to be prepared for such an exaltation, we must be overcomers.

Obligations

We now have obligations. The highest of all is to our Heavenly Father, and to his dear Son. We realise that all the wondrous divine blessings are of the Father, and by the Son. (I Cor. 8:6) We love God, because he first loved us, and we are to love him supremely. To do this we need to understand his character and the great principles that underlie his holy and right-

eous kingdom. If we love God, we are loving and appreciating those divine principles.

Concerning truth, and our Father's righteous character, we find that the world is a dark place. Our Father's character is blasphemed, and God-dishonouring creedal teachings are proclaimed, even by those who profess to be his children. If, therefore, we have love for God, we should be active and zealous for him, proclaiming the true Gospel, and rejoicing in a special sense as the truth reaches those who have hearing ears, and are hungering and thirsting after righteousness.

At the present time we, as ambassadors for Christ, have opportunities as never before of showing our love to God by shining as lights in the world, holding forth the Word of life. When we are paying our obligations to our Father we, as "new creatures," are striving as far as we can, in these "earthen vessels," to be in line with God's Spirit and character, and all the principles underlying his great name. In doing this, we shall honor and glorify our Father and his beloved Son.

As new creatures, every property of our body should be under the control of the new mind. We are not to say: "If I use a certain natural talent which I possess, I can give entertainment to others, or promote some work of reform." The question for us now is: "Will the use of this natural talent, or power, assist me and other new creatures in Christ, and help in the

work of gathering out and preparing all such for the future kingdom work? This is our present mission, which is of vital importance.

Our development into the likeness of Christ includes doing good unto all men, as we have opportunity, but especially unto them who are of the household of faith. (Gal. 6:10) Our human body was once a slave to sin, and to the things of this world, but now we are to say: "This body belongs to the Lord; I must control it to his glory. I am determined to increase day by day my power over this body, that I may use it more and more fully in the service of my Master."

It is our desire to pass on the truth to others, and we learn to do this humbly, yet fearlessly, and in love. It has been well said that expression deepens impression. Whoever appreciates and speaks forth the glorious truths of the divine plan, in love, will receive a blessing in his own heart and mind. In helping others, he will himself be helped. "He that watereth shall be watered also himself."—Prov. 11:25

Spirit Birth

The beginning, development, and birth of the new creature is likened to the beginning and progress of human life. As in the one case there is a begetting and later a birth, so also in the other. The consecrated are begotten by the Holy Spirit through the Word of truth. Thereafter they find themselves thinking and acting as the new, or transformed, mind prompts, even to the crucifying of their hu-

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man desires. To these embryo new creatures, old things—human desires, hopes, plans, ambitions—pass away, and all things become new. The new creature continues to grow and develop as the human nature is crucified.

These two processes continue simultaneously from the time of consecration until the actual death of the human and the birth of the spiritual takes place. Meanwhile the Spirit of God quickens our mortal bodies enabling us to render acceptable service while the flesh is being sacrificed and while we are waiting for our new, or heavenly, bodies which will be adapted in all respects to our new spiritual minds. Then we will be equipped to participate in the glorious kingdom work of the Millennium, that glorious restitution work spoken by the mouth of all God's holy prophets.

"Finish Lord, thy New Creation;
Pure and spotless let us be;
Show us all thy great salvation—
Thine shall all the glory be.
Changed from glory into glory,
Till we see thine own dear face;
Till we cast our crowns before
thee,
Lost in wonder, love, and praise."



