

a herald of Christ's presence

# THE **DAWN**

"THOU ART  
MY HIDING PLACE  
AND MY SHIELD:  
I HOPE  
IN THY WORD."

--Psalm 119:114

August 1959

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## ON THE RADIO - COAST TO COAST

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

### PROGRAM TOPICS FOR AUGUST

- 2—"The End of the World"
- 9—"The Keys of Heaven and Hell"
- 16—"Probation After Death"
- 23—"Paradise Restored"
- 30—"The Third Heaven"

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

### HERE ARE A FEW OF THE STATIONS

#### MISSISSIPPI

Biloxi-Gulfport WLOX 1490 10:00 a.m.  
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Yazoo City WAZF 1230 10:00 a.m.

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Jefferson City KWOS 1240 10:00 a.m.  
Joplin WMBH 1420 9:00 a.m.  
Kansas City KCMO 810 9:30 a.m.  
Mexico KXEO 1340 6:00 p.m.  
St. Louis KXOK 630 9:00 a.m.  
Willow Springs KUKU 1330 11:45 a.m.

#### MONTANA

Billings KBMY 1240 10:00 a.m.  
Butte KOPR 550 10:00 a.m.  
Great Falls KMON 560 10:00 a.m.  
Helena KXLJ 1240 10:00 a.m.

Livingston KPRK 1340 10:00 a.m.  
Miles City KATL 1340 10:00 a.m.

#### NEBRASKA

Scottsbluff KNEB 960 10:00 o.m.

#### NEVADA

Eiko KELK 1240 10:00 a.m.  
Las Vegas KORK 1340 10:00 a.m.

#### NEW JERSEY

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#### NEW MEXICO

Alamogordo KALG 1230 9:00 a.m.  
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Roswell KGFL 1400 8:30 p.m.  
Silver City KSIL 1340 11:15 a.m.  
Truth or Consequences KCHS 1400 9:00 a.m.

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**this month in**

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**the DAWN**

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Can the living talk with the dead?

Is the expression, "Once in grace, always in grace," in harmony with the Bible?

Has God foreordained that certain individuals will be saved, and that others will be lost?

See "Your Questions" beginning on page 52.

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## ITEMS OF INTEREST

**THE GENERAL CONVENTION:** If you have not yet made plans to attend one or more days of the General Convention there is still time to do so. There may not be time now to write for advance reservations, but this need not hinder you from attending, for there will be room for all who can go. The convention begins on Saturday morning, August 8, and ends on Thursday evening, August 13, in the spacious, air-conditioned auditorium of the Indiana State University, Bloomington, Indiana.

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

## ON TELEVISION

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

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

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

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

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

**Wichita Falls, Texas—KSYD-TV,** Channel 6, 9:15 A. M., Sundays.

**Wheeling, West Virginia—WTRF-TV,** Channel 7, 10:15 A. M., Sundays.

## *The Shape of Things to Come*

**F**ROM the standpoint of human wisdom, what the future holds for the human race is both dreadful and promising. This paradoxical situation is due to man's inability properly to use the many potential advantages made available through science and invention. Human selfishness has now been implemented to the point where most of the human race might well be destroyed. On the other hand, it is the dim hope of the world's well-meaning statesmen and diplomats that this terrible catastrophe can be averted. And, we are told, that if it can be averted, the products of science and invention will provide the human race with the highest standard of living ever experienced, with ample time for leisure, recreation, and all the legitimate pleasures humans are capable of enjoying.

However, the brightness of this happy prospect is dimmed by the "if" upon which it is predicated, for there is no assurance that the human race will escape the holocaust of an all-out hydrogen war.

If it does not escape the horrendous eventuality, the whole world most certainly will be reduced to a state of prostration from which by mere human effort, it would require generations to recover. Such is the uncertainty with which worldly wisdom views the future.

The Bible alone presents us with an accurate and certain preview of the "shape of things to come." But even so, the Bible does not give us a day by day, or even a year by year, forecast of national and international events. The Bible foretold the present "distress of nations, with perplexity." (Luke 21:24-26) In its forecasts of our day the Bible explained that the distress upon nations would be a "time of trouble, such as never was since there was a nation." (Dan. 12:1; Matt. 24:21, 22) But the prophecies do not outline many of the details of this "trouble."

However, the Bible does present us with a preview of the ultimate outcome of present

world distress, and this outline of the "shape of things to come" is most encouraging. The Bible's forecasts include the establishment of the long-promised kingdom of Christ to rule throughout all the earth; and they tell us of the blessings of peace, and joy, and everlasting life that will be vouchsafed to all those who obey the laws of that kingdom. The writers of both the Old and New Testaments contribute to the outline of this glorious future time of peace and happiness. One of the Bible's comprehensive descriptions of "the shape of things to come" is found in the book of Micah. We quote:

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

of hosts hath spoken it."—Micah 4: 1-4

### The "Last Days"

THIS marvelous description of a world at peace, and enjoying security and prosperity, is introduced with the explanation that this new and righteous social order was to be established in the "last days." From the standpoint of traditional theology this would be an incongruity, for the "last days" were considered to be the end of all human experience, a time when even the earth itself would be destroyed by fire rained down from the sky.

Perhaps there are not many who now believe this crude notion, although some do. However, the prophetic "last days" of the Bible are actually the last days of the reign of sin and death, that transition period in the divine plan when the "kingdoms of this world" become the "kingdom of our Lord, and of his Christ." (Rev. 11:15) These "last days" merge into the final age of the divine plan, even the thousand-year age of Christ's kingdom, that "dispensation of the fulness of times," when all things are gathered together under Christ.—Eph. 1:10

True, the Bible does speak of much trouble taking place in the "last days." It is in this period that the foretold "time of trouble, such as never was since there was a nation," occurs. In the various prophecies this trouble is figura-

tively described as "fire," as a great "shaking," as an "earthquake," as a "flood," as a "whirlwind," and as a "storm." In some respects the foretold "distress of nations" is like all these upheavals of nature. We fail properly to understand the significance of the prophecies if we single out the one symbol of fire, and insist that it must be literal.

#### **Preparation for the Kingdom**

THE divine purpose in permitting this "great time of trouble" is that by it the people and nations of earth might be humbled and made to realize their own inability to cope with the problems of human sin and selfishness. Only the collapse of practically all security and order throughout the earth will accomplish this. The details of how this final humbling of the people will be accomplished are not clearly outlined in the Bible.

Man might well be permitted to use hydrogen bombs, and certainly this would mean much fire from the skies. And other factors will be involved, which together will lead to horrible destruction. But the destruction of buildings, and even of human life, are not the important considerations, although much of this will occur. The vital factor forecast in the prophecies is the breakdown of humanly constituted authority in the earth which results from man's inhumanity to man. It is

this that will finally induce the people to look to the Lord for help.

#### **The Lord's "Mountain"**

THE "mountain" of the Lord referred to in Micalah's prophecy is in reality the messianic kingdom, that "mountain" referred to by Daniel, which is to fill the whole earth. (Dan. 2:44) It will be established in "the top of the mountains, and it shall be exalted above the hills," meaning that the people of all nations, great and small, will be subservient to it. Christ will reign "from sea to sea, and from the river unto the ends of the earth."—Ps. 72:8

With the full establishment of this kingdom, the people, prostrate and humbled, will say, "Come, and let us go up to the mountain [kingdom] of the Lord, and to the house of the God of Jacob." (vs. 2) It will then be recognized that the messianic kingdom has been established in fulfilment of the promises made by the God of Abraham, Isaac, and Jacob; and indeed, of all Israel. Actually it will be the anti-type of the kingdom which the Lord established in ancient Israel, the kingdom over which David was made the titular head.

That typical kingdom came to an end when its last king, Zedekiah, was overthrown, and the people taken captive to Babylon. But this did not imply the failure of God's promises, for the typical

kingdom was to be overturned only until "he come" whose "right" it was. (Ezek. 21:25-27) The "right" to the antitypical kingdom of promise belonged to Jesus.

Antitypically, Jesus was the One destined to re-establish the "throne of David." Concerning this we read, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. 9:7

It was in keeping with this that the angel Gabriel announced to Mary, the mother of Jesus, "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:30-33

#### **David's Throne**

THE "throne" of David which is given to Jesus is not a literal chair, or bench. Rather, David's throne, or rulership, was typical of divine authority as it will be exercised throughout the earth by Jesus during the thousand

years of his kingdom. David's rulership was centered on mount Zion in ancient Jerusalem, and this fact also is utilized in the messianic kingdom symbolisms. Referring to Jesus, Jehovah said, "Yet have I set my King upon my holy hill of Zion."—Ps. 2:6

And on this symbolic "holy hill of Zion" there will be associate kings, those who will live and reign with Christ. The Prophet Obadiah refers to these as "saviors" who "come up on mount Zion" at the time when "the kingdom shall be the Lord's." (Obadiah 21) And in Revelation 14:1 we read, "A Lamb [Jesus] stood on mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." Verse 4 identifies these as those who "follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb."

That these who are with the Lamb on mount Sion have his Father's name written in their foreheads indicates they are sons of God. Jesus said concerning those of Israel who believed on him at his first advent that they were given power, right, or privilege, to be sons of God. (John 1: 11, 12) But in the divine plan a fixed number had been predestinated for this high position, and the believers of Israel came short of this number, so God turned to, or "did visit" the Gentiles to take



out of them a people for his name, a people to be associated with believing Israelites in having the Heavenly Father's name written in their foreheads.—Acts 15: 14

### **The Law from Zion**

WE SEE, then, that the antitypical mount Zion is in reality Christ Jesus and his footstep followers, exalted to kingdom authority and power, to constitute the spiritual rulers in the messianic kingdom. In the Prophet Micah's preview of "the shape of things to come," he said, "The Law shall go forth of [or, from] Zion." Thus we might think of "Zion" as the authoritative and executive phase of that "government" which will be on "his shoulder."—Isa. 9:6, 7

Micah also wrote that while the "Law," the authority of the new kingdom, shall go forth from "Zion," the "Word of the Lord" will go out from "Jerusalem." This is a very revealing addition to the kingdom symbolisms. The meaning of symbols must always be taken from the literal circumstances upon which they are based. Mount Zion, was, of course, a part of the city of Jerusalem, and the entire city was considered to be the capital of Israel. Thus the city as a whole would be a general symbol of the kingdom.

While David's rulership was centered in mount Zion, doubtless

those who participated in the functions of the government lived and served in various parts of the city. Thus we have a symbolic basis for the further truth concerning the kingdom of Christ which is clearly taught in the Scriptures. It is that there will be human representatives of that kingdom, those who will constitute the channel of the "Word of the Lord," and who will enforce the "Law" that goes forth from Zion. We may therefore think of Jerusalem, in contrast with the restricted symbolism of "Zion," as referring to the earthly phase of the messianic kingdom.

The work of the earthly phase of the kingdom of God will be confined to the earth and to humanity. Those so highly honored as to have a share in it will be the most exalted and honored of God among men. Those who will constitute this class proved their worthiness for such an exalted position prior to the Gospel age. Having already been tried and found faithful, when awakened from the sleep of death they will at once receive the reward of their faithfulness. This is the class referred to by Paul as those who endured so much, that they might receive a "better resurrection," and who, in the resurrection, will instantly be "made perfect" as humans.—Heb. 11:35, 40

### **Efficient Service**

THESE ancient worthies will

minister among and be seen of men, while the glory of their perfection will be a constant example and incentive to other men to strive to attain the same perfection. (Isa. 49:22) That these ancient worthies will be in the human phase of the kingdom is fully attested by Jesus' words to the unbelieving Jews who were rejecting him. He said, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."—Luke 13:28

The work of the earthly phase of the kingdom of God will necessitate the establishment of a perfect government among men, with perfect men in positions of control, that they might rightly order the affairs of state. It will necessitate the appointment of proper educational facilities of every character, as well as philanthropic measures of various kinds.

And this noble work of elevating the race by sure and steady steps (under the direction of the unseen spiritual members of the same kingdom) is the high honor to which the ancient worthies are appointed, and for which they will come forth prepared soon after the final wreck of the kingdoms of this world and the binding of Satan, their prince. And as the divinely honored representatives of the heavenly kingdom, they will soon receive the honor and co-operation of all men.

In referring to those who will

be "seen" in the kingdom, Jesus mentions only the outstanding ones of previous ages—Abraham, Isaac, Jacob, and the prophets. In the 11th chapter of Hebrews Paul presents a list which includes others, and explains that time would fail him to mention all of those faithful ones of the past. (Heb. 11:32) We learn from Romans 11:4 that in the generation of Israelites served by the Prophet Elijah there were "seven thousand men" who had "not bowed the knee to the image of Baal." There would seem no reason to suppose there would not be a general average of this many faithful ones among Israel throughout that entire age. We mention this point merely to emphasize that the human representatives of the divine Christ, will, when raised from the dead, probably number many thousands, and will be abundantly able to direct the affairs of the new government on a world-wide basis.

Besides, as the world of mankind accept this new rulership, and conform their hearts and lives to its perfect standard of righteousness, they also will have the privilege of co-operating in its work. This opportunity will first go to those of the natural seed of Abraham who believe and obey, but will ultimately embrace the people of all nationalities. Isaiah wrote that "all nations" will "flow" into the mountain of the Lord.—Isa. 2:2

But to be recognized as in any manner being associated with that new government, the people of all nations and races will have to conform to its "ways" and walk in the Lord's "paths." (Micah 4:2) To do this will, among other things, necessitate the beating of "swords into plowshares," and "spears into pruninghooks." No such implements of destruction will be needed to enforce respect for, and obedience to, the "Law" that goes "forth of Zion."

To gain a place in the earthly phase of the kingdom of God will be to find the gratification of every desire and ambition of the perfect human heart. It will be a glorious and satisfying portion from the first entrance into it, and yet the glory will accumulate as time advances and the blessed work progresses. And when, at the end of a thousand years, the great work of restitution is accomplished by the Christ (in great measure through the agency of these noble human co-workers), these who were instrumental in the work will shine forth among their fellow-men and before God and Christ and the angels, as "the stars forever and ever." (Dan. 12:3) Their work and labor of love will never be forgotten by their fellow-men. They will be held in everlasting remembrance.—Ps. 112:6

But great as will be the accumulating glory of these perfect men who will constitute the exec-

utive branch of the earthly phase of the kingdom, the glory of the heavenly will be the glory that excelleth. (II Cor. 3:10) While the former will shine as stars forever, the latter will shine as the brightness of the firmament—as the sun. (Dan. 12:3) The honors of heaven as well as of earth shall be laid at the feet of the Christ. The human mind can approximate, but cannot clearly conceive, the glory to be revealed in the Christ through the countless ages of eternity.—Rom. 8:18; Eph. 2:7-13

### **The "Seed"**

IT IS through these two phases of the kingdom that the promise to Abraham is to be verified—"In thee and in thy seed shall all the families of the earth be blessed." This "seed" was to be as the "sand" of the seashore, and as the "stars" of heaven—an earthly and an heavenly seed, both God's instruments of blessing to the world.

