

a herald of Christ's presence

THE DAWN


"THEY LIVED
AND REIGNED
WITH CHRIST
A THOUSAND 
YEARS."


Revelation 20:4

August . 1956



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NEW JERSEY

The Dead Sea Scrolls

THE following article is essentially a complete report of a lecture by Mr. Herbert M. Brune, Jr., a Baltimore, Maryland, lawyer, to a meeting of the Executives Association of Baltimore, Inc. Since it presents a comprehensive summary of the facts connected with the recent discovery of ancient manuscripts of parts of the Old Testament we believe it will be of value to our readers. As Mr. Brune points out, this discovery disproves the theories of the higher critics concerning the age of the Old Testament writings.

A new event has occurred in Palestine. No doubt we have all read in the newspapers of the recent discovery of some ancient manuscripts or scrolls in the caves near the Dead Sea. Through the scholarship of Dr. William F. Albright, of John Hopkins, and others working in other countries, these scrolls have been identified as the earliest Hebrew manuscripts known to the modern world. They have been proved to date from the last two centuries before Christ. And because of the light which they throw on the text of our Bible, **The Baltimore Sun**, in an editorial last January, called the discovery "one of history's great literary and religious finds."

Nature and Significance of Scrolls

They are, in fact, to the Christian, newly discovered evidence of the utmost importance in our case.

To explain that statement I will have to describe the contents of the scrolls; who prepared them, and when and for what reason they were deposited in the caves.

Between the cave openings on the hillsides west of the Dead Sea and the shores of the Sea itself, ruins of an ancient monastery have been found. About seventy years after the birth of Christ the monastery was destroyed, and it has never since been occupied. From the pottery, coins and other remains found in the ruins and in the caves, archaeologists have established that the caves, too, were abandoned at the same time, 1900 years ago, and the main events of the story have been pieced together.

The Essene Monastery

The monastery was the home of a pre-Christian sect of the Jews

called the "Essenes." They were a religious community of men who believed in the coming of the Messiah. But they were also a center of resistance to the Romans during the widespread revolt which occurred thirty years or more after the Crucifixion. The Roman general Titus, who afterwards became emperor, was sent to put down the insurrection. As Christ had foretold, he destroyed Jerusalem so thoroughly in the year A.D. 70 that there was in fact scarcely one stone left on another, and about the same time he also destroyed the Essenes' monastery.

Library Preserved in Jars

The monastery was a center of religious learning whose scribes had accumulated and copied many ancient books and scrolls. These, carefully packed and preserved in pottery jars, were placed in the caves for safekeeping, where they have lain undisturbed for centuries. This is a desolate region far from any human habitation, and it was not until 1947 that a Bedouin shepherd boy, seeking a lost goat, stumbled upon the entrance to one of the caves and found the first of the ancient manuscripts.

Identification of Scrolls

It is a long and interesting story how the entire library of the Essenes has been gradually found and assembled; how the principal manuscripts have been proved to be at least as ancient as the last two centuries B.C., and how they have been identified, read, trans-

lated, and finally made available to the modern world. The most readable general account of the manuscripts, written by Edmund Wilson, was published in **The New Yorker** magazine last May, and many of the manuscripts themselves have been on public exhibition in this country. Some of you may have seen this exhibition at the Walters Art Gallery a few years ago.

Copy of Isaiah from Second Century B.C.

Now, what are these manuscripts, and why are they important?

First and most significant, there is a complete manuscript copy of the book of Isaiah made in the second century B.C. As is well known to most of you, Isaiah lived at a much earlier period—about 700 years before Christ—but the original manuscripts were copied and recopied by scribes, and this text copy of Isaiah in the original Hebrew is about one thousand years older than any other existing Hebrew copy of the Bible.

One of the remarkable facts proved by this manuscript is that the versions of Isaiah, through many copyings and recopyings over that thousand-year period, underwent very few changes of any sort and none of any real significance. The Book of Isaiah, as we know it, is proved to have remained the same, from the second century before Christ down to our own day. It is thus shown that the Hebrew scribes and copyists had a conscientious and careful tradition, and as far as anyone can tell today,

the books of the Old Testament have remained the same far back into the Jews' historical past.

Secondly, among the scrolls there is another partial manuscript copy of Isaiah. But this is in a different or later script, and the experts are agreed that this second copy was made about the time of Christ.

Books of the Old Testament

Next, there are fragments or almost complete versions of nearly all the books of the Old Testament. These also show only a few changes from the later texts on which our Bible is based. These were largely the books called "The Law and the Prophets," from which, as the New Testament tells us, there were readings every Sabbath in the synagogues in the time of Christ; and here we have the identical contemporary versions of Scripture which were referred to by Christ and his apostles.

I will mention briefly a few of the other discoveries:

Visions and Prophecies

1. Several books, previously unknown or incomplete, of religious visions and prophecies, apparently written in the period after 100 B.C. Many of these refer to the expected coming of the Messiah.

Commentary on Habbakuk

2. A commentary on the Old Testament book of Habbakuk, a minor prophet, seeking to apply his prophecies to current events in the last pre-Christian century.

"Children of Light"

3. A religious book called "The War of the Children of Light Against the Children of Darkness." This is an allegorical depiction of the conflict between good and evil as one between light and darkness. Its importance for us today is that some critics have tried to prove that the Gospel of St. John contains Persian influences because of its frequent references to good as "light" and to evil as "darkness," and have therefore claimed it must have been written two or three centuries after Christ. That argument is now completely demolished, since native Jewish thought was already, at the time of Christ, accustomed to the depiction of good and evil by the terms light and darkness. Dr. Albright believes that St. John's Gospel is now shown as probably the earliest Gospel to have been written down and thus doubtless as preserving for us many of the actual words and sayings of Christ.

Manual of Discipline

4. And finally, I should mention the "Manual of Discipline" of the monastery, which describes many of the beliefs, practices, and ritual of the Essene community, which was governed according to high moral principles. Early Christian practices and rites are to some extent foreshadowed in these practices, and some scholars believe that John the Baptist may have been influenced by them.

John the Baptist

In fact, the desert country near the Dead Sea, which is not far from Bethlehem, is the very wilderness in which John the Baptist started his ministry as "the voice of one crying in the wilderness."

Confirmation of Old Testament Text

Of all these new discoveries, the material of the most general interest is the text of the Old Testament, and particularly Isaiah, confirming in all essential respects our traditional Bible against the onslaught of critics and doubters, many of whom are within the church.

When the first scrolls were found, they were brought to Archbishop Samuel, the head of the Syrian Christian Church at Jerusalem, who had faith that the scrolls were important and purchased them. Now that the identification is complete, his faith has been fully justified. To him, their significance is that they establish the fact that the Bible in our hands today is the true Bible; that it was written before and during the time of Christ, not later, as many critics have argued; and that we can now say with certainty that the prophecies of Isaiah were written down and became permanently recorded long years before the birth of Christ.

Jesus' Hebrew Background

Jesus came into the world against a background of the history, traditions, and writings of the Hebrews. He was born into earthly

life a Hebrew, of the tribe of Judah and specifically of the lineage of David. That background, taken in conjunction with the messianic prophecies, was for centuries the chief basis for the belief in Jesus as the spiritual Redeemer and Savior of the world. Indeed, the most forceful appeal of Christianity to the ancient world lay in its reliance upon the scriptures of the Old Testament—"the Law and the Prophets"—and its assertion of the fulfillment of centuries of prophecy in Jesus.

Expectations of the Messiah

All of us know that deeply embedded in the Jewish consciousness, before and at the time of Jesus, was the belief that the Messiah, which means the "Anointed One," or in Greek the "Christ," would be sent by Jehovah and would in some way redeem his people; and the further belief that the Scriptures contained unmis-takable and specific references to the coming of the Messiah. But no one has ever been able to point to truly ancient documents in which these references are contained. Now we have those documents.

Efforts to Discredit Old Testament

The Old Testament is the historical background of the New Testament, and the two testaments together, constituting our Bible, present one continuous unfolding revelation of the Divine Providence under which we live. In recent times, a group of so-called scientific experts and critics, working

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often within our churches and seminaries, have sought to discredit the Old Testament and thus necessarily to undermine Christian faith. For when higher criticism aims to destroy the historical background of the Gospels, it puts out the light which illuminates for us the true meaning of the New Testament.

Questioning of Christ's Teaching

As a direct result of this teaching over a period of years, there is increasing evidence of a doubting and skeptical approach to the direct statements and claims of Christ and his apostles. I have personally encountered a bewildering conflict of opinion among religious leaders as to the most fundamental beliefs of Christianity set forth in the Bible and the Creed.

"Two Schools of Thought"

I will mention a few examples of what I mean.

