

a herald of Christ's presence

THE DAWN

"THE GOSPEL OF
CHRIST ... IS THE
POWER OF GOD UNTO
SALVATION TO EVERY
ONE THAT BELIEVETH."

--Romans 1:16

September 1966

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The Bible Versus Tradition

WE ARE living in a day of examination, of investigation. The people of earth, in ever-increasing numbers, are no longer satisfied to believe without question that which has been handed down to them from the past. One of the results of the Ecumenical Council has been to emphasize that much of the teachings and practices of the Roman Catholic church are based on human traditions rather than on the Bible, and one of the points considered was whether or not traditions should be given the same weight of authority in the church as the inspired Word of God.

One of the traditions foisted upon the professed Christian world by the Roman Catholic Church was the great deception that death is but a gateway into another life—either a happy or unhappy life. Associated with this deception was the unscriptural theory that man possesses an immortal soul which continues to live after the body dies. If the person has been a faithful Christian, then his soul will eventually live in a heaven of happiness. In the Catholic view, however, even these good souls must first pass through a purgatory of suffering.

Protestantism, recognizing that the purgatory doctrine was a mere tradition not based on the Word of God, rejected it. Nevertheless, most of the principal leaders of the protestant movement held to the teaching of eternal torture, failing to recognize, apparently, that this monstrous idea was also merely a tradition, and not taught in the Bible.

The tradition that death is not a reality, that when one dies he is more alive than ever, dates back to the Garden of Eden, and is based on Satan's lie to mother Eve, "Ye shall not surely

die." (Gen. 3:4) But God had said to Adam that if he partook of the forbidden fruit he would die—"Thou shalt surely die." (Gen. 2:17) And all the inspired writers of the Bible corroborate God's truth on this point. Four thousand years after God's original statement concerning death, the Apostle Paul wrote, "The wages of sin is death."—Rom. 6:23

And so far as the truth of God's Word is concerned, there is no question as to the reality of death. "The dead know not anything," Solomon wrote. And again, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccl. 9:5, 10) In Ezekiel 18:4 we read, "The soul that sinneth, it shall die." Solomon wrote, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath; . . . all go unto one place; all are of the dust, and all turn to dust again."—Eccl. 3:19, 20

In the Bible death is likened to a sleep. Those who are asleep are temporarily unconscious, and in the ordinary course of events they will awaken from their sleep. Just so, the dead may be regarded as being unconscious, and the Lord has promised that in due time divine power will be utilized to awaken the dead to life. This is the great hope of life after death that is taught in the Word of God. It is the hope of the resurrection of the dead. Man will have a future life because he was redeemed from death by the blood of Christ, and because he will be restored to life.

Tradition Widely Believed

Throughout the centuries from Eden only a few have believed in the truth set forth by God that the penalty for sin is death, not eternal torture. Instead, Satan's lie has been embraced by the vast majority of mankind. Even the heathen world holds that death is not what it seems to be, that the dead are not really dead. And how often in the professed Christian world we hear the expression, "There is no death." Probably most people who use this expression fail to realize that it is based

merely on tradition rather than on the Word of God.

The expression "immortal soul" is also very widely used, and here again the general public do not realize that this is not a biblical expression. The word "soul" appears in the Bible many hundreds of times, but it is never said to be immortal. Speaking of the final punishment upon wilful sinners, the Apostle Peter said, "It shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) And Jesus said that souls will be destroyed in the Bible hell, not preserved and tormented.—Matt. 10:28

Some Not Deceived

We have expressed briefly the traditions concerning death, hell, the soul, and purgatory which have been held by the vast majority in the professed Christian world. However, there have been a few who have adhered to the teachings of the Bible on these subjects. These have agreed with the Lord that death is the penalty for sin, and that those who are dead are unconscious, and will remain so until the resurrection.

William Tyndale (1484-1536) was one of these. Historically, Tyndale is well known as one of the early translators of the Bible into English. While he was a native of England, he spent much of his life on the Continent because of the bitter opposition he encountered in England as a result of his work and teachings. In the end he suffered martyrdom.

It is not so well known that William Tyndale did not believe in the immortality of the soul. He believed and taught that the dead are asleep and remain so until the resurrection. One of Tyndale's outspoken opponents was Sir Thomas More, who spoke of the "pestilential sect" represented by Tyndale and Luther. In "An Answer to Sir Thomas More's Dialog," Tyndale pointed out that More, in seeking to establish the theory of inherent immortality, was merely following the Papacy's teachings, which, in turn, had been taken from "heathen philosophers."

George Wishart (1500-1546) was a Greek scholar, friend of Latimer, and tutor of John Knox. He became a martyr for stand-

ing out against the traditional theory of the immortality of the soul and eternal torture. One of the charges against him was that he "preached openly, saying that the soul of man shall sleep to the latter day of judgment, and shall not obtain life immortal until that day."

Samuel Richardson (1633-1658), Pastor of the First Particular Baptist Church of London, England, also rejected the tradition of eternal torture. A summarized report on his discourse on the torments of hell notes that the foundations and pillars of this teaching were "discovered, searched, shaken, and removed, with infallible proofs that there is not to be a punishment after this life for any to endure that shall last forever."

In the Seventeenth Century

Some of the outstanding churchmen and teachers in the seventeenth century who rejected the traditional teaching of inherent immortality and eternal torture were: John Milton, noted poet, and Latin secretary to Cromwell; John Canne, pastor of Broadmead Baptist Church, Bristol, England; John Tillotson, Archbishop of Canterbury; Dr. Isaac Barrow, professor of Greek in Cambridge University—to name a few.

The only valid test of whether or not a teaching is true is whether it is supported by the Word of God. But sometimes people ask why, if these traditions are not taught in the Bible, our educated clergymen have not discovered it. We are here calling attention to the fact that throughout the centuries there have been educated clergymen who have recognized the errors of belief in inherent immortality and eternal torture. The majority, of course, continued to prefer the traditions of men rather than the pure teachings of the Word of God.

In the Eighteenth Century

Some of those in the eighteenth century who rejected traditions and adhered to the teachings of the Bible were: Bishop Edmund Law, master of St. Peter's College, archdeacon of Staffordshire, bishop of Carlisle; Peter Pecard, master of Magdalen College, Cambridge, and dean of Peterborough;

Bishop William Warburton, of Gloucester, England; Dr. William Whiston, Baptist theologian and professor of mathematics, Cambridge University, England; and Dr. John Tottle, canon of Christ's Church, Oxford, England.

All these learned men, and there were many others during the same period, were active in their opposition to these traditions which were not taught in the Bible. In all probability many of the "common people" of the time were influenced by these scholars. Surely it is good to know that in every part of the age there were those who held to the true teachings of the Bible with respect to "the wages of sin." Satan's lie, "Ye shall not surely die," deceived the great majority, but not all.

In the Nineteenth Century

Among the many scholars of the nineteenth century who rejected the eternal torture tradition was Dr. Edmund White, Congregationalist, pastor of St. Paul's Chapel. In an introduction to J. H. Pettingell's book, "The Unspeakable Gift," Dr. White said, "I steadfastly maintain, after forty years of study of the matter, that it is the notion of the infliction of a torment in body and soul that shall be absolutely endless, which alone gives a foot of standing ground to Ingersol in America, or Bradlaugh in England. I believe more firmly than ever that it is a doctrine as contrary to every line of the Bible as it is contrary to every moral instinct of humanity."

In the March, 1885, issue of the Homiletic Monthly (England), Dr. White had this to say: "The Old Testament is consistent throughout with the belief of eternal life of the servants of God, and of the eternal destruction of the wicked. And it is consistent, when taken in its simple sense with no other belief. The Gospels and Epistles with equal pertinacity adhere almost uniformly to language respecting the doom of the unsaved which taken in its simple sense, teaches, as does the Old Testament, that they shall die, perish, be destroyed, not see life, but suffer destruction, everlasting destruction, says Christ, 'of body and soul in Gehenna.'"

Dr. J. Agar Beet, Wesleyan professor, in his preface to the

book, "The Immortality of the Soul," wrote, "The following pages are a protest against a doctrine which, during long centuries, has been almost universally accepted as divine truth taught in the Bible, but which seems to me altogether alien to it in both phrase and thought, and derived only from Greek philosophy. It will of course be said of this as of some other doctrines, that, if not implicitly taught in the Bible, it is implied and assumed there. . . . They who claim for their teachings the authority of God must prove that it comes from him. Such proof in this case, I have never seen."

The claim that this or that teaching, while not explicitly taught in the Bible, is implied or assumed, is a common one. But, as Professor Beet observes, the genuine teachings of the Bible are those clearly set forth in its pages. Tradition is merely the product of human philosophy, and made acceptable to many by the claim that it is implied in the Bible. All students of the Word should insist that what they accept as truth is definitely taught in the Bible; and not, in the opinion of trusted teachers, merely implied or assumed in the sacred pages.

A Bible Translator

It is interesting to know that Dr. R. F. Weymouth, translator of the New Testament in Modern Speech, believed that death, not torment, is the punishment for sin. Dr. Weymouth said, "My mind fails to conceive a grosser misrepresentation of language than when five or six of the strongest words which the Greek tongue possesses, signifying to destroy or destruction, are explained to mean 'maintaining an everlasting but wretched existence.' To translate black as white is nothing to this."

Dr. Lyman Abbott, Congregationalist pastor, and editor of "The Christian Union," and "The Outlook," said in the book "That Unknown Country": "Outside of the walls of Jerusalem, in the valley of Gehenna, was kept perpetually burning a fire on which the offal of the city was thrown to be destroyed. This is the hell-fire of the New Testament. Christ warns his auditors that persistence in sin will make them offal to be cast out from the holy city to be destroyed. The worm that dieth not was the worm

devouring the carcasses, and is equally clearly a symbol not of torture but of destruction.

"The notion that the final punishment of sin is continuance in sin and suffering is also based in part on, what seems to me, a false philosophy as to man. This philosophy is that man is by nature immortal. The conviction has grown in me that according to the teaching of both science and Scripture, man is by nature an animal, and like all other animals, mortal; that immortality belongs only to the spiritual life; and that spiritual life is possible only in communion and contact with God."

Dr. Edward Beecher, in the book, "Doctrine of Scriptural Retribution," declares that the Bible "does not recognize, nay, it expressly denies, the natural and inherent immortality of the soul. It assures us that God only hath immortality. Men are not, as Plato taught, self-existent, eternal beings, immortal in their very nature. . . . There is no inherent immortality of the soul as such. What God created he sustains in being, and can annihilate at will."

So we might go on noting the many highly placed dignitaries in the church who did what they could to refute the implications of Satan's lie, "Ye shall not surely die." We are not presenting the testimony of these learned men with the thought of proving the truth by what they have said. The truth of God's Word will ever stand out as the truth, regardless of who believes or disbelieves it. But it is encouraging, we think, to realize that we are not standing alone in our adherence to these fundamental truths of the Bible, that there were those in every part of the age who stood aloof from the traditions of men and insisted on being guided by the Bible alone.

And this, after all, is the important lesson for us. The immortality of the soul tradition, with its related implications, is not the only one that has come down to us from the darker past. But let us make sure that whatever we accept is based upon the Word of God, and not on tradition. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."—Isa. 8:20

THE BIBLE ANSWERS TV SCHEDULE

ALABAMA

Florence WOWL-TV Channel 15
Sundays, 11:00 a.m.
Montgomery WCOV-TV Channel 20
Sundays, 12:00 noon

ARIZONA

Phoenix KTVK-TV Channel 3
Sundays, 11:00 a.m.
Phoenix KTAR-TV
Fridays, (Time to be announced)

ARKANSAS

Little Rock KTHV-TV Channel 11
Sundays, 11:00 a.m.

CALIFORNIA

Fresno KMJ-TV Channel 24
Sundays, 10:00 a.m.
Mt. Wilson KMTW-TV Channel 52
Sundays, 8:30 p.m.
Los Angeles KTTV Channel 11
Sundays, 7:00 a.m.
San Diego KFMB-TV Channel 8
Sundays, (Time to be announced)
San Francisco KPIX-TV Channel 5
Sundays, 6:30 a.m.
San Jose KNTV-TV Channel 11
Tues., Thurs. Fri., 8:00 a.m.

CONNECTICUT

Hartford WHCT-TV Channel 18
Sundays, 4:30 p.m.
Waterbury WATR-TV Channel 20
Mondays, 5:00 p.m.

HAWAII

KHON Sundays, 7:00 a.m.
KAIL Sundays, 7:00 a.m.
KHAW Sundays, 7:00 a.m.

IDAHO

Idaho Falls KIR-TV Channel 8
Sundays, 10:00 a.m.

ILLINOIS

Moline WQAD-TV
Sundays, (Time to be announced.)