Encouraging Radio Letters

Thanking God

"Dear 'Frank and Ernest': Would you please send me a copy of your booklet, 'God's Assurance of Survival,' as of-

fered in your broadcast last night. I enjoy your programmes very much, and thank God for bringing your enlightening radio messages to me. I am also getting great truths from your book, 'The Divine Plan of the Ages,' which I received a week ago. May God bless you always. Yours sincerely, J. M., Northern Ireland"

Our Blessed Hope

"Our Dear Brethren: Loving greetings in our dear Redeemer's name! Thank you for the lovely book, 'God's Promises Come True.' It was for a little boy who used to live next door to us. We have had several talks with his mother about our faith and our hope of the blessings of the Kingdom, so we just pray the little book will bring hope and comfort to another home in this fear-filled world. God bless you, as you continue to be a blessing to others. Yours through his precious name. E. T., England"

Richly Blessed

"Dear 'Frank and Ernest': I wish to thank you most fervently for sending me the monthly issues of The Dawn Magazine for the past year. I take this opportunity to tell you that I am being richly blessed by each issue. The many fine thoughts and exhortations are a great help, comfort, and encouragement to me—an invalid for many years—and I can testify to the Lord's love which faileth never. May God bless you dear brethren in all your labours of love in our Master's service. Yours in him, C. M., Scotland"

A Great Help

"Dear 'Frank and Ernest': Kindly send me your book, 'Our Day in Prophecy.' I would like to thank you for the inspiring work you are doing. I have received many books from you, and they are a great help to me when reading the Bible. I have learned much, both from your broadcasts and from your books, and I pray that God will continue to bless you all. Yours faithfully, M. M., Northern Ireland"

SPEAKERS' APPOINTMENTS

W. CLARKE	
Eastleigh	July 10
Anerley	August 28
A. BOYCE	
Leigh (Afternoon)	July 24
Lotchford (Evening)	24
C. A. CORNELL	
Ipswich	July 17
C. E. DICKINSON	
Leigh (Afternoon)	July 3
Latchford (Evening)	3
Swansea	23
Yeovil	25
Birmingham	August 28
J. LESLIE McKEOWN	
Clonelly	July 3
Clonelly	August 7
J. H. MURRAY	
Oxford	July 10
Luton	August 28

THE BRITISH SECTION

W. E. PAMPLING

Letchworth	July 10
Guildford	August 14

G. R. POLLOCK

*Liverpool	July 2/3
Belfast	4
Dublin	5
Clonelly	7
Londonderry	9/10
Glasgow	17
Dewsbury	19
Kettering	21
Oxford	22
London (Denison Hall)	23

*NOTE: Meetings all day Sunday, July 3 in Liverpool will be at Co-operative Hall, Lodge Lane.

"FRANK AND ERNEST" BROADCASTS

"Radio Luxembourg"

Mondays, 11:15 P. M.—208 Meters, 1439 kc.

AVAILABLE IN GREAT BRITAIN

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9

Volumes 1, 2, and 3—2/6 each; paper bound, Vol. 1 only—1/3

Volumes 4, 5, and 6—3/9 each

Berean Question Books—For Volume 1, 6d; 2, 6d; 3, 6d; 4, 8d; 5, 8d; 6, 8d.

Free Literature

"Frank and Ernest" Announcement Cards for Radio Luxembourg. Order as many as you can use.

ONEPENNY BOOKLETS

Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad.

THREEPENNY BOOKLETS—2/6 per dozen
Spiritualism; Jesus, the World's Savior; Hope for a Fear-filled World; Father, Son, and Holy Spirit; Armageddon; Does God Answer Prayer?; Your Adversary the Devil; The Light of the World; The Church; Born of the Spirit;

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

SIX PENNY BOOKLETS

Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Chosen People; When a Man Dies.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

God's Promises Come True—10/

THE DAWN

98 Seel Street

Liverpool 1

General Convention Program

Bloomington, Indiana, July 30 to August 5

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

Saturday, July 30—

"I WILL OPEN THE WINDOWS OF HEAVEN"—Malachi 3:10

Hymn for the Day: No. 97

Chairman: Brother Walter Blicharz

1:45	Opening Rally	
2:00	Address of Welcome	Brother Roy Poland Indianapolis, Indiana
2:30	Discourse	Brother Ernest G. Wylam Bloomfield, Indiana
3:30	Intermission	
4:00	Discourse	Brother William J. Hollister Dayton, Ohio
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	
<hr/>		
6:45	Praise Service	
7:00	Discourse	Brother George O. Jeuck Orlando, Florida
7:45	Discourse	Brother Michael A. Stamulas New York, New York
8:30	"Songs in the Night"	