In a discussion as to whether Christ was, as he claimed, the divine* Son of God or merely an exceptional human teacher, a young Episcopal minister not long out of the seminary told several members of his congregation that "there are two schools of thought on that question."

Doubt As to Miracles

A rector of one of the leading Baltimore churches arranged a dis-

ussion group on the subject of the miracles. His purpose was to try to find some natural physical explanation of each of the miracles of the New Testament. There was a lawyer in the group, whom many of you know and who now occupies a high official position, and he asked the question, "If we believe the much greater miracle of the resurrection, why should we doubt any of these lesser miracles?" This virtually ended the discussion, because the minister himself either recognized the logic of the remarks or was not a believer in the resurrection of Christ.

Old Testament Called "Pack of Myths"

Recently an Episcopal clergyman, rector of a large city parish, was quoted as saying:

"The Old Testament? Pay no attention to it. It is a pack of myths."

Division Dangerous to Christianity

Now, these views are not typical of those of the great body of ministers, even in my own church, which is said to offer "the mildest form of religion," but they are views of men who are in positions of sufficient prominence so that they can undermine and unsettle the faith of many of their hearers. Only recently two Lutheran ministers were unfrocked for expressing similar views. I think it is a fair statement that the divisions on this point are far more damaging and dangerous to Christianity than the mere divisions of form and church government between Lutherans,

*NOTE:—Jesus, prior to his resurrection from the dead, did not claim to be the divine Son of God. He did, however, have a prehuman existence, and was miraculously born into the world, having no human father.—Editors.

Baptists, Methodists, Presbyterians, Roman Catholics and my own church, the Episcopal.

Teachings of "Higher Criticism"

The root of this problem lies in the "two schools of thought" view which the young minister absorbed at the seminary, under the influence of the so-called "higher criticism." That is why the finding of the Dead Sea Scrolls is truly significant.

"Higher criticism" teaches that nothing in the Bible need be believed unless it can be confirmed from outside sources. It teaches that our Bible took form centuries after Christ; that even the Gospels were written down hundreds of years later; and that any Old Testament references predicting the coming of the Messiah and describing his mission were possibly added to our Bible in Christian times (and presumably taken over by error into the Jewish Bible) through a sort of gigantic Christian conspiracy to hoodwink the world.

Discovery of Scrolls Opportune

Possibly these views have not entered your churches to any great extent. I hope they have not. But you who know the Bible far better than I do, can see the disastrous consequences to the whole Christian church of preaching from the pulpits by men who accept these views.

So it was a godsend when the Old Testament, in the original Hebrew, and particularly the complete text of the Book of Isaiah,

was brought to light in the caves overlooking the Dead Sea.

I am perhaps assuming on your part a degree of familiarity with the principal Old Testament prophecies which I must admit I did not possess until I was driven to study the subject by the bewildering confusions put out by these negative churchmen to whom I have referred.

Specific Prophecies

Will you allow me to mention a few of the specific statements and predictions in the Old Testament which according to the plain meaning of the words refer to the coming of the Christ or Messiah, to his ministry, and to the benefits which have resulted to all mankind from his ministry? And in considering these statements, and the efforts of critics to explain them away or misapply them, let us bear in mind that in our highest courts of law, in interpreting a statement in any law, contract, will, or other document, the plain and natural meaning of the word is to be accepted as the correct interpretation.

Blessing of All Nations in Seed of Abraham

Thus, no critic can successfully deny that the Jews recorded in their Bible, long before Christ, God's promise to Abraham that in his seed all the nations of the earth would be blessed; and that this promise was repeated to Isaac and to Jacob.

Seed of David As "Son" and "First-born"

Nor can any critic deny that the Jews recorded in their Bible, long

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before Christ, God's promise to David, through Nathan the Prophet, that the throne of the kingdom of David would be established forever; and that, according to the word of the Lord, "I will be his Father, and he shall be my Son."

Nor can it be denied that the Jews recorded in the Psalms, long before Christ's birth, God's Word, in speaking of the seed of David, "Thou art my Son; this day have I begotten thee"; and also, in another place, referring to the seed of David, "Also I will make him my first-born, higher than the kings of the earth."

Prophecies of Isaiah

Isaiah, hundreds of years before Christ, prophesied the virgin birth of a son to be called "Immanuel," meaning "God with us." Isaiah further prophesied that a child would be born who would sit upon the throne of David, and who would be called "the mighty God, the everlasting Father, the Prince of Peace." Again, Isaiah predicted that God would raise up a righteous servant, whom he would give for a covenant with the people, and who would be a light to the Gentiles, representing God's salvation to the ends of the earth. These sayings, likewise, were placed in the Jewish record hundreds of years before Christ, a fact which no one can deny.

Interpretation of "Suffering Servant" Prophecies

In concluding these references to the Old Testament, I should like to read a short passage from Isaiah

and ask you to consider whether this passage applies to Christ, which was the view of the apostles as stated in The Acts; or whether it refers to the suffering of the whole Jewish nation in their captivity in Babylon, centuries before Christ, a view which is now seriously asserted by many of these Old Testament critics. Is it the suffering of the Messiah, or is it the suffering of a contemporary group which is referred to?

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

"He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people was he stricken."—From Isaiah, Chapter 53

HIGHLIGHTS OF DAWN

As I read this passage, I do not see how it would be possible to state more clearly the view that the self-sacrifice of Christ is to be considered as an atonement for sin—the essential doctrine of Christianity as stated and restated in the New Testament. Yet this passage was recorded in the Jewish historical papers many centuries before Christ, and was copied by the Dead Sea Sect at least as early as the second century B.C., this early manuscript now being available for us to touch and see, and for our scholars to read and translate.

Comment in New Testament

The most authoritative words as to the value of the Old Testament Scriptures are those reported in St. Luke as spoken by Christ himself:

"All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

"Then opened he their understanding, that they might understand the Scriptures,

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—From St. Luke, Chapter 24

Conclusion

Let me now sum up the case which I have tried to present:

The discovery of these scrolls has confirmed the antiquity and authenticity of the text of the Old Testament. It is now scientifically established that these Old Testament prophecies which I have referred to, and countless others, were in existence and in the record long prior to the time of Christ. Our world was in need of a "sign"; and a sign in the form of this proof has now been provided.

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"ARMAGEDDON—THEN WORLD PEACE"

KHJ

SUNDAY, AUGUST 19, 1956
9:30 kc., 10:30 A.M.

What is the "Armageddon" of the Bible? Is it near? How will it affect your life? Send for a free copy of the booklet, "Armageddon—Then World Peace." Address:

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

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LESSON FOR AUGUST 5

A Call to Christian Living

GOLDEN TEXT: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."
—1 Peter 1:13

1 PETER 4:1-11

THE expression in our Golden Text, "gird up the loins of your mind," is based on the mode of dress in Bible times when men wore long, flowing garments which needed to be girded and tied around the waist and loins in order to walk or work with freedom. To gird up the loins of one's mind would therefore signify readiness for service, the service of the Lord. Those who serve the Lord are to be "sober," that is, alert and watchful, always seeking to know and to do the Lord's will. Christ in them, "the hope of glory," is to be their inspiration to faithfulness, even unto death.

Many professed Christians fail to grasp the real significance of Christian suffering. Fundamentally, suffering is the result of sin, and since Jesus took the sinner's place we might logically reason that one who accepts Christ as his personal Savior and sin-bearer would be freed from suffering. But during the Gospel age this is not the case, for the followers of Jesus are in-

vited to suffer and to die with him.

Christ suffered in the flesh, Peter wrote, and we are to "arm" or fortify ourselves with the same "mind." That is to say, we must be prepared as Christ's disciples, to suffer as he suffered, and for the same reason; namely, our faithfulness in proclaiming the truth of the divine plan, and in any other ways we can promote the divine cause of righteousness in the earth. Jesus did not suffer because he was a sinner. He suffered at the hands of sinners, and for their sake, and thus we will suffer if we are truly faithful in walking in his steps.

Verse 2 contrasts our former life when we were devoted to the service of self with the present time when we are devoted to doing the will of God. The former "lusts" of the flesh may not have been grossly sinful. The thought in the Greek text is "desire." The desires of the fallen flesh may, according to the standards of the world, often be noble, but seldom do they conform to the will of God.