In Romans 11:17 Paul speaks of the Abrahamic Covenant as a root out of which fleshly Israel grew naturally, but into which the Gentile believers were grafted when the natural branches were cut off because of unbelief. This root covenant bears these two distinct kinds of branches, each of which, in the resurrection, will bear its own kind of perfect fruitage—the human and spiritual classes in kingdom power.

In order of development it was first the natural, or earthly seed, afterward the heavenly. But in order of grandeur of position and time of instalment, it is first the spiritual, and afterward the natural. The trial of both these classes has been much more severe than the trial of the world will be in its future judgment day. These have suffered persecution for righteousness' sake, while the obedient of the world under the arrangements of the kingdom will be rewarded for righteousness, and punished only for unrighteousness.—Isa. 11:9; 25:8

It is because the authority and power of the divine Christ, exercised through the earthly representatives of the kingdom, will protect and bless the righteous and punish the wicked, that it will then be possible for every man to dwell "under his vine and under his fig tree." None will then be permitted by threats of violence, or otherwise, to "make afraid." This is what the Lord has promised, and upon his promises we can depend.—Micah 4:4

### **Death Destroyed**

EVEN death will be destroyed in the "mountain of the Lord." (Isa. 25:6-9) In I Corinthians 15:25, 26 the Apostle Paul confirms this. Concerning that future day of the kingdom we also read, "The inhabitant shall not say, I am sick." (Isa. 33:24) They will not say, "I am sick," because the

obedient of that time will not be sick, for the "people that dwell therein shall be forgiven their iniquity," provision for this forgiveness having previously been assured through the redemptive work of the "Lamb."

The destruction of death implies also the resurrection of those who have died. In the complete prophetic outline of the "shape of things to come," this is included. Paul said that there "shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15) The "just" are those who make up the elect classes who are resurrected to immediate perfection, some to the spiritual plane and some on the earthly plane, to serve in the two phases of the kingdom. But all the non-elect, the "unjust," are also to be awakened from the sleep of death.

These, Jesus explained, will come forth "to a resurrection" of judgment, of which the awakening from the sleep of death will be but the first step. (John 5:28, 29, Revised Version) These "come forth" to judgment, Greek, *krisis*. If, in facing this crisis they decide to accept the provisions of Jehovah's grace through Christ, and obey the laws of the messianic kingdom, they will be restored to perfection of human nature, and live forever. If they decide wilfully to disobey, they will die.—Acts 3:23

Thus we see that when viewed

from the standpoint of the promises of God, "the shape of things to come" is most encouraging. It is, indeed, the answer to every Christian's prayer, "Thy kingdom come. Thy will be done in earth,

as it is in heaven." (Matt. 6:10) Let us continue to offer this prayer, and let us also endeavor to be faithful in telling the whole world these good tidings of the kingdom!

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## Treasure Here or Treasure There

THE following extract from a book entitled, "Adventures in Understanding" (the authorship of which we regret we cannot at present trace), takes a side glance at one aspect of life which, in these days of comparative abundance, might well be pondered by all of us:

"One afternoon in that city—it was now come to be the autumn of the year—I was walking along the street, looking in at the shop windows, deciding upon many things I did not want. 'Thank heaven I don't want that, or that, or that!'

"This was an amusing game I had come to play with myself as a kind of defense against THINGS of which there are too many in this world. The idea had come to me first soon after we arrived in the city and I stood looking in at a shop of antiques where there were displayed many ancient painted hat boxes, old brass bed warmers, curious chairs, bureaus and irons and the like. I had at first a feeling of depression, inexplicable to me, at the sight of all these things; they gave me a kind of mental dustiness. I looked at them more narrowly, trying to understand how it was, and then suddenly it came all clear to me and I said aloud: 'Why, I

don't have to have them—not one of them!'

"It may seem absurd enough, but this thought gave me such relief that I found myself laughing heartily as I walked down the street. What a nightmare—to own all those bed warmers, candlesticks, blue and green bottles, ship models, hat boxes, spinning wheels! I had a strong temptation to go in and look at the man who did own them and see what it had done to him.

"After that I caught myself often rejoicing, gloating, when I looked in at many a window in the city, that I didn't own THAT, or have to bother with THAT.

"I have too much now, I said, to distract me. If I had fewer things I should be happier, for there would be more time to be quiet and to think, and to try to understand."

Although he may not have intended it, the sentiment expressed by this writer is very much that of the Christian, seeking to follow the injunction of his Lord, who said: "Lay not up for yourselves treasures upon earth, . . . But lay up for yourselves treasures in heaven, . . . For where your treasure is, there will your heart be also."—Matt. 6: 19-21

## LESSON FOR AUGUST 2

# The Testing of Faith

GOLDEN TEXT: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee."  
—Job 42:5

JOB 19:19-25; 42:1-6

JAMES wrote, "Ye have heard of the patience of Job." (James 5:11) Job needed a great deal of patience, for God permitted him to be very severely tested. It was a test of his faith in God, a faith that enabled him to endure much mental and physical suffering without understanding why.

Insofar as individual experiences are concerned, there is often no explanation for suffering, thus the importance of trusting God even though his providences may not be understood. Through faith Job had attained to this high level of trust, and said, "Though he slay me, yet will I trust in him."—Job 13:15

However, Job did earnestly seek an understanding of his trying experiences. He had been a prosperous man, having a devoted wife and a loving family. By divine permission one after another of his blessings was taken away. After losing

his health, even his wife lost confidence in him. On top of all this, three of his trusted friends, under a pretense of comforting Job, contended that his suffering was due to gross sin which he had committed, but was trying to keep secret.

Job knew that he had not willingly sinned against the Lord, but was unable to explain why such calamity had come upon him. However, he at no time lost faith in the wisdom and integrity of God; although he did become so weary of suffering that he asked God to let him die, praying, "O that thou wouldest hide me in the grave, . . . until thy wrath be past."—Job 14:13

The Hebrew word here translated "grave" is *sheol*, the only word in the Old Testament which is translated "hell." It denotes the hell of the Bible, and it was to *sheol* that Job wanted to go to escape suffering. This is because the hell of the Bible is the state or condition of death, where there is no wisdom, knowledge, nor device. This is

shown in Ecclesiastes 9:10 where **sheol** is translated "grave."

Job's faith extended beyond the present life. After asking God to let him die he raised the question, "If a man die, shall he live again?" He did not ask, "If a man die, is he really dead?" Job knew that if God answered his prayer, and let him die, he would be dead, that he would be in what David describes as the "sleep of death." (Ps. 13:3) What Job wanted to know was if he would "live again," or be raised in the resurrection.

Under the inspiration of the Holy Spirit, Job finds and presents the answer to his question, saying, "All the days of my appointed time will I wait [in death], till my change [from death to life] come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job 14:14, 15; John 5:28, 29, **Revised Version**

Job's restoration to life, as is true of the whole world of mankind, is provided for through the work of redemption centered in Christ Jesus. Job also spoke of this, saying, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." (ch. 19:25) The "latter" or "last days" is the period the Bible indicates as the one during which the dead will be restored to life. See John 11:24. Job knew that that would be the time when he would be awakened from the sleep of death.

In verse 26 Job is quoted as saying, "Though after my skin worms destroy this body, yet in my flesh shall I see God." Here Job may have been referring to the loathesome skin disease which was de-

stroying his body and sapping his life away. Or he may have had in mind the disintegration of the body after death. In any case, he expected to be restored to life as a human on the earth; and he knew that then he would "see" God in the sense of understanding him.

This prophecy had a partial fulfillment even before Job died. After his faith had been sufficiently tested his health was restored; he was given another family and more riches than he enjoyed before. Thus his experiences as a whole parallel those of the entire adamic race, which, starting out in a beautiful garden home with perfect health, lost all, even life itself. But, like Job, the human race is to be restored during what Peter describes as "times of restitution of all things."—Acts 3:19-21

As a result of Job's experience with evil, he said to God, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (ch. 42:5) This also will be the result to mankind of the general experience with evil. When it is over, all who have faith to profit from it will know God in a manner which otherwise would be impossible.

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## QUESTIONS

Is it always possible to understand why we suffer?

Why did Job ask to go to sheol?

What is the only hope of life beyond the grave?

When will all mankind "see" God?

## Life--Vanity or Victory?

GOLDEN TEXT: "Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long."  
—Proverbs 23:17

ECCLESIASTES 5:1, 2, 4-6, 8-12,  
18, 19

THE "fear" of the Lord referred to in our Golden Text does not imply dread. The word "reverence" would be a better translation. In Proverbs 9:10 we read that "the fear [or reverence] of the Lord is the beginning of wisdom." To reverence the Lord implies an appreciation of the great attributes of his character: his wisdom, justice, love, and power. This appreciation leads to a desire to know and to do his will, which is the wisest attitude anyone can take.

The reverence of the Lord is not only the "beginning of wisdom," for if we are to increase in true wisdom we must continue to reverence the Lord and humbly seek the wisdom which he has provided through his Word. And not only must we seek this wisdom. In addition, we must live by it, endeavoring earnestly to have our every thought, word and deed conformed as fully as possible to his will as it is outlined in his Word.

"Keep thy foot when thou goest

to the house of God," our lesson states. This is reverence in the church. Jesus said that when even two or three are met together in his name that he would be in their midst. This means that when we assemble with the Lord's people for prayer, praise, testimony, and instruction, we are also, in a very special sense, in the presence of the Lord. This calls for reverence in our words and conduct; yes, even in our thoughts.

One evidence of reverence in the house of God is carefulness in what we say. Realizing that we are in the presence of the Lord, our words should be few, and, to the best of our knowledge, in harmony with his Word. Praying to be seen and heard of men is irreverence. Attempts at eloquence of speech to impress the audience are acts of irreverence. Our words do not impress God, yet where he is present, he is the most important listener.

The Lord's people are frequently, although unwittingly, irreverent in their public prayers. They so often seem to be telling God all about his plan. A brother will give a discourse, and then, in a closing bene-



diction, tell the audience what he forgot to say when speaking to them. Surely when we pray, God prefers that we speak to him rather than to the audience; and if in the spirit of proper reverence we keep in mind that we are addressing the great God of the universe, our words will be few.

"When thou vowest a vow unto God, defer not to pay it." (vs. 4) This is an admonition of vital importance. Every faithful follower of Christ had made a vow to the Lord, a "covenant" with him "by sacrifice." (Ps. 50:5) This is a vow, or covenant, which involves the whole life. It is a denial of self, and a taking up of the cross to follow the Master into sacrificial death. It is a vow, or covenant, to be dead with Christ, to be planted together with him in the likeness of his death, inspired by the hope of living and reigning with him.

Those who make such a "vow" to the Lord, and are not faithful to it, are in danger of losing eternal life. They are described in Hebrews 6:4-6. Our lesson states that those who do not make such a "vow" are, in such an event, better off.

Tradition teaches that those who do not give themselves to the Lord in this life must suffer eternal torture, but this is not true. All such will have an opportunity during the reign of Christ to accept him, obey the laws of his kingdom, and live. To whatever extent they sin against the knowledge of right in this life, they will, of course, receive "stripes."

The bounties of the earth are provided by God for the enjoyment and sustenance of all. (vss. 8-12)

Even the "king himself is served by the field." Because of human selfishness the good things of earth are seldom equally distributed. In many instances there is actual oppression. But the admonition is that when we see this condition we are to remember that the God of all the earth knows, and that in his own due time and way there will be a balancing of the scales of justice. God's arrangements for the bringing about of equity extend into the time of the resurrection.

Verses 18 and 19 set forth a basic truth in connection with God's provision for his human creation, which is that he is pleased to have the people enjoy the blessings of life. The record is that in the Garden of Eden he planted every tree that was pleasant to the eye and good for food.—Gen. 2:8, 9

Riches and wealth, of both possessions and health, are the gift of God. He provides the food, and under normal conditions there is a sense of delight in partaking of it. Without question every function of a perfect human body would be a delight. God wants his creatures to be happy.

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## QUESTIONS

- What is the "fear" of the Lord referred to in the Golden Text?
- What is meant by going into the "house of God"?
- What is meant by making a vow unto the Lord?
- Does God want his human creatures to enjoy the blessings he has provided for them?

## God's Steadfast Love

**GOLDEN TEXT:** "It is of the Lord's mercies that we are not consumed, because his compassions fail not."  
—Lamentations 3.22

**LAMENTATIONS 3:22-26, 31-40**

**T**HE Book of Lamentations was written by the Prophet Jeremiah, being an expression of the sorrows of the Jewish people over the destruction of Jerusalem and their temple, and the loss of their independence as a nation when they were taken captive to Babylon. In writing the book, which is a series of poems, Jeremiah was not merely a patriot-poet weeping over the ruin of his country; he was also a prophet who had seen the calamities coming, and had foretold them.

God had permitted the Israelites to be taken into captivity as a punishment for their sins. They were not only God's chosen people, but his covenant people as well. They had entered into a covenant with the Lord under the terms of the Law given to them at the hands of Moses. Under this covenant God promised to protect and bless them, and they were to be punished if they were not faithful to him.

Various lesser punishments upon Israel had been foretold, with the

warning that if after these they continued to sin the Lord would punish them "seven times more," or additionally. (Lev. 26:18, 21, 24, 28) This was a time prophecy which began to count when Israel was taken captive to Babylon. It was a period of 2,520 years which terminated in A. D. 1914. Although the captivity in Babylon lasted for only seventy years, Israel continued to be a subject nation until destroyed in A. D. 70-73.

It was a hard experience for the Israelites, but as Jeremiah explains in the Golden Text, had it not been for the mercies and compassions of the Lord they would have been destroyed. The Lord's mercies, Jeremiah continued, are "new every morning." To this he adds, "Great is thy faithfulness."—vs. 23

God is faithful to all his people. He was faithful to the Israelites. Even the punishments which he permitted to come upon them were evidences of his faithfulness. There are many prophecies in the Old Testament assuring the Israelites that although he would allow them

to be scattered among all the various nations of the earth, in his own due time, in the ending of the present age, he would restore them to their Promised Land. The fact that this is being done is one of the evidences of God's faithfulness in fulfilling the promises he makes to his people.

"The Lord is good unto them that wait for him," Jeremiah writes, and adds, "It is good that a man should both hope and quietly wait for the salvation of the Lord." (vss. 25, 26) The Israelites were then captives in Babylon. There was nothing they could do to change the situation except to "hope" and to "wait." This, Jeremiah admonished, was a "good" thing to do.

This is also a "good" attitude for all the Lord's people, whatever their immediate circumstances might be. We should never take matters into our own hands. Even when conditions are favorable, and the Lord's blessings are being showered abundantly upon us, we should "wait on the Lord," "quietly" trusting his providences, with faith believing that he will give us strength for our every time of need.