Sunday, July 31—

"A DAY IN THY COURTS IS BETTER THAN A THOUSAND"—Psalm 84:10

Hymn for the Day: Appendix B

Chairman: Brother Adolf Obenland

9:00	Morning Devotions	
9:15	Discourse	Brother Irving C. Foss Los Angeles, California
10:15	Intermission	
10:45	Discourse	Brother George M. Wilson Pittsburgh, Pennsylvania
11:45	"Frank and Ernest"	
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	
<hr/>		
1:45	Testimony Meeting	Brother Harry Passios Pittsburgh, Pennsylvania
2:30	Discourse	Brother G. A. Ford England
3:30	Intermission	
4:00	Discourse	Brother J. Y. MacAulay Pilgrim
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	
<hr/>		
6:45	Praise Service	
7:00	Discourse	Brother Julius Bednarz Chicago, Illinois
7:45	Discourse	Brother Edmund Jezuit Chicago, Illinois
8:30	"Songs in the Night"	

Monday, August 1—

"REJOICING IN HOPE"—Romans 12:12

Hymn for the Day: No. 201

Chairman: Brother Adam Miskawitz

9:00	Morning Devotions	
9:15	Testimony Meeting	Brother William Molhoek Piqua, Ohio
10:15	Intermission	
10:45	Praise Service	
11:00	Discourse	Brother C. W. Zahnow Pilgrim
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	

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1:45	Praise Service	
2:00	Discourse	Brother Frank E. French Seattle, Washington
3:00	Intermission	
3:30	Discourse	Brother J. H. L. Trautfelter Baltimore, Maryland
4:15	Discourse	Brother Leon H. Norby New York, New York
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	
<hr/>		
6:45	Praise Service	
7:00	Discourses—ROMANS 12:12	
	"Rejoicing in Hope"	Brother Orlando D. Deifer Pilgrim
	"Patient in Tribulation"	Brother Claude R. Weida Allentown, Pennsylvania
	"Continuing Instant in Prayer"	Brother G. P. Ostrander Pilgrim
8:30	"Songs in the Night"	
9:00	Elders' Meeting	

Tuesday, August 2—

"YE ARE THE LIGHT OF THE WORLD"—Matthew 5:14

Hymn for the Day: No. 260

Chairman: Brother Everett Murray

9:00	Morning Devotions	
9:15	Discourse	Brother Jens Copeland Chicago, Illinois
10:15	Intermission	
11:00	Discourse	Brother Samuel A. Baker Pilgrim
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	
<hr/>		
1:45	Testimony Meeting	Brother Arthur H. Krumpolt New York, New York
2:30	Discourse	Brother Daniel J. Morehouse Chicago, Illinois
3:30	Intermission	
4:00	Discourse	Brother E. K. Penrose Columbus, Ohio
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	

TALKING THINGS OVER

6:45 Praise Service
7:00 Foreign Report
8:30 Radio Report
9:00 "Songs in the Night"

Brother G. Russell Pollock
Los Angeles, California

Wednesday, August 3—

"THE ANSWER OF A GOOD CONSCIENCE TOWARD GOD"
—I Peter 3:21

Hymn for the Day: No. 291

Chairman: Brother Leo B. Post

9:00 Morning Devotions
9:15 Baptismal Discourse Brother W. Norman Woodworth
New York, New York
10:15 Intermission
10:45 Immersion Service
12:15 Luncheon Hour and Fellowship

1:45 Discourse Brother Chester A. Sundbom
Saginaw, Michigan
2:45 Testimony Meeting Brother Charles Zubowsky
La Salle, Illinois
3:30 Intermission
4:00 Discourse Brother Wilbur N. Poe
Cincinnati, Ohio
5:00 Close of Afternoon Session
5:15 Supper Hour and Fellowship