INDIANA

Terre Haute WTHI-TV Channel 10
Alternate Sundays, 12:00 noon.

LOUISIANA

Monroe KTVE-TV
Sundays, 7:00 a.m.
New Orleans WVUE-TV
Mon., Tues., Wed., Thurs., (Time to be announced)

MAINE

Portland WCSH-TV Channel 6
Sundays, 9:00 a.m.

MASSACHUSETTS

Springfield WHYN-TV Channel 40
Sundays, 8:30 a.m.

MICHIGAN

Flint WJRT-TV Channel 12
Saturdays, 8:00 a.m.
Bay City WNEM-TV Channel 5
Wednesdays, 5:45 a.m.

MINNESOTA

Alexandria KCMT-TV Channel 7
Alternate Sundays, 7:00 a.m.

MISSISSIPPI

Biloxi WLOX-TV
Sundays, 1:00 p.m.
Columbus WCBI-TV Channel 4
Sundays, 7:30 a.m.
Jackson WJTV-TV Channel 12
(Day and Time to be announced.)

MISSOURI

Springfield KYTV Channel 3
Sundays, (Time to be announced)

NEBRASKA

Omaha WOW-TV Channel 6
Sundays, 11:00 a.m.

NEW MEXICO

Farmington CATV-TV
Sundays, 2:00 p.m.

TV BROADCAST

NEW YORK

Albany WAST-TV
Wednesdays, 7:30 a.m.
Binghamton WBJA-TV Channel 34
Sundays, 10:30 a.m.
Binghamton WNBF-TV Channel 12
Sundays, 8:00 a.m.

NORTH CAROLINA

Highpoint WGHP-TV
Sundays, (Time to be announced)

OHIO

Cambridge WHIZ-TV Channel 80
Sundays, 9:30 a.m.
Cincinnati WCPO-TV Channel 9
Thursdays, 1:30 a.m.
Columbus WBNS-TV Channel 10
Saturdays, 7:30 a.m.
Coshocton WHIZ-TV Channel 71
Sundays, 9:30 a.m.
Toledo WSPD-TV
Sundays, (Time to be announced)
Zanesville WHIZ-TV Channel 18
Sundays, 9:30 a.m.

OKLAHOMA

Tulsa KVOO-TV Channel 2
Sundays, (Time to be announced)

OREGON

Eugene KEZI-TV
Sundays, 9:30 a.m.

PENNSYLVANIA

Erie WSEE Channel 35
Tuesdays, (Time to be announced.)
Williamsport CATV-TV
Mondays, (Time to be announced.)

SOUTH CAROLINA

Charleston WCSC-TV Channel 5
Sundays, 12:00 p.m.
Greenville WFBC-TV Channel 5
Tuesdays, (Time to be announced.)

SOUTH DAKOTA

Sioux Falls KSOO-TV
Sundays, (Time and channel to be announced.)

TEXAS

El Paso KTSM-TV Channel 9
Sundays, 10:30 a.m.
Monahans KVKM-TV Channel 9
Sundays, 11:00 a.m.
Odessa KOSA-TV Channel 7
Sundays, 10:00 a.m.
San Antonio KWEX-TV
Sundays, 3:15 p.m.
Temple KCEN-TV Channel 6
Sundays, 11:00 a.m.

UTAH

Salt Lake City KUTV Channel 2
Sundays, 10:00 a.m.
(July 10-Aug. 14)

VIRGINIA

Norfolk WHRO-TV Channel 15
Tuesdays, 8:30 p.m.
Roanoke WRFT-TV
Tuesdays, (Time to be announced.)

WASHINGTON

Yakima KNDO-TV
Sundays, (Time to be announced)
Richland KNDU-TV
Sundays, (Time to be announced)

WEST VIRGINIA

Fairmont WDTV
Sundays, 1:00 p.m.
Huntington WHTN-TV Channel 13
Sundays, 8:00 a.m.

CANADA

Montreal, Que. CBMT-TV
Sundays, (Time to be announced)

"Frank and Ernest"

BROADCAST SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Decatur WMSL 1400 10:05 a.m.
Haleyville WJBB 1230 10:05 a.m.

ARIZONA

Phoenix KUEQ 740 8:30 a.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.

CALIFORNIA

Chico KPAY 1060 10:35 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KBIG 740 10:00 a.m.
Needles KSFE 1340 8:00 a.m.
Redding KVCV 600 7:45 a.m.
Sacramento KGMS 1380 8:30 a.m.
San Diego XERB 1090 9:45 a.m.
San Francisco KSAY 1010 9:45 a.m.
Tulare-Visalia KCOK 1270 10:35 a.m.

COLORADO

Fort Collins KZIX 600 1:00 p.m.
Pueblo KDZA 1230 10:05 a.m.

DELAWARE

Wilmington WTUX 1290 10:15 a.m.

FLORIDA

Tampa WFLA 970 9:30 a.m.

IDAHO

Lewiston KRLC 1350 9:35 a.m.

ILLINOIS

Chicago WEAU 1330 10:00 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 8:30 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary-Hammond WJOB 1230 8:30 a.m.
Indianapolis WIBC 1070 10:30 a.m.
Muncie WLBC 1340 8:45 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 7:45 a.m.

KENTUCKY

Bowling Green WLBZ 1410 12:05 p.m.
Louisville WAVE 970 8:15 a.m.
Newport WNOP 740 9:10 a.m.
Winchester WWKY 1180 10:30 a.m.

MAINE

Bangor WABI 910 12:00 noon

MASSACHUSETTS

New Bedford WBSM 1420 1:45 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WLDM(fm) 95.5 9:00 a.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WAIX 1480 12:15 p.m.
Minneapolis KQRS 1440 12:30 p.m.

MISSISSIPPI

Biloxi WLOX 1490 12:00 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Joplin WMBH 1450 6:00 p.m.
Farmington KREI 800 9:00 a.m.
Kansas City KCMO 810 9:35 a.m.
St. Louis KWK 1380 8:00 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEBRASKA

Grand Island KRGI 1430 10:05 a.m.

NEW JERSEY

Newark WJRZ 970 9:30 a.m.

NEW MEXICO

Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Albany	WEEB	1300	9:00	a.m.
Kingston	WBAZ	1550	9:45	a.m.
New York	WJRZ	970	9:30	a.m.

NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte	WCGC	1270	12:30	p.m.
Elizabeth City	WGAI	560	11:05	a.m.
Leaksville	WLOE	1490	12:05	p.m.

OHIO

Akron-Canton	WHIO	640	7:45	a.m.
Cincinnati	WNOP	740	9:10	a.m.
Columbus	WBNS	1460	10:05	a.m.
Plaza	WPTW	1570	11:30	a.m.
Zanesville	WHIZ	1240	11:45	a.m.

OKLAHOMA

Oklahoma City	WNAD	640	8:10	a.m.
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OREGON

Lebanon	KGAL	920	9:00	a.m.
Portland	KLIQ	1290	9:30	a.m.
The Dalles	KODL	1440	9:15	a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Connellsville	WCVI	1340	12:05	p.m.
Pittsburgh	WWVA	1170	9:30	a.m.
Pottstown	WPAZ	1370	8:30	a.m.
Scranton	WSCR	1320	10:00	a.m.
Wilkes-Barre	WBRE	1340	9:00	a.m.

PUERTO RICO

Aguadilla (Fr.)	WGRF		8:00	p.m.
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SOUTH DAKOTA

Yankton	KYNT	1450	10:05	a.m.
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TENNESSEE

Clinton	WYSH	1380	7:00	a.m.
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TEXAS

Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	12:00	p.m.

San Antonio	KBOP	1380	7:15	a.m.
Sherman-Dennison	KRRV	910	11:45	a.m.
Wichita Falls	KWFT	620	10:15	a.m.

UTAH

Brigham City	KBUH		12:05	p.m.
Salt Lake City	KSOP	1370	9:30	a.m.

VIRGINIA

Richmond	WLEE	1480	10:10	a.m.
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WASHINGTON

Bellingham	KPUG	1170	9:30	a.m.
Centralia-Chehalis	KELA	1470	10:35	a.m.
Olympia	KGy	1240	10:35	a.m.
Seattle	KAYO	1150	9:45	a.m.
Tacoma	KMO	1360	9:45	a.m.

WEST VIRGINIA

Wheeling	WWVA	1170	9:30	a.m.
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WISCONSIN

Fond du Lac	KFIZ	1450	11:05	a.m.
Milwaukee	WEMP	1250	8:45	a.m.
Neillsville	WCCN	1370	9:15	a.m.

WYOMING

Cheyenne	KVWO	1370	10:05	a.m.
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VIRGIN ISLANDS

Christiansted	WIVI	970	9:00	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	9:00	p.m.
Corner Brook, Nfld.	CFCB	570	10:30	a.m.
Dauphin, Man.	CKDM	730	10:30	a.m.
Oshawa	CKLB	1350	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
Vancouver	CJOR	600	7:15	a.m.

AUSTRALIA

Geelong	3GL	222m.	10:00	a.m.
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NIGERIA

Enugu	ENBC		10:15	a.m.
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RADIO TOPICS FOR SEPTEMBER

4—"The Fire of Hell"

18—"God's Plan for Survival"

11—"The World's End"

25—"The Days of Creation"

LESSON FOR SEPTEMBER 4

Sincerity of Speech

MEMORY VERSE: "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."—**Ephesians 4:25**

EXODUS 20:16

PROVERBS 26:18, 19

MATTHEW 12:33-37

EPHESIANS 4:15, 29-31

THE bearing of "false witness," prohibited by the Ninth Commandment, could suggest a court room and the giving of false testimony. Certainly it covers the giving of false testimony under all circumstances, whether it be in a court room or elsewhere, and regardless of the circumstances. The commandment emphasizes that false testimony is not to be given "against" one's neighbor. Bearing false witness is in itself culpable enough, but when it is designed to injure others it is a reprehensible sin indeed.

The Proverbs portion of the lesson compares a deceiver to "a mad man who casteth firebrands, arrows, and death." James uses language somewhat similar when referring to the improper use of the tongue: "Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our mem-

bers, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."—James 3:5, 6

The Greek word here translated "hell" is Gehenna, signifying a valley just outside the ancient city of Jerusalem. Fires were kept burning in this valley to destroy the refuse of the city. Criminals considered by the Jews to be unworthy of a resurrection were sometimes cast into Gehenna. The Bible uses the term as a symbol of eternal destruction, described in Revelation 20:14 as "the second death." James explains that those who, through bitterness, use their tongues to do injury to others, put themselves in danger of this final punishment of the wicked.

Jesus enlarged upon this when he said to the scribes and Pharisees, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: but an evil man out of the

evil treasure bringeth forth evil things."

To bear false witness against one's neighbor would indicate an evil condition of heart, a desire to do injury. Such a condition of heart could lead to serious consequences relative to one's relationship with God, particularly if nothing is done about it. There is, of course, the possibility of a cleansing of the heart, and we should all be on guard in this connection and seek the cleansing power of the truth and of the blood of Christ if and when we notice the slightest trace of bitterness in the heart.

Our memory verse urges Christians to put away lying, and to "speak every man truth with his neighbor: for we are members one of another." As brethren in Christ we should have a brotherly interest in each other and always be on the alert to do our brethren good, both by our words and by our deeds. If we are in this attitude of heart and mind we will certainly not want to bear false witness against our brethren.

We are not to permit any "corrupt communication [to] proceed out of" our mouth, "but that which is good to the use of edifying, that it may minister grace unto the hearers." After all, the desire of all Christians should be to "minister grace" to all with whom they come into contact, especially their fellow members in the body of Christ.

To be otherwise minded would be contrary to the influence of the

Holy Spirit, and Paul urges us to "grieve not the Holy Spirit of God," which means not to go contrary to its leadings. To be filled and molded by the Holy Spirit it is essential that we be emptied of self and of the evil tendencies described by Paul as "bitterness, and wrath, and anger, and clamor, and evil speaking, . . . with all malice." If these unholy thoughts control our minds and hearts, then "evil speaking" will result and our words will fail to "minister grace unto the hearers."

Instead of speaking evil, we are to speak the truth in love, and thereby "grow up into him in all things, which is the Head, even Christ." The marginal translation gives the thought of being sincere in our love. True Christian love, which is the fountain of wholesome, upbuilding, and encouraging words, is not just an outward display of kindness. It is a principle of unselfishness and a sincere and genuine interest in others which will move one to lay down life itself that others may be blessed.

QUESTIONS

Explain James' lesson on the use of the tongue.

What danger confronts those who bear false witness?

What qualities of heart and mind will assure against evil speaking?

What are the characteristics of true Christian love?