Verse 31 reads that "the Lord will not cast off forever." This was true in his dealings with the Israelites, and even now we can see his favor returning to them. He may not smile upon us today, but "tomorrow," when we have learned a needed lesson, the light of his countenance will again reveal his love. For our good he may "cause grief, yet will he have compassion according to the multitude of his mercies."—verse 32

The marginal translation of verse

33 assures us that the Lord does not "from the heart" afflict us. He does not enjoy seeing his people suffer, but when his wisdom sees that it is best, he is willing to endure with them. God is love. He cannot also be vengeful. He does not afflict in order to "crush." He is permitting the whole world to die because of sin, but the "prisoners" of death are all to be released in the coming new day, the "times of restitution."—Isa. 42:7; 49:9; Acts 3:19-23

As Jeremiah explains, a man has no right to complain when punished for his sins. It is an evidence of God's faithfulness. Whether individually or as a nation, it is the privilege of sinners to repent of their sins, and to return to the Lord. Through Christ this opportunity will yet be given to every descendant of Adam.

Since Israel was in captivity because of her sins, Jeremiah appropriately wrote, "Let us search and try our ways, and turn again to the Lord." (vs. 40) This is wholesome advice for all who would enjoy the blessings of the Lord.

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## QUESTIONS

Relate the circumstances under which the Book of Lamentations was written.

In what sense was God's mercy manifested toward Israel at that time?

Cite evidences of God's faithfulness.

Does God take pleasure in punishing his people?

What is the proper attitude for those whom the Lord does punish?

## Prayers of the Captives

GOLDEN TEXT: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."  
—II Chronicles 7:14

DANIEL 9:4-10, 17-19

THE chronological setting of today's lesson is near the close of Israel's seventy years captivity in Babylon. Daniel knew of Jeremiah's prophecy concerning the length of this period of punishment upon his people. (Jer. 25:11) However, Daniel had been given a vision—recorded in chapter 8—which greatly disturbed him. He said, "I Daniel fainted, and was sick certain days." (ch. 8:27) Daniel did not understand the vision, and it seems possible that he understood from this that the captivity of his people would, on account of their failure to obey the Lord, be extended.

Since Daniel was acquainted with the prophecy of Jeremiah, he would know of the lesson set forth in chapter 18, verses 1 to 10. Here the Lord explains that even though he promised to do good to his people, if they proved unworthy of his blessings he reserved the right not to fulfil those promises. So perhaps Daniel wondered, in view of Israel's unworthiness, if his people really

would be permitted to return to their homeland at the close of the foretold seventy years. No wonder he "fainted" and was "sick certain days."

To Daniel this was a time for earnest prayer. He said, "I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have rebelled, even by departing from thy precepts and from thy judgments."—vss. 4, 5

Here Daniel emphasizes that God does keep his covenant to them that love him, and keep his commandments. If Israel had thus been faithful there would be no question about the ending of the captivity, but this was not the case. As Daniel said, "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled." Daniel knew that upon the basis of the record the people of Israel had no

right to expect blessings from the Lord.

All Israel was taken into consideration in Daniel's prayer. The ten-tribe kingdom had been destroyed, and many of the people scattered, many of them being taken to Assyria some time previous to the fall of the two-tribe kingdom of Judah at the beginning of the seventy years of captivity. However, many of those belonging to the ten tribes accompanied the two tribes into Babylon. These are referred to as "all Israel, that are near." There were others of the ten tribes who were "far off," scattered among various countries. But none of them, whether of Judah, or of the ten tribes, whether far or near, were worthy of being restored to their own land.—vss. 6, 7

Daniel continued, "O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him."—vss. 8, 9

Daniel's plea was that the Lord would exercise mercy and forgiveness. Actually, God's great plan of redemption and salvation from death is motivated by his love, his willingness to forgive and to show mercy. In his great love, his wisdom provided a means through Christ by which he could be just and also the justifier of all those who go to him in the spirit of true humility and repentance.—Rom. 3:26

So far as the releasing of his people from captivity was concerned, God could exercise his for-

giveness and mercy without the necessity of the redemption price, and it was Daniel's earnest petition that he do so. The Bible reveals that God did forgive, as our Golden Text states, and that the captivity ended at the time foretold by Jeremiah.

Daniel based his plea also on another important consideration. He said, "O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies."—vss. 17, 18

Daniel loved his people, and he also loved the Lord. The chief consideration of his life was that his God, the God of Israel, the great Jehovah and Creator, should be glorified. He knew that the restoration of Jerusalem would be to the glory of God, so he made this an important consideration in his prayer.

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## QUESTIONS

- What is the chronological setting of today's lesson?
- What was the prophetic length of Israel's captivity in Babylon?
- Explain the background of Daniel's plea for divine mercy.
- Upon what other important consideration did Daniel base his petition?

## A New Spirit for a Renewed People

GOLDEN TEXT: "Fear not, O land; be glad and rejoice: for the Lord will do great things."  
—Joel 2:21

JOEL 1:15-20; 2:12, 13, 21-23,  
28,29

THE first application of much of Joel's prophecy was to the severe punishments the Lord was soon to bring upon the people of Israel because of their sins, consisting of drought and a plague of locusts. "The day of the Lord is at hand," he wrote. This was to be a "day," or time, in which the Lord would reckon with his people, a time when he would no longer remain silent, or refrain from intervening in their affairs.

There have been many important "days" in the history of the human race when the hand of God was manifested in the affairs of men. One of these was at the time of the Flood. Another was when, through Moses, God visited his people who were enslaved in Egypt, and delivered them. Still another was the first advent of Christ—his birth, his ministry, his crucifixion, and his resurrection from the dead.

So far as the nation of Israel was concerned, important events were pending when Joel wrote his prophecy. However, there is much in his

prophecy which cannot be limited to this minor fulfilment. Indeed, there is much in Joel's prophecy which cannot properly be applied at all to the prophet's own day, or the period soon to follow.

The Apostle Paul, in writing concerning the time of Christ's return to establish his kingdom, referred to this period as "the day of the Lord." Paul wrote that in this "day," while the people would be saying, "Peace and safety," sudden destruction would come upon them as "travail upon a women with child." (I Thess. 5:1-3) Joel likewise explained that the "day of the Lord" would be one of "destruction from the Almighty."—ch. 1:15

The important fulfilment of this prophecy is, we believe, at the time of our Lord's second visit to earth, which the Scriptures and the signs of the time indicate has already begun. The various symbols used by the prophet portray the different aspects of this time when Satan's empire is overthrown, preparatory to the full manifestation of Christ's kingdom.

In chapter 2, verse 10 of Joel's prophecy, referring to the symbolic

sun, moon, and stars, he explains that these would be darkened and withdraw their light. Jesus quoted this part of the prophecy and applied it to the time of his return, so we have his authority for believing that Joel's prophecy has a much wider application than to the events which were of immediate concern to the nation of Israel.—Matt. 24: 29, 30

The time of Christ's return and second presence is very appropriately described in the prophecies as "the day of the Lord," for it is a time when the Lord destroys the "kingdoms of this world," and when the messianic kingdom is established to bring peace, health, and life to the people. The "destruction" of this particular day is of the Lord, even though he uses various agencies to accomplish it.

The overthrow of humanly constituted authority in the earth entails much "distress of nations." Daniel describes it as a "time of trouble such as never was since there was a nation." (Dan. 12:1; Luke 21:25, 26; Matt. 24:21, 22) The prophecies use earthquakes, storms, clouds, winds, fire, and floods, to illustrate the various aspects of this "time of trouble," and many have mistakenly supposed that the destruction of the earth was thus predicted, but the literal earth "abideth forever."—Eccles. 1:4

The prophetic "time of trouble" which destroys Satan's world also helps to prepare the people for Messiah's kingdom. None will receive the blessings of that kingdom, Jew or Gentile, without first repenting of sin, and humbly seeking to know and do God's will.

Verses 21-23 of chapter 2, while

an assurance to ancient Israel of God's blessings if they repented and served him, are in a more important sense one of the prophecies concerning the "times of restitution of all things" referred to by the Apostle Peter in Acts 3:19-21. It is a further prophecy concerning the time of Christ's second presence and the blessings under his kingdom.

The Apostle Peter quotes verses 28 and 29 of this chapter in his pentecostal sermon. (Acts 2:16-21) This prophecy, he explained, was being fulfilled by the outpouring of the Holy Spirit at that time. In reality, there are two outpourings of the Spirit foretold by Joel. One was to be upon God's servants and handmaidens, and the other upon "all flesh."

It was at Pentecost that the Holy Spirit was poured out upon God's servants, the nucleus of the Gospel church. When this special class of servants have all been called out from the world and united with Christ in the spiritual phase of his kingdom, then the Spirit of God will be poured out upon all flesh, causing the knowledge of the Lord to fill the earth.—Isa. 11:9

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## QUESTIONS

- What is the first application of much that is in the prophecy of Joel?
- What is the "day of the Lord," and has there been more than one of these days?
- Are we now in a "day of the Lord," and what is the significance of what is now taking place?
- Explain the two outpourings of the Holy Spirit.

## THE BIBLE VERSUS TRADITION

### Article VIII

# Paradise

"Verily I say unto thee this day; with Me shalt thou be in paradise."  
—Luke 23:43, Rotherham

IT IS generally supposed by most professed Christians that the words "paradise" and "heaven" are essentially synonymous, and that in the Bible they are both used to describe the eternal home of the saved. There is one tradition, however, which makes paradise an intermediate state into which the righteous go, there to await the time of the resurrection at "the end of the world" when they will be transferred to their permanent home in heaven.

Doubtless many suppose that the word paradise appears many times in the Bible, but actually it does not. It is not used in the Old Testament at all, and occurs only three times in the New Testament, one being in Jesus' promise to the thief on the cross, "Thou shalt be with me in paradise." It translates the Greek word **paradeisos**, which, according to Prof. Strong, is of Oriental origin, the literal meaning of

which is "park," or garden, and by implication, Eden.

The Bible tells us that God "planted a garden eastward in Eden; and there he put the man whom he had formed." (Gen. 2:8) Since there is no suggestion of a heavenly, or spiritual, "park" or garden in the word paradise itself, it seems obvious that its uses in the New Testament are directly or indirectly related to the divine purpose in the creation of man, and to God's provision of that garden home for him "eastward in Eden." Certainly the Garden of Eden was a paradise.

However, because of sin, man was driven out of Eden, out into the unsubdued earth to eke out an existence by the sweat of his face, until he returned to the dust from whence he was taken. (Gen. 3:17-21) Paradise was lost, but not forever, for the Bible clearly reveals that the divine plan of redemption through Christ, the Re-



deemer and Savior of the human race, is designed to restore man to life and to his lost paradise.

Although the word paradise simply means a park, or garden, we believe that we are within the larger meaning of the word paradise as used in the Bible when we say that it denotes man's earthly home, and the blessings of everlasting life which all the willing and obedient will ultimately enjoy in that home. The restoration of paradise, then, would involve much more than planting beautiful fruit trees and flowers in the ancient land of Mesopotamia, where it is believed the original Garden of Eden was situated. The Apostle Peter speaks of the period of Christ's second presence as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." —Acts 3:19-21

The "all things" to be restored are the "all things" which were lost. And when these "all things" are restored, paradise will be restored. The work of restoring paradise is to be accomplished by the reign of Christ, when those who, during the Gospel age, have suffered and died following in the footsteps of Christ will live and reign with him.

### **The Messiah**

THE coming of the Messiah and the establishment of his kingdom was the hope of Israel. Promise

after promise in the Old Testament gave them the assurance that this was the divine plan for Israel and for the whole world of mankind. They believed not only that the Messiah, the great King of promise, would deliver them from bondage to the Gentiles, but also from bondage to sin and death. "In this mountain," or kingdom, the Lord had promised, there would be a "feast of fat things," and death would be "swallowed up in victory."—Isa. 25:6-9

Jesus came to be the King in this long-promised kingdom. His disciples had accepted him as the Messiah, and had given up all to follow him. Together with Jesus and the assistance of seventy evangelists selected and appointed by Jesus, the original twelve preached the Gospel of the kingdom throughout Judea for more than three years. It was not a large country, and we may safely assume that essentially all of the nation had learned more or less about Jesus, although but few had a clear understanding of just who he was.

When Jesus was arrested by his enemies with the intent of having him put to death, one of the charges brought against him was that he claimed to be a king. Ordinarily, if a charge like this were true, it would mean treason to the Roman government to which the Jewish nation was at that time subject. Jesus did not deny

the charge, but acknowledged that it was to this end he was born.

An inscription over the cross on which Jesus was crucified proclaimed him to be "the king of the Jews." So it was general knowledge in Israel that Jesus and his followers expected the establishment of the messianic kingdom with Jesus as its head.

The two malefactors, or thieves, being crucified with Jesus could not have been unaware of these circumstances. While the prejudice and hatred of the people against Jesus influenced one of the thieves to rail against the Master, the other thief took a more realistic view. Inasmuch as they were dying, and the situation seemed hopeless, it could do no harm, the thief apparently reasoned, to ask a favor of this man who was supposed to be a king. So, turning to Jesus he said, "Lord remember me when thou comest into thy kingdom."—Luke 23:42

### **Not a Christian**

IN AN effort to find something in the Bible to support the tradition that the righteous go immediately to heaven when they die, this account of the thief on the cross has been seized upon. Actually, however, there is nothing in the record to indicate that this thief was righteous, or that he even repented of his sin. Certainly there is nothing in the narra-

tive to indicate that he accepted Jesus as his Redeemer and Savior.

Stripped of its traditional coloring, all this account shows is that the dying thief, knowing that in some way Jesus was supposed to be a king, asked to be remembered when he came into his kingdom. As one dying man to another, the thief was sympathetic toward Jesus, and hoped that in return this unusual "criminal" would do something for him, if and when he could. And what else could he ask than to be remembered when Jesus came into his kingdom?

While the thief was "grasping at a straw" in a situation in which there apparently was no basis for hope, it was different with Jesus. He knew that his death on the cross would not destroy God's kingdom plan, but was a necessary part of it. Unlike the rulership of other kings, the divine plan for Jesus was that he would reign, not over dying subjects, but over subjects redeemed from death with an opportunity of proving their worthiness of everlasting life. And Jesus knew that he was even then dying for his subjects, dying that they might live.

Jesus also knew that, in the divine plan of salvation, provision had not only been made for redemption through the shedding of his own blood, but also for the restoration of those redeemed; and he knew that the restoration

of the redeemed world would be the work of his coming kingdom. He knew that when the work of his kingdom was complete, the lost paradise would be restored. Knowing this, and having absolute confidence in the outworking of his Father's purposes, he gave the reassuring reply to the thief, "Thou shalt be with me in paradise."

It is doubtful if the thief understood the full significance of the reply to his request to be remembered in Jesus' kingdom. It was not necessary that he should. To Jesus it was an opportunity to express his confidence in his Heavenly Father's promises, and to bear testimony once more to the truth, and to do it in an hour of darkness and great trial.

"Verily I say unto you today," said Jesus, "shalt thou be with me in paradise." Who but Jesus could have made such a promise on such a day! The misplacement of the comma in the King James Version has hidden the true meaning of what Jesus said to the thief, and has caused many to believe that Jesus and the thief both went to paradise that day, which is contrary to the teachings of God's Word.