6:45 Praise Service
7:00 Convention Business Meeting
8:30 "Songs in the Night"

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Thursday, August 4—

"UNTIL THE TIMES OF RESTITUTION OF ALL THINGS"—Acts 3:21

Hymn for the Day: No. 30

Chairman: Brother Charles M. Chupa

9:00	Morning Devotions	
9:15	Discourse	Brother E. Harry Herrscher Phoenix, Arizona
10:00	Discourse	Brother Victor E. Samuels Philadelphia, Pennsylvania
10:45	Intermission	
11:15	Testimony Meeting	Brother William Pardue St. Louis, Missouri
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	

1:45	Praise Service	
2:00	Discourse	Brother Raymond J. Krupa New York, New York
3:00	Intermission	
3:30	Round Table Discussion	

CHRIST'S SECOND PRESENCE

		Brother W. Norman Woodworth
		Brother Felix S. Wassmann New York, New York
		Brother Martin C. Mitchell New York, New York
		Brother Pantel Hatgis New York, New York
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	

7:30	Praise Service	
7:45	Organ Recital	
8:00	Public Lecture	Brother G. Russell Pollock "Today, Tomorrow in Prophecy"

Friday, August 5—**Hymn for the Day: Appendix H****Chairman: Brother Daniel J. Morehouse**

9:00	Morning Devotions	
9:15	"DID NOT OUR HEARTS BURN WITHIN US?"—Luke 24:32—	
	On Saturday	Brother G. A. Ford
	On Sunday	Brother W. H. Ellis Cincinnati, Ohio
	On Monday	Brother Andrew Horwood St. John's, Canada
	On Tuesday	Brother Ludlow P. Loomis New York, New York
	On Wednesday	Brother Lyle W. Cook Kansas City, Missouri
	On Thursday	Brother Kenneth W. Rawson New Brunswick, New Jersey
10:45	Love Feast	
11:30	Farewell Luncheon	
	"God Be with You 'Til We Meet Again"	

OTHER FEATURES

At 7:35 each morning, Monday through Friday, there will be a ten-minute inspirational program broadcast over the local radio station. The local radio station will also broadcast two fifteen minute interviews. The hours at which these interviews are given will be announced from the platform. These radio programs will not be heard in the auditorium, but those having radio sets in their cars or in their rooms will be able to tune them in if they wish. There will also be a half-hour broadcast of the public lecture.

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

MAIL AT THE CONVENTION: Mail sent to those attending the convention should be addressed as follows:

c/o Bible Students General Convention
Indiana University Conference Bureau
Union Building
Bloomington, Indiana

There is every prospect for a blessed season of fellowship in the Lord. If you are not already planning to attend, look over the possibilities again. For the convenience of those who have not already sent for room reservations, we are again publishing the application form. See pages 63 and 64.

LETTERS OF APPRECIATION

Spiritual Food

Dear "Frank and Ernest": Your Sunday program is the best on the air. I get more spiritual food out of your discussions than I do from all the other programs on the air. Truly you are giving out the truth and I am growing in grace and knowledge from listening to you and reading the books which you send. Keep up the good work, and God will give us all the kingdom who believe like you teach. L. S., Tex.

Learning

Dear Friends: Please send me the booklet offered last Sunday. We enjoy your programs. My wife and I have learned so much about the Bible since we have been reading the wonderful Dawn Magazine. We thank you so much for the past booklets you sent us, and may God bless all of you dear people. S. W. M., La.

Was Too Short

Dear "Frank and Ernest": We have just listened to your broadcast, and wish you could have talked for hours. My husband and I thought that was the shortest fifteen minutes we ever experienced. There is so much we would love to understand about the Bible. I sometimes think I am a sponge. I can never get enough. I have been a Christian for years but can never learn enough about the Bible. Mrs. E. M., Mo.