The Sin of Covetousness

MEMORY VERSE: "And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15

EXODUS 20:17

LUKE 12:13-21, 29-31

THERE is much inequality in the world and among the Lord's people, insofar as the material good things of life are concerned. Some possess more than others. Some enjoy better health than others. Happy are those who have learned to be content with such things as they have. Paul wrote that "godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out."—I Tim. 6:6, 7

Continuing, Paul wrote, "And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—vss. 8-10

If we should find ourselves secretly coveting the blessing en-

joyed by another, it would be helpful to remember the great truth set forth in our memory verse; namely, that "a man's life consisteth not in the abundance of the things which he possesseth." The highest happiness does not come through the accumulation of more wealth, but through sharing what we have with those less fortunate than ourselves.

Paul quoted Jesus as saying that "it is more blessed to give than to receive." (Acts 20:35) A few have learned to follow a selfish course, thinking that happiness is to be found through the accumulation of more and more of this world's goods. We can hardly expect that mankind in general will take a different view prior to the full establishment of Christ's kingdom. But the Lord's people, who are endeavoring to follow in the footsteps of Jesus, have experienced the joy of giving and the foolishness of selfishly hoarding the wealth of this present evil world.

As Paul wrote, it is "the love of money" that is "the root of all evil." The possession of money is

not in itself an evil. It is only as we set our affections upon wealth, and set aside all else in order to attain it, that we are following a course of unrighteousness. There is always the temptation to worship the "money god," but the Lord's people should be on the alert to detect even the slightest disposition to practice this form of idolatry.

The parable of the rich man in our lesson presents an interesting study. His land brought forth plentifully. This was a blessing from the Lord, but the rich man was not in the proper condition of heart and mind to appreciate this fact and to seek the Lord's guidance in the best way to use the extra assets which his fertile land had produced. He thought only of himself, and of how he could hoard his extra wealth for future security. He decided to pull down his barns and build larger ones. Thus he could store the extra produce entirely for himself.

Having done this he felt that he had attained that which would make him happy, so he said to his soul, "Take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Thus the wasted life of a selfish man came suddenly to an end. His covetousness did not benefit him.

In this parable there is an interesting use of the word "soul."

First the rich man addresses his own soul, and then the Lord tells him that his soul will be required of him. According to the theory that the soul is a separate entity from the body, it would be difficult to imagine a man addressing his own soul; however, such a theory of the soul is not scriptural. The soul is the being. The rich man was simply talking to himself, gloating over his supposed good fortune. The soul can also be thought of as one's life, and the Lord simply said that the rich man's life would be required of him.

Jesus' admonition to his followers not to seek food and clothing does not mean that they are to be lax in providing a proper living for themselves and their families. They are to seek "first" the kingdom of heaven. This is to be their chief aim in life. All else should be incidental and not be permitted to consume more time and energy than is necessary. Christians are not to take anxious thought for the necessities of this life.

QUESTIONS

Why should Christians guard against covetousness?

Are Christians to make no effort at all to provide the necessities of life?



Temperance and the Ten Commandments

MEMORY VERSE: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."—Luke 21:34

LUKE 21:34

EPHESIANS 5:15-18

PROVERBS 23:31-33

DEUTERONOMY 5:16-21

THE improper use of alcohol is one of the great curses upon the world today. The Scriptures refer to this evil practice, and use it as a symbol in warning against all forms of intoxication. In our lesson, Paul writes, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit."

One can become intoxicated with pride, or with the love of pleasure or of riches. Others may become intoxicated with music, or with sports. The spirit of the world is intoxicating. The Lord is not displeased with wholesome pleasure, neither with music. It is just that a follower of the Master could become so absorbed in these things that there would be no time and

no inclination to serve the Lord and his people, which should be the chief concern of all Christians.

Paul says that we should "redeem" the time. Before we entered the narrow way of sacrifice, our time was taken up with the ordinary affairs of life and with worldly pleasures of one sort or another. We may have had hobbies. No matter what our former way of life may have been, in order to have time to devote to Bible study and to serving the Lord, the truth, and the brethren, adjustments had to be made. Time had to be "redeemed" or taken away from other things. Willingness to do this becomes one of the true tests of a genuine consecration to do the Lord's will.

A certain exhilaration results from drinking wine, and Paul uses this to contrast with the enthusiasm which comes from being "filled with the Spirit." The Spirit of the Lord reaches us through his Word, and when we empty ourselves of the spirit of the world, and, instead, fellowship with the Lord's

people in the great truths of the Word, we should receive more and more of the Holy Spirit.

In further contrasting worldly methods of stimulation with the Lord's provision to fill us with his Spirit, Paul wrote, "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. 5:19, 20

Our memory verse contains a timely admonition. We are to "take heed" to ourselves, lest our hearts be "overcharged with surfeiting, and drunkenness, and cares of this life." There are certain cares of this life which are obligatory upon the Lord's people, but we are not to become anxious over them. We would be overcharged with these cares if we allowed them to take the place of the Lord in our lives, and to interfere with the carrying out of the vows of our consecration to do his will.

This admonition by Jesus is related to the time of his return and second presence; the "last days" period of the plan of God. Paul wrote that one of the characteristics of this time would be that men would be lovers of pleasure more than lovers of God. (II Tim. 3:4) If we allow the spirit of this pleasure-mad world to captivate our minds and hearts, then we are "overcharged with surfeiting, and drunkenness, and cares of this life."

Moses' account of the Law as set forth in Deuteronomy, chapter 5, is similar to the record given us in Exodus, chapter 20. In connection with the commandment to honor father and mother, an incentive is given: "That thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee." (Deut. 5:16; Exod. 20:12) While not mentioned in connection with each commandment, God's promise with respect to the entire Law was that those who obeyed it fully would gain life; that is, they would not need to die. "The man which doeth those things shall live by them."—Rom. 10:5

Born imperfect, as were the remainder of mankind, the Israelites could not gain life by keeping the Law. Thus it was demonstrated that only through the redeeming blood of Christ, the Redeemer, can everlasting life be attained.

QUESTIONS

Are there ways of becoming intoxicated other than through the use of strong drink?

What does Paul mean by "redeeming" the time?

How do we become filled with the Spirit?

To what period in the plan of God is the memory text particularly directed?

What reward did God offer for keeping the Law?

Christ's New Commandment

MEMORY VERSE: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

—John 13:34

MATTHEW 5:17-20

JOHN 13:34, 35; 15:10-14

THE Ten Commandments present a high standard of righteousness, and they constitute the basis of the Law Covenant which God made with Israel, through Moses. This covenant was not transferred to spiritual Israelites of the Gospel Age; yet we are not to suppose that its commandments have no bearing on Christian conduct. Jesus did not come to destroy the Law but to fulfil it; that is, he demonstrated that keeping the commandments perfectly was possible for a perfect man.

The Law was ordained, or designed, to give life to those who could keep it. But instead of giving life, as Paul explains, it brought death. (Rom. 7:10, 11) There was nothing wrong with the Law. Paul wrote, "The Law is holy, and the commandment holy, and just, and good." (Rom. 7:12) The difficulty was in the imperfections of sinful, fallen flesh.

That the Law was designed to give life is emphasized in Jesus'

discussion with the young man who asked, "What good thing shall I do, that I may have eternal life?" (Matt. 19:16) Jesus referred this young man to the commandments, but the young man replied that he had kept the Law from his youth. He probably had kept it the best he could but realized that he was growing older and dying just like everyone else, so he asked, "What lack I yet?"—vs. 20

In this young man we have an example of the fact that no imperfect member of Adam's race can gain life simply by keeping the Ten Commandments. Jesus explained to him that he should sell all that he had and give to the poor, and follow him, and then he would have treasure in heaven. Here we are reminded that the way of the Christian is a way of sacrifice, as exemplified in Christ Jesus; and the way of true sacrifice is the way of love.

So the Christian is under a "new commandment," a new law. It is a commandment which calls for the laying down of life on behalf of others. (1 John 3:16) Those who are

laying down their lives for others do not need to be commanded not to murder them. Neither would they steal from others, even though there were no commandment, "Thou shalt not steal."

Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." For one to teach others to break the commandments would demonstrate a wilful disposition to flout God's law, and certainly such a one could not expect special favors from the Lord. This is a different situation from those who earnestly endeavor to obey the commandments but fail because of their inherited imperfections.

Those who dedicate their lives to following in the footsteps of Jesus are made acceptable to God through the merit of his shed blood. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." (Rom. 12:1) Those who are walking in such a way of sacrifice are described by Paul as being "in Christ," and for those who are "in Christ," he explains, there is "no condemnation."—Rom. 8:1

To the young man who failed to gain life by keeping the commandments Jesus promised that if he would sacrifice all and follow him, he would have treasure in heaven. Thus Jesus introduced the new

hope of life set before those who follow him. It is a heavenly hope. (Heb. 3:1) For those who attain, it will be glory, honor, and immortality. (Rom. 2:7) It is "an inheritance incorruptible, and undefiled, and that fadeth not away," and is "reserved in heaven."—I Pet. 1:4

Thus we see that not only are Christians given a new commandment, but they are given a higher hope of life than that which was promised to Israel under the Law, a promise that never was realized because they could not live up fully to the terms of the Law. Under the Law Covenant there was "the blood of bulls and goats," but this could not take away sin, so the Israelites died under the condemnation of the Law.

Under the new law of love there are still the inherited sins of those who endeavor to keep it; but there is also the blood of Christ which cleanses from all sins; and thus, for those whose hearts are right before God, there is continued acceptance and blessing.

QUESTIONS

Was the Law Covenant transferred to spiritual Israel?

Did anyone gain life under the Law?

What is the basis for acceptableness to God during the Gospel Age?

What is the Christian's hope of life?

THE CREATOR'S GRAND DESIGN

Article IX

Jesus' Associate Rulers

THE disciples of Jesus became convinced that their beloved Master had been raised from the dead, and when he appeared to them for the last time before returning to his Father in heaven they made bold to ask about his kingdom. This was a natural question. During his various appearances to them he had talked about the kingdom—the kingdom in which they believed he would be the great King. He had told them that “all power” had been given unto him in heaven and in earth, and they wondered if he would use this power to set up his kingdom; so they asked, “Lord, wilt thou at this time restore again the kingdom to Israel?”—Acts 1:6

Jesus' reply to his disciples was, “It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:7, 8) Not yet having received the Holy Spirit, the disciples did not have a clear idea of what the kingdom of the Messiah would be like, but they must have sensed from Jesus' reply that it would not be established immediately; for first they were to be his witnesses to the world of mankind, and even to their unenlightened minds this must have implied a considerable lapse of time, for our modern means of communication were not then in existence.

The Purpose of Preaching

Preaching the Gospel of Christ, as his witnesses, was a far cry from being associated with him in a powerful kingdom which they believed was destined to rule the world. What was to be accomplished by this preaching? Many have supposed that the objective of this missionary effort was to convert the whole world to Christ, and thus to bring the people into his kingdom. These suppose that the kingdom of Christ was established at Pentecost, and that it has been gradually expanding ever since.

But this is not what the Bible teaches. If this has been God's design, then it has miserably failed, for now, nearly two thousand years after Pentecost, the larger portion of the world is in heathen darkness, with the remainder almost wholly under the influence of the evolutionary theory of creation and other forms of unbelief. The great masses of mankind today do not give any thought to the kingdom of Christ as a solution for the problems of the world, and the nations have no inclination to follow the precepts of Jesus' Sermon on the Mount.

What, then, is the purpose of preaching the Gospel of Christ and his kingdom? An indication of this purpose is given in Acts 2:47, where we read concerning those who had responded to the witness given by the apostles at Pentecost and later, that the Lord "added to the church." Jesus had spoken of building his "church," and now we learn how this was to be accomplished—that it was to be through the spread of the Gospel of the kingdom by the witnesses of Jesus.

But what is the church? This English word is a translation of the Greek word "ekklesia," which means a calling out, or a called-out class. The church of Christ, then, is made up of a class that is called out of the world, called to be separate from the world. This thought has a number of implications, one of them being that it is not God's purpose to bring the whole world into the church, and that the proclamation of the Gospel of Christ is not designed in the plan of God to convert the world.

The witness work began with the Jewish people, and later was extended to the Gentiles, and it is in connection with this enlargement of the work that we are given a further explanation of what the Lord expected would be accomplished by the effort. At an apostolic conference in Jerusalem James said, "God at the first did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) Here again we have the thought of a people being taken out from the world, rather than the conversion of all.

"For His Name"

These called-out ones, James explains, were to be a people for God's name. This indicates that they were to become members of his family. These are the "sons" of God mentioned throughout the New Testament. Paul wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God: and 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. 8:16, 17

It will be recalled that Jesus invited his disciples to take up their cross and follow him. This implied suffering and dying with him, and on this point the Apostle Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." (II Tim. 2: 11, 12) These inspired statements of the Word reveal that when Jesus' kingdom is fully established he will have associate kings reigning with him—individuals selected from the human race who have proved their worthiness of this high position by their willingness to suffer and to die with him.