Becoming a follower of Jesus in-

volves much more than forsaking former sinful ways. God does not invite us to sacrifice our sins. What we devote to the Lord in doing his will must be holy. We are commanded to repent of our sins, and forsake them, and invited to present our "bodies" a living sacrifice." We cannot root out from our bodies the imperfections which we share as members of a fallen dying race. But if we turn our back upon them, and dedicate ourselves wholly to doing God's will, our unwilling imperfections are covered by the robe of Christ's righteousness. In this way our bodies which we present a living sacrifice are "holy and acceptable" unto God.—Rom. 12:1

Peter says that our former friends will think it strange that we have made such a radical change in our way of life, and will speak evil of us. Every consecrated follower of the Master can testify to the truthfulness of this. Our friends think it "strange" that we should be so different than we were before, although they may not indulge in evil-speaking concerning us. Peter's reference to "abominable idolatries" indicates that he is speaking of heathen rites that had been practiced by many in the Early Church. There were all sorts of revelries associated with those rites, and by contrast the pure and wholesome Christian way of life would indeed seem strange.

The entire human race is under condemnation to death, and, from the divine standpoint, they are all dead. The expression, "the quick and the dead," merely differentiates

QUESTIONS

Explain the expression, "Gird up the loins of your mind."

How do Christians suffer as Jesus suffered?

Why does the world think us strange?

Who are the "quick and the dead"?

Who are the "dead" to whom the Gospel is preached?

How important is love in Christian activity?

between those who have actually died and those who are still partially alive. All will be on probation, or judged, during the world's coming judgment day.

By contrast, in the 6th verse Peter speaks of the Gospel being preached to those who are "dead." Here the word dead is used in the same sense that Jesus used it when he said to a prospective disciple who asked for time to bury his father, "Let the dead bury their dead." (Matt. 8:21, 22) The "dead" who are still sufficiently alive to bury those who have actually ceased to live, are also enough alive to have the Gospel preached to them.

"Above all things," says Peter, "have fervent charity [love] among yourselves." (vs. 8) Love must be the motive for all we do if God is to accept our service. We present our bodies to suffer and die as Jesus did, but Paul says, "Though we give our bodies to be burned, and have not charity [love]" it will profit us nothing.

Our love is to be manifested in every activity of life—in ministering the Word of truth; in the discharge of our stewardship; and in our dealings with the brethren.

The Way of Christian Fellowship

GOLDEN TEXT: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."
—I John 1:7

I JOHN 1:1-10

THE way of Christian fellowship is clearly set forth in our Golden Text—"If we walk in the light as He [that is, Jehovah, our Heavenly Father] is in the light,"—then we can enjoy true Christian fellowship with all others who, similarly, are walking in this same "light." This is a very exacting standard of fellowship, and one might almost wonder if any member of the fallen and dying human race could attain to it. Surely no one could be so completely "in the light" as God is in the light.

It is of course true that we cannot know all that God knows, but we can, if we are humble and willing, understand what the Apostle John is speaking about. First he reminds us of his sweet and blessed association with Jesus while he was in the flesh. John was keenly alert to the significance of Jesus' coming in the flesh. He opens his historical record of Jesus' earthly ministry with a clear statement of just what was involved in this—that the "Word" [Greek, Logos] was in the beginning with "the" God, and associated with Jehovah in all the creative work. He explains that it was this "Word," who was "a" god, according to the Greek text, which

was "made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14

John esteemed a true understanding of this doctrine, or "spirit," as he refers to it in his epistle, so important that he makes it the test of whether or not one is really in harmony with God. He writes, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."—I John 4:2, 3

To claim that Jesus was God himself, incarnate in flesh, would not be acceptable to John—not as he explains it in the first chapter of his Gospel. John knew the importance of a correct understanding of this, for he knew that the purpose of Jesus' being made flesh was that he give his flesh for the life of the world, that he "taste death for every man." If Jesus was God incarnate, then he could not die, and the world of mankind would be unredeemed.

This, then, is part of the "light" in which God walks. He "so loved the world that he gave his only begotten Son" that the world might

have life. (John 3:16) John presents this as it is revealed by God. It is one of the great fundamentals of God's truth, and if we are not in this light, not walking in it, then we are not walking with God, therefore cannot have true godly fellowship with those who are.

God "so loved" the world that he gave his Son as the Redeemer. This was a marvelous manifestation of God's unselfish interest in his human creation. The "light" of God in no way reflects the spirit of selfishness. In some respects the "light" of God and the "love of God" are synonymous. We might say that the "light" of God is the truth concerning his plan of salvation through Christ, and love is the motivating spirit which carries out his plan.

To have full fellowship with the Father, with the Son, and with our brethren, we must not only be in the "light," but we must also be controlled by that great spirit of unselfishness which is so beautifully manifested in God's gift of his Son to be our Redeemer, and the Redeemer of the whole world. Merely to know the truth of God's plan is not enough. The spirit of the truth, which is the Spirit of the Lord, must fill our hearts and control our lives if we are to enjoy true fellowship with the Father and the Son.

The word fellowship as used by the Apostle John is a translation of a Greek word meaning partnership. Fellowship, then, is more than communing with the Lord in prayer. It is more than exchanging

QUESTIONS

What does it mean to "walk in the light" as God is in the light?

Explain the truth of Jesus' coming "in the flesh."

What is the full meaning of the word "fellowship," and how does it apply to Christians?

scriptural thoughts with our brethren. It includes these blessings, but in addition involves our service of the Lord, emphasizing that we do not merely work for the Lord as hired servants might do, but are partners with him in the outworking of his plans and purposes.

The great plan of God through Christ is the reconciling of the world to himself. Paul explains this in II Corinthians 5:18-20. Here Paul explains that God was in Christ reconciling the world to himself, and has committed unto us the "ministry of reconciliation." For this purpose we are "ambassadors for Christ." We represent him in the work that God is doing through him.

This makes us partners with God and with his beloved Son. In chapter 6, where Paul continues this theme he writes, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." The fact that God should make us partners with himself, and with Jesus, is a high honor indeed. Yet it is not because we are perfect. As John stresses, we are imperfect. Thus God's grace through Jesus, making us acceptable partners, is even more wonderful.

The Grounds of Christian Assurance

GOLDEN TEXT: "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." —1 John 5:4

1 JOHN 3:19—4:6

THERE are various "grounds of Christian assurance." Paul expressed this thought of Christian assurance when he wrote, "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16) Our "spirit" to which the Holy Spirit bears witness is much like that which John describes in our lesson by the word "heart." The marginal reading of verse 19 says, "Hereby we know that we are of the truth, and shall persuade our hearts before him."

If we "persuade our hearts" that we are in the truth and walking with the Lord we will indeed have "full assurance of faith." The only way to "persuade our hearts" is to make sure that our dedication to the Lord is wholehearted and complete, and that to the very best of our ability we are obeying his commandments. If on account of our own laxity or unfaithfulness we realize in our hearts that we are not as faithful as we could be, then we cannot enjoy the full assurance that should be ours.

In verse 20 John says that "God is greater than our hearts, and knoweth all things." This has been thought by some to mean that God is able to see in us something better than our own hearts testify.

But verse 21 seems to contradict this interpretation, comforting though it may be. John writes, "Beloved, if our heart condemn us not, then have we confidence toward God." This indicates that, after all, we must meet the requirements of our hearts, our consciences, in order to be assured that God is pleased with us. The meaning of the previous verse seems to be, therefore, that God is able to see more wrong with us than we see ourselves, hence the minimum requirement in order to have full assurance is to meet the demands of our own hearts.

And if we are living at peace with our own hearts it means that we are striving earnestly to keep his commandments, and doing this, we have the assurance that "whatsoever we ask, we receive of Him." Here John is but expressing Jesus' assurance, when he said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7

If we abide in Christ, and his words abide in us, it means that we will be keeping his commandments, and it is on this condition that our prayers will be answered—"whatsoever we ask." The conditions attached to this promise preclude the possibility of asking that which

is out of harmony with God's will. This is why all our requests will be granted. James explains that in our prayers we "receive not" because our thought is to use what we receive in a selfish manner—thinking to "consume it upon our lusts." (James 4:3) This would not, as John states it, be "pleasing in his sight."

What is the Lord's commandment which is so important? John explains, "That we should believe on the name of his Son Jesus Christ, and love one another." Here the name of Jesus is used to stand for the entire divine plan of which he is the very embodiment. We could not truly believe on his name unless we accepted everything in the divine plan for which he stands and to which he is pledged.

Paul wrote, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. 1:29) Because it was in the Father's plan for him, Jesus suffered and died. As believers on him, we have the privilege of suffering and dying with him. We cannot fully believe on his name without participating in this partnership of suffering and death with him. Nor could we truly believe on Jesus unless, as brethren in Christ, we "love one another." Thus seen, Christian belief and Christian practice are indivisible.

The Apostle John informs us that those who keep the Lord's commandments "dwelleth in him" and that he dwelleth in them. They know, he says, that he dwelleth in

QUESTIONS

What does it mean to "persuade our hearts"?