#### **Died for Sin**

THE Bible teaches that Jesus died, that he "poured out his soul unto death." (Isa. 53:12) From Psalm 16:10 we learn that Jesus' soul was in **sheol**, the Bible hell,

which is the state of death, from the time of his crucifixion until he was raised from the dead "on the third day." After his resurrection Jesus said to Mary, "I am not yet ascended to my Father." (John 20:17) From these texts of Scripture we know positively that Jesus did not go anywhere at the time he died except into death. The same was true of the thief.

But on that memorable day, when his enemies had seemingly gained a complete victory over him; when he was being put to death, and from the human standpoint it appeared that there was no hope that he would ever have a kingdom, his faith enabled him to say to the thief that he would be remembered in the kingdom, remembered in paradise. This not only meant that the messianic kingdom would be established in God's due time, but that it would be completely victorious over all the enemies of God and of righteousness, and that through its administration the lost earthly paradise would be restored.

We make no apology for changing the position of the comma as it appears in the King James Version, for the punctuation of the Bible is not inspired. It did not come into use until several centuries after the Bible was written. Dr. Rotherham, an eminent scholar, recognized the intent of Jesus' reply to the thief, and in his translation, as will be noted at the head of this article, punc-

tuates the sentence as it should be punctuated.

In using this mannerism of speech, Jesus was simply following a much used pattern in the Old Testament. Deuteronomy 4:39 reads, "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else." How wrong it would be to punctuate this text to mean that the Lord is God of heaven and earth this day. It could imply that someone else was god on other days. Deuteronomy 6:6 reads, "And these words, which I command thee this day, shall be in thine heart." Simply by changing the position of the second comma this text would read, "And these words, which I command thee, this day shall be in thine heart," leaving a possible implication that on future days these words need not be in their hearts.

But in the case of Jesus' statement to the thief on the cross, those who were looking for every possible opportunity to bolster traditional theology that the dead are not dead, did not hesitate to place the comma to give this thought. But as we have seen, both reason and the Scriptures dictate that the text should be punctuated as Dr. Rotherham has done, thus placing the emphasis on the day in which the Master, in demonstration of his faith, made this remarkable promise to

the thief regarding the coming messianic kingdom and the blessings to be dispensed to the dying world at that time.

### **Caught up to Paradise**

THE second use of the word paradise in the Bible is in II Corinthians 12:2-4, which we quote: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter."

Without doubt the "man" here referred to was Paul himself. His statement that he could not tell whether he was in the body or out of the body, is simply his way of emphasizing the great reality of this vision, and the vivid manner in which it portrayed truths to him concerning the "third heaven" and "paradise." Paul's account of this vision has been used by many in an effort to prove that "heaven" and "paradise" are one and the same place. A casual reading of the passage could give this impression.

But if we were to use the passage for this purpose, we would have to conclude that "paradise" and the "third" heaven are the

same, which, of course, presents the necessity of explaining the difference between the "third" heaven and the regular heaven. Indeed, in order to understand the meaning of this vision with any degree of clarity it is essential to determine, if possible, just what Paul means by the "third" heaven.

The word "heaven" is used in the Bible with a number of different connotations. In some instances it simply denotes the atmosphere above the earth which we call the sky, including in this context the sun, moon, and stars located in the "heavens." In other instances the word "heaven" describes a plane of life higher than the human, and, of course, the place where these spirit beings abide. Thus we speak of the angels of heaven. The Bible speaks of the "heavenly calling" which is extended to the followers of Jesus in this age.—Heb. 3:1

The highest form of life in "heaven" is the divine, which means that God dwells in heaven. Jesus was exalted to the divine nature when he was raised from the dead. His footstep followers are promised the same exaltation. So we properly say that the Christian has a heavenly hope.—II Pet. 1:4

The Lord said, "The heaven is my throne, and the earth is my footstool." (Isa. 66:1) This suggests that "heaven" is not only the abode of the Creator, and of

those whom he has created on the spirit plane of life, but also that it is the divine seat of government over the affairs of the earth and, without doubt, the entire universe.

### Angels

NARROWING this down to God's relationship to his human creatures, the Scriptures indicate that he works through his spirit creatures, one order of which is referred to in the Bible as angels. In this connection a study of the Bible's accounts of the various ways in which God used the holy angels to guide and protect his servants on earth is very revealing.

The Bible reveals that many of the holy angels, including the mighty Lucifer, rebelled against God and his laws and, throughout the centuries from Eden until now, have sought, by deception and otherwise, to lead the human race away from God. A large measure of success has attended their efforts. This, of course, has been by divine permission in order that both men and angels might learn that it is impossible to disobey God's law and enjoy everlasting life.

The point we wish especially to emphasize is that beings in the spiritual world exercise a potent influence in the affairs of men. It is also true that the material "heavens" above—the sun, moon, stars, clouds, and atmosphere—

are vitally related to life on the earth. Because this is true of the spiritual world and also of the firmament above, the Lord used the term "heavens" to symbolize spiritual ruling power in the affairs of men.

It is in this sense that Paul uses the expression "third" heavens. The Apostle Peter, in the 3rd chapter of his 2nd epistle identifies all three of these "heavens." First he speaks of a "heavens" that existed before the Flood. Then he mentions the "heavens" which are now. And then he explains that we, according to God's promise, "look for new heavens ... wherein dwelleth righteousness."—II Pet. 3:5, 6, 10, 13

The first two of these symbolic "heavens" are not righteous, for they embrace the period of human history when Satan and his fallen angels are the dominant unseen power which rule in the affairs of men. But "righteousness" will dwell in the "third" heaven, as Peter explains. The exalted Jesus, and with him those who have proved worthy to live and reign with him, will be the spiritual, invisible rulers in the "third" or "new heavens," while Satan will be bound and ultimately destroyed.

So Paul was given a wonderful vision in which he was carried down the stream of time to the period when Christ's kingdom would be ruling the world. Instead of speaking of what he saw

as being the conditions which would exist in the messianic kingdom, he used the scriptural symbolisms for the spiritual and material aspects of the kingdom, "heaven" and "paradise," the latter being but a synonym for what Peter described as the new "earth."

The kingdom of Christ will have its spiritual and earthly phases right from the beginning. But we would suppose that it will be some time before the earthly phase of the kingdom has expanded to the point where conditions as a whole throughout the earth could very well be symbolized by the thought of "paradise." (Ezek. 36:35) Probably what Paul saw in his vision, which he says—according to the marginal translation—was not "possible" for him to utter, were conditions in the earth well on toward the end of Christ's thousand-year reign, hence his use of the word "paradise" as a symbol rather than the more common one, new "earth."

### The Paradise of God

THERE is only one more use of the word "paradise" in the Bible, and that is in Revelation 2:7, where we read, To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" This is a promise to the "church," that class of "called out" ones from the world who are promised a heavenly reward with Jesus.

A casual reading of the text suggests that these "overcomers" will enjoy the blessings of the restored paradise, as symbolized by the original Garden of Eden. But a more careful study reveals a deeper meaning to this promise, and a meaning that is harmonious with the general testimony of the Scriptures which assure the church, not life in an earthly paradise, but in a heavenly home, indeed, in a place which Jesus went away to prepare.—John 14: 2, 3

Practically all the important lessons in the Book of Revelation are taught by symbols. The symbols used in Revelation, and in fact throughout the entire Bible, are things and circumstances concerning which we, as humans, have at least some knowledge, otherwise the symbolic language of the Bible would have no meaning to us. There are things we know about the sun, the moon, the stars; and about sheep and goats; wheat and tares; rivers and trees; storms and earthquakes. So when the Bible uses these as symbols certain lessons are conveyed to us.

In the 2nd and 3rd chapters of Revelation, seven wonderful promises are made to the faithful footstep followers of Jesus, the "overcomers" of the Gospel age. All of these promises are illustrated by things with which we have at least some acquaintance. Verse 10 of the 2nd chapter reads, "Be

thou faithful unto death, and I will give thee a crown of life." No Christian in reading this supposes that he will be wearing a literal crown in heaven. A crown signifies rulership, and the overcomers will be exalted to the highest form of life, the divine, to be associated with Jesus in his kingdom.

In verse 17 of this chapter, the promise is given, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The expression "hidden manna" takes our minds back to the tabernacle in the wilderness. In the most holy of this tabernacle, representing heaven, was the "ark of the covenant ." (Heb. 9:4) In this was placed a golden bowl of manna. While the manna collected daily by the Israelites corrupted, that which they placed in this golden bowl did not. This, then, conveys the thought of incorruptibility.

No one supposes however, that when the overcomers reach heaven they will eat literal manna from a golden bowl. But all true Christians do rejoice in the hope of immortality which the "hidden manna" symbolized.—I Cor. 15:54

In chapter 3, verse 12, the promise is, "Him that overcometh will I make a pillar in the temple of my God." No overcomer will be transformed into a pillar to be

placed in a literal temple in heaven. This is a symbol of the sure and fixed position to be enjoyed by those who prove faithful. Now we are being tried and tested. There is a possibility of "falling." But over there, the testing will have been finished, and those who have overcome will be as pillars fixed and secure, in that glorious spiritual temple which will be the meeting place between God and men.

So we should view the promise in chapter 2, verse 7, relating to paradise, in the same manner. We know the story of the original paradise, and its tree, or trees, of life in the midst of the Garden. We know that because of disobedience our first parents were driven out of Eden to die. Flaming swords were put up to prevent their return to the garden and partaking of the tree of life and living forever.

Knowing these circumstances the Lord uses them symbolically to assure the overcomers, who follow Jesus faithfully into death, that it will not be thus with them. Continuous access to the tree of life in the original paradise would have meant eternal life for our first parents, so the Lord uses this fact to assure us that if we are overcomers we will be rewarded with everlasting life.

This does not mean that the "overcomers" of the present age will live in an earthly paradise, any more than the other promises

mean that they will wear literal crowns, eat manna from a golden bowl, or become marble pillars in a literal temple. While this promise assures the overcomers of eternal life, which, in reality, will be immortality, the one in the 10th verse reveals that with this life will also be given ruling authority, as symbolized by the "crown." By the use of all the various symbols in these promises to the overcomers, we get a comprehensive understanding of the great "prize of the high calling" for which every follower of the Master is striving.—Phil. 3:14

"Paradise," then, properly and scripturally speaking, is the home on earth, and the blessings of that earthly plane of life which will be enjoyed by the restored human race, a small sample of which was prepared for our first parents "eastward in Eden." While, as we have seen, the word means a garden, or park, the original garden of Eden which in itself, was glorious and a marvelous provision for man, it also foreshadowed all the blessings God designed for his earthly creature man, including everlasting life and his dominion over the earth.

All of this will be restored during the "times of restitution of all things." Truly this will be "paradise restored." With that restoration will come the full answer to our Lord's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."



# Blessed Assurance

**"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32**

**T**HE "kingdom" is one of the prominent themes of the Bible, being referred to considerably more than a hundred times in the New Testament alone. The Bible's many references to the "kingdom" fall into two general categories, one having to do with its rulers and the other with its subjects. The references of Scripture pertaining to the rulers in the kingdom include those which set forth the conditions upon which one may hope to attain to such a high position, while the references to the subjects of the kingdom include the many promises of the blessings of joy and life which, through the kingdom agencies will be showered upon them.

When Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," he referred to the hope of sharing in the rulership of the kingdom. Jesus addressed this assurance to his disciples,

who at that time were composed entirely of the natural descendants of Abraham. Long centuries before this, God had promised the Israelites as a nation that if they were obedient to his law he would make of them a "kingdom of priests, and an holy nation," and Jesus' disciples, by accepting him and following in his footsteps of self-sacrifice, were proving their worthiness to inherit this promise. —Exod. 19:5,6

But there were not many in Israel at that time to whom it was "the Father's good pleasure" to give the kingdom. The majority followed the leadership of their religious rulers by rejecting the One whom God had sent to be the King in the long-promised kingdom, so he said that the kingdom would be taken from them and given to a nation "bringing forth the fruits" of obedience and righteousness. (Matt. 21:43) Later the Apostle Peter identified this new "nation" to which the king-

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NEW JERSEY

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dom would be given when, addressing an epistle to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," he said "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." To this Peter adds, "which in time past were not a people, but are now the people of God."—I Pet. 1:1; 2:9, 10

Peter's reference is to Gentile believers who had become God's chosen, or elect people "through sanctification of the Spirit unto obedience." (I Pet. 1:2) The Scriptures reveal, however, that the first of these who comprised the new "nation" to which the opportunity for rulership in the kingdom was given were believing Jews. In John 1:11, 12 we read concerning Jesus, "He came unto his own, and his own received him not. But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name." It is the "sons" or children of God by faith and obedience who will share the rulership of the kingdom with Jesus. Paul wrote, "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17

#### **Through Much Tribulation**

"IF SO be that we suffer with him": This is one of the condi-

tions upon which followers of Jesus, whether Jew or Gentile, may hope to reign with him. The Apostle Paul, in exhorting the brethren to continue in the faith, explained that it is through "much tribulation" that we will "enter into the kingdom of God." (Acts 14:22) On the night before he was crucified Jesus said to his disciples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John 16:33

How reassuring it is to hear Jesus say to us, "Fear not," with the explanation, "It is your Father's good pleasure to give you the kingdom." Offering us the "prize of the high calling" is not something that our Heavenly Father reluctantly does. It is his "good pleasure." He wants us to "live and reign with Christ," and has placed all the necessary resources at our disposal to enable us to follow in the footsteps of Jesus.—Phil. 3:14

So "fear not"! "Behold, I send you forth as sheep in the midst of wolves," and while I want you so far as possible to be "wise as serpents and harmless as doves," you need not be concerned that you will be devoured by the "wolves," for they will be permitted merely to threaten you with harm. (Matt. 10:16) This is in order that your faith and confidence in the Heavenly Father and his ability to care for you might be tested. "Fear not," for ac-

tually there is no one that can harm you, no circumstance or combination of circumstances that can injure you as "new creatures" so long as you do that which is good."—I Pet. 3:13, 14

In exercising the wisdom of serpents, "Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake." But "fear not," "when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:17-20

Many of the "little flock" at the beginning of the age experienced literally these aspects of persecution. It has been true of some even in this end of the age. And we are confident that all of these experienced the fulfilment of the Master's promise that the Father, through the Holy Spirit, was present to give the needed aid, to strengthen them, and to give them utterance in bearing witness to the truth. Those who use their quiet moments to study and to meditate upon the Word of God will be so filled with its message, that out of this rich abundance of their hearts the Lord will enable them to speak forth the proper words of life and truth.

"Fear not," for even though members of your own family or household will be opposed to you, he whose "good pleasure" it is to give you the kingdom will stand by you in your most severe moments of loneliness and ostracism. And this will be true even though "the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death," and even though you will be "hated—which you will be—of all men for my name's sake."—Matt. 10:21, 22

But "fear not," beloved, for the Father is merely testing you! It is his "good pleasure" to exalt you to the divine nature to reign with Christ, and he wants to prove you to see if you love him more than father, or mother, or sister, or brother, or even your own life. So be faithful! Yield to whatever experiences divine love may permit. Your faith should enable you to trust him, come what may, knowing that it is the Father's good pleasure" for those who are faithful unto death to receive a crown of life.