In Revelation 14:1, 5 these joint-heirs with Christ are pictured as being on Mount Sion with him. In this symbolic presentation Jesus is represented by "a Lamb." This is because he sacrificed his life that the world might live. The Revelator explains that those who are with the Lamb on Mount Sion are those who followed him; followed him, that is, into death. We are informed

that these have the Lamb's "Father's name written in their foreheads." In other words, they are the children of God who will live and reign with Christ.

In Revelation 19:7 these same followers of the Lamb are spoken of as becoming united with him in marriage. Thus in this further sense they are "a people for his name." In Revelation 22:1 the kingdom is depicted as "the throne of God and of the Lamb." It is from this throne that the water of life will flow out for the blessing of the people. And when the kingdom is thus set up and functioning, "the Spirit and the bride" will say, "Come, . . . let him take the water of life freely."—vs. 17

Rulers in the Kingdom

The way that leads to joint heirship with Jesus in his kingdom is a difficult one. It is a way of suffering that terminates eventually in death. Jesus knew that those who walked in this way would need encouragement, so he said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) This is a promise to the prospective rulers in the kingdom of Christ—not to those who later will become subjects in that kingdom. It is important to keep this distinction in mind, for the kingdom of Christ will have both rulers and subjects.

Jesus is, of course, the "King of kings" in his kingdom. Having been put to death in the flesh to redeem mankind from death, it was necessary that Jesus be raised from the dead in order to be the world's Ruler, and this is also true with respect to his footstep followers. Throughout the age from Pentecost until now these have, one by one, finished their course of faithfulness in death, and at the end of the age they are restored to life in what the Bible terms "the first resurrection."—Rev. 20:4, 6

"Called, Chosen, and Faithful"

Those who are to live and reign with Christ are, as we have seen, called to this high position through the Gospel, the Word

of life. This has been the main objective of the preaching of the Gospel throughout the age, beginning with Pentecost. True, others have heard the message, and to the extent they have understood and responded they have been blessed. But only a few in the entire age, literally a hundred and forty-four thousand, have responded in full devotion to the Lord and his cause, a devotion that has led to the laying down of their lives in sacrifice.

In Revelation 17:14 we are informed that those who are qualified to be with the Lamb are "called, and chosen, and faithful." To be called to this high position in the kingdom as associate rulers with Jesus is not enough. There must be a response to that call by a complete surrender to the doing of God's will. Upon the basis of this consecration the called ones become "chosen." Thereafter it is necessary to make one's calling and choosing sure by a lifetime of faithfulness. Jesus said, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

Faithfulness to the Lord involves willingness to serve him in whatever way he may indicate to be his will. It means loyalty to his Word of truth. The Apostle Peter speaks of still other aspects of faithfulness. Reminding us that we are called to be partakers of the divine nature, Peter writes, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your 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. 1:4-11

A Heavenly Calling

In Hebrews 3:1 the Apostle Paul addresses the church class as "holy brethren, partakers of the heavenly calling." A misunderstanding of the promises of God to those who are partakers of this calling has given rise to the erroneous idea that his plan for the world of mankind is to take as many of them to heaven as possible. Those advocating this theory have failed to see that the Lord is simply calling a few, "a little flock," to this high position, to be associated with Jesus in the rulership of his kingdom, and that this kingdom, when prepared and established, will extend the blessings of human life to all the remainder of the world of mankind.

In writing about the sons of God who are called to live and reign with Christ, the Apostle John said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) Following his resurrection Jesus manifested himself to his disciples by various signs—signs which took the form of different bodies. He appeared as a gardener, a stranger, a fisherman, and, to Thomas, as one who had been crucified. The disciples did not see Jesus' glorified, divine body, for he could not thus be seen with human eyes. But John informs us that the faithful sons of God will see Jesus "as he is," because they will be made like him. These, then, will also be invisible to human eyes.

Human Representatives

Jesus, together with those called out from the world and proved worthy to live and reign with him, will constitute the

spiritual, or invisible phase, of the messianic kingdom. But there will also be an earthly ruling phase of Christ's kingdom which will represent the spiritual phase. Who will be the human representatives of the messianic kingdom? The Scriptures answer this question clearly. Luke 13:28, 29 speaks of the time when the people shall see "Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." And we are told that then the people will come from the east, west, north, and south, and sit down with these ancient faithful ones in the kingdom.

In Psalm 45:16 this same group is spoken of as the "fathers" in Israel, and the explanation is given that in the kingdom these "fathers" will become the "children" of The Christ, and that they will be made "princes in all the earth." Jesus as the great King in his kingdom is mentioned in Isaiah 32:1, and we are told that he will reign in righteousness, "and princes shall rule in judgment."

These princes will not be ordinary, imperfect humans, governed largely by selfishness. Paul tells us that they are to be brought forth from death in "a better resurrection," and made "perfect." (Heb. 11:35, 40) From the beginning of their administration under Christ they will doubtless be recognized as superior in every way, and well equipped to direct the affairs of men as the visible representatives of the spiritual Christ. While these human princes will not be the kingdom in the full sense of the word, they will be so fully the representatives of it among men that they will be so recognized by men.

Specially Tested

Just as it was God's design to specially test those ultimately chosen to reign with Christ in the spiritual phase of his kingdom, so he also tested those who will serve as its human representatives. Their testing was upon the basis of their faith and obedience. During that long period of time from Abel to John the

Baptist—approximately four thousand years—this testing continued. And God overshadowed his faithful people of old with his love and care, even as has been true of his people during the present age. When the people scoffed at Noah's belief in the coming Flood they did not realize that they were being used to test his worthiness of "a better resurrection," to be one of the "princes in all the earth" who will represent the messianic kingdom.

And think of the great lawgiver, Moses! At the age of forty he thought to take matters into his own hands and deliver his people, but his plans miscarried, and he fled from Egypt in fear. For forty years more he waited for some indication from the Lord as to his future course, meanwhile working at the humble occupation of caring for his father-in-law's flocks. What a test this must have been upon Moses' patience; yet he passed that test, and was ready to do the Lord's bidding when the time came, and the divine will was clearly pointed out to him.

The next forty years of hardship and toil, for which Moses received little gratitude from the people, further tested his fidelity to God. The experiences through which he passed in the wilderness served as valuable training in preparation for his future position as one of the "princes in all the earth." Even though Moses was not permitted to enter the Promised Land, his faith and confidence in his God were not shaken. When Moses is raised from the dead the Lord will be able to entrust him with great responsibility, knowing that every detail of work which might be assigned to him will be carried out faithfully, and with an eye single to the glory of God.

And consider Daniel, a Hebrew captive in Babylon, who became Prime Minister of the Babylonian Empire! Daniel attained this high position despite his loyalty to Jehovah and his high principles of righteousness, which irked his enemies. How many have there been through the ages who, if threatened with death in a lion's den, would have remained true to their God? It was through this and other faith-testing experiences that

Daniel proved worthy of the "better resurrection," and qualified to serve as one of the "princes in all the earth."

To quote Paul: "What shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."—Heb. 11:32-35

Experiences Utilized

Throughout all the centuries God was utilizing the experiences of these Ancient Worthies to prepare them to be the human representatives of Christ's kingdom. During all that time the world in general did not even believe there was a God. They knew about their gods of wood and stone, and superstitiously bowed down in fear before their hideous idols. But they did not know that a living God, the Creator of heaven and earth, was training personnel for a future government through whom they, when awakened from the sleep of death, would be enlightened and blessed.

It is doubtful if the Ancient Worthies themselves understood clearly just what their future position in the arrangements of God would be. They believed the promises of God that a powerful kingdom would be established through a Messiah he would send, and they hoped that in some way they would be the servants of God in that government—that then they could serve God without fear of persecution, violence, or death. Isaiah taught that under the jurisdiction of that government the "rebuke" of God's people would be taken "from off all the earth."—Isa. 25:8

But regardless of the reward, the Ancient Worthies were committed to God and were faithful to him. The attitude of all the

Ancient Worthies who qualified to be "princes in all the earth" was well expressed by the three Hebrew captives in Babylon. When threatened with death in a fiery furnace if they did not bow down to the great image of the king, they replied, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:17, 18

This also has been the attitude of the Lord's true people during the present age, as they, through much tribulation, prove themselves worthy to reign with Christ. Thus the associate rulers in Christ's kingdom—those on the spiritual plane, as well as those on the earthly plane of life—will all have been thoroughly tested. No one will be in either of these groups who has not previously demonstrated his full obedience to God under test. This, indeed, was also true of Jesus, "the King of kings and Lord of lords" in his kingdom.

When all in both these classes are brought forth in the resurrection—the spiritual class in the "first resurrection," and the earthly class in the "better resurrection"—the kingdom will begin to function for the blessing of all the families of the earth. Christ and his church will be the lawgivers in that kingdom, and the "princes" will administer the law and be the instructors of the people in the true meaning and application of all the divine requirements.

These two phases of the kingdom are referred to by the Prophet Micah, and symbolized by as "Zion"—the spiritual phase—and "Jerusalem"—the earthly phase. The kingdom as a whole is symbolized by a "mountain." The people are represented as going up to this "mountain of the Lord" and being taught by him through the kingdom agencies. As a result, they beat their swords into plowshares, and their spears into pruning-hooks, and they learn war no more. Then, we are assured, every man will dwell under his vine and fig tree, and none shall make them afraid. (Micah 4:4) What a blessed prospect!

Think It Not Strange

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Peter 4:12, 13

SUFFERING of any kind is foreign to the natural desires of all God's intelligent creatures, and the human creation is no exception. One of the blessed assurances given us concerning God's plan for the human race is that eventually "there shall be no more pain." This will be at the close of the Millennium, when sickness, and even death itself, will have been destroyed, and when all things shall have been made new.—Rev. 21:4, 5 But we are still in a suffering and dying world, and the followers of the Master share in the experiences which are common to all mankind. The divine arrangement for them does not call for a release from suffering simply because they are servants of God, although they are given assurance of strength to bear their afflictions.

Pain itself is difficult enough to endure, but when there is added to physical suffering an uncertainty as to why it is necessary, or what the cause might be, then it becomes even more difficult to bear. This is frequently the case with the people of God. They are visited by afflictions of one sort or another, and they begin to wonder what they have done to displease the Lord. They search their hearts and lives for the answer, and while they know that they are imperfect, usually they can find no special reason why they should suffer more than their brethren. So their anxiety, and perhaps even fear, increase their burden.

However, when we understand clearly the viewpoint which is presented to us in the Word of God, we will have no cause to

wonder and worry about our troubles, whether they be sickness or other afflictions. It is this that the Apostle Peter is explaining to us in our text. "Think it not strange," he says, "concerning the fiery trial which is to try you, as though some strange thing happened unto you."

Not Strangers

The King James translation of this text does not give us the full depth of thought expressed by Peter. Basically, the Greek word here translated "strange" is one that suggests the relationship between the host and a guest; that is, those not members of the same family. Paul used a similar word in his reference to the experience of Abraham when visited by three angels. Paul wrote, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."—Heb. 13:1

The angels were strangers to Abraham, but he welcomed them as guests and entertained them. And, as Peter explains, we are not to think of our trials as being foreign to us. We are to take them in, so to speak, as a part of our family of experiences, and learn to live with them. To take this viewpoint of our afflictions will help a great deal in becoming reconciled to them and in learning the necessary lessons which they are designed to teach us.

Confirming this viewpoint of our trials is the Greek word used by Peter, and translated "happened" in the expression "as though some strange thing happened unto you." Its literal meaning is "to walk together." The thought is that when trials visit us and "walk together" with us, we are not to think of them as strangers, but to accept such experiences as though they were our friends, or even members of our family.

Peter explains that the reason we should not think of our trials as being strange, or alien to us, is that in experiencing them we are partakers of Christ's sufferings, or, as the Greek text indicates, we are partners in Christ's sufferings. In other words, in our trials we are sharing the common experiences of all

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whom the Heavenly Father is preparing to share in the glory of the kingdom, and to partake of the glory of the divine nature.

Since trials are thus so closely related to our hope of glory, we should not consider them as "strange," but should welcome them into our lives, get acquainted with them, and learn well the lessons which they alone, perhaps, are best able to teach. We will discover that if we become reconciled to our trials and consider them as a necessary part of our family of experiences, they will be as "angels" to impart much valuable information which we need in order to make our calling and election sure.