What is implied by the statement that God is "greater than our hearts"?

What are the conditions of acceptable prayer?

What is involved in believing in Jesus?

How do we know if God dwells in us?

Explain the meaning of our Golden Text.

them "by the Spirit which he hath given" them. God's Spirit is one of love, of patience, of mercy, of peace. These are all characteristics of love, and God is love. If the truth has enlightened our minds and enlarged our hearts, and we find that we are impelled by it to exercise these traits for the blessing of others, then we have this additional "witness of the Spirit," this further persuasion of the heart that we truly belong to the Lord.

As we observed in last week's lesson, one of the great fundamentals of divine truth is the fact that Jesus came in the flesh. If this point of doctrine is clearly discerned, and we have accepted it and are willing to die for it, then by this token also we know that we are of God. By this fundamental doctrine we can see the distinction between the spirit of truth and the spirit of error.

Our Golden Text suggests another test of assurance. If we are "born of God" we will overcome the world, says John. This should read "begotten of God." If the truth of God has entered our minds and hearts inspiring us with a hope of a new life, then the world will no longer hold any charm for us.

Strength Through Trial

GOLDEN TEXT: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."
—James 1:12

JAMES 1:2-18

IN OUR Golden Text the word "tried" translates a Greek word which conveys the thought of "approved." A Christian who endures temptation is approved by God, and shall receive the promised "crown of life." Our English words "trial" and "temptation" have a difference of connotation which is not so clearly set forth in the Greek. Temptation is an enticement to do wrong, whereas a trial, or test, is an opportunity, under difficulties, to do right.

Satan tempts people to do wrong. He tempted mother Eve when he allured her into partaking of the forbidden fruit, assuring her that she would not die, that on this point the Lord had deceived her. Verse 13 of our lesson informs us that God does not tempt his people. But the Lord does try, or test, his people. Abraham was tried when God asked him to offer his son Isaac in sacrifice. This was a severe test, but Abraham's faith sustained him in it and he received God's approval.

James also explains that one is tempted when he is drawn away by his own lusts, or desires, and enticed. He adds that "when lust hath conceived, it bringeth forth

sin: and sin, when it is finished, bringeth forth death." (vss. 14, 15) Thus we may be tempted by our own selfish desires, as well as by Satan. We may also be tempted by the allurements of the world. By resisting temptation, whatever its source may be, our Christian characters are strengthened. The same is true when we victoriously meet the trials which the Lord permits to come upon us, and when we prove faithful in his service in the face of great difficulties.

James says, "Count it all joy when ye fall into divers temptations," or trials. (vs. 2) The trials and tests which the Lord permits are not in themselves joyous, but we can "count" them so because of what they accomplish in us as Christians. We think of joys as among the assets of life, so we enter our trials in the "credit column," not because we enjoy them, but because, as James says, the trying of our faith "worketh patience," and without patience the work of grace in our hearts and lives cannot continue. It is only as we patiently endure the trials which the Lord, in his wisdom and love, permits to come upon us that we will prove worthy of the "crown of life" mentioned in our Golden Text.

QUESTIONS

Explain the difference in meaning between trials and temptations.

In what sense do we "count it all joy" when we are passing through trials?

How do we obtain wisdom to know and do God's will?

Explain the lesson James presents on humility.

What is implied by the use of the word "firstfruits" with respect to Christians?

We do not possess the necessary wisdom to decide correctly the kind of experiences which are the best for us. But we can seek understanding from the Lord, who, James says, "giveth to all men liberally, and upbraideth not." If we are fully devoted to the doing of God's will we will seek his guidance in all our affairs, and will endeavor to understand, if possible, the meaning of the trials which he permits to come to us. Nevertheless, we will continue to trust him even though we do not understand.

But our prayers for wisdom to know and do God's will, and to discern the meaning of his providential overrulings in our lives, must be based upon faith, "nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed." (vs. 6) "Let not that man think," says James, "that he shall receive anything of the Lord." (vs. 7) Then he adds that a "double minded man is unstable in all his ways." (vs. 8) Here double mindedness is related directly to lack of full faith in our prayers, but one who is double minded in this respect is liable to be a "wavering" Christian along other lines as well.

Verses 9 to 11 present a whole lesson in humility and the manner in which it should be manifested among brethren in the church. If a brother of "low degree" is, in the Lord's providence, exalted, it should be a cause for rejoicing. If the "rich" in the church—whether their riches consist of special talent, or an abundance of this world's

goods—are "made low" this should be accepted by them as one of the tests which the Lord is permitting. When the one directly involved in such an experience is rightly exercised thereby, the whole church can rejoice with him.

We have already noted the statement that we are tempted when we are drawn away by our own desires. Following this James writes, "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights." James seems to be emphasizing that everything which is good for us as Christians is provided by the Lord, hence we should not give heed to the allurements of the world, the flesh, and the Devil.

Verse 18 reads, "Of his own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures." We are "begotten" now, and will be "born" to fulness of life in the "first resurrection." The use of the word "firstfruits" implies an after fruitage. This after fruitage of the redemptive work of Christ will be the restored world of mankind, enjoying endless life in a global paradise.

The Truth About Hell

“And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.” —REVELATION 20:13

AS A result of Satan’s lie to Mother Eve, “Ye shall not surely die,” traditional theology has changed the meaning of death from the absence of life to separation from God in a place of endless and excruciating torture. Accepting the unscriptural, but in some respects palatable theory that there is no death, it was reasoned that the wicked when “shuffling off this mortal coil” could not be worthy of spending eternity in happiness with the righteous, so the theory of torture in hell for these seemed an obvious solution.

As this God-dishonoring teaching was taking shape, there were probably very few who enthusiastically espoused it, therefore the more humane, although equally false, theory of purgatory was perhaps welcomed as mitigating the horrors of endless torture, since those tortured in this humanly conceived place of suffering would eventually escape; for when their “souls” were purified by pain they would, according to this theory, be ushered into heavenly bliss.

But, as we have previously observed, there is no mention of purgatory in the Bible, so the Protestant fathers, in their desire to be loyal to the Word of God, and to discard all man-made teachings, especially those emanating from Rome, renounced their belief in purgatory, and eliminated all mention of it in their creeds. They concluded that the divine plan for all who were not good enough to go to heaven when they died was that they should suffer eternally in a hell of blistering torment.

Hell in the Bible

But let us say on behalf of those who discarded the purgatory dogma, and retained merely the eternal torture doctrine, that they did find the word “hell” in the Bible—in both the Old and New Testaments. We are speaking now, of course, of the older English translations of the Bible. In the Old Testament, “hell” translates

the Hebrew word *sheol*. In the New Testament three Greek words are translated hell; namely, *hades*, *Gehenna*, and *tartaroo*.

The Hebrew word *sheol* appears in the Old Testament sixty-five times. But it is not always translated "hell." "Thirty-one times it is translated "grave," and three times "pit." But thirty-one times it IS translated "hell" in our Common Version English Bibles, and, with the false meaning that has, through misuse, been attached to the word hell in the minds of the not too careful students, this helps to support the torture hallucination.

However, the variation of translation should at once raise a question concerning the real meaning of the Hebrew word *sheol*. Certainly the meaning of the word does not change to suit the whims of the translators. The fact that it can be translated "grave" and "pit" without doing violence to the text in which it is so translated makes one wonder why it should not always be translated by these better understood English words. However, regardless of these variations, the word *sheol* describes the only "hell" with which the ancient servants of God were acquainted, and also the only "hell" God mentioned in his inspired Word for the first four thousand years of human experience. Whatever the nature of this hell might be, it is expressed by the word *sheol*. Since God is unchangeable, we can rest assured that every thought he conveyed to the minds of his ancient servants through the word *sheol* is still true today. Bearing out this thought is the fact, as we shall discover, that the "hell" of the New Testament is the same as the "hell" of the Old Testament.

Do the Hebrew word *sheol* and the Greek words in the New Testament describe the traditional hell of the Dark Ages? Let us see. (1) The traditional hell is a place of endless torture, whereas the Bible teaches that hell is a condition of unconsciousness, the state of death. (2) Tradition has it that hell is a place into which only the wicked go when they die, but the hell of the Bible is a condition into which both the righteous and the wicked go at death. (3) The hell invented in the Dark Ages is a place from which, it is claimed, no one will ever return, but the hell of the Bible will give up its dead. Let us examine these points as we find them set forth in the Word of God.

Unconscious in Hell

First we will turn to the Old Testament, where the word *sheol* is translated "hell." We do not need to depend upon a Hebrew schol-

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ar's definition of this word, for the Bible itself reveals its meaning. We find this information in Ecclesiastes 9:10, which reads, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Here the word "grave" translates *sheol*, and the text says that there is no knowledge in *sheol*, that it is a condition of unconsciousness: This means that those in hell—the hell of the Bible, that is—do not suffer, are not in torment.