The "Time Is Short"

Dear Friends: I listened to your program Sunday, and enjoyed it very much. I thank God for the wonderful light that is being scattered around the world just now. May God bless us all as we pray for one another. My prayer is that God will have his way with me. I am looking forward to the kingdom soon to be established here earth, and I feel sure the time is very short. My best regards to you all, a friend in Christ Jesus. Mrs. E. B., Canada

Thankful for the Truth

Dear "Frank and Ernest": I have received the booklet, "The Church and Its Mission," and wish to thank you. I am a subscriber to The Dawn Magazine, and also have "Behold Your King" and all the other publications. I am so thankful for the understanding of the Bible your books have given me. I was getting to the point where I did not care to listen to ministers. Now I realize it is a case of the blind leading the blind; yet when one disagrees with them they say, "You are to be pitied." But thank God I am now free from the errors. M. L. B., Colo.

As Jesus Loves

Dear "Frank and Ernest": I want to thank you with all my heart for sending The Dawn Magazine, as I had no money to pay for it. I love to read it. It brings peace and con-

LETTERS OF APPRECIATION

tentment to my soul, and has taught me to love my Savior with a deeper, understanding love than ever before—the way, I believe, that he loves us. I hope to become so enlightened that I can be a help to others. B. R. B., Ky.

A Loving God

Dear "Frank and Ernest": I have just been listening to your program. Please send me your "Mission" booklet. I have been listening to your program and reading The Dawn Magazine for four or five years, and am anxious to learn more and more of your teachings. It sounds good to me, as it makes God a loving and merciful God—quite a different God from what I have always been taught he was. Yours in love, J. L. B., Okla.

Encouraging

Dear Brethren: In case you ever feel discouraged with the radio work I wish to assure you that your labor is not in vain. In making the back calls on those who have requested literature I find the interest very fine. About everyone appreciates the programs and looks forward to hearing more. Also those making calls should not become discouraged if they have difficulty in finding the people at home. I called repeatedly at one address and was about to give up when at last I found them home. I was not only welcomed, but found a party who was starving for what we have. I just thought of the joy I would have missed if I had not continued to persist. I often think

of you all there and wish I could be of more service. W. F. C., Calif.

Enthusiastic

Dear "Aurora": This morning as I was visiting with my sister-in-law I heard your transmission over the radio. I was enthusiastic. Please send me soon some literature about the future life. I read the Bible but I cannot interpret it very well. We are very happy over your work, knowing that many listen to your voices, and are edified. May the Lord richly bless you. A. S. T., Italy

Touched Deeply

Bible Students Association "Aurora": I am a young man totally blind, and as I was turning my dial on the radio, I heard your transmission. I was moved and touched very deeply. From now on I will listen with interest to your transmissions, and I shall work hard in getting my friends to listen to you. I will be grateful if you will send me your "Aurora" [Dawn Magazine], as I will have my friends read it to me. Thanking you in advance. G. P. F., Italy

Being Blessed

Dear Sirs: We are writing to thank you for all the nice tape recordings you have sent to us. We have enjoyed them so much, and they have been a blessing to us. We have played them for our friends, and they too have enjoyed them. We all get a blessing for the things we do for the truth. Christian love, Mr. and Mrs. A. R. C., Tex.