However, do not seek persecution. "When they persecute you in this city, flee into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come." (Matt. 10:23) We should not through fear retreat in the face of persecution. Instead, remem-

bering the Master's admonition, "fear not," we should be prepared to face any experiences which the Lord's providences may permit. On the other hand, it is sometimes better to withdraw from a trying situation and seek opportunities of service elsewhere, or along other lines. To do this might require more grace and courage, but we should follow the leadings of the Lord whatever the cost might be.

#### **As His Master**

HOW good it is to be reminded by Jesus that we cannot expect to experience fewer difficulties in the world than those which surrounded and confronted him. "The disciple is not above his master," Jesus said, "nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known."—Matt. 10:24-26

Paul wrote. "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, or, margin, souls." (Heb. 12:3) Jesus' enemies attributed wrong motives to much that he did and said. He was the prince of devils, they said, and a blasphemer. But

"fear not," said Jesus, while the world will treat you as it has treated me, your true position of loyalty to the Father, and to his great kingdom cause, will in his due time be recognized, "for there is nothing covered, that shall not be revealed." Meanwhile, he whose "pleasure" it is to give you the kingdom, and who is able to read your heart, knows your love for him. And, since you have been called according to his purpose, he will cause all things, even the false charges against you, to work together for your good.—Rom. 8:28

Your enemies, and the enemies of your Heavenly Father, may "kill the body," but "fear not," for they are not able to take away your life eternal. (Matt. 10:28) If you have taken up your cross to follow me you must expect to die, sacrificially, because you have presented your body, your flesh, for that purpose. The only way now to save your life and to live and to reign with me, is to lose it in sacrifice. (Matt. 16:25) To suffer and to die with me is the manner in which it is "the Father's good pleasure to give you the kingdom."

As you lay down your life in sacrifice, and one after another of those earthly things which you once cherished are destroyed, you may wonder if the Heavenly Father really cares; but "fear not, "Are not two sparrows sold for a farthing? and one of them shall

not fall on the ground without your Father." Why, "the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."—Matt. 10:28-31

"Beloved, think it not strange," wrote Peter, "concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Since you are partakers of Christ's sufferings, it is the "good pleasure" of the Heavenly Father to sustain you in your every trial, "for the eyes of the Lord are over the righteous, and his ears are open unto their prayers."—I Pet. 4:12, 13; 3:12

"It is the Father's good pleasure to give the kingdom only to those who "seek" for it with all their hearts, making every other interest of life of secondary consideration. There are certain necessities to which we must give attention, such as food, raiment, and a place to live for ourselves and for our families. But these are to be viewed in the light of seeking "first" the kingdom of heaven. "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind." Have faith in God, "fear not," "your Father knoweth that ye have need of these things. But rather seek ye the kingdom of

God; and all these things shall be added unto you."—Luke 12:29-31

### **Secure in Him**

"MY SHEEP," said Jesus—that "little flock" to whom it is the "Father's good pleasure" to give the kingdom—"hear my voice, and I know them, and they follow me." (John 10:27) Have we heard the "voice" of Jesus, the voice of truth, inviting us to take up our cross and follow him? If we have, and we have accepted his invitation, then we are secure if we continue on in this way of righteousness, for Jesus said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29

"I and my Father are one," said Jesus. (vs. 30) Just as it is my Father's good pleasure to give you the kingdom, it is my good pleasure also. "The Father himself loveth you," and I love you. (John 16:27) Yes, "having loved his own which were in the world," we read that Jesus "loved them unto the end." (John 13:1) He gladly laid down his life for them, that they might have life, and be with him in his kingdom.

The "good pleasure" of the Heavenly Father and of Jesus is shown in the precious promises made to his disciples, many of

which were given by Jesus in the "upper room" the night before the crucifixion. "Let not your heart be troubled": Jesus said, "Ye believe in God, believe also in me. . . . I go to prepare a place for you, and if I go, . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3) "Fear not," for although I am going away, I will appear in the presence of the Father for you, so that if you continue to love me, and keep my commandments, you may ask whatever will be for your highest interest as members of my "little flock," and it will be given unto you.—vss. 13-15

"Fear not" that I am going away for a while, for "I will not leave you comfortless [margin, or, orphans; R. V., desolate]: I will come to you" through the power of the Holy Spirit, which the Heavenly Father will send in my name. The Holy Spirit will teach you all the things you will need to know "and will bring all things to your remembrance, whatsoever I have said unto you." I want you to have my peace, the perfect peace of heart and mind which is based on my full confidence in the Father's will. The world cannot give you this peace, because everything in the world is insecure, untrustworthy.—John 14:16-18, 26, 27; 15:26; 16:13

But this is not true of my Father. He is abundantly able to fulfil all his good promises to me

and to you. So "let not your heart be troubled, neither let it be afraid." "Fear not, . . . it is your Father's good pleasure to give you the kingdom," and he is able to accomplish his good pleasure in and for you.

### "Much Fruit"

AS WE have noted, Jesus said that the kingdom would be given to a nation, or people, bringing forth the fruits, and in the "upper room" he said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:8) Paul wrote, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance: against such there is no law." (Gal. 5:22, 23) In a sense, love is the sum of all these, and this is the love which emanates from the Father—"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John 15:9, 10

The "little flock" to whom it is the "Father's good pleasure" to give the kingdom, is an elect, or chosen, people; but it is essential to make that "calling and election sure," and that is done by bearing "much fruit." "Unto us," Peter wrote, are given "exceeding great and precious promises," the purposes of these being



to assist us in attaining unto the divine nature, and to association with Jesus in his kingdom.—II Pet. 1:4

These “precious promises” are among the evidences of the Father’s “good pleasure.” He wants to give us the kingdom, and he has provided every needed help in order that we might attain to this high position. But there is the necessity of bearing “much fruit.” So we are to give “all diligence” in adding to our “faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness love. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for 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 Savior Jesus Christ.”—II Pet. 1: 5-11

### **“Fear Not”**

BECAUSE of his knowledge of the Old Testament promises of

God, Jesus could, with authority, assure his disciples of the Father’s love and protection, and therefore that they had no need to fear. And how strengthening it is to our faith to hear the Father speak to us through Jesus, “Fear not,” if you love me with all your heart you will be dwelling in the “secret place” which I have provided, that place of security that is overshadowed by my love and power.—Ps. 91:1

Just as the psalmist could say of the Lord, “He is my refuge and my fortress: my God; in him will I trust,” so we, too, can claim this promise, because we have the Master’s own assurance that the Father loves us even as he loved him. (Ps. 91:2; John 17:23) And “surely he shall deliver thee from the snare of the fowler,” “your adversary the Devil,” who goes about as a roaring lion “seeking whom he may devour.” Yes, beloved, “he shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.”—Ps. 91: 3, 4; I Pet. 5:8

The mother hen must take pleasure in protecting her chickens under her feathers and wings. So our Heavenly Father, whose “good pleasure” it is to give us the kingdom, will see to it that “no evil” shall befall us, and that no plague shall come nigh our dwelling. So “fear not,” indeed, “thou shalt not be afraid for the terror by night: nor for the arrow

that flieth by day." None of the bitter words of envy and hatred will harm us if we have on the whole armor of truth and abide in the Father's love. Because it is his "good pleasure" to give us the kingdom, he will help us to fight every battle in the "good fight of faith" that we might come off "more than conquerors" and receive the promised "crown of life."—Ps. 91:5; I Tim. 6:12; Rom. 8:37; James 1:12; Rev. 2:10

"Fear not," "for he shall give his angels charge over thee, to keep thee in all thy ways." (Ps. 91:11) Jesus claimed this promise for himself, and told Peter that if he wished, he could ask his Father, and the Father would send "more than twelve legions of angels" to protect him. (Matt. 26: 53) Jesus did not ask this protection as a man, for he had come to give his flesh for the life of the world. But he did realize the protection and care which were afforded him as a new creature by the Holy angels, who, he said, "always behold the face of my Father which is in heaven." And the same is true of us. How wonderful it is to be in this magic circle of divine love in which we can enjoy the same benefits of the Father's "good pleasure" as were showered so unstintingly upon Jesus.—Matt. 18:10

And now the Heavenly Father speaks to Jesus and to us, the "little flock," whom he will not allow to be plucked out of his

hands, saying, "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life [immortality] will I satisfy him, and show him my salvation." —Ps. 91: 14-16

Have we set our love upon the Heavenly Father? Then we may be sure that he will deliver us, even as he delivered Jesus. He will set us on high, even as Jesus was highly exalted. And we can call upon our Heavenly Father and be assured of an answer. Jesus confirmed this. And "I will be with thee in trouble." Jesus was not delivered, or spared from trouble, but he was given strength to overcome, and to us he said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) We know that the same power which enabled Jesus to overcome will give us strength to bear, and courage to go forward, knowing that it is "the Father's good pleasure" to give us the kingdom.

Yes, just as the Father was with Jesus in trouble, so he will be with us, and in his own due time will deliver us in the "first resurrection" to live and to reign with Christ. This is the Father's good pleasure for us, and also Jesus' good pleasure, for did he

not say, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne?"—Rev. 3:21

What more could the Heavenly Father say to assure us of his love and protection, and of victory! So "fear not," "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And, "who shall separate us from the love of Christ?" whose "good pleasure" it also is that we share in his kingdom? Paul's conclusion was that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor

things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:32-39

So, "fear not little flock," you may be small in number, unnoticed and unknown to the world except as objects of scorn, yet the great God of the universe, the Creator of heaven and earth, our "Heavenly Father," wants you to share with his Son in the rulership of a world government which will establish peace throughout the earth, and assure joy, health and life to all mankind. It is his "good pleasure" that you shall have this kingdom!

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## A Moment of Reflection

**F**OR those of us who are fifty years of age or more, it is enlightening to make a general survey of what has taken place during the last half century. It is certain that no other generation of the human race has been subjected to revolutionary forces of such variety and magnitude.

To cite but a few singular incidents, we have journeyed through the space of time from the steaming "chugging iron horse," and in many localities from the horse and buggy, to the lofty jet air liner; from the kerosene lamp to a fluorescent canopy of illuminators; from

the old parlor stereoscope to the colorful TV set.

We have brought our food up from the dark outdoor cave or cellar to the electric refrigerator and quick deep freeze.

In the medical world we have come from the horrors of smallpox, pneumonia, tuberculosis, and infantile paralysis, to the near eradication of such dreaded diseases. Yes, volumes could be written on the many and varied transitions we have witnessed.

We have seen kings of gorgeous splendor and pompous nobility toppled from their thrones. We have

witnessed the autonomous ascent to world power of mighty dictators, and have felt the crashing tremor of the fall of many of them. Giants of the great social order have risen from the suppressed masses.

Then there is the revolution in the physical sciences that started in the early 1900's and has continued ever since. Man's discovery of new forces in nature and new techniques in application led to revolutionary developments in biological sciences, medical sciences, and all related fields. The rapid and diversified application of this new knowledge brought forth the new and faster means of communication and travel, new tools of trade, implements of agriculture, more deadly weapons of war, and so forth.

Revolutions of all kinds have descended upon us in rapid pace. Man has hastened to put his satellites into revolution about the earth, and now about the sun. Each of the great powers hopes that thus an advantage can be gained over the others.

Many observers, however, prefer to think and speak of all this as but a passing phase in human experience—spasms, as it were, in the evolution of man, of the earth, and of the universe. Some speak of "growing pains" in our social and economic order, or in terms of anthropological adjustments. Volumes have been written accurately to describe, and in detail to explain, how the nations of the earth were formed, rose, and how later they have been dissolved. But who presumes to write on the "why" of what the present generation is witnessing?

Is the timely release of these new

and tremendous physical and biological forces just a happenstance in the evolutionary progress of man? Worldly wisdom could not be sure but what man has passed the peak in his climb, and is now experiencing a quick descent into an "evolutionary" retrogression. According to the evolutionist, it should be both possible and probable "to evolve" into extinction. Certainly the dreadful apprehension and fear that is in the world today would indicate that "man's" evolutionary brain" is suffering from a gross inferiority complex.

From the standpoint of the divine plan of the ages it is evident that conditions are most favorable for the greatest of all revolutions. It is not difficult to see that the release of man's potential intelligence and power, under the direction of the divine Christ, could, and indeed will, accomplish far-reaching changes which the human mind now can scarcely imagine.

The revolutionary changes in human outlooks and concepts which we have witnessed will continue until earth's millions are released from the bondage of fear—fear of hell-fire and all the other hobgoblins of the Dark Ages. And they will be released also from the burdensome practices imposed upon them by means of fear. Yes, the enlightened minds and hearts of humanity are to be released from the chains of man-made creeds, and will be enlightened with a knowledge of the true and living God, our loving Heavenly Father.

And let us reflect for a moment upon the changes which are taking place in ourselves. We see most clearly the marvelous things which

are transpiring around us, yet with all of it the world remains in gross spiritual darkness. We, too, were once in this world, and in darkness. But now, as truth-enlightened followers of the Master, we are not of the world. Those who have been called out of the world by God, through the truth, and who have responded in full consecration to do his will, can witness to a change within themselves, a change that is strikingly different, and far surpasses in intensity and significance the changes which are taking place in the physical and biological world.

While the radical changes taking place in the physical world are in preparation for the "times of restitution of all things," we recognize through the Word of truth that God's plan for the "called out" ones is very different, and to us of paramount importance. Ours is a "high," "heavenly" calling, involving a change from the human to the "divine nature."—Phil. 3:14; Heb. 3:1; II Pet. 1:4

Consecrated students of the Bible see the hand of the Lord in their own personal lives as well as in the events of the world. They feel his personal presence, and sense his keeping power in all their experiences. Besides, through the "sure word of prophecy" they see clearly just why the human race is passing through so many, and such revolutionary changes. We see in these early rays of a new day that the millennial day of promise is dawning, that thousand years of earth's coming glory. In this we rejoice with joy unspeakable.

But we need patient endurance while we wait; and earnestly we inquire, How much longer will it

be? Surely we cannot fail to see that the world is in a critical state, and void of understanding as to the outcome. To us it is evident that soon the Lord will intervene in human affairs, and that through the "pure language" he has promised, will cause the knowledge of his glory to fill the earth as the waters cover the sea.—Zeph. 3:9; Hab. 2:14

How evident it is that the Lord has not forgotten his people, and that his plan of salvation is working out exactly as promised. His presence is here, and the leveling of the nations is in progress. In the meantime, the last of the "living stones" are being shaped and polished by the Master Workman. May the Lord's abounding grace continue to sustain us to endure with thanksgiving every experience needful to fit us for that place "over there" which has been prepared for us. May we look up to Him with a smile of assurance, knowing that in "due time," and soon, we shall see Him "face to face."

Let us call to mind those who have gone before! How much easier it is when we think of our Forerunner who went to "prepare a place" for us. By faith we look forward joyfully to the time when we will have the glorious privilege of serving together with him in his kingdom—a service which will glorify his name, and extend to "all the families of the earth" an opportunity to be blessed with everlasting life upon the earth.