Righteous and Wicked

The first time the Hebrew word *sheol* appears in the Old Testament it is used by the righteous patriarch Jacob. He had been deceived into believing that his son Joseph had been slain by a wild beast. Jacob was heartbroken, and indicated that he would continue to mourn for his son until he died. In expressing his great grief he used the word *sheol*, saying, "I will go down into the grave [*sheol*] unto my son mourning."—Gen. 37: 35

Here it is clearly evident that Jacob expected to go to *sheol* when he died, and *sheol*, let us remember, describes the only hell of the Old Testament. This statement therefore proves that the righteous go to the Bible hell at death. Later Jacob affirmed his understanding of where he would go when he died. It was when he was protesting against his son Benjamin being taken down to Egypt. He said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave [*sheol*, hell]."—Gen. 42: 38

Job was another righteous man, a servant of God, who expected to go to *sheol* when he died. His case is most interesting. God had permitted a very severe trial to come upon him. He was undergoing acute suffering, mentally and physically, so much so that he felt he could no longer endure, so he asked God to let him die. In his prayer for death Job said to God, "O that thou wouldest hide me in the grave [*sheol*, hell], that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me."—Job 14: 13

This was Job's way of asking God to let him die. He knew that in death he would be in *sheol*, the Bible hell. The reason Job prayed to go to *sheol*, the Bible hell, is because he knew that those in *sheol* are unconscious. Job was suffering almost beyond the point of

human endurance, so in his prayer for death he was crying for relief from suffering, which relief he knew he would find in *sheol*, the Bible hell.

Not Necessarily Permanent

But Job did not wish to remain in hell permanently, for in his prayer he asked God to appoint him a "set time" and "remember" him. Then he added, "All the days of my appointed time will I wait, till my change [from death to life] come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:14, 15) Thus Job expressed his hope of returning from *sheol*, in the resurrection, which is contrary to the teachings of the Dark Ages relative to the creedal hell.

The word *sheol* is again translated "grave" in I Samuel 2:6, which reads, "The Lord killeth, and maketh alive: he bringeth down to the grave [*sheol*, hell], and bringeth up." The thought of this text is the same as that expressed in a prayer by Moses in which he said to God, "Thou turnest man to destruction; but sayest, Return, ye children of men." (Ps. 90:3) This seems to be a reference to the sentence of death which came upon our first parents, a sentence which plunged the whole world into death, destruction, *sheol*. But God's plan is to restore the dead to life, which means that those in *sheol* will not remain there. Hell will give up its dead.

Why the Variations of Translation?

It is proper to inquire why the translators of our Common Version Bible did not in every instance translate the Hebrew word *sheol* by the same English word. Why did they at times use the word "grave," and at other times "hell"? It is obvious that this variation of translation must of necessity make it more difficult for the ordinary reader of the Bible to ascertain the real truth about hell.

In examining the work of the translators it appears that the general rule they seemed to follow was that when the righteous were involved they used the word "grave," but when the text referred to the death of wicked persons, *sheol* was translated "hell." To the casual reader this was sure to lead to the erroneous conclusion that the righteous and the wicked go to different places when they die—the righteous into the grave, and the wicked into hell. With the meaning which became attached to the word hell during the Dark Ages, this meant that the wicked go to a place of torture.

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Let it be said on behalf of the translators, however, that the English word hell did not always have the thought of torture associated with it. Like many other words, it has undergone a complete change of meaning. Originally "hell" meant simply to conceal, to cover. The British "helled" their potatoes for the winter, which simply meant that they buried them in the ground to protect them from the winter's frost. We do not know, of course, whether or not the translators had this original meaning of the word hell in mind when they used it to translate the Hebrew word *sheol*, or whether they hoped that the reader would take its attached meaning and thus reach the conclusion that the wicked go to a place of torment.

However, while usually the translators employed the word "hell" in texts which refer to the death of the wicked, and "grave" when the reference is to the righteous, there are exceptions to this rule, a very noteworthy one being Psalm 16:10. This text reads, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Here we have a "Holy One" expressing confidence that God would not leave his soul in "hell," in *sheol*.

In the New Testament we learn that the "Holy One" whose soul was not left in hell was Jesus, the Redeemer and Savior of the world. This is confirmed by the Apostle Peter in the sermon he preached on the Day of Pentecost. At that time there was an outstanding display of divine power, the Holy Spirit of God. God's Spirit, or power, which had brought the whole universe into existence in that "beginning" in which "God created the heavens and the earth"; the same Spirit of God which "moved upon the face of the waters," forming the oceans, regulating the tides, and causing the waters to swarm with fish, now had come upon the disciples to accomplish still another aspect of the divine plan.

In the Pentecostal outpouring of the Holy Spirit, the apostles were empowered to speak in various foreign languages and the enemies of Jesus charged that this unusual conduct of the disciples was merely a case of their being intoxicated by strong drink. The Apostle Peter was quick to answer this charge. First he said, "These are not drunken, as ye suppose, seeing that it is but the third hour of the day; but this is that which was spoken by the Prophet Joel." (Acts 2:14-16) Joel had prophesied that God would pour out his Spirit upon his servants and handmaids, and Peter identified what was happening as a fulfilment of this prophecy.

Then Peter continued his sermon, saying, "Ye men of Israel, hear

these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."—Acts 2: 22-27

It will be recognized that the Apostle Peter quotes Psalm 16: 10, applying it to the death and resurrection of Jesus. This means that Jesus went into the Bible hell when he died. Hell, as we have seen, is the death condition, and in Isaiah 53: 12 we read concerning Jesus, "He hath poured out his soul unto death: and he was numbered with the transgressors"; and bare the sins of many, and made intercession for the transgressors.

In other words, Jesus took the sinner's place in death. Since, through Adam, all mankind was condemned to death, to the Bible hell, if Jesus were to redeem Adam and his race it was essential that he take this penalty upon himself. For this reason he poured out his soul unto death, going into the Bible hell. It was by this means as Isaiah states, that Jesus bore "the sins of many"; that is, of all mankind. Paul wrote, "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life."—Rom. 5: 18

Hades in the New Testament

When the Apostle Peter quoted Psalm 16: 10, the prophecy which reveals that Jesus' soul was in the Bible hell from the time of his crucifixion until his resurrection, he used the Greek word *hades* to translate the Hebrew *sheol*. Thus we know, upon the basis of this inspired authority, that *hades*, which is translated "hell" ten times in the New Testament, has exactly the same meaning as *sheol* of the Old Testament; that is, the state, or condition of death.

It is the Greek word *hades* that is translated hell in Matthew 11: 23. This is a prophecy by Jesus concerning the destruction of

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the wicked city of Capernaum. It reads, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell [hades]." From this we see that even a city can go into the Bible hell. It is an historical fact that Capernaum was completely destroyed, that it went into oblivion, into *hades*.

In Revelation 1:18 we find another very revealing use of the Greek word *hades*. The resurrected Jesus is here speaking to the Apostle John, and he says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [*hades*] and of death." Jesus had been dead, in *sheol*, *hades*, as a substitute in death for Adam and his race. The result of this is explained by the Apostle Paul in Romans 14:9, where we read, "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

To be "Lord" of the dead and the living is to have control over them. It is this fact that Jesus symbolizes by "keys"—I "have the keys of hell and of death."; that is, Jesus, by virtue of his own death and resurrection, now has the authority and power to liberate from death those who are in *hades*, and to restore to health and life those who are dying. Paul explains the philosophy of this in I Corinthians 15:22, which reads, "As in Adam all die, even so in Christ shall all be made alive."

The "Gates" of Hell

In Matthew 16:18 Jesus is quoted as saying, "Upon this rock I will build my church; and the gates of hell [*hades*] shall not prevail against it." Many long centuries before this, God had promised Abraham that through his "seed" all the families of the earth would be "blessed." (Gen. 12:3; 18:18; 22:18) In the New Testament we learn that this promised "seed" is Jesus, and associated with him are his faithful footstep followers. (Gal. 3:8, 16, 27-29) In their relation to Jesus these are described as "the church, which is his body." (Eph. 1:22, 23) It is this "church" which Jesus refers to, and says that the "gates of hell shall not prevail against it."

This is a most reassuring promise. The divinely planned work of Jesus and the church is the blessing of all the families of the earth, but how can all the families of the earth be blessed since they are all either in the Bible hell or on their way thereto? Jesus answers this question in his assertion that the "gates of hell" will not prevail against the church; that is, will not hinder the church, in association

with him who has the "keys of hell," from blessing all mankind as designed by the Heavenly Father.