SPEAKERS' APPOINTMENTS

SAMUEL BAKER		
Detroit, Mich.	July	2-4
WILLIAM A. BAKER		
Los Angeles, Calif.	July	2-4
KING BARRETT		
Los Angeles, Calif.	July	2-4
Chico, Calif.		6, 7
Empire, Ore.		10
Newport, Ore.		11, 12
Portland, Ore.		13, 18
The Dalles, Ore.		14, 15
Salem, Ore.		17
Onalaska, Wash.		19
JULIUS BEDNARZ		
Detroit, Mich.	July	2-4
FRED A. BRIGHT		
Wilmington, Del. (Morning) ...	July	10
Philadelphia, Pa. (Afternoon)		10
DAVID BRUCE		
Whittier, Calif.	July	17
JENS COPELAND		
Columbus, Ohio	July	7, 8
Pittsburgh, Pa.		10
Allentown, Pa.		11, 12
New York, N. Y. (3 p. m.)		17
Rutherford, N. J.		17
(8 p. m., 145 W. Passaic Avenue)		
Rochester, N. Y.		21
Buffalo, N. Y.		22
Detroit, Mich.		24
L. PAUL DAVIS		
Los Angeles, Calif.	July	2-4
RUSSELL DEAN		
New Haven, Conn. (Morning) ..	July	10
Waterbury, Conn. (Afternoon)		10
ORLANDO D. DEIFER		
Madisonville, Ky.	July	1
St. Louis, Mo.		3, 4
Mattoon, Ill.		5
Champaign, Ill.		6
La Salle, Ill.		7, 8
Chicago, Ill.		10
Gary, Ind.		11, 12
South Bend, Ind.		13
Covert, Mich.		14
Grand Rapids, Mich.		15, 17
Saginaw, Mich.		19-21
Flint, Mich.		22
Detroit, Mich.		24
Jackson, Mich.		25, 26
Adrian, Mich.		27
Toledo, Ohio		28
Bloomington, Ind. ...	July 30-August	5
EDWARD E. FAY		
Los Angeles, Calif.	July	2-4

G. A. FORD		
Los Angeles, Calif.	July	1-4
San Luis Obispo, Calif.		5
San Francisco, Calif.		6
Portland, Ore.		7, 8
Tacoma, Wash.		9
Seattle, Wash.		10, 18
Bellingham, Wash.		11
Vancouver, B. C. Can.		12, 13
Nanaimo, B. C. Can.		14
Duncan, B. C. Can.		15
Victoria, B. C. Can.		17
Spokane, Wash.		19
Great Falls, Mont.		21
Cummings, N. D.		22
Minneapolis, Minn.		24
Withee, Wis.		25
Appleton, Wis.		26
Milwaukee, Wis.		27
Chicago, Ill.		28
Bloomington, Ind. ...	July 30-August	5
EARL L. FOWLER		
Los Angeles, Calif.	July	2-4
E. HARRY HERRSCHER		
Los Angeles, Calif.	July	2-4
GEORGE M. JEUCK		
Paterson, N. J.	July	10
GEORGE O. JEUCK		
Hendersonville, N. C.	July	23, 24
Bloomington, Ind. ...	July 30-August	5
DANIEL KAZIAK		
Adrian, Mich.	July	17
PETER KOLLIMAN		
Easton, Pa.	July	17
ARTHUR H. KRUMPOLT		
York, Pa. (Morning)	July	17
Lancaster, Pa. (Afternoon)		17
Washington, D. C.		24
RAYMOND J. KRUPA		
Detroit, Mich.	July	2-4
Rindge, N. H.		9, 10
EDWARD G. LAMEL		
Riverside, Calif. (Morning)	July	17
Pomona, Calif. (Afternoon)		17
C. STUART LIVERMORE		
Catawissa, Pa.	July	24
LUDLOW P. LOOMIS		
Baltimore, Md.	July	10
Groton-New London, Conn.		16, 17
JOHN Y. MAC AULAY		
Denver, Colo.	July	1-4
Colorado Springs, Colo.		5, 6
Burlington, Colo.		7, 8
Lincoln, Neb.		10, 11
Barnes City, Iowa		12, 13