Not an Evidence of God's Disfavor

Trials to the Christian are not an evidence of God's disfavor, but the reverse. Paul wrote, "All that will live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12) And we also read that it is through "much tribulation" that we enter the kingdom. (Acts 14:22) Even if some of our trials may be in the nature of disciplinary stripes, they are still an evidence of God's love, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:6

Yes, "every son" whom the Heavenly Father receives and loves is subject to training and discipline. Therefore, when trials are permitted for this purpose we should think of them as evidences of God's grace, not as being alien, or foreign, to our needs as new creatures in Christ Jesus.

Of the wicked, David wrote, "Their eyes stand out with fatness: they have more than heart could wish." (Ps. 73:7) This, of course, is not necessarily true of all who are not running for the prize of the high calling of God in Christ Jesus. All are not feasting on fatness. There are many in the world who have severe trials, through poverty, sickness, or in other ways. But at times a Christian is tempted to compare his lot with a worldly friend or neighbor who is doing well along material lines, and perhaps wonder why, as a child of God, he himself is having such a difficult time.

The Devil Seeks to Discourage

It is along this line that the Devil often tries to discourage us. He endeavors to catch us off guard and inject the thought into our minds that if we were truly the Lord's he would take better care of us. This reasoning might well appeal to our fleshly minds, and we would begin to wonder why matters should not go as favorably with us as with our neighbors.

If we are tempted along this line we should recall the words of Peter, "Think it not strange concerning the fiery trial" with which we are being tried. True, our neighbors may be carefree and prosperous, and we should be glad if they are; but they do not possess the glorious hope of joint-heirship with Christ Jesus that stirs our hearts and enriches our lives. Our neighbors may be getting much out of the present life, but we are made rich by the joys of faith. They are without God, having no hope in the world; but we have the presence and favor of God, and a hope that fadeth not away, eternal in the heavens.—I Pet. 1:4

Trials Common to All

Paul informs us that Christians do not have any temptations, or trials, except those common to all. (I Cor. 10:13) This is very true. The entire human race is suffering and dying. Because of this, all experience mental and physical suffering; all sooner or later sicken and die. There is a common heritage of trial which is experienced in every family, and by every member of the dying race.

Individually, nearly all of us experience, intermittently, periods of carefree and happy existence; and it is fortunate that this is so. But no one knows when disaster will strike. When we give ourselves to the Lord to follow in the footsteps of Jesus, we are not translated out of this general situation of the world. Instead, the Lord uses these common experiences of man for the testing of our faith and patience, and for our disciplinary training.

It is true, of course, that this general "ministry of evil" is being utilized by the Lord for the good of all mankind. But with the world in general there is as yet no compensating grace of God to offset the trials. The value of these experiences will not

be realized by the world until their day of judgment during the thousand years of Christ's kingdom.

But with us it is different. Our trials as members of the fallen race are no more severe on the average than those of the world, but we have a wonderful Burden-bearer who is ever present to console us and give us strength. The Lord said to Moses, "My presence shall go with thee, and I will give thee rest." (Exod. 33:14) This is no less true of the Lord's consecrated people today. And in addition, as Paul reminds us, we have a sympathetic High Priest under whom we serve, who was "touched with the feeling of our infirmities."—Heb. 4:15

In All Points

Paul also explains that Jesus was tempted in all points "like as we are, yet without sin." (Heb. 4:15) Jesus was not himself a sinner, nor did he yield to the temptations which were presented to him by Satan and by the sinful world. Nevertheless, he was in this world. He was surrounded by suffering, and he experienced the hardships which are common to man. Therefore he knows all about our afflictions and is able to succor us in our trials.

For the Truth's Sake

The sufferings of Christ in which we are invited to share are in part the bitter persecutions which came upon him, and which resulted in his death. He was persecuted because of his faithfulness in proclaiming unpopular truths, and in exposing popular errors. We are to follow his example in this, and while today the persecuting spirit manifests itself along more refined lines, such as ostracism and cold indifference, we will surely feel the opposition of those who sit in darkness if we faithfully let our light shine.

Jesus also suffered weariness of the flesh because of his faithfulness to his vows of consecration. We have the same opportunity. How encouraging it is to realize that today there are still many of the Lord's consecrated people who, in addition to spending necessary time and strength meeting the temporal responsibilities of life, are happy to work "overtime," as it were, in the service of the Lord.

When the unconsecrated are through with their necessary daily toil, they are free to seek enjoyment or relaxation where it suits them best. But the greatest pleasure of the consecrated heart is to seek out ways and means of devoting time and strength directly in the service of the Lord. There is a Bible class or testimony meeting to attend. There is study of the Lord's Word to be done in order to be equipped to give an answer for the hope which we have within us. There is truth literature to be distributed. For some there is the privilege of addressing envelopes in which literature can be mailed.

Yes, there are many avenues of service, and the consecrated today are finding these and utilizing their strength as faithfully as possible, and in the spirit of rejoicing, just as Jesus did. Oftentimes, probably, Jesus would have appreciated the privilege of a little more rest, and this is true of the Lord's people today. But he was laying down his life, and we are laying down our lives with him; so we rejoice in our weariness because it is a part of his suffering.

Jesus also suffered sympathetically because of being in the world, although he was not of the world. But being himself perfect, the sinful and imperfect things of the world would be even a greater trial to him. The sickness with which he was surrounded bore down heavily upon his sympathetic shoulders. When Jesus stood by the tomb of Lazarus he wept in sympathy for the family and for the whole dying world.

We Should Also Mourn

We also participate in these sufferings of Christ. True, our minds are more or less dulled by inherent imperfections, so we cannot enter into the sufferings of mankind with the same degree of sympathy and understanding that Jesus did. However, it was our revolt against sin which led us to the Lord; and, having consecrated ourselves to his service, and having received of his Holy Spirit, we are to some extent in the same relative position that Jesus occupied, and thus we share in his sufferings along this line.

Jesus spoke of this when he said, "Blessed are they that mourn: for they shall be comforted." (Matt. 5:4) This could be true only of the consecrated who mourn sympathetically for the sorrows of others, as Jesus did. Of Jesus it is written that he "was a man of sorrows, and acquainted with grief."—Isa. 53:3

Jesus was not grief-stricken because of his own illness, or poverty, or for any of the reasons which ordinarily mar human happiness. Rather, he was mournful because of the sorrow with which he was surrounded. His weeping at the tomb of Lazarus was an evidence of this, an indication of the burden which continually bore down upon his heart of love and sympathy.

Are we, from this standpoint, suffering with Jesus? Does a part of our daily trial consist of the fact that we are pained by the sorrow of others? If this be true, we have one of the most outstanding witnesses of the Spirit that we are the children of God. Surely we should not think such trials strange, but should rejoice indeed if we have this evidence of Christlikeness.

Love for the Brethren

It was because Jesus loved the world that he suffered with the people. This will be the basis of our sympathy toward the poor groaning creation. And this feeling will be even more keenly felt toward our brethren in Christ. Concerning this, Paul wrote, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."—Phil. 2:1, 2

Just as Jesus passed through experiences similar to those which try us, and is now able to understand and succor us, this should also be true among ourselves. We are all running in the same narrow way of sacrifice. We are all living in the same unfriendly world. We are all subject to the same trials and temptations. Should not our hearts go out to one another in sympathetic understanding and in the spirit of true comfort and helpfulness?

This, indeed, is the attitude of the truly consecrated. If we do

not find such a spirit surging up in our own hearts, we may know that we are lacking in true Christian growth. Concerning the brethren in Galatia, Paul wrote, "Ye would have plucked out your own eyes, and have given them to me." (Gal. 4:15) As we know, Paul's eyesight was seriously impaired. This was a great trial to him. Evidently the Galatian brethren realized this, and in their spirit of sympathy made Paul feel that if it had been possible they would have given him their eyes.

A Source of Strength

To realize that our brethren in Christ regard us with genuine sympathy and in the spirit of helpfulness strengthens us to face the difficulties of the narrow way. John said that we ought to lay down our lives for the brethren, and this surely involves the outpouring of our love and our sympathy in words and acts of kindness to one another in times of need.—I John 3:16

Besides, the very fact that we are laying down our lives as Jesus did should remind us not to think it strange when we are surrounded with hardships and trials, for such experiences provide the flames necessary to consume our sacrifice. We do not need to face a firing squad, or be burned at the stake, or thrown to the lions, in order to suffer with Christ and be planted together in the likeness of his death.

The Scriptures admonish that whether we eat, or drink, or whatever we do, all is to be done as unto the Lord. (I Cor. 10:31; Col. 3:17) We can also consider all our hardships as indirectly related to our partnership in Christ's suffering. To view our common tasks and our trivial cares from this standpoint will transform them into hallowed experiences in which we will see the hand of the Lord directing our destiny and causing all things to work together for our good.

Made Perfect

We are told that Jesus was made perfect by the things which he suffered. Jesus was trained, that is, for the position which he now occupies as our sympathetic High Priest, and as the Head of the royal priesthood which later will succor the whole world

of mankind. He was tested in all points as a new creature in the same manner in which we are tested as new creatures.

So, during the Gospel Age, the church is being made perfect, or trained, to be associated with Jesus in dealing with the sin-cursed world. Because we are by nature sinners, it means that the world's priesthood will by actual experience, as well as by observation, be able to deal sympathetically with the people during the future mediatorial reign.

Since Jesus died in order to provide life, it might be expected that those who accept the provision of his blood would immediately be released from suffering and death. But they are not. Instead, they are invited to suffer and die with Jesus, sacrificially. So when you suffer, think it not strange. The Lord could deliver you from suffering, but from this experience he wants you to learn the great need of all the human race, who are undergoing similar pain. It is your training—the way you are being “made perfect” as a part of the world's sympathetic priesthood.

Many Hardships

The hardships of the world are many and varied. Being in the world, we share in all of these. But think it not strange, for in the great economy of God he is using these distresses to enrich your spiritual life, and to prepare you for glory. To the unconsecrated, a bitter experience may be tragic; but to you it can be an instrument in the Lord's hand to teach you sympathy for the millions who are similarly suffering, and thus make you a little better prepared for your future work as a co-mediator of the New Covenant.

Those who understand the divine plan of salvation know why the Lord permitted evil; they know that it was because he wanted his human creation to learn valuable lessons from the experience. But do we always stop to think, when we are passing through severe trials which come as a result of the permission of evil, that in our case the Lord is using these experiences in a special way; that by them he is training us to be the teachers of the world of mankind, to help them understand the full meaning of the reign of sin and death?

This, beloved, is the divine purpose of your calling, and of permitting you to suffer even as the world suffers. Think it not strange, therefore, that you should find yourself in a furnace of affliction. Rejoice, rather, that you are a partner in the sufferings of Christ, and that your trials are being used for the same purpose as were his.

To keep this thought in mind will help us greatly to bear our trials. But merely to bear them is not enough. The Lord wants us to bear them patiently and, in spite of them, to be rejoicing Christians. This also is possible through faith—faith, that is, in the promises of God to strengthen us in our weakness and to guide our otherwise uncertain steps.

He Also Suffers

Concerning his typical people, the Lord said that when they were afflicted, he also suffered. (Isa. 63:9) Surely this is no less true with us. If our faith can grasp this fact, it will help to make every ache and pain—of mind, or heart, or body—a sacred experience of priceless value in preparing us for that high position for which we have been apprehended by God. And this will be true regardless of the specific cause of our distresses, for they are all being utilized by the Lord in connection with the trial of our faith.

Think it not strange, then, concerning your fiery trials. Remember that your Heavenly Father knows all about them, and if you will tune your ear to his Word you will hear him say, "My grace is sufficient for thee: for my strength is made perfect in weakness." (II Cor. 12:9) Also, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9) Because the Lord fulfils these and his many other promises in our day-by-day experiences, we can rejoice in him and in the power of his might. Despite fiery trials, our lives will flow on "in endless song." Our joy in the Lord will abound, and "the peace of God which passeth all understanding" will be our daily and blessed portion.—Phil. 4:6, 7

The Second Coming

ONE of the brightest jewels in the galaxy of precious truths given us in the New Testament is the teaching concerning our Lord's second coming. It was almost impossible for God's typical people to see from their Old Testament Scriptures that these writings spoke not only of one, but of **two** "comings" of the great Messiah. But reading the Law and the Prophets in the light of and under the guidance of the Holy Spirit, it is easy to see that two advents are referred to: the first for the purpose of redeeming mankind, and the second in order to bless and restore the redeemed.

One of the most treasured features of the message of present truth provided for the Lord's people today has been the clearing away of centuries of error and misunderstanding which had collected around this vital subject. Many have been the erroneous and extremely unreasonable teachings concerning both the time and the manner of

the Master's second coming—doctrines which are unworthy of the infinite wisdom and power of a great Creator.