We already have proof that this is true. Jesus the great Life-giver of mankind, was himself in death, in hell. The "gates" of hell did not prevail to hold him a prisoner in death. God exercised his mighty power and restored Jesus to life. Peter said, "This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:32) Nor will the "gates of hell" hold the followers of Jesus prisoners in death. The release of these is prophetically described in Revelation 20:6, which reads, "Blessed and holy is he that hath part in the first resurrection, . . . they shall be priests of God and of Christ, and shall reign with him a thousand years."

With this "first resurrection" complete, the work of the thousand-year reign of Christ and his church will begin. Then will take place in reality what the Apostle John saw in vision. Describing his vision John said, "Death and hell [*hades*] delivered up the dead which were in them." (Rev. 20:13) For this to be accomplished, Jesus will use the keys of hell to unlock its "gates" to set its prisoners free. This great work of Christ and his church is otherwise described in the Bible as the resurrection of the dead.

Hell Destroyed

The word hell (*hades*) appears for the last time in the Bible in the verse following the one in which John tells us that he saw hell give up its dead. In this text we are told that hell is to be destroyed. The text reads, "Death and hell [*hades*] were cast into the lake of fire. This is the second death." In the Old Testament God prophesied the ultimate destruction of hell, *sheol*, *hades*. Through the Prophet Hosea he promised to "ransom" the people from the power of *sheol*. This, we have found, was the purpose of Jesus' death, of his going into *sheol*. The ultimate result of this the Lord said, would be, "I will redeem them from death: O death, I will be thy plagues; O grave [*sheol*], I will be thy destruction: repentance shall be hid from mine eyes."—Hos. 13:14

John saw hell [*hades*] destroyed in the "lake of fire," which he defines as the "second death." This is not a literal lake of fire, although many have used this text in their effort to establish the Satan-inspired teaching of eternal torture for the wicked. They have spoken of the "lake of fire" as though it were the hell of the Bible, failing to take into consideration that John saw the Bible hell

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cast into the "lake of fire." Surely hell could not be cast into itself. Throughout the Scriptures fire is used as a symbol of destruction, and this is no exception to the rule. The condition of death which came upon the world of mankind as a result of original sin is to be destroyed, and this destruction is symbolized by a "lake of fire."

Gehenna Fire

The everlasting destruction of individuals who prove themselves to be incorrigibly wicked is shown by Jesus to be accomplished by "Gehenna" fire. Gehenna is a Greek word which Jesus used on a number of occasions, and in our Common Version English translations of the Bible is translated "hell-fire." Where the word is used without the association of fire, it is simply translated "hell."

This Greek word *Gehenna* described what was called in the Hebrew language the "Valley of Hinnom." This was a deep ravine just outside the walls of ancient Jerusalem. It was used as a place for the disposal of the refuse of the city, including the carcasses of cats and dogs and other "unclean" animals. According to tradition, bodies of humans who, according to the Jewish Sanhedrin, had committed crimes making them unworthy of a resurrection, were cast into the Valley of Hinnom. Fires were kept constantly burning in this valley to assure the destruction of everything that was thrown into it. Because of this use of the Valley of Hinnom, or Gehenna, and the obvious significance of the fire which was kept burning therein, Jesus employed it to illustrate the utter destruction of the wilfully wicked.

In Matthew 10:28, *Gehenna* is translated hell. This text quotes Jesus as saying, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." This shows clearly that Gehenna is used by Jesus to denote destruction, not torment. The words "kill" and "destroy" are used with respect to both body and soul, thus the literal meaning of both words is shown to apply to the entire being.

In Mark 9:43, 44 the word *Gehenna* is again used. Here Jesus is quoted as saying, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." This passage has been erroneously seized upon to teach the God-dishonoring doctrine of

eternal torture. The "worm" that "dieth not," they say, is the soul that is tortured in hell. However, this latter part of the text about the "worm" is evidently spurious, since the oldest manuscripts omit it. It does appear, though in the 48th verse. But how contrary is this interpretation to Jesus' own declaration that the soul is killed, or destroyed, in hell, the same as the body.—Matt 10:28

Besides, there is no scriptural authority for saying that a human soul is a "worm." Here Jesus is again using Gehenna as a symbol of destruction. All know that dead bodies exposed to the elements soon become infested with worms, or maggots, and other insects which, if left alone, in time completely destroy the carcass. It is to this that Jesus is referring. Presumably, bodies hurled into Gehenna would not always reach the fire that was kept burning for the destruction of refuse. But if not, then they would be destroyed by worms. Thus does Jesus emphasize the certain inflicting of the death penalty upon all who are not found worthy of everlasting life.

The Rich Man in Hades

There is one use of the Greek word *hades* in the New Testament which has been thought by some to confirm the doctrine of eternal torture. It is in the Parable of the Rich Man and Lazarus, recorded in Luke 16:19-31. After the death of the rich man in this parable, it is said that "in hell [*hades*] he lift up his eyes, being in torments." (vs. 23) Simply because the word hell is used here, and the rich man is said to be tormented in hell, this parable has been seized upon to prove that all believers in Christ go to heaven when they die and that all unbelievers, the wicked, go to eternal torture.

Satan's original lie, "Thou shalt not surely die," has gained such a hold upon human thinking that reason and logic have often been thrown to the winds in order to prove that there is no death, and that torment, not death, is the divine penalty for sin. We have a vivid example of unreason in the generally accepted interpretation of this parable. We suggest a careful reading of the parable, as cited. It says nothing about the righteous nor the wicked. Nor are believers and unbelievers mentioned in the parable. Nothing is said in the parable about anyone going to heaven.

In the parable a poor beggar dies, and is carried by the angels to Abraham's bosom, not to heaven. The beggar is not described as righteous, or as being a believer in Christ. Nor is the rich man said

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to be a sinner. After his death, and when in *hades*, he is shown to be conversing with the beggar who is in Abraham's bosom. There is not a single detail of the parable which, in reality, harmonizes with the Protestant view that all good people go to heaven when they die, and all others are forever tortured. No one believes that those they claim are being tortured in hell are able to converse with the saved in heaven.

We refer to a booklet entitled, "The Truth About Hell," for a full explanation of this parable. We will mention here merely that the two men of the parable represent the Jews and the Gentiles, not as individuals, but as people; the rich man picturing the natural descendants of Abraham, and the beggar the Gentiles. Beginning with the first advent of Jesus, the Gentiles began to inherit the promises God made to Abraham, while those to whom the promises were originally made died to their position of special favor before the Lord and, as a people, have been persecuted, "tormented," ever since.

Briefly, then, the torment mentioned in this parable symbolically describes the age-long national persecution of the Jewish people, and has no reference at all to the actual death condition of individual members of the human race. In recent years the Jewish national scene has undergone considerable change. Eventually the torments of this people will be entirely over, and for this we are glad.

No More Death

In Isaiah 25:8 we read of a time when the Lord will "swallow up death in victory" and when he will "wipe away tears from off all faces." The Apostle Paul quotes this promise, and then adds, "O death, where is thy sting? O grave [*hades*], where is thy victory?" (I Cor. 15:54, 55) Thus again are we given assurance of the destruction of death, and that this will mean victory over *hades*, *sheol*, the Bible hell. Just as Jesus explained, the "gates of hell" will not prevail. The victory will be the Lord's because he will destroy hell, and set its captives free.

Then for the first time it will be true that "there is no death," not because Satan told the truth when he said, "Ye shall not surely die," but because the Lord will destroy death. Then, as we read in Revelation 21:4, "There shall be no more death, . . . neither shall there be any more pain: for the former things are passed away."

THE PEOPLE OF THE BIBLE, PART XVIII—
I KINGS 17—II KINGS 2:11



Elijah the Tishbite

ELIJAH is one of the most colorful personalities of the Old Testament. He was a faithful servant of God, and an outstanding prophet. The New Testament identifies him, and some of his important works, as being of a typical nature. Yet withal the only information the Scriptures give us as to his background is that he was a Tishbite, "of the inhabitants of Gilead." He is referred to in the Bible five times as Elijah the Tishbite. It is thus that he is introduced to us in I Kings 17:1.

The name Elijah signifies, "My God is Jehovah," and it is difficult to think of a name more appropriate for this courageous servant of Jehovah. We first find him standing before the wicked King Ahab of Israel, saying, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."—I Kings 17:1

Physically, Elijah stood before Ahab when he uttered these words, but he looked beyond this wicked

king, in faith believing that in a more important sense he was standing before Jehovah. Thus he acknowledged the authority of Jehovah, and displayed his defiance of the Baal-worshiping kings who had departed from their worship of the true God of Israel.