SPEAKERS' APPOINTMENTS

Elkader, Iowa	14, 15
Withee, Wis.	17, 18
Duluth, Minn.	20, 21
Northern Michigan area	22-26
Appleton, Wis.	27
Kenosha, Wis.	28
Bloomington, Ind. ... July 30-August	5
JOHN A. MEGGISON	
Los Angeles, Calif. July	2-4
MARTIN C. MITCHELL	
Albany, N. Y. July	10
Wallingford, Conn. (Morning)	17
Hartford, Conn. (Afternoon)	17
N. MOLENAAR	
Santa Ana, Calif. July	24
JOHN H. MOORE	
Los Angeles, Calif. July	2-4
DANIEL J. MOREHOUSE	
Detroit, Mich. July	2-4
ARTHUR B. NEWELL	
Los Angeles, Calif. July	2-4
Albuquerque, N. M.	6
Portales, N. M.	7
Lamesa, Tex.	8
LEON H. NORBY	
Rindge, N. H. July	9, 10
Hendersonville, N. C.	23, 24
ADOLPH OBENLAND	
Orlando, Fla. July	19
Jacksonville, Fla.	20
Augusta, Ga.	21
GUSTIN P. OSTRANDER	
Duluth, Minn. July	1
Withee, Wis. area	3-5
Wausau, Wis.	6, 7
Appleton, Wis.	8
Milwaukee, Wis.	10
Kenosha, Wis.	11
Batavia, Ill.	12
Aurora, Ill.	13
Chicago, Ill.	14
Gary, Ind.	15
Jackson, Mich.	17
Detroit, Mich.	18
HOWARD W. OSTRANDER	
Los Angeles, Calif. July	2-4
HARRY PASSIOS	
Monessen, Pa. July	24
E. K. PENROSE	
Detroit, Mich. July	2-4
KENNETH W. RAWSON	
Nanticoke, Pa. July	24
RAYMOND RAWSON	
Flint, Mich. July	10
GILBERT L. RICE	
Los Angeles, Calif. July	2-4
NORMAN F. RICE	
Stockton, Calif. July	10

GEORGE P. RIPPER	
Los Angeles, Calif. July	2-4
BERT ROSE	
London, Ont. Can. July	10
MICHAEL A. STAMULAS	
Hazleton, Pa. July	10
AUGUST SWANSON	
Duncan, B. C. Can. July	6, 7
Nanaimo, B. C. Can.	8
Victoria, B. C. Can.	10, 12
Langley Prairie, B. C. Can.	14, 15
Vancouver, B. C. Can.	17-20
New Westminster, B. C. Can.	21
Bellingham-Lynden, Wash.	22, 24
Wenatchee, Wash.	26
Yakima, Wash.	27, 28
Walla Walla, Wash.	29
Lewiston, Idaho	31
J. I. VAN HORNE	
Duquesne, Pa. July	3
East Liverpool, Ohio	10
FELIX S. WASSMANN	
Allentown, Pa. July	24
CLAUDE R. WEIDA	
Mahanoy City, Pa. July	17
E. R. WILCOX	
Los Angeles, Calif. July	2-4
GEORGE M. WILSON	
Detroit, Mich. July	2-4
Portland, Me.	14
Boston, Mass.	17
Waterbury, Conn.	18
Rutherford, N. J.	20
(37 Wilson Avenue, 8 p. m.)	
Pittsburgh, Pa.	24
W. NORMAN WOODWORTH	
Detroit, Mich. July	2-4
Pottstown, Pa.	17
Hendersonville, N. C.	23, 24
ERNEST G. WYLAM	
Toledo, Ohio July	5
Millfield, Ohio	6
Portsmouth, Ohio	7
Bloomfield, Ind. (Old Clifty Chapel) .	10
C. W. ZAHNOW	
Porcupine Plain—Chelan, Sask. area	
..... June 30-July	3
Star City, Sask. Can.	4, 5
Prince Albert, Sask. Can.	6
St. Brieux, Sask. Can.	7
Tarnopol, Sask. Can.	8-10
Luseland, Sask. Can.	12-14
Saskatoon, Sask. Can.	15, 17
Moose Jaw, Sask. Can.	18, 19
Regina, Sask. Can.	20
Winnipeg, Man. Can.	21-25
Fergus Falls, Minn.	26
Parkers Prairie, Minn.	27

CONVENTIONS

ROCHESTER, N. Y., June 26—9:30 a. m. in the Y. M. C. A. Building, 100 Gibbs Street.