To attain an "abundant entrance" into the kingdom, and to experience exaltation to the divine nature, will be the greatest of all changes. May we faithfully press forward to this glorious goal!

## The Annual Portrush Convention

THE Convention in Portrush, Northern Ireland, was held during the Whitsun weekend, May 16, 17, and 18. As usual, it was arranged by the brethren of Londonderry. As announced on the program, these brethren are friends of "Frank and Ernest," and it was very encouraging to have listeners to "Frank and Ernest" at the meetings throughout, one of whom publicly testified to her full consecration by water immersion during the convention.

Brethren from different parts of Northern Ireland and Eire attended. A goodly number from various counties in England crossed the Irish Sea to partake of the joys of this fellowship. The whole assembly was delighted to have Brother E. H. Herrscher of the U. S. A. and Sister F. Clark, of Washington, D. C., U. S. A., in their midst.

### Saturday Evening

THE convention opened with an address of welcome by Brother J. L. McKeown of the London-

derry Ecclesia, who very suitably conveyed to all present the warmth of Christian love within the hearts of the local brethren toward those who had come among them.

Next followed a prayer, praise, and testimony meeting, led by Brother W. J. Mercer of the Liverpool Ecclesia. Hearts were aglow during this very blessed hour of fellowship with the Lord and with one another. Messages of love were read from our brethren in the U. S. A., Canada, Germany, and England.

Brother Herrscher gave an address entitled: "My Recent Visit to Israel." Introducing this subject, Brother Herrscher quoted the Parable of the Fig Tree, that "when her branch is yet tender, and putteth forth leaves, ye know that summer is near." (Mark 13: 28) He reminded us that during recent years more than a million Jews had been gathered from various countries in which they had long ago been scattered, and had now been established as a nation in Israel, the land which God had promised to give them.—Ezek. 20:33, 34; Amos 9:15

Great progress has also been made by the Jewish people in the cultivation of the land, also in marvelous construction work in

cities and towns up and down the country It is very obvious also that blindness concerning God's plans and purposes is still upon Israel, because the "fulness of the Gentiles" (the full number necessary to make up the bride of Christ from among the Gentiles) is not yet come in.

Jews in general feel that it was solely their own "forces" that brought them into their land; that they of themselves are building Israel. It does not seem that they take God into their calculations. The vast majority are in unbelief. Faith in the resurrection is not common in the land; and it is questionable whether even the few Christian Jews in general understand the "high calling of God in Christ Jesus."

In all this, we are not to be moved away from the faith with which we have been blessed, that "faith which was once delivered unto the saints." (Jude 3) We, like the Bereans of old, are to search the Scriptures to see if what we believe is in harmony with God's holy Word. The Lord wants us to prove for ourselves what is truth; to make it our own, and to be steadfast. Study the Volumes. Give a faithful witness to the truth.

### Sunday

THE first address on Sunday was by Brother E. G. Roberts of Paignton, England, and the subject was, "Wondrous Power." His

opening scripture was, "Ye shall receive power, after that the Holy Spirit is come upon you." (Acts 1:8) What changed circumstances were now before the disciples after all their disappointments? Their Master who had been taken from them and crucified was now risen, a glorious spirit being; he was with them, and definitely promised that they would receive power.

This was a holy power. Without it, the disciples were nothing. With it, they were successful. This holy influence is available to all the Lord's fully consecrated people, and we must possess this power if we are to be successful and faithful. Therefore, we should ask our Heavenly Father to give us an increasing measure of that Holy Spirit.—Luke 11:13

The fact that God "is able" is repeatedly emphasized in the Scriptures. Wondrous power is available to us. The crucial test is, "Are we able?" Day by day ours must be, by divine grace, a real and living influence; a faithful witness, in harmony with the Father's will, guided and blessed by him. His power is sure.

Brother J. L. McKeown of Londonderry next addressed the convention on the topic, "By Faith Moses." The child Moses had parents of faith. They hid the babe for three months, and when they could no longer hide him, they in effect gave this babe over in a

basket, by the river's brink, to God, who put the thought into the heart of Pharaoh's daughter to walk by the river. Pharaoh's daughter then acted, quite unconsciously, in the interests of the great God of the Hebrews, so that one day Moses, still under divine care and supervision, would shake the foundations of Egypt.

Satan attempted to use Pharaoh to defy God's purposes, but God used Pharaoh to preserve Moses. God is "excellent in working," and now he was to train his servant in Pharaoh's palace. (Isa. 28: 29) After forty years in that royal household Moses thought he was ready to go forth and act in defense of his Hebrew brethren. But he made a mistake, and fled to the land of Midian where his first task was to serve as a shepherd. Here were another forty years of training and education for Moses and here was much meditation.

The wonderful account of the burning bush which was not consumed is recorded in Exodus, third chapter. Here was a marvelous message to Moses, that God had come to keep a promise, even the deliverance of his people out of the hand of the Egyptians. (vss. 7, 8) It was now required that Moses go unto Pharaoh and bring forth the children of Israel out of Egypt. In that undertaking God's promise was, "Certainly I will be with thee."—Exod. 3:12

The next discourse, entitled, "Christ's Two Witnesses," was de-

livered by Brother E. Halton, of Manchester, who, introducing his subject, referred to our Lord's words: "Had ye believed Moses, ye would have believed me: for he wrote of me." (John 5:46) The Scriptures reveal to us that "Christ's Two Witnesses" are "Moses and the Prophets," "the Law and the Prophets." Jesus, as it were, found himself, by faith, in the Law and the Prophets. "Lo, I come (in the Volume of the Book it is written of me,) to do thy will, O God."—Heb. 10:7

Moses and the prophets did indeed witness concerning Christ, and when Jesus appeared to the two very weary and sad disciples as they walked to Emmaus he said to them: "O inconsiderate men, and slow of heart to believe all which the prophets have spoken! Was it not necessary for the Messiah to have suffered these things, and to enter his glory? And beginning from Moses, and through all the prophets, he explained to them in all the Scriptures the things concerning himself."—Luke 24:25-27, **Diaglott**

During our Lord's earthly walk the Law and the Prophets were in effect speaking to him. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) God was speaking to him through Moses and the prophets. And God speaks to us, as we read the holy Scriptures, and obediently respond to his heavenly call-



ing, and faithfully do his will, as it is written of us in his holy Word.

The next speaker was Brother E. H. Herrscher, who dealt with the subject, "What Is a Christian?" It was explained that the general definition of the word "Christian" is one who is not a Jew, or a Mohammedan, one who belongs to a Christian nation. But the Scriptures teach that a person cannot be a Christian without knowledge. Having, then, the necessary knowledge as revealed in God's Word, faith and obedience are required. It is essential also that we have the Spirit, the mind, of Jesus, otherwise we are none of his.

The love of Jesus, and the love of our Father, is supreme unselfishness. And we are to be "imitators of God, as beloved children; and walk in love, even as the Anointed One loved us, and delivered himself up on our behalf." —Eph. 5:1, 2, **Diaglott**

We have been called out of darkness into a marvelous light. We are called to be taught of God; however, not from the creeds and dogma of men. Jesus clearly stated: "If any will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9:23

"My flesh," said Jesus, "I will give for the life of the world." (John 6:51) We, as true Christians, die a sacrificial death. We deny self; we are dead to our

own human will. We seek those things which are above, where Christ sitteth on the right hand of God. We set our affections on things above, not on things on the earth.

Brother W. J. Mercer of Liverpool chose for his topic: "The Fragrance of Love," and introduced the subject by reading John 12:1-8. The scene of the narrative was in the home of Mary, Martha, and Lazarus; and the time was when Jesus was on the way to Jerusalem to be scourged and crucified. Jesus was always a very welcome guest in this home at Bethany. He had but very recently restored the family ties by bringing Lazarus back from the dead. Mary could not do sufficient to demonstrate her great love for the Master.

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." Somebody grumbled; then Jesus said: "Let her alone: why trouble ye her? she hath wrought a good work on me. . . . She hath done what she could." Jesus also indicated that what she had done would be spoken of world-wide, "for a memorial of her."—Mark 14:6-9

Spikenard, a very expensive perfume, comes from a plant found in the Himalaya Mountains; it came from a far country. So did Jesus come from afar; he

came from God. While we were yet sinners God gave his only begotten Son, a very costly, unspeakably precious gift. We could never make a gift like that, and we cannot fully understand how much it cost our Heavenly Father to give his beloved Son.

Further, what it cost the mighty Logos, the Son of God, to come to this sin-stricken and dying world we cannot fully comprehend. We do know that he divested himself of the heavenly, spiritual majesty, and was made in the likeness of man. He who was rich, for our sakes became poor, that we, through his poverty, might be rich. May we pour out the fragrance of heavenly love upon those around us!

Brother T. R. Lang of London-derry addressed the convention on "The Glory of His Kingdom," and opened with the text, "Thy saints shall bless thee; they shall speak of the glory of thy kingdom, and talk of thy power." (Ps. 145:10, 11) Brother Lang explained that the saints are those who have made a covenant with God by sacrifice. We do not do our own will, but God's will; and we speak of the glory of his kingdom. The King of this kingdom is the great Jehovah, the Lord of hosts, the King of glory. Jesus confirmed this truth when he said: "Our Father which art in heaven, hallowed be thy name, thy kingdom come."—Matthew 6: 9, 10

"The heavens declare the glory of God." (Ps. 19:1) Jesus, speaking to Martha at the tomb of Lazarus, said: "If thou wouldest believe, thou shouldest see the glory of God." (John 11:40) And Jesus "cried with a loud voice, Lazarus, come forth. And he that was dead came forth." (John 11: 43, 44) Here was a marvelous manifestation of the glory of God. But what a stupendous and miraculous exhibition of the glory of God there will be when all who are in the graves shall hear the voice of the Son of Man, and shall come forth!—John 5:28, 29

While kingdoms of earth have their three-, four-, or five-year plans, our Heavenly Father has adopted a thousand-year plan to bring blessings and benefits to all the families of the earth. This wondrous divine plan will ensure the resurrection from the dead; and eventually there shall be "no more death, neither sorrow, nor crying, neither shall there be any more pain."—Rev. 21:4

### **Monday**

THE reading of the Daily Heavenly Manna text and comments opened the day; then a baptismal service was held, the address being delivered by Brother J. H. Murray. It was pointed out that the real and essential baptism which is to precede the symbol of water immersion is being "baptized into Jesus Christ, . . . into his death."—Rom. 6:3

This overwhelming immersion, or burial of ourselves, which results in our becoming members of his body, as new creatures, took place when individually we made a full surrender of our will to God, consecrating all that we are and have to follow Jesus, even unto death. This full consecration was followed by our begetting by the Holy Spirit and by the Word of truth to newness of life, to a new spiritual life. It is IF we be dead with him, dead to self and to earthly hopes, aims and ambitions, that we shall live with him.

Reckonedly, we are dead to our own will, but alive unto the risen Lord Jesus Christ. The complete surrender of self, being dead with Christ, is fittingly illustrated by our being lowered beneath the baptismal waters. And our walking in newness of life is beautifully pictured also by our being raised out of the water.

Brother E. T. Nadal of Aldersbrook, Ilford, was the next speaker, and his topic was, "Gardening Thoughts." Brother Nadal speedily revealed the great importance of this subject as he dealt with several opening scriptures: "Whatsoever a man soweth, that shall he also reap: for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7, 8) "Whatsoever things

are true, ... honest, ... just, ... pure, ... lovely, ... of good report; ... think on these things." (Phil. 4:8) "By their fruits ye shall know them."—Matt. 7:20

Our mind can be likened to a garden in which we may plant sin or beauty. "Ye are God's husbandry." (I Cor. 3:9) In a parable Jesus spoke of the seed being sown into various kinds of minds. These were likened to the wayside; stony ground; thorny ground. The seed sown was the Word of God—God's thoughts.

The psalmist writes: "How precious ... are thy thoughts unto me, O God! how great is the sum of them!" (Ps. 139:17) And as we "plant" God's thoughts as revealed in his Word, they can produce a beautiful fruitage which includes love, joy, peace, patience, humility, kindness, faith, meekness, self-control. On the other hand, when evil thoughts are sown in the mind, they produce their own kind, corruption. It is one thing to have a thought presented to us, and quite another for us to plant or encourage it. Whenever a thought comes to us that is not in harmony with God's Word, it should be rejected. Do not "plant" it.

Brother Murray then spoke on the subject, "What Manner of Persons," from the text, "What manner of persons ought ye to be in all holy living and godliness." (II Pet. 3:11, R. V.) Various beautiful companion scriptures

were next quoted, and it was pointed out that these exhortations are very important to us as "new creatures" in Christ Jesus.

In order that the "new mind" may develop, it must be fed upon the holy Word of truth, and strengthened by an increasing measure of the Holy Spirit. We partake of these words, and "pursue peace with all, and that holiness, without which no one shall see the Lord; looking carefully, lest any one fall back from the favor of God; lest any root of bitterness springing up may disturb you, and through it many be poisoned."—Heb. 12:14, 15, **Diaglott**

There can be a lot of poison about. Like the Apostle Paul, we must severely discipline self. We are to learn to discern sin, and to repel its first advance. We should be of those who "through constant practice have their spiritual faculties carefully trained to distinguish good from evil."—Heb. 5:14, **Weymouth**

Do we sufficiently ponder and meditate upon our Father's promises? Do we lovingly embrace them? Do we give enough attention to our cleansing and purification? These features are also closely linked to each other in I John 3:2, 3, where the Apostle John, after quoting a very grand promise, writes: "And every man that hath this hope in him purifieth himself, even as he [the Lord] is pure."

Brother E. G. Roberts of Paignton, gave the next discourse. His topic was: "Great Is Thy Faithfulness," from the verses, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."—Lam. 3:22, 23

These are very precious words, said Brother Roberts, which assure us of our Father's faithfulness and constancy. And these qualities must be found in the Lord's people, even as they were manifested in Christ Jesus. The true church are partakers of a heavenly calling; the high calling of God in Christ Jesus. Our Heavenly Father desires to sanctify us wholly, and we know that he who has called us is faithful.

Jesus prayed on behalf of those whom the Father gave to him: "Sanctify them through thy truth: thy Word is truth." And we are to be sanctified, set apart, for a great work. God is selecting "jewels," and we are to submit to his Word and will, and to his work in us. The stedfast love of our Father and of the Lord Jesus is very wonderful, and it never ceases.

To Abraham God made a very wonderful promise (Gen. 22:15-18), and confirmed it by an oath, that by two immutable things no misunderstanding should arise. (Heb. 6:17, 18) Here was an unconditional, unalterable promise that God would have a Seed of

Abraham which will bless all the families of the earth.—Gen. 12:3; 22:18

The Apostle Paul, in three brief scriptures, reveals that this promised Seed of Abraham is Christ and those who have been baptized into Christ, the true church. (Gal. 3:8, 27, 29) Ere long the church will be complete, glorified with her Lord. With the Father there is no variableness, neither shadow of turning. He awaits the harvest. In the corners of the field grains of wheat are being found, one here, and one there. Our Father is faithful; are you?