Ahab was angry over Elijah's announcement that there would be no rain except by his "word," and at once this wicked king determined that he would kill the prophet. But the Lord protected his servant, saying to him, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook: and I have commanded the ravens to feed thee there."—vss. 3, 4

The Lord fulfilled his promise. Safe in his retreat by the side of the brook Cherith, Elijah was fed by ravens night and morning, and he drank from the brook. This continued for a considerable time. The record does not say just how

long. According to the marginal translation of verse seven, at "the end of days" the brook dried up. The expression "end of days" suggests a definite time period.

In James 5:17 we learn that the total period during which by Elijah's "word" it did not rain in Israel was three and one-half years. His fleeing from Ahab and Jezebel, and finding shelter by the brook Cherith, was apparently at the beginning of this period, and the drought continued until the prophet's victorious challenging of the priests of Baal on Mount Carmel.

During all this time Elijah was in a "wilderness," in the sense of being isolated, and protected from the wrath of Ahab and Zezebel. When the brook Cherith failed, the Lord instructed the prophet to go elsewhere and he would continue to protect him. The Lord said, "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee."—vs. 9

Elijah obeyed, but discovered that the widow to whom the Lord sent him was virtually without food, having no bread, and only a "little meal in a barrel, and a little oil in a cruse." When Elijah found her she was about to make up the last cake possible with her bit of meal and few drops of oil, with the idea that she and her son would eat it, and thereafter die of starvation.

So now it was time for another miracle. Through the power of

Jehovah, who caused the ravens to feed Elijah by the brook, the meal and oil continued to increase sufficiently for the needs of the widow and her son and the prophet as well. Elijah said to the widow, "Thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." (vs. 14) In fulfillment of this the family had food.

After the "full year" mentioned in the marginal translation of verse 15, the widow's son became ill, and it proved to be a sickness unto death—"His sickness was so sore, that there was no breath left in him." (vs. 17) Then the widow said to Elijah, "What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?"—vs. 18

Life Restored

Elijah offered no explanation, but took the dead child to his own bedchamber and put him on his own bed. In prayer he asked the Lord, "Hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."—vss. 19-22

A wonderful miracle! The power which creates life had restored life.

But a word of explanation is in order here. An inappropriate translation gives the impression to many that the boy's "soul" was a personality separate from his body, which escaped when the child died, but was forced to return by the miracle which restored life. But this is not the case. The word "soul" here is translated from the Hebrew word **nephesh**, which literally means "living creature." However, this word also according to Prof. Strong, abstractly means "vitality."

What the record states, properly translated, is that when, through Elijah, the life-giving breath was forced into the lungs of the child, he began to breathe, and the vitality which had left him returned. Thus he again became a living creature. It is only because of traditional misunderstanding concerning the meaning of the word "soul" that its use in this passage conveys the wrong thought to many readers.

The Test on Mount Carmel

With the awakening of the widow's son from the sleep of death, Elijah's sojourn in Zarephath seems to have been nearing its end. The next chapter opens with the statement, "It came to pass after many days, that the word of the Lord came to Elijah in the third year [of the drought], saying, Go, show thyself unto Ahab; and I will send rain upon the earth."—ch. 18:1

Elijah proceeded to obey. On the way he met Obadiah, governor of Ahab's house, one of the few in

Israel who continued to reverence Jehovah. Prior to this, when Jezebel had ordered the destruction of all the Lord's servants, Obadiah had concealed and thus saved a hundred of them from death. Now he was searching throughout the land for possible springs of water.

"And as Obadiah was in the way, behold Elijah met him." (vs. 7) Elijah requested Obadiah to notify Ahab that he was ready to meet him. Ahab had been searching in many places for Elijah, and now it seemed incredible to Obadiah that this much sought after prophet of the Lord would voluntarily present himself before the king. But Elijah assured him that this is exactly what he intended to do, so Obadiah complied with his wishes.

But Elijah was not surrendering to the king. It was at this meeting that he proposed a test to demonstrate to the people that Jehovah was the true God. He called upon Ahab to summon all the priests of Baal (of which there were 450 and 400 prophets of the groves) to Mount Carmel and have them prepare a sacrifice to their god. Elijah proposed that two bullocks be provided by the people, and that the priests of Baal should choose one, and he would take the other. Baal's priests were to offer their bullock first, and then Elijah would offer his.

Elijah said to the priests of Baal, "Call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth

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"Abide in Me"

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

—John 15:7

THE conditions of the above statement, or promise, are two; the first is abiding in Christ. Only those can abide in Christ who are in Christ, who have come into him by faith, repentance, and consecration; and to abide in him means that the faith will abide, the repentance for sin and the opposition to it will abide, and the consecration to the Lord and his service will abide, and it will be manifest that our will has been wholly consecrated—swallowed up in the will of Christ. And how evident it is that our Lord meant to associate himself and his Word, the Scriptures, in the minds, in the hearts, in the lives of all who are truly his! They must search the Scriptures to know the will of the Lord; to know what he has promised and what he has not promised; to know what they may ask and what they may not ask; and, ascertaining these, one fully consecrated, one controlled entirely by the will of God, will not want to be, to have, or to do anything except that which will be pleasing to the Lord in respect to himself. When this position has been reached, the will of Christ governing him, the

words of Christ abiding in him, we can readily see that whatever would be asked by one thus well informed with respect to the divine promises and fully submissive to the divine will would be things which the Father would be pleased to grant in answer to his requests. Such among the Lord's people could not pray that their own will be done, for they have no will except God's.

"My Grace is Sufficient"

"My grace is sufficient for thee: for My strength is made perfect in weakness." —II Cor. 12:9

THE Lord looks at the heart, and if he sees there full devotion to him, he is pleased to grant to such his blessing, his aid, saying, "I will never leave thee nor forsake thee." We are desirous of sharing the kingdom with our Lord, yet not from love of exaltation above others, but from a desire to have this evidence that we please our Father and our Lord Jesus—to have this closeness of relationship to him, and to have the privilege of participation with our dear Redeemer in the great work of blessing all the families of the earth in due time. Unless we partake of his cup and are immersed into his death we can have no share in his kingdom of glory. Let us, then, count all things else as loss and as

dross to obtain this necessary experience. As it comes to us let us not be fearful, nor think strange of the fiery trials that shall try us, as though some strange thing happened unto us. On the contrary, even hereunto were we called, that we might now suffer with the Lord and by and by be glorified together with him.

True Vine and Its Fruit

"Herein is my Father glorified, that ye bear much fruit." —John 15:8

THE Lord announced himself as the true Vine and his Father as the true Husbandman who planted the true vine, and his followers as the true branches of that vine. If we do not bear the fruitage we may not remain in this relationship; if we do bear the fruits, if we have that spirit and disposition, and desire the Lord's grace and strength and assistance, his grace will be sufficient for every time of need and we will come off conquerors and more than conquerors through him who loved us and bought us with his precious blood. The bearing of the fruit which the Father desires cannot be accomplished, we cannot be pleasing to him, except as we are related to Christ and his fruit is born in us by our relationship to him and the power of his Spirit and his Word working in us to will and to do of his good pleasure. The assurance is that if we abide in him we will bear much fruit and that without him we can do nothing, have no fruit that the Father will accept.

As I Have Loved You

"This is My commandment, That ye love one another, as I have loved you." —John 15:12

HOW can we love one another with the same love which the Lord has for each of us, is our first inquiry. We reply that this is impossible at first, but as we become more and more filled with the spirit of the Lord, we approximate more nearly to this standard of perfect love to all that are his, a love that not only would refuse to do injury to another, but a love which would delight to do good to a brother, yea, to do good at the expense of one's own time and convenience. Thus Jesus loved us all and redeemed us with his precious blood, and to whatever extent we grow in grace, knowledge and love of him, in that same proportion we are Christlike and have a Christlike love. This love is the fulfilling of the Law, and whoever has such a love for the brethren will have undoubtedly a full, sympathetic love for the whole groaning creation, and will be glad to do now the little that is possible to be done on their behalf, and doubly glad that the Lord in his own good time and pleasure has a great and wonderful blessing for every member of Adam's race. Let us see that we are fully his, see that we live close to him, see that we are fruit bearers, see that we abide in his love, in the Father's love, in the love for one another, which he has enjoined.

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by fire, let him be God. And all the people answered and said, It is well spoken." (vs. 24) Just previous to this Elijah had said to the people, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word."—vs. 21

Long under the domination of the Baal-worshipping kings of Israel, and deceived by an outward show of strength by the four hundred and fifty prophets of Baal and the four hundred prophets of the groves, the people were hesitant to express themselves. They doubtless reasoned that to keep silent was the better part of wisdom. But the test proposed by Elijah appealed to their good judgment. They could see that it was fair, and realized that a God who could show his acceptance of a sacrifice offered to him by miraculously consuming it with fire would of necessity be the true and living God; and One also who would protect and bless those who served him. So they answered Elijah, "It is well spoken."