DETROIT, MICH., July 2-4—Convention will be held in the Y. W. C. A. Building, 2230 Witherell. A baptismal service is being arranged and any desiring to be immersed, will please notify the secretary, in advance. The Detroit friends will accommodate as many visiting friends as possible. Meals will be served during the convention. For further information and room reservations, write the secretary, Mr. Walter Blicharz, J., 20069 Irvington, Detroit 3, Mich.

LOS ANGELES, CALIF., July 2-4—All sessions of this twentieth annual gathering will be held in the Unitarian Community Center, 2936 West 8th Street, near Vermont Avenue. An immersion service is being planned for those who wish to symbolize their consecration. Advance room reservations are desirable and should specify length of stay, type of beds, as well as time and mode of arrival, and any other information that will be helpful in providing the kind of accommodations desired. All reservation requests should be addressed to the secretary, Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4, Calif.

ALBANY, ORE., July 3—3596 Bernard Street.
TARNOPOL, SASK., CANADA, July 8, 9, 10—Convention sessions will be held in English, Ukrainian, and Polish languages on the farm of Ignac Stoski, half a mile east of Tarnopol, Sask. Telephone Yellow Creek 8 Ring 2-2.

RINDGE, N. H., July 9—"Cathedral of the Pines." Meeting will open at 2:30 o'clock. Evening service at 6:30 p. m. in the Town Hall, Westford, Mass. Friends are requested to bring their picnic supper. Beverages will be served. For accommodations overnight in the vicinity of Westford, write Mrs. William Hudgings, Westford, Mass. On Sunday, July 10, services will be held at 3 p. m. and 4:45 in the Arlington Street Chapel, Boston, Mass.

ALBANY, N. Y., July 10—Y. W. C. A. Building, 5 Lodge Street.

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

CLEVELAND, OHIO, July 17—Convention opens 9:30 a. m., in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., July 17—Conventions opens 11:00 a. m. at 2339 State Street.

HENDERSONVILLE, N. C., July 23, 24—For further information and room reservations, write the secretary, Mr. Cecil C. Edney, Box 421, Hendersonville, N. C.

CHICAGO, ILL., July 24—Opens 10:00 a. m. in Central Masonic Temple, 912 N. LaSalle St.

DETROIT, MICH., July 24—Maccabees Building, Woodward Avenue at Putnam.

GENERAL CONVENTION, BLOOMINGTON, IND., July 30-August 5.

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

NORTH BROOKFIELD, MASS., September 18.

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"GOD'S ASSURANCE OF PEACE"

WOR SUNDAY, JULY 17, 1955
710 kc.—8:45 A. M.

Do you know that the establishment of peace on earth is the work of Christ, and not of man?

Send for a free copy of the booklet

"Paul's Letter to the Hebrews"

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
NEW YORK, N. Y.

For Your Newspaper

To the left is a suggestion for a small advertisement in your local newspaper. The outline is designed for two inches in one column.

AUGUST TOPIC: The "Frank and Ernest" topic to be specially advertised in August is, "The Coming New World." Circulars are available in any quantity you can use. Please place your order as early as possible, through your class secretary, or direct, as you prefer.

REQUEST FOR ACCOMMODATIONS

BIBLE STUDENTS GENERAL CONVENTION

INDIANA UNIVERSITY, BLOOMINGTON, INDIANA

July 30 to August 5, 1955

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, July 30 and ending with lunch on Friday, August 5. 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 18, 1955.

RATES

ADULTS: \$5.00 per day (two in a room). \$5.50 per day (one in a room).

CHILDREN: Two through eleven, \$2.00 per day.

Twelve through eighteen, \$3.25 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.