One result of the accumulation of error around this subject has been that the majority of professed Christians in our day, although believing two advents to be taught in the Bible, have to a large extent rejected the idea in their minds and hearts, causing their faith in the inspired Word to be rudely shaken, and inclining them to settle down to a vague belief that all that the Old Testament taught concerning the coming of the Messiah was spiritually fulfilled by the coming of Jesus in the flesh, more than nineteen and a half centuries ago, followed by the social, political, religious, and spiritual work of the professing Christian church since that time.

Invisible Second Presence

How refreshing it has been to the true church during these last days, to have clarified for them the Bible teaching that the first advent of Messiah in the flesh is to be followed, much later, by a spiritual and invisible presence, at his second advent, in power and great glory; and that the

salvation by faith which has reached the followers of Jesus—the true church—is to be followed by a world-wide earthly salvation, even the blessing of all the families of the earth (Gen. 12:3; 22:15-18); and that this great work awaits the completion of the elect church, as expressed in the words of the well-known hymn, “Fill up the roll of thine elect. Then take thy power and reign.”

It has been further revealed to us that the invisible phase of Satan’s dominion of darkness which has enveloped the earth is to be overthrown, accompanied by the binding of the present ruler (Rev. 20:1-3), and that the kingdom of heaven under Christ the Messiah (together with his glorified church) will take its place, exercising an invisible spiritual rule. Also, how inspiring it has been to have pointed out to us the “signs” of the Master’s second presence; to have heard the prophetic “knock” through the pages of the sure word of prophecy (Rev. 3:20), and in response to have opened the door and enjoyed the spiritual feast provided for his own, during these early years of “the day of the Lord”!

“Let your loins be girded about, and your lights burning: and ye yourselves like unto men

that wait for their lord, when he will return from the wedding; that when he cometh and knocketh [or rather, ‘having come and having knocked,’ Diaglott, interlineary word for word—the actual arrival is not stressed here] they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh [‘having come,’ Diaglott] shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.”—Luke 12:35-37

How could such scriptures as the foregoing be harmonised with the thought of a sudden visible coming which every eye shall see? To the contrary, “Unto them [and to no others] that look for him [with the eyes of their understanding] shall he appear.” (Heb. 9:28) It has been further made clear to us that at his second coming the Lord Jesus does not appear in the flesh, for “the days of his flesh” are now over. Since his resurrection he has been made a partaker of the divine nature, “the express image” of the Father’s person, “dwelling in the light which no man can approach unto, whom no man hath seen nor can see” in his present highly exalted condition.—Heb. 1:3; 1 Tim. 6:16

Hence the Scriptures invite the church in the flesh to look, not for the Master's "person" at his second advent, but for the "signs" of his presence. (Matt. 24:3, R. V. Margin) The Greek word "parousia" in this verse is incorrectly translated "coming" in the Authorized Version. The actual meaning of the text is: "What shall be the sign of thy **presence**?" (See R. V., also Diaglott) These "signs" are, of course, certain happenings and conditions that give evidence to the "watchers" that he is present. One of these, as we have already seen from the Scriptures, is the special feast of spiritual food provided for those who have recognised and received their returned Lord, a feast enjoyed by them for several decades.

Obedience Required

Some once heard the prophetic knock indicating the Lord's presence and said, in the words of the bridal anthem, "It is the voice of my Beloved that knocketh; I rose up to open to my Beloved." But later they say, although not in so many words, "My Beloved hath withdrawn himself and [is] gone" or, "We find the Lord is not present after all." See Song of Solomon 5:2, 5, 6) How very sad that this should be the experience of any once enlightened and richly blessed by the light

of truth now due! How sorrowful that any who at one time rejoiced to embrace and zealously proclaim the truth that the Lord is now present at his second advent, doing a mighty and marvelous kingdom work in harmony with his Father's holy will, should ever fulfil the "parable" language concerning the foolish virgins: "Give us of your oil, for our lamps are going out." (Matt. 25:8, margin) Or, in other words, "We do not see things as clearly as we did at one time." And how sad that later they should completely deny that the Master has returned, and that it was their "returned" Lord who supplied and fed them with the increasing light of present truth.

"Behold the Bridegroom"

May we be among those who are now making this announcement—not "Behold, the Bridegroom cometh," but "Behold the Bridegroom!" (Matt. 25:6) He is already here, present, knocking gently with the prophecies to arouse the virgins, but not to arouse the world. This is the understanding from the oldest Greek manuscripts, which omit the word "cometh"; note also the R. V. and Diaglott.

Our Lord says, "Behold, I stand at the door, and knock if any man hear my voice, and open the door, I will come in to him, and

will sup with him, and he with me." (Rev. 3:20) This message to the present Laodicean phase of the church intimates very clearly (1) that the "knock" and "voice" will be inaudible to natural ears, and heard only by the ears of the understanding, the hearing of faith; (2) that it will not be a denominational knock or call (as to groups or sects of religion), but (3) that it will be a knock that must be heard individually, and responded to individually. "Any man" who hears the "knock" or "voice," if he so wills, may exercise faith and open the door of his understanding and realise his Lord's second presence.

The man who never hears the "knock" is not, it would seem, counted as being worthy to hear that particular call. On the other hand, it is evident that those who do hear are not compelled to respond and to accept the present, knocking King; hence he says, if the hearing one open the door, "I will come in." However, only those who recognise the "knock" and respond and by faith open to the Lord and receive him as their present King—only those are to have the great blessing of spiritual nourishment—the feast of "meat in due season," "things new and old" which the Master promised to provide at this time

to strengthen the faithful for the judgments, trials, testings, and siftings which must "begin at the house of God." "I will come in to him, and will sup with him and he with me."

As we discreetly proclaim, "Behold the Bridegroom!" it is not with any hope of arousing and converting the whole world of mankind now to faith and complete obedience to God's will. They will be awakened to "hear" later, when the "time of trouble" is more developed. We do, however, promulgate the message, "Behold the Bridegroom!" with the confident expectation that all who are of the "virgin" class will be permitted to hear the message, will be aroused by it, and will trim their lamps (examine the Scriptures, investigate the subject), and find the message true, before the "door is shut."

We well know, however, from the Lord's prophetic parable, that among those who will be aroused to investigation there will be two classes, because there are both wise and foolish "virgins." The wise are those who have not only consecrated their all to the Lord, but who are living accordingly—not unto sin, nor unto self, nor unto sectarianism, but unto the Lord. These, as intimated in the parable, will find no difficulty in trimming their lamps and recog-

nising the presence of the Bridegroom.

The foolish virgins, however, overcharged with the cares of this life, or the deceitfulness of riches (wealth, reputation, influence), and in a lukewarm condition concerning the Lord's Word and will—will not have within themselves (in their vessels) a sufficiency of the oil (the Holy Spirit); and consequently they will be unable to get the light in time to go in with the wise virgins before the elect number shall be completed, and the door of opportunity to become part of the bride of Christ shall forever close. True, they will later obtain the oil, as shown in the parable, but too late to be of the little flock.

The Master gives a similar warning in the parable of The Marriage of the King's Son (Matt. 22:1-13), telling of one who had been admitted to the feast but who later proved unfaithful and unprofitable, and is "cast into . . . outer darkness"—the darkness he was in before having been enlightened. These solemn words should be a warning, lest we prove to be unprofitable servants after receiving so much light and favour from our Lord's second presence. We know from the Scriptures that if we have been favoured with light from

the divine Word (so beautifully illuminated in our minds by the Holy Spirit) and subsequently prove unfaithful to that enlightenment and fail to "walk in the light," then the Master's warning can well overtake us: "Cast [the unprofitable person] into outer darkness." To such, it is possible for darkness to appear as new light. So let us beware, because "if the light that is in thee be darkness, how great is that darkness!"—Matt. 6:23

Be Faithful

"Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) And when the happy event, the union of Christ and the complete church, "the marriage of the Lamb," has taken place, the faith of many will cause them to say, "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19:7) Following this, and throughout Messiah's millennial kingdom, the blessings of light and life will flow out to all the families of the earth; for then "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17

The World's Future Rulers

Will some live through Armageddon and rule the new world?

To our understanding some will live through the great Armageddon struggle, described by Jesus as a great "tribulation." (Matt. 24:21, 22) Jesus said that this tribulation would be so severe that unless it was shortened no flesh would survive. But he promised that it would be shortened, meaning that some would survive.

Zephaniah 3:8, 9 is another prophecy of the great "time of trouble," and of conditions on the earth after it is over. Here we are told that the whole earth will be devoured by the fire of God's jealousy, or zeal, as it is in the Hebrew text. But the prophecy shows, nevertheless, that people will still be living on earth, and that to these will be turned "a pure language," that they may "all call upon the Lord, and serve him "with one consent."

However, those who pass alive through Armageddon will not be the rulers in the new world, but through faith and obedience, will become the subjects of the king-

dom. The exalted Jesus, and his faithful followers, brought forth in the first resurrection and made like him, will be the invisible rulers in that kingdom. (Rev. 20:6) These will be represented on earth by the ancient servants of God who will have been brought forth to perfection of human nature in what the Bible describes as "a better resurrection."—Heb. 11:35, 39, 40

In Psalm 45:16 these ancient faithful ones are spoken of as those who were once considered the "fathers," but they will receive life through Christ, and are referred to as becoming children who will be made "princes in all the earth." Thus both the spiritual and earthly ruling phases of Christ's kingdom will be made up of those who have been tested and proven worthy in advance. The Ancient Worthies were faithful even unto death, even as has been true of Jesus and his loyal followers.

The subjects of the kingdom, both those who pass through Armageddon and those who during the kingdom age are awakened from the sleep of death, will in the new world be on trial to prove their worthiness for

everlasting life. These will not be required to lay down their lives for righteousness' sake; they will not be persecuted and martyred, but full heart loyalty will be required in order to qualify for everlasting life.

A Ransom for All

Paul wrote, "This is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:3-6) Does this mean that Adam and Eve were redeemed by the blood of Christ and will have a future opportunity to gain life, or are they forever lost?

Without doubt the "all" referred to in Paul's expression, "a ransom for all," includes Adam and Eve. Paul also wrote, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) However, when Paul wrote that it is God's will that all should be saved through the ransoming work of Jesus he did not necessarily mean eternally saved.

They are saved, Paul explains, to be in a position to receive a

knowledge of the truth. This means a salvation from the sleep of death, for the dead know not anything, and could not therefore be given a knowledge of God's love for them through Christ. When the dead world of mankind is awakened from the sleep of death and enlightened, it will be necessary to accept God's provision of love through Christ, and obey the laws of the messianic kingdom which will then be operative, in order to continue living. Only thus will eternal life be available, and this will be true of Adam and Eve, and of all.

No Intermediate State

Is there an intermediate state after death called "paradise," in which one can be made ready for heaven?

No! The Scriptures declare that "the dead know not anything." (Eccl. 9:5) The theory of the intermediate state is based upon the error that death is not a reality. But death is indeed real. It is the penalty for sin. (Rom. 6:23) The only escape from death is by means of the resurrection of the dead, which will be accomplished by divine power. This is God's provision of life for the world, through Christ. Paul wrote, "The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23

THE DAWN

Prove All Things

Should Christians accept what they are told unquestioningly, or should they have the privilege of proving what they hear by the Bible?

All Christians should refuse to accept any teachings which they cannot prove by the Word of God. While the Lord has provided teachers to help us to understand the Bible, these are not inspired by the Holy Spirit as were the prophets, our Lord Jesus, and the apostles; and their interpretations should not be considered binding upon us except as they can be established by a "thus saith the Lord." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:20

Becoming a Christian

How does one really become a Christian?

Jesus said, "No man can come to me, except the Father which hath sent me draw him." (John 6:44) Jesus further explained that those who did come to him he would in no wise cast out, or reject. (John 6:37) Our part in becoming followers of the Master is to respond to the draw-

ing power of God's love as it is revealed by the Word of truth, repent of our sins, and dedicate ourselves to doing the divine will.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) This does not mean merely to deny ourselves certain good things to eat on particular days. It is, as Jesus said, the denial of self, which means that we must renounce our own will and way, and accept instead the will of God as the supreme rule in our lives.

Basically, the will of God is that we follow in the footsteps of Jesus. Jesus referred to it as taking up our cross and following him. In Jesus' day it was the custom, under the Roman law, for a criminal condemned to death to carry his own cross from the judgment hall to the place of crucifixion. Thus, symbolic cross-bearing means walking in the way that leads to death. Jesus walked in this way during the entire period of his ministry, and this was climaxed at the end by his carrying his own cross and being crucified upon it.

Thus seen, becoming a Christian is the exercising of a living faith in the promises of God as they are centered in

Christ Jesus, our Redeemer, a faith that is demonstrated by our full surrender to do God's will. Simply affirming our faith in the fact that Jesus died for our sins is not enough. If our faith is vital and we respond to Jesus' invitation to follow him into sacrificial death, this is pleasing to the Lord, and we may be sure that our offering is acceptable to him.—Rom. 12:1

Saved and Lost

What is meant by being "saved" and being "lost"?