The closing session of the convention was a public meeting. The speaker was Brother Herrscher, and his subject: "Prepar-

ing for One Faith in the World." An excellent resume of "The Divine Plan of the Ages" was presented to the assembly.

All too soon this spiritually uplifting and blessed convention came to an end. Divine truth had been expounded, and the Spirit of truth wonderfully manifested. Many heart-searching lessons were learned. Rejoicings and thanksgivings overflowed. Hearts were full of praise and gratitude to our gracious Father and to his dear Son for the very rich spiritual blessings received. The fragrant memories formed will be often recalled, and related, bringing added honor and glory to our great God, and further joys to his people.

## SPEAKERS' APPOINTMENTS

<b>A. BOYCE</b>				Belfast .....	26, 27
Liverpool .....	August	16		Gorticar .....	28, 29
Letchford .....		30		Dublin .....	30
<b>G. A. FORD</b>				<b>E. TERRY NADAL</b>	
Letchworth .....	August	9		Dewsbury .....	August 9
				Coventry .....	September 20
<b>E. HALTON</b>				<b>R. ROBINSON</b>	
Letchford .....	August	23		Luton .....	August 23
<b>J. LESLIE MC KEOWN</b>				Letchworth .....	September 13
Belfast .....	August	16		<b>T. STRACY</b>	
<b>J. H. MURRAY</b>				Eastleigh .....	August 16
Letchford .....	September	20		Guildford .....	September 20

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

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

## No Pre-eminence

**Ecclesiastes 3:21** reads, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Does not this imply that there is something about man that goes to heaven when the body dies?

NOT at all! In the first place, this is a poor translation. The Revised Standard Version reads, "Who knows whether the spirit of man goes upward and the spirit of the beast goes down to the earth?" In other words, who can prove that a man is any different in death than a beast?

Solomon had just finished declaring that there is no difference. He wrote, "As the one dieth, so dieth the other; yea, they have all one breath so that a man hath no pre-eminence [in death] above a beast." Man's pre-eminence is in the fact that God has promised to restore him to life in the resurrection. The Hebrew word here translated "breath" is the same one that is translated "spirit" in verse 21.

## Clouds and Darkness

In **Psalm 97:1** we read that "the Lord reigneth," but in the next verse we read that "clouds and darkness are round about him."

Will you please explain this apparent disharmony of thought?

THERE is no disharmony of thought in these two verses. In **I Corinthians 15:25** and **26** we are informed that Christ must reign "until he hath put all enemies under his feet," and that "the last enemy to be destroyed is death." The Lord's reign, therefore, is for the putting down and destruction of enemies. Thus it is to be expected that the first manifestations of that reign will be a "time of trouble such as never was since there was a nation."—**Dan. 12:1**

All humanly constituted authority must be set aside by the authority and power of the divine Christ. The nations of the earth do not accept this setting aside of their glory and power in a peaceful manner. In **Revelation 11:15, 18** we are informed that when the time came for the "kingdoms of this world" to be succeeded by the kingdom of Christ the nations would become "angry," and that divine wrath would be upon them.

It is this situation that is symbolically described as the reigning Lord being surrounded by "clouds" and by "darkness." It is indeed a dark and stormy time for the unbelieving world of mankind, especially those in positions of authority.

In a further description of these events arising out of the fact that

"the Lord reigneth," verses 4-6 read, "His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory."

It is the prophetic increase of knowledge symbolized by the "lightnings" which "enlighten the earth" that helps to precipitate the time of chaos and destruction upon the nations. The ultimate purpose of this is, as stated, to reveal the glory of the Lord. But the "clouds" and "darkness" are merely preparatory to this.

With Christ's kingdom authority established throughout the earth, there will flow out to the people the life-giving blessings which have been promised. Then also will begin the awakening of the dead. When the people begin to experience these blessings, they will be able to look back upon the "time of trouble" and understand the necessity for it. Then they will glorify the Lord.

## The Dead Cannot Talk

**You doubtless know of the claims made by some that it is possible for the dead to communicate with the living. Spiritualists insist that this claim is verified over and over again in seance chambers. What does the Bible say? Can the living talk with the dead?**

THE Bible says, "The living know that they shall die: but the dead

know not anything." (Eccl. 9:5) It is difficult to understand how those who are unconscious are able to speak, or in any other way to communicate with the living. Our understanding is that the so-called proofs that the dead are able to communicate with the living are ruses of the great Adversary, Satan, perpetrated for the purpose of continuing the falsehood which he uttered through the "serpent" in the Garden of Eden, when he said to mother Eve, "Ye shall not surely die."—Gen. 3:4

There are, the Scriptures reveal, invisible but powerful spirit creatures who are in rebellion against God. These are referred to by Jesus as the Devil's "angels." (Matt. 25: 41) In Jesus' day these were very active, being the "devils" which possessed various ones at that time, and who, on various occasions, were exorcised by Jesus.

But taking possession of the minds of those willing to surrender their wills to this occult influence has not been the only activity of these unholy angels. In Old Testament times they operated through witches, necromancers and wizards, mentioned by Isaiah as those who "peep and that mutter." (Isa. 8:19) Isaiah admonished that the living should not, through these, seek the dead.—Deut. 18:10-12, 20

Through the Law of Moses all such spirit mediums were forbidden to operate, and this on pain of death. King Saul knew this; but in defiance of the Lord's Law, he sought communication with the dead Samuel through the "witch of Endor." (1 Sam. 28:4-20) A casual reading of this account might indi-

cate that the dead Samuel actually did talk to Saul, but a critical examination reveals that this was not so.

Saul did not see Samuel. All he knew was what the witch told him. Her description of Samuel is too ridiculous for thoughtful minds to accept. Samuel was dead and buried, and with him his clothing, but the witch said she saw an old man "covered with a mantle." (vs. 14) Are we to suppose that Samuel's "spirit," so-called, was old, and that he wore a mantle in the spirit world?

But the description given by the witch convinced Saul. Doubtless the evil angels had something to do with this deception. It was probably one of these who, through the witch, spoke in such a way as to make Saul believe he heard the voice of Samuel. But no information was communicated to Saul that he did not already know. He knew that the Lord had turned against him, and he knew why. He knew that he could not withstand the attack of the Philistines, and that he would be defeated and probably killed.

In this narrative we have a good illustration of the deceptive methods still used in efforts to prove that the dead are not dead, but more alive than ever. A detailed discussion of these points is presented in the booklet, "Spiritualism," which we will be glad to send to anyone free upon request.

## Watchfulness Essential

In my associations with those of certain groups I often hear the ex-

pression, "Once in grace, always in grace." Does this imply that when a person becomes a Christian it is impossible to lose the favor of the Lord? If so, is it true?

WE BELIEVE that you have the generally accepted understanding of the expression, "Once in grace, always in grace," but the Scriptures do not support this claim. It is true that the grace, or favor, of the Lord is far-reaching and abounding. The Scriptures declare that a "just man falleth seven times, and riseth up again." (Prov. 24:16) We are also assured that the Lord is long-suffering toward us, and of tender mercy. He also knoweth our frame, and remembers that we are dust.—II Pet. 3:9; Luke 1:78; Ps. 103:13, 14

We should be thankful for all these blessed assurances, but we are not to take advantage of them by presuming upon God's grace. God's loving-kindness and sympathetic attitude toward our weaknesses are operative only when we are doing the best we can, and are zealously endeavoring to be conformed to his will in thought, word, and deed. Paul expressed this proper attitude of the Christian when he wrote, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1

There are conditions attached to the promises of God, and if through neglect we fail to comply with these conditions, we will suffer the loss of God's favor. This may not happen all at once. There could be a gradual cooling of zeal and a growing indifference, which, if not ar-



rested, would eventually lead to a complete casting off from divine favor to the extent that repentance and the retracing of one's steps would no longer be possible.

Paul wrote concerning those who fall into such a state, saying, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6:4-6

Certainly those who have received the Holy Spirit, and have experienced the other blessings mentioned in this text, have been in God's grace, or favor, yet Paul indicates that it is possible for such to "fall away." It behooves every Christian, therefore, to be faithfully on the alert to use every means provided by the Lord for growing in the grace and in the kinowledge of him; for, as the Apostle Peter explains, it is those who do "these things" that "never fall."—II Pet. 1:4-11; 3:17, 18

## God's Elect

**In I Peter 1:2 reference is made to those who are "elect according to the foreknowledge of God." Does this imply an arbitrary pre-selection of individuals who are to be saved?**

**NO! PETER** is simply explaining the basis upon which God chooses

those who are to be joint-heirs with Christ in his kingdom. (Rom. 8:17) That basis is "according to the foreknowledge of God." In Romans 8:29 we are informed by Paul that whom the Lord foreknew he predestinated should be conformed to the image of his Son. Peter adds that those who are "elect according to the foreknowledge of God" are in this favored category "through sanctification of the Spirit, unto obedience."

In Revelation 17:14 we read of God's elect class that they are the "called, and chosen, and faithful." God's call is extended through the Word of truth, the Gospel. Those who respond to this call by devoting their lives in full consecration to do God's will are "chosen." Thus, in a probationary sense they become God's "elect."

But there still remains the necessity of proving "faithful" to all the terms of the calling, and this is a lifetime undertaking. Peter admonished, "Give diligence to make your calling and election sure." (II Pet. 1:10) While, as Paul explains, "the gifts and calling of God are without repentance," or change, so far as he is concerned, those who are called and chosen must faithfully comply with the terms which are attached to them. (Rom. 11:29) If they are finally to be God's elect they must make their "election" sure. There are no exceptions to this.

We see, therefore, that the "elect according to the foreknowledge of God," is a class—the church, the individuals of which God has "predestinated should be conformed to the image of his Son.—Rom. 8:29

## Conventions, Radío, Television

THE 1959 General Convention, held at the Indiana State University, in Bloomington, opens Saturday morning, August 8, and closes Thursday evening, the 13th. All the arrangements are complete, and without doubt many hundreds of the brethren will enjoy a blessed six days together in fellowship with one another and in communion with the Lord. Other thousands will enjoy some of these blessings through the report which will appear in the October issue of *The Dawn*.

Three weeks after the close of the General Convention, the Lord's people in many parts of the country will assemble at one or another of the several three-day conventions which have been arranged for the Labor Day week-end. There will be two of these gatherings on the Pacific Coast, one at Seattle, Washington, and the other at San Diego, California. Another Labor Day Convention will be held at Minneapolis, Minnesota; another at Saginaw, Michigan; and there will also be one in New York City.

Details concerning all these assemblies will be found in the convention announcements which begin on page 61. We suggest that if at all possible you plan to attend one of these district gatherings. Good speakers will serve at each of them, and the fellowship of the saints will be sweet and blessed.

Many additional conventions are to be held during the autumn months. These will serve brethren who cannot attend the larger gatherings. Many of them are announced in this issue of *The Dawn*. Probably there is one near you. Plan to attend and receive a blessing, and, at the same time, encourage your brethren of "like precious faith." If you have never attended a convention of Bible Students there is no better time than now to start. You

will find, as thousands have, that the "fellowship of kindred minds is like to that above."

## **RADIO**

THE radio witness continues, and we will soon reach the end of another year of network broadcasting, which will be the tenth—one year on the ABC Network, and nine years on "Mutual." Prior to this, the message went over the radio for eight years on individual stations ranging in number from sixty to seventy-five. There is every reason to believe that the Lord has blessed this method of proclaiming the good tidings, one of the evidences of this being the fact that here and there throughout the country there are those rejoicing in present truth who first heard the message over the radio. Indeed, a number of new ecclesiastics have come into being as a result of the radio ministry.

We are confident that the radio continues to be a good outlet for the truth, although the radio audience has been somewhat reduced through the advent of television. Right now the brethren are giving serious consideration as to how to make the best use of the radio in view of changing circumstances. We earnestly seek the prayers of all the brethren, and their suggestions also, for those who have the responsibility of making the final decision realize the great responsibility involved. They want first of all to do the Lord's will, knowing that this is sure to result in the greatest blessing to all his people.

## **TELEVISION**

EXPERIMENTS in the field of television as a medium for disseminating the truth continue to yield useful information, which gives us confidence that in this also the Lord is directing. One of the important things learned throughout the year is that there are many stations which will televise our films without charge. From the limited amount of effort made to secure free time, we have had sufficient success to indicate that, with few exceptions, our television efforts should be directed along this line.

—We have learned through contact with managers of television

stations that half-hour programs are usually preferred rather than fifteen minute ones. In view of this, plans are now in progress for the making of a series of half-hour television films to be offered for use to the stations. The format of these half-hour presentations will be somewhat different, and we trust will be well accepted by the stations.

Compared with recording radio programs on tape, which we are able to do on our own equipment, the filming of television programs is quite expensive. But if we can have the films used without charge—which we now know is possible—the cost of witnessing by this method may well be actually less than by radio, for each film can be used on many stations.

From this brief report of the radio and television outlook, the brethren will see that the task of deciding just how much effort to make in connection with each of these available mediums is not an easy one. We will endeavor to determine the Lord's will in the matter of how much of available funds should be apportioned to each effort. To this end we ask a sincere interest in your prayers.



**ONLY THIRTY YEARS AGO:** The speed with which knowledge is increasing in this foretold "time of the end" is emphasized when we take into consideration the fact that the people who died as late as 1929 never heard of jet airplanes, the sound barrier, split-level style houses, Polaroid cameras, food freezers, guided missiles, radar, Dacron, bulldozers, V-8 engines, electric typewriters, color television, chlorophyll toothpaste, foam rubber, drive-in movie theatres, Fiberglas, automatic transmission for the family car, electric razors, frozen vegetables, formica, or atom and hydrogen bombs.

## LETTERS OF APPRECIATION

### A Doctor Writes

Dear Brothers: For the first time I have heard presented something I had figured out independently—the fact that the soul is not intrinsically immortal. I also am much impressed by your clear exegesis in general. Please send me your booklet, "Hope Beyond the Grave." Sincerely.—Massachusetts

### A Grateful Shut-in

Dear Sirs: Your explanations of the meanings of the Bible are so clear and help me so much, I can never thank you enough. I think your programs are especially wonderful for the elderly who are no longer able to read well, and you offer such comfort to those unable to get about. I'd like very much to have a copy of your booklet, "Hope Beyond the Grave." Sincerely yours.—Missouri

### Rejoicing Heart

Dear Brethren: I am short of terms to describe the joy I have to

receive your evangelical messages through radio. After listening I always feel the desire to thank the Lord for these modern means, radio and T. V., which he has made available that his Gospel may be preached to the whole world. Through this opportunity, I want to ask you to send me the booklet offered to everyone, "Christian Hopes and Prospects." I thank you, and send you my brotherly greetings—France

### Thankful To God

Dear Sirs: I am writing to tell you what a blessing the truth has been to me. I greatly enjoy listening to "Frank and Earnest" and reading all the wonderful literature. It is surprising how you sweep away all the fallacies and superstitions, and present the truth directly from the Bible. But the most surprising thing is that many misinformed instructors use God's Word to support their wrong theories by taking scriptures out of their text—

but by God's grace you present the Bible's true theme. This wonderful truth you teach is also so logical. I am very grateful to God for letting me hear you and read your books. May God bless you!—Ohio

### Sees the Harmony

Dear "Frank and Earnest": About three years ago I heard "Frank and Ernest" over the radio. I have The Dawn, some books and booklets, and it is the most correct teaching that anyone can get—in harmony with the Scriptures at all times. Your friend.—B. C.