The whole world of mankind is under condemnation to death as a result of the sin of Adam. The penalty for that transgression was death. (Gen. 2:17; Rom. 6:23) This means that the human race lost life; that is, the privilege of continuing to live as humans in an earthly paradise, an example of which was provided for our first parents "eastward in Eden."

From this standpoint the entire world of mankind is "lost," being outside of God's favor and alienated from him through wicked works. But there is a way of escape from this lost condition, and that way is through Jesus, who gave his flesh for the life of the world, thus providing that those who repent of their sins and be-

lieve on him, demonstrating the wholeheartedness of their belief by consecrating themselves fully to walk in his steps, might be released from condemnation. Paul explained that these are "in Christ Jesus" and are no longer under condemnation.—Rom 8:1

From the world's standpoint these continue to go into death even as do all the others of the human race, but from the divine standpoint, having been released from adamic condemnation, they go into death sacrificially, suffering and dying with Jesus, inspired by the great hope that if they are faithful they will live and reign with him. (II Tim. 2:11, 12) In the resurrection these will be exalted to the divine nature, to glory, honor, and immortality. (II Pet. 1:4; Rom. 2:7) It is these whom Paul speaks of as being partakers of "the heavenly calling."—Heb. 3:1

But these are not the only ones who will be "saved." During the thousand years of Christ's reign the knowledge of the Lord will fill the earth as the waters cover the sea, and all mankind will be given a full opportunity to accept God's provision of life through Christ and live forever. That will be the time when all will have the opportunity to partake of the water of life freely.—Rev. 22:17

In the Millennium, those who accept Christ will be required to

obey divine law, but obedience then will not lead to sacrifice as it does now. Neither will the obedient believers be rewarded with immortality, which is the case in the present age. They will be restored to perfection of human life, and will be privileged to live on the earth forever. Thus these also will be saved from death, salvation having been provided for them through the redeeming blood of Christ.

Purpose of the Judgment Day

Is the judgment day for the purpose of separating believers from unbelievers?

If the question pertains to those who are believers or unbelievers in the present life, the answer is no. The followers of Jesus during the present life are now having their judgment day; that is, upon the basis of their faithfulness or unfaithfulness it is now being determined

whether or not they are worthy to live and reign with Christ. If they pass through their trial period successfully by being faithful unto death, they will be associated with Jesus in the future work of judging the remainder of the world of mankind. Paul wrote, "Do ye not know that the saints shall judge the world?"—I Cor. 6:2

The future judgment day of the world is not a period of twenty-four hours in which there will be merely the passing of sentence upon the unfaithful. It is a period of a thousand years during which each individual will be brought to a knowledge of God's love through Christ Jesus, given an opportunity to believe and obey, and thus demonstrate his worthiness for everlasting life. According to the Revised Version translation of John 5:29, these come forth from death to a resurrection "by judgment." This simply means that these will attain perfection of human nature as they pass the tests of the judgment day.

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YOUR QUESTIONS

The Liverpool Convention

THERE are still many brethren in the British Isles who remember, with deep thankfulness, "the old days" when Brother Russell and others of the Lord's servants came over from America to help us. The Liverpool Church at that time was a pillar of strength to the work in this country, and conventions were attended by hundreds of the Lord's people, praising God and rejoicing in the harvest truth which was so wonderful to so many who had been called out of darkness into the Lord's marvelous light.

In recent years it has come about that, watching and participating in the blessings which have attended the Portrush Convention, just across the Irish Sea, our brethren in Liverpool decided it was quite within their capability, with the Lord's help, to resuscitate the Liverpool Convention, if not exactly as in the days of yore, at least on a modest scale, and in the same spirit of joyful fellowship and sincere Christian love as that which blessed the city in years gone by.

Many of the brethren who annually attend the Portrush Convention in Ireland pass through Liverpool on their way to and from that gathering, and our "Liverpudlian" friends decided that it would not require superhuman or superspiritual powers of persuasion to induce the brethren to interrupt their homeward journey in order to receive an added blessing by attending a Liverpool Convention as an echo of the joys they had received in Ireland. The hope was that if these ex-Portrush conventioners came, others, who had not been able to get across the water, would join the happy throng. And so it has proved to be, in our Father's overruling providence; for at each of the three "revival" conventions held in Liverpool, beginning with 1964, the attendance has been in the region of one hundred—a

goodly number by our standards, and a reward of faith for the dear brothers and sisters who have worked so hard to make these efforts successful.

Brother Krupa's Visit

This year the date of the Liverpool Convention was set back a little to coincide with Brother Ray Krupa's visit to the British Isles on his way to Poland. Even so, a number of those who attended the Portrush Convention remained in Ireland long enough to attend the gathering in Liverpool as they returned to England. Others who were prevented from going to Portrush due to the seamen's strike found compensation in the Liverpool Convention. Altogether about the same number as usual gathered in the Y. M. C. A. hall in Liverpool on July 2 and 3 for what proved to be a very happy and uplifting time of fellowship.

A Lesson from Gideon

The opening discourse was given by Brother Ray Krupa, who spoke on "Tests of Faith." We were reminded of the great privilege we enjoy in standing symbolically on Mt. Pisgah and viewing, with the eye of faith, the promised land which is to bring such great blessing to the world when the experiences of this present evil world are finished. The evidences are unmistakable that our Lord has returned to gather his people and to establish his kingdom, and it behooves us to remain faithful to our calling and to labour together with him in the harvest field.

Attention was called to the experiences of Israel under the heel of the Midianites in the day of Gideon. This young man was chosen of the Lord for the great task of deliverance, but he had some questions to ask: "Why is all this befallen us?" and "Where be all the miracles which our fathers told us of?" The answer he received is as important to us as it was to him: "Go in this, thy might, . . . have not I sent thee?" Today we have the same tests of faith and the same assurance of blessing, if we go forward in the strength of the Lord.

The army which Gideon raised was only about a quarter the strength of the one opposing them. Then tests were applied

which reduced it finally to three hundred men, but the Lord assured Gideon that by these three hundred he would save Israel. These had been tested at the water, as God's people now are tested by their readiness to drink of the water of truth.

We were shown the significance of the trumpet as the proclamation of the Word, the breaking of the pitcher as the sacrifice of the Lord's people, and the lamp as the shining forth of the spirit of the truth in the great attack upon the Adversary and his works. We must have balance in our Christian lives—to serve the truth, and to live and suffer for it. We must not devote ourselves to profession only, to leaf making. The Husbandman has long patience, but the branches which bear no fruit cannot be allowed to remain. We must be “trees of righteousness, the planting of the Lord, that he might be glorified.”—Isa. 61:3

Our Lord's Return

The important subject of our Lord's return was forcefully and ably dealt with by our Brother E. T. Nadal, of Aldersbrook, London. He based his remarks on Revelation 3:20, “Behold I stand at the door and knock.” Brother Nadal emphasised that we are living in the Laodicean period of the church, when vigilance and faithfulness to revealed truth are especially necessary. The call to leave Babylon must be heeded, and we should be careful not to slip back into the false teachings of that unrighteous system.

Prominent among the signs of our Lord's return was the returning of favour to Israel—the first sign of world restoration. We must get our sights right and recognize in this and other wonderful indications the importance of understanding the real meaning of our Lord's presence, both through his spirit in our hearts and in the great work he is now doing in preparation for the full establishment of the kingdom for which we all long and pray.

“A Legacy of Peace”

Under the above title our Brother E. G. Roberts of Paignton, Devon, addressed the convention in line with our Lord's words

in John 14:27: "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." Here we were shown something of the great love our Lord had for his disciples and his concern for their welfare when he should leave them.

Their natural minds could not understand things of the spirit, and the Master was encouraging them, not only with the promise of his presence through the Comforter, but with an actual legacy, or bequest. He gave them his peace, the peace he himself enjoyed through his complete subjection to his Father's will, and his understanding of his Father's purposes.

It was pointed out that this same peace can, and should, be ours if we will accept it through faith. Not only so, but we also have the fulfilment of the promise of the Comforter, the Spirit of truth, whereby each one knows "what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Eph. 1:18) "Set your troubled hearts at rest" was the way one translation gave our Lord's words, and this was quoted as being a particularly helpful thought: the troubled heart, the fretful spirit, the apprehensive mind—these are set at rest by our faith in Jesus and in our gracious Heavenly Father.

A Signed Blank Cheque

Following our lesson in peace, we enjoyed a stimulating talk by Brother C. A. Cornell, of Aldersbrook, London, who spoke on God's words to Solomon, "Ask what I shall give thee." (II Chron. 1:7) This, said Brother Cornell, was virtually a "blank cheque" for Solomon, and there can be no doubt that God was pleased with his request for "an understanding heart," as well as with his humility expressed in the words, "I am but a little child; I know not how to go out or to come in." (Kings 3:7) Our Lord, like Solomon, did not ask for reward; his only desire was to do his Father's will. To him the promise was made, "Ask of me, and I will give thee the heathen for an inheritance."—Ps. 2:8

We too have, as it were, a blank cheque from our Heavenly Father, and we too must be as little children, having, as did Solomon, the desire for "an understanding heart," a recognition

of our own littleness and insufficiency, in order that we may grasp and act upon the precious promises of the Word. We must hunger after truth and righteousness, realizing that we cannot feed ourselves or keep ourselves in the right way, except as we have the help of our Heavenly Father. Solomon lost his appetite for righteousness toward the end of his life. Let us strive to "keep our hearts with all diligence." for out of the heart are the issues of life.

The Closing Session

To bring our little convention to a close, Brother Krupa again addressed the friends, this time on the subject, "Keeping the Heart." This proved to be a very beautiful and profitable exhortation to faithfulness and zeal in the Lord's service. The illustration of the human system was used, with the heart as a centre or powerhouse from which came the driving force to maintain circulation of the blood and thus to sustain life. Spiritually, the heart is the new mind, the new will of the child of God, motivating his Christian life and giving the necessary energy and zeal to maintain that life in the way directed by our Heavenly Father through his Word of truth.

Just as the human heart has its weaknesses, leading to high or low blood pressure and other ailments, so the spiritual heart under present conditions is liable to fluctuations in energy and faithfulness, at times showing an unwise excess of zeal (high blood pressure), or a too careful lack of zeal (low blood pressure). It is essential that we keep our hearts strong and active in service and fellowship, and that at all times we should strive to be in the right condition of heart to enjoy our Father's blessings. Brother Krupa exhorted the brethren to renewed faithfulness in these closing days of the church's earthly life. All were greatly refreshed and strengthened by his words of encouragement which so fittingly brought this Liverpool Convention to a happy ending.

Brother Albert Boyce, of Dewsbury, Yorkshire, served throughout the day as the convention chairman.

Report From Brother Hatgis

Brother Pantel Hatgis, an elder in the Greek and English classes of New York, is now serving the brethren in Greece, having left here in time to serve at the Portrush Convention in Ireland at their annual Whitsuntide gathering. Brother Hatgis remained in the British Isles for a short time to serve the brethren there before proceeding to Greece. Following are a few of the highlights of his experiences in the British Isles, and thus far in Greece:

"In Dewsbury a young man attended the meeting who, about a year ago, saw an advertisement for the booklet "Life After Death" in the British edition of the Reader's Digest, and wrote for a copy. He continued to write for literature, and his name was sent to Brother Boyce, of the Dewsbury class—a stalwart in present truth—and Brother Boyce contacted him. He lives about twenty miles from Dewsbury, which is quite a distance to travel in England, but he came to the meeting. He is deeply interested in the truth, and plans to symbolize his consecration at the Liverpool Convention, which is to be held when Brother Krupa is there.

"On June 6, I arrived in Athens, Greece. The Athens brethren stand firm in the present truth, and all of them thank the Lord for the blessed privilege of co-operating with the brethren in the United States, heralding the good tidings of the coming kingdom, the hope of the world. They especially appreciate the love and sacrifices of The Dawn brethren. At Athens we learned about the fire which destroyed the shipping room at The Dawn, and a special prayer was offered for you dear ones that you might have courage to press along in the work despite this setback.

"To our first meeting in Athens there came a man and a woman who received 'Life Beyond the Grave' by responding to one of our advertisements in the Greek newspapers. Later they wrote

for the Greek Dawn and the volumes. The lady is in a high position in society, and the man is college educated. Both remained for an hour after the meeting, eagerly discussing the truth. They came also to the next meeting, and there was further interesting discussion. The lady made a generous donation to the work.

"As a result of advertisements of literature in the Greek newspapers, seven have accepted the truth, and are now fully consecrated and daily growing in grace. Besides these there are many others whose interest in the truth is growing, and the brethren are enjoying rich blessings calling on these and discussing the kingdom message with them.

A Teacher Responds

"In a small town in Peloponesus a school teacher saw our advertisement in the paper, responded, and received the booklet. Later he sent for the Greek Dawn and the First Volume. He was convinced of the truth and began to proclaim it to his friends, and more than a dozen of them subscribed to The Dawn. I visited this man and he told me that he uses The Dawn in his school. The priest, together with the postmaster and the chief of police, called on him and tried to persuade him to stop preaching this message, and to return The Dawns as undesirable. But he stood his ground, explaining that the Greek government had granted a permit for the circulation of The Dawn, and he warned his advisers not to try to interfere with the law, else he would report them to the higher authorities. They left him and have caused no trouble since.

"I had the privilege of serving the Thessaloniki friends. There were twenty-three at the meeting, and we enjoyed blessed fellowship with all of them. Sister Hatgis was busy with the sisters. In Thessaloniki we visited an elderly brother who is a retired judge, and he was surely happy to see us. He has been ill for a number of years and unable to attend the meetings.

"Great opportunities are open before us. But it is now as it was during the first presence of Christ—the harvest is great but the laborers few. But the Lord silently performs his stupendous work, and in his due time all the members of the body of

Christ will be gathered. May the Lord help all of us to be faithful, to his honor and glory.

"Early in July, I visited Thessaly, accompanied by Brother Kastanis, an elder of the Athens Ecclesia. From a forty-mile radius ten interested ones gathered at the home of an elderly brother. After the discourse they all voted to hold a similar meeting for the study of the Bible the last Sunday of every month.

"Then we went to Volos Town and visited a brother who came to the truth through the newspaper announcements. He is filled with zeal, and is zealously studying the Volumes and other literature. Every month he is visited by an elder from Athens. Alone in his community, he is a light in a dark place, witnessing to all that God's kingdom is the hope of the world.

"After reporting to the brethren in Athens, we flew to Cania, Crete. From there we traveled thirty minutes by boat to a town where two brethren live. They greeted us with enthusiasm. One is eighty-six years old, the other seventy-five, and both are standing faithful in present truth. The Greek Dawn is their enjoyment every month. One brother's nephew and his wife entertained us and listened with interest to the Word of God. They all asked about the work of the Lord in the United States—the radio and television witness—and they enjoy the letters of encouragement which are published from time to time in The Greek Dawn. They pray for the Lord's work, and for all the American friends, who by their sacrifices make possible the printing and the proclaiming of the message of the kingdom.

"From here we took the bus to a town where a postmaster has become interested in the truth. He responded to the advertisement in the local paper and received the booklets and a copy of the Greek Dawn. Then he made contact by mail with the brethren in Athens and purchased all the Volumes. He greeted us in his office very heartily. He said to us, 'I am now reading the Fifth Volume, and I confess that my college education, and what I have learned in connection with my position are all loss and dross as compared with the excellent knowledge of God's

plan. I desire to proclaim the truth to everyone, although I know very well that I will be branded as a communist. But the truth is burning in my heart.' He said that in a few weeks he will go to Athens and attend the meetings there, and learn how we study and conduct our meetings.

"From here we went to another town by bus, and for two hours we rode zigzag over a narrow, twisted mountain road. The dust, the heat, the flies in the daytime, and the mosquitoes by night—all this was our lot in Thessaly and Crete. But the Lord's grace sustained us, and the finding of his jewels more than compensated for the hardships.

"In one town we found an unknown but very much interested person. He told us about answering the advertisement in the paper, and of receiving the literature, including the Greek Dawn. Then he made contact with the Athens friends by mail and received the First Volume, which he is now reading. He told us of how for many years he was chief of police, and how he suffered in the war. And then, very humbly, he asked, 'Why did the Lord call me? What did he see in me, a sinner and an unworthy man?' He broke down in tears. Then I reminded him of what Paul said concerning his past, that he was determined to forget the past and to press on to those things which were ahead, running for the prize of the high calling of God in Christ Jesus. He and his wife and daughter listened with amazement. After this visit we returned to Athens and again reported to the brethren there concerning the rich blessings the Lord had showered upon us.

"While we were in Athens a newly interested family—father, mother, and a nineteen-year-old son—symbolized their consecration by water immersion. Another son, fifteen years old, is reading and coming to the meetings, and is on the way to consecration. The grandmother, ninety years old, has come out of Babylon. What a blessed family, and what a blessed decision they made to follow the Lord! 'Rejoice, and again I say rejoice.' Sister Hatgis joins me, as does the entire Athens Ecclesia, in sending love and greetings to you all."

CONSTRUCTION WORK PROGRESSES

We are pleased to report that construction work on our new building is progressing nicely. There was a slight delay due to the fire which destroyed the shipping department building, but this was only temporary. Now the walls of the new building have been extended to enclose the space occupied by the shipping department building, and the appearance and layout will be much better than originally planned. The roof is now on the new building, and the floors are being laid. Through the sacrifices of the brethren, the month-to-month construction costs of the new building have been met, and we are confident that this will continue to be so until it is completed. We are looking forward to occupying our enlarged quarters, possibly in November.

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SPEAKERS' APPOINTMENTS

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Rochester, N. Y.	30	time.		J. Y. MAC AULAY	
Syracuse, N. Y.	31	Chico, Calif.		Seattle, Wash.	Sept. 3-5
New York, N. Y.	Sept. 3-5	Salem, Oreg.		Vancouver, B. C.	10, 11
Rutherford, N. J.	7	Portland, Oreg.		Port Alberni, B. C.	13
Paterson, N. J.	8	Seattle, Wash.	Sept. 3-5	Duncan, B. C.	14, 15
Boston, Mass.	10, 11	Vancouver, B. C.		Victoria, B. C.	17, 18
Providence, R. I.	12	Victoria, B. C.		Vancouver Area	19-25
New London, Conn.	13	O. D. DEIFER		ADAM MISKAWITZ	
New Haven, Conn.	14	Gettysburg, Pa.	Sept. 24	Los Angeles, Calif.	Sept. 1
Waterbury, Conn.	15	York, Pa.	25	San Diego, Calif.	3-5
Allentown, Pa.	17, 18	LEVI JACOBS		Phoenix, Ariz.	6
West Newton, Pa.	20	New London, Conn.	Sept. 18	M. C. MITCHELL	
Monessen, Pa.	21, 22	G. M. JEUCK		Catawissa, Pa.	Sept. 18
Connellsville, Pa.	23	Pottstown, Pa.	Sept. 11	LEO POST	
Pittsburgh, Pa.	25	A. H. KRUMPOLT		New Haven, Conn.	Sept. 18
Steubenville, Ohio	26	Baltimore, Md.	Sept. 11	C. A. SMITH	
Columbus, Ohio	27	Philadelphia, Pa.	11	Paterson, N. J.	Sept. 25
Dayton, Ohio	28, 29	R. J. KRUPA		STEPHEN SURACI	
		Sayville, N. Y.	Sept. 11	Wallingford, Conn.	Sept. 11
				C. R. WEIDA	
				Washington, D. C.	Sept. 25

The listings in this schedule have been arranged by local ecclesias co-operating with the Dawn.

JOHN BARACOS		EDGAR BUCKLEY		G. HOMER HAMLIN	
E. Liverpool, Ohio	Sept. 11	Saginaw, Mich.	Sept. 25	Detroit, Mich.	Sept. 11
J. BURTON BROWN		EARL L. FOWLER		ARTHUR JEZUIT	
San Francisco, Calif.	Sept. 18	Riverside, Calif.	Sept. 18	Aurora, Ill.	Sept. 4
		Ontario, Calif.	18	EDMUND JEZUIT	
DAVID A. BRUCE		BRUNO HACK		Saginaw, Mich.	Sept. 18
Fullerton, Calif.	Sept. 25	Wausau, Wis.	Sept. 18	LEONARD JEZUIT	
				Beloit, Wis.	Sept. 4

RUSSELL L. JURD
Santa Ana, Calif. Sept. 11

D. J. MOREHOUSE
La Salle, Ill. Sept. 18

WM. W. RYBA
Tehachapi, Calif. Sept. 11

R. S. SEKLEMIAN
Fresno, Calif. Sept. 11

W. STROMBERG
Minneapolis, Minn.
(Cedar Ave.) Sept. 18
HOWARD YOUNG
Duquesne, Pa. Sept. 4

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To the left is a suggested outline for a newspaper advertisement of "The Bible Answers" television programs. It is designed for two inches in one column, and is appropriate for use in any area in which the half-hour series is being televised. See listing on pages 8 and 9.

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WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 1—"But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel."—Acts 9:15 (Z. '03-206 Hymn 164)

SEPTEMBER 8—"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James 4:4 (Z. '99-70 Hymn 150)

SEPTEMBER 15—"Come out from among them, and be ye separate,

saith the Lord, and touch not the unclean thing; and I will receive you."—II Corinthians 6:17 (Z. '99-203 Hymn 306 A)

SEPTEMBER 22—"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."—Psalm 23:6 (Z. '03-413 Hymn 288)

SEPTEMBER 29—"Every one that is proud in heart is an abomination to the Lord."—Proverbs 16:5 (Z. '03-329 Hymn 224)

CONVENTIONS

MINNEAPOLIS, MINN., Sept. 3-5—I.O.G.T. Hall, 2922 Cedar Ave. Mrs. Edward Borowiec, 224 S. Fifth St., Delano, Minn.

NEW YORK, N. Y., Sept. 3-5—Waldorf-Astoria Hotel, 50th St. and Park Ave. Mr. G. M. Jeuck, 81 Blauvelt Road, Nanuet, N. Y.

SAGINAW, MICH., Sept. 3-5—YWCA Bldg., 615 S. Jefferson. Mrs. Walter V. Ogan, P. O. Box 665, Bay City, Mich.

SAN DIEGO, CALIF., Sept. 3-5—Temple Beth Israel, 2512 Third Ave. Mrs. Gilbert L. Rice, 4005 Olympic St.

SEATTLE, WASH., Sept. 3-5—Norway Center, 300 Third Ave. W. Mrs. John R. Keith, 22515 95th Place W., Edmonds, Wash.

COLUMBUS, OHIO, Sept. 11—Southern Hotel, S. High and E. Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave.

PITTSBURGH, PA., Sept. 17, 18—Bellevue YMCA, 629 Lincoln Ave., North Borough Branch. Mr. Carl S. Boughton, 126 Slater Drive.

CHICAGO, ILL., Sept. 25—Central Masonic Temple, 912 N. La Salle St. Mr. Gene Jezuit, 4500 S. Kedvale Ave.

DETROIT, MICH., Sept. 25—McGregor Memorial Bldg., Second Blvd. and W. Ferry. Mr. Frank Niemczak, 18937 Murray Hill.

BUFFALO, N. Y., Oct. 1, 2—Masonic Hall, Sweet Home Rd. and Sheridan Drive Amherst, N. Y. Mr. Stanley Koszka, 670 Union Road.

AGAWAM, MASS., Oct. 2—Agawam Junior High School, 100 Main St. Mrs. L. Kwiat, 511 Shoemaker Lane.

PIQUA, OHIO, Oct. 2—Mrs. I. J. Peddemors, 222 Walker St.

ST. LOUIS, MO., Oct. 8, 9—Mr. Wm. A. Pardue, 6829 St. Charles Rock Rd.

GRAND RAPIDS, MICH., Oct. 8, 9—Pantlind Hotel, 187 Monroe, N. W. Mrs. B. Fuerst, 804 Conger St., N. E.

CATAWISSA, PA., Oct. 9—Berwick Hotel, Third and Market Streets, Berwick, Pa. Mrs. Luther Letterman, 136 W. Main St.

STATEN ISLAND, N. Y., Oct. 9—Richmond Masonic Hall, 789 Post Ave., Port Richmond. Mrs. Frank Shallieu, 103 W. Erie St., Blauvelt, N. Y.

CINCINNATI, OHIO, Oct. 15, 16

WACO, TEXAS, Oct. 15, 16

CLEVELAND, OHIO, Oct. 16

CARLSBAD, N. MEX., Oct. 22 (Even.), 23

MILWAUKEE, WIS., Oct. 29, 30

PHOENIXVILLE, PA., Oct. 30

PORTLAND, OREG., Nov. 12, 13

BRITISH SPEAKERS' APPOINTMENTS

A. BOYCE
Liverpool Oct. 16

C. A. CORNELL
Dewsbury Sept. 11

J. H. MURRAY
Belfast Sept. 3, 4
Dublin 5, 7

Gorticar 8, 10
Londonderry 11, 14

E. T. NADAL
Liverpool Sept. 4
Lathford Oct. 23

W. F. READER
Lathford Sept. 11

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to us the

SCRIPTURES

clearly teach

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

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

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

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

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

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