### Giving A Witness

Gentleman: This letter is being written by one who has been studying God's Word through the aid of the six volumes that were written by C. T. Russell long ago. I first heard of them while I lived in California—began to be interested in 1914—kept an interest all along, but not until 1950 and later did I really get into them.

During 1958-59 I have had time to read and study the Scriptures under the system which Pastor Russell suggested; that of "Search the Scriptures," "Come, let us reason together," "Prove all things," "Taste and see that the Lord is good," etc. Have read Volumes 1, 2 and 3, and am now reading Volume 4, and enjoying it all. Have been a subscriber to the Dawn for several years. Have 90% of the booklets and books from you, and this year, at age 75, I am trying to witness in some way by word or act, every day, to the blessings of present truth, and let others know of the blessings at hand for them if they would only have a hearing ear or a seeing eye. Through God's kindness and his care I have been able to offer many of your booklets and pages clipped from The Dawn to folks near and far. Hope to continue in the work. Yours truly.—Oregon

#### **A Brother Rejoices**

Dear Friends: Greetings of warm Christian love in the name of our Master Jesus Christ. I am happy to say that we have another per-

son who is interested in learning something more about the truth, and wishes to receive The Dawn each month. I am rejoicing because there are at least six fellow-workers in the factory who are subscribers to The Dawn. Praise the Lord! I cannot take credit for this; it is because the Lord works in a wonderful way. I had convinced two people to take The Dawn, and these two became so enthused with the truth that they spoke to others, and when they were asked where they received their information they replied, "From The Dawn," and if they wished further information they were referred to me and a subscription to The Dawn. One of these subscribers is now a member of our class, and another preaches from The Dawn. May the work of the Lord prosper!—Connecticut

#### **Great Blessings Now**

Dear Brothers in Christ: I have received all the books I ordered, and thank you for your trouble. It is appreciated. Our dear Brother Russell surely was a man of God. I was in my teens when he

passed away. I wish now that I had met him, for my life would have been very much better indeed. I was raised by a man and his wife who ran a Bible school. They taught hell-fire and brimstone. But what a blessing to read Brother Russell's books now! Thank you for past favors. Your brother in Christ.—Missouri

#### **Truth Made Clear**

Dear "Frank and Ernest": Please send to us your 64-page booklet, "Israel in History and Prophecy." I feel sure that this booklet has a lot of helpful information. You will be interested to know that we enjoy the Dawn Magazine each month. They certainly shed many truths on the Word of God. The prophecy articles we find very good. Everything is explained so it is understood by everyone even to a child. My little girl is eight years old and how she loves the Word of God. She listens and drinks in many thoughts from your programs as well as when I read to her. May God bless your work as you continue to show the way to others.—New York

## CONVENTIONS

### For Mutual Fellowship, Edification, and Service

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

**CLEVELAND, OHIO, August 16**—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. A. F. Jarmon, 1229 East 114th Street, Cleveland 8.

**\*SILOAM (near Gustine), TEXAS, August 21-23**—Mrs. C. R. Westmoreland, R. F. D. 1, Gustine, Texas.

**CHICAGO, ILLINOIS, August 23**—Masonic Temple, 912 N. La Salle Street. Mr. Edmund M. Jezuit, 4327 South Christiana Avenue.

**LARAMIE, WYOMING, August 23**—One day gathering at the home of Mr. and Mrs. Carl A. Cinnamon, 1717 Rainbow Avenue. Speaker: Brother J. Y. MacAulay.

**LINCOLN UNIVERSITY, PENNSYLVANIA, August 23**—Old Harlan Homestead (midway between Russellville and Lincoln University). Mr. M. S. Ritchie, Lincoln University, Pa. Speakers: Brothers Eugene Burns; W. S. Gelsinger; Peter Kolliman, and W. N. Woodworth.

**MONESSEN, PENNSYLVANIA, August 23**—Joint auspices of Monessen and West Newton Ecclesias. Pythian Center, 580 Schoonmaker Avenue. Mr. Joseph Fenchak, Jr., 573 Conrad Avenue, North

Charleroi, Pa. Speakers: Brothers Harry Passios and G. M. Wilson.

**WICHITA FALLS, TEXAS, August 29, 30**—Kemp Hotel, 8th and Scott Streets. Mr. George Wilmott, P. O. Box 723, Gruver, Texas. Speakers: Brothers N. Coats; John A. Meggison; Gustin P. Ostrander; and Henry Tiemeyer.

**DETROIT, MICHIGAN, August 30**—Maccabees Building, Woodward Avenue at Putnam. Mr. Walter Blicharz, 19300 Braile, Detroit 19.

**NEW ALBANY, INDIANA, August 30**—Fifth Sunday gathering at 1614 East Spring Street. Miss Nellie K. Goodbub, 620 Culbertson.

**\*MINNEAPOLIS, MINNESOTA, September 5-7**—The United Blind Association Hall, 1229 Logan Avenue, North. Mrs. Charles R. Newham, 678 40th Avenue, N. E. Minneapolis 21.

**\*NEW YORK, NEW YORK, September 5-7**—Henry Hudson Hotel, 353 West 57th Street. Mrs. Russell Dean, 166-05 89th Avenue, Jamaica 32, New York.

**SAGINAW, MICHIGAN, September 5-7**—Mrs. C. A. Sundbom, 207 Alice Street, Saginaw.

(Continued on page 64.)

## SPEAKERS' APPOINTMENTS

### Ministering the Glorious Gospel of Christ

<b>SAMUEL BAKER</b>	<b>JENS COPELAND</b>	<b>EDMUND JEZUIT</b>
Detroit, Mich. August 2	Minneapolis, M. Aug. 1, 2	La Salle, Ill. August 9
Bloomington, Ind. 8-13	Chicago, Ill. 3-5	
	Bloomington, Ind. 8-13	<b>DANIEL KAZIAK</b>
<b>GEORGE BALKO</b>	<b>L. PAUL DAVIS</b>	Adrian, Ohio August 23
Monessen, Pa. August 9	Stockton, Calif. August 1	Toledo, Ohio 23
Connellsville, Pa. (Aft.) 9	Sacramento, Calif. 2	<b>PETER KOLLIMAN</b>
<b>MIKE BALKO</b>	<b>ORLANDO D. DEIFER</b>	Baltimore, Md. August 16
Steubenville, Ohio Aug. 2	Paterson, N. J. July 26	Philadelphia, Pa. 16
Monessen, Pa. 16	Wilkes Barre, Pa. Aug. 2	Cumberland, Md. 29
<b>JOHN BARACOS</b>	<b>EDWARD E. FAY</b>	Pittsburgh, Pa. 30
Washington, Pa. August 16	Chico, Calif. August 2	Piqua, Ohio 31
<b>NICK BARACOS</b>	<b>THOMAS C. FAY</b>	Minneapolis, M. Sept 5-7
East Liverpool, O. Aug. 2	Bakersfield, Calif. Aug. 16	<b>ARTHUR H. KRUMPOLT</b>
Akron, Ohio 23	Tehachapi, Calif. 16	New Haven, Conn. Aug. 23
<b>FRED A. BRIGHT</b>	Whittier, Calif. 30	Waterbury, Conn. 23
Allentown, Pa. August 30	<b>IRVING C. FOSS</b>	<b>C. STUART LIVERMORE</b>
<b>DAVID A. BRUCE</b>	Whittier, Calif. August 23	Catawissa, Pa. August 2
Whittier, Calif. August 9	<b>HOMER G. HAMLIN</b>	Hazleton, Pa. August 2
<b>EUGENE BURNS</b>	San Jose, Calif. August 9	<b>LUDLOW P. LOOMIS</b>
York, Pa. August 16	<b>JOHN G. HULL, JR.</b>	Wallingford, Conn. Aug. 23
Lancaster, Pa. 16	San Diego, Calif. August 9	Bridgeport, Conn. 23
<b>BERTRAM COOPER</b>	Whittier, Calif. 16	<b>JOHN Y. MAC AULAY</b>
San Francisco August 16	Santa Ana, Calif. 23	Uhrichsville, Ohio August 1
		Coshocton, Ohio 2
		Newark, Ohio 3
		Columbus, Ohio 4
		Dayton, Ohio 5



Cincinnati, Ohio 6  
 Bloomington, Ind. 8-13  
 La Salle, Ill. 16  
 Lincoln, Neb. 18  
 Grand Island, Neb. 19  
 Denver, Colo. 21  
 Laramie, Wyo. 23  
 Ogden, Utah 25  
 Boise, Idaho 26  
 The Dalles, Ore. 28  
 Portland, Ore. 30, 31 Sept. 1  
 Seattle, Wash. Sept. 5-7

**CLIFFORD R. MILES**

Sonora, Calif. August 16

**DANIEL J. MOREHOUSE**

Gary, Ind. August 16

**KENNETH M. NAIL**

Ventura, Calif. August 9  
 Bakersfield, Calif. 30  
 Tehachapi, Calif. 30

**ADOLPH OBEHLAND**

Philadelphia, Pa. July 26  
 Columbus, Ohio August 16

**GUSTIN P. OSTRANDER**

Bloomington, Ind. Aug. 8-13

St. Louis, Mo. 16  
 Tulsa, Okla. 17  
 Oklahoma City, Okla. 18  
 Gruver, Tex. 20  
 Gustine, Tex. 21-23  
 Lampasas, Tex. 24, 25  
 Weatherford, Tex. 26  
 Sunset, Tex. 27  
 Wichita Falls, Tex. 29, 30

**HARRY PASSIOS**

Duquesne, Pa. August 2  
 Monessen, Pa. 23

**G. R. POLLOCK**

Fresno, Calif. August 9

**GILBERT L. RICE**

Riverside, Calif. August 16  
 Ontario, Calif. 16

**GEORGE P. RIPPER**

Bakersfield, Calif. August 2  
 Tehachapi, Calif. 2

**ALBERT SHEPPELBAUM**

Milwaukee, Wis. August 16

**AUGUST SWANSON**

Whittier, Calif. August 2

**CLAUDE R. WEIDA**

Paterson, N. J. August 23

**GEORGE M. WILSON**

Pittsburgh, Pa. August 16  
 Monessen, Pa. 23

**W. N. WOODWORTH**

Lincoln University, Pa. 23

**ERNEST G. WYLAM**

Cleveland, Ohio August 19  
 Akron, Ohio 20  
 Warren, Ohio 21  
 Buffalo, N. Y. 23  
 Rochester, N. Y. 24  
 Agawam, Mass. 26  
 North Brookfield, Mass. 27  
 New London, Conn. 31  
 Wallingford, Conn. Sept. 1  
 Waterbury, Conn. 2  
 New Haven, Conn. 3

**HOWARD YOUNG**

Steubenville, Ohio Aug. 9

**CHRISTIAN W. ZAHNOW**

Bloomington, Ind. 8-13



**WEEKLY PRAYER MEETING TEXTS**

**AUGUST 6**—"Resist the Devil, and he will flee from you."—James 4:7 (Z. '00-30 Hymn 294)

**AUGUST 13**—"We are ambassadors for Christ."—II Corinthians 5:20 (Z. '04-72 Hymn 272)

**AUGUST 20**—"Whom therefore, ye ignorantly worship, Him declare I unto you."—Acts 17:23 (Z. '03-29 Hymn 55)

**AUGUST 27**—"Henceforth know we no man after the flesh."—II Corinthians 5:16 (Z. '03-170 Hymn 208)

**SPEAKERS' APPOINTMENTS**

## CONVENTIONS—Continued From Page 61

**SAN DIEGO, CALIFORNIA, September 5-7**—Mrs. Gilbert Rice, 4202 60th Street, San Diego 15.

**SEATTLE, WASHINGTON, September 5-7**—Norway Center, 300 Third West, Miss Mary Stephens, 2317 1/2 N. 45th Street, Apt. 12, Seattle 3. Speakers will include Brothers W. A. Baker; King Barrett; Taze Barton; Charles Chambers; Earl Fowler; John Y. MacAulay; Wilfred McNee; Leland Parsons; and George Wilmott.

**BALTIMORE, MARYLAND, September 13**—Sear's Community Center, North and Harford Avenues. Mr. J. H. L. Traut-felter, 505 West University Parkway, Baltimore 10.

**BUFFALO, NEW YORK, September 19, 20**—Buffalo Lodge Temple, 212 Cazenovia. Mrs. Helen Szuba, 362 South Union Road, Williamsville 21, New York.

**ALLENTOWN, PENNSYLVANIA, September 26, 27**—Mrs. O. D. Deifer, 747 E. Wyoming Street.

**DENVER, COLORADO, September 26, 27**—Joint auspices of the friends in Denver, Fort Collins, and Pueblo, Colorado. Farmers Union Building Auditorium, East 16th Avenue and Sherman Street. Mr. Jack Taylor, 1265 Stuart Street, Denver 4.

**PITTSBURGH, PENNSYLVANIA, September 27.**

**ST. LOUIS, MISSOURI, October 3, 4.**

**ERIE, PENNSYLVANIA, October 4.**

**GRAND RAPIDS, MICHIGAN, October 17, 18.**

**ONTARIO, CALIFORNIA, November 15.**



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### "PROBATION AFTER DEATH"

To be discussed by

### "FRANK AND ERNEST"

CKLW—800 kc.—1:00 P. M.

Sunday, August 16

Do you know that there is hope for those who have died in unbelief? Hear "Frank and Ernest" discuss this topic, and send for a free copy of the book, "When a Man Dies." There is no obligation. Address:

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office  
New York, N. Y.

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### For Your Newspaper

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

**SEPTEMBER TOPIC:** On Sunday, September 20, "Frank and Ernest" will discuss the topic, "The True and Living God." This topic will be of vital interest to many, and should be well advertised. Free circulars will be available for this purpose, and in any quantity you can use. Please send your order as soon as possible. The brethren are receiving rich blessings in the distribution of the radio circulars.

## A Thief in Paradise

WHEN Jesus was hanging on the cross he said to one of the thieves who was being crucified beside him, "Thou shalt be with me in paradise." This has given rise to various theories as to what lies beyond the grave for the righteous and the wicked. While this thief displayed some sympathy for Jesus, there is no indication he accepted him as his Redeemer. Besides, can a person live a wicked life and then, just before death, repent and go to heaven? Then there is the question of whether or not paradise actually is heaven. How much of tradition has been associated with past viewpoints concerning this episode? How does the Bible explain it?

There is scriptural reason to believe that the thief who "railed" on Jesus will also have an opportunity to enjoy the blessings of paradise. This may seem strange, but only because by our human reasoning we have made God's love too narrow by false limits of our own. See the article entitled, "Paradise," beginning on page 22.

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to us the
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clearly teach

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

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

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

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

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

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