The test began. The prophets of Baal prepared and presented their bullock to their god, and called upon him to show his acceptance by fire. There was no response. They cried to Baal from morning until noon. No answer. The marginal translation of verse 26 states that they "leaped up and down at the altar." But still Baal did not respond.

Now Elijah's anticipated triumph over the worshippers of Baal expresses itself in a bit of justifiable sarcasm. He mocked the frenzied prophets, saying, "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." The prophets of Baal seemed to think that this was good advice so "they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them."—vss. 27, 28

But their crying aloud and cutting themselves was of no avail. Baal did not answer, although they continued their efforts until the time of the "evening sacrifice." Then came Elijah's opportunity. "He repaired the altar of the Lord that was broken down," using twelve stones, one stone for each of the tribes of Israel. The bullock was cut in pieces and placed upon the altar.

After this Elijah instructed that four barrels of water be poured upon the sacrifice and upon the altar. This was repeated twice, making a total of twelve barrels of water which were used. The altar and the sacrifice were soaked, the water filling the trench surrounding the altar. Elijah made sure that no one could justly charge that a fraud had been perpetrated.

Then "Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these

things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed all the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."—vss. 36-38

"And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God." (vs. 39) It was a great victory for Jehovah. Elijah directed that all the prophets of Baal should be slain. The same day the drought was broken. In fact Ahab had to hasten down from the mountain before the approaching torrents of rain, Elijah running ahead of him.—vss. 41-46

Jezebel's Wrath

King Ahab reported to Jezebel what had happened, and that the prophets of Baal had been slain. But she was not willing to accept the situation, as Ahab apparently was, and vowed vengeance upon Elijah. She sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them [the prophets of Baal] by tomorrow about this time."—vs. 2

So Elijah was again forced to flee for his life. In the New Testament James informs us that Elijah was a man of "like passions" as we. (James 5:17) He was bold in facing Ahab and in challenging the prophets of Baal because he was confident that the Lord was with

him. Apparently, however, beyond this the Lord had not indicated just what course he was to take, so when Jezebel threatened his life he had no alternative but to flee from her wrath.

His servant fled with him as far as Beersheba. Leaving him there, Elijah proceeded for another day's journey into the wilderness, "and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." (vss. 3, 4) At this point Elijah must have been very discouraged. He had fled for his life from the wrath of Jezebel, but now he asked God to let him die. Perhaps he was perplexed. For such a sudden change in circumstances to occur after his signal and glorious victory on Mount Carmel would tend to make the prophet wonder just what the Lord's will might now be.

Utterly exhausted from his flight from Jezebel, Elijah fell asleep under the juniper tree, and while sleeping an angel of the Lord awakened him, saying, "Arise and eat. And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again."—vss. 5, 6

"And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength

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of that meat forty days and forty nights unto Horeb the mount of God." (vss. 7, 8) At Horeb Elijah found shelter in a cave. The Lord asked, "What doest thou here, Elijah?" and he replied, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away."—vs. 10

The Lord then instructed Elijah to stand "upon the mount before the Lord. And, Behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake, a fire: but the Lord was not in the fire: and after the fire a still small voice."—vss. 11, 12

Elijah was impressed. "He wrapped his face in his mantle, and went out, and stood in the entering in of the cave." Then he heard a voice asking, "What doest thou here, Elijah?" Elijah repeated what he said when asked the same question prior to the mighty demonstration which he had just witnessed. He still felt that he alone was left in all Israel as a true and loyal servant of Jehovah.—vs. 14

"Yet Seven Thousand"

Elijah was mistaken in supposing that he was the only one who was loyal to Jehovah, as many others

since have similarly been mistaken. The Lord informed him that there were "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (vs. 18) The Apostle Paul refers to this in Romans 11:2-5 when emphasizing the fact that while Israel had in his day rejected the greatest of all the prophets, and the Messiah as well, there was a remnant which remained true to God.

Elijah had asked God to let him die. Instead of granting this request he now gave him a further assignment of service. "The Lord said unto him Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria." (vs. 15) He was also instructed to anoint Jehu to be king over Israel; and Elisha to take his place as a special prophet.—vs. 16

"So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him." (vs. 19) Traditionally Elijah's mantle was a cape of sheepskin. The Bible's references to it as a symbol of authority to serve in the name of the Lord, has supplied the world with one of its most familiar figures of speech. How many realize when reading or hearing of a noted person's mantle falling upon another that this language stems from God's dealings with Elijah.

It must have been obvious to Elijah now, that his service as a

prophet was nearing an end. But there was still an important assignment for him to fulfil. He was instructed to "go down to meet Ahab King of Israel, which is in Samaria: behold he is in the vineyard of Naboth, whither he is gone down to possess it." (ch. 21:18) Naboth was the peace-loving Israelite who, through a conspiracy conceived by the wicked queen, Jezebel, was killed in order that she, together with Ahab, might take possession of his vineyard.—I Kings 21:1-14

It was fitting that Elijah, who had been used by God on previous occasions to defy and rebuke Ahab and Jezebel, should now be the one to prophesy the judgments of the Lord that would come upon them. They had threatened his life, and had done all they could to destroy him, but now Elijah was commissioned to say to Ahab, "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." (vs. 19) "And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezereel."—vs. 23

II Kings chapter 1, records a final service rendered by Elijah, as prophet, in rebuking King Ahaziah for seeking information concerning his health from Baal-zebub instead of Jehovah.

His work over, the Lord directed Elijah to Bethel, thence to Jericho, and finally to Jordan. He knew now that his passing was to be as dramatic as his courageous life of service, that he would be taken away in a whirlwind. (II Kings

2:1) Reaching Jordan, Elijah "took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two [Elisha, his successor was now with him] went over on dry ground."—vs. 8

Not long after this, "as they went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both assunder; and Elijah went up by a whirlwind into heaven." (vs. 11) Thus the eventful and courageous service of one of the greatest men who ever lived suddenly reached a consummation, ending, we might say, almost literally in a blaze of glory.

Referring to the home and throne of God, Jesus said, "No man hath ascended up to heaven." (John 3:13) Apparently, therefore, the "heaven" to which Elijah was taken in a whirlwind was merely the earth's atmosphere. He was dramatically removed, and so far as Elisha was concerned he saw him snatched away by the force of the whirlwind, and did not see him afterward. Actually, of course, Elijah died, and will remain asleep in death until he is brought forth in the "better resurrection" for which all the ancient worthies endeavored to prove worthy.—Heb. 11:13, 35, 39, 40

The Transfiguration Vision

Near the close of Jesus' ministry he took Peter, James, and John with him into a mountain. There they saw Jesus transfigured before them, and there also appeared

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Moses and Elijah. By some this is taken to mean that Elijah did not die, but was alive in heaven, and thus able to appear on the Mount of Transfiguration. However, as they came down from the mountain Jesus said to his disciples who accompanied him, "Tell the vision to no man, until the Son of Man be risen again from the dead."—Matt. 17:9

From this it is clear that it was merely a vision that the disciples saw on the mountain, that Moses and Elijah did not actually appear. Deuteronomy 34:5 states that "Moses the servant of the Lord died." His burial place has been kept a secret, perhaps because the Lord knew that the people would be tempted to convert it into a shrine to be worshipped. Elijah also died, and his burial place is likewise unknown, and, by divine providence, perhaps for the same reason.

The Apostle Peter later explained that in the vision on the mountain they saw "the power and coming of our Lord Jesus Christ." (II Pet. 1:16-18) In other words, it was a vision pertaining to the time of Christ's second visit to earth, when the long-promised messianic kingdom would be established. Moses was the mighty lawgiver of Israel, and Elijah an outstanding prophet and reformer. The work represented by these two stalwarts of righteousness will, under Christ, be carried forward to a glorious completion. The law of God will be written in the hearts of the people; and the true worship of

God permanently established world-wide, as Elijah established it temporarily in Israel by the demonstration which he arranged on Mount Carmel.

The Antitypical Elijah

Through the Prophet Malachi the Lord said, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5, 6) This prophecy became well-known by the religious leaders of Israel, and when John the Baptist began his ministry he was asked if he was the foretold Elijah. Elias, the Greek form of the word, is used in the New Testament. John disclaimed that he was the Elias of promise. Jesus said to his disciples that if they could receive it John was the Elias. Evidently Jesus meant that if the ministry of John the Baptist had accomplished a work of reformation in their hearts then to them he was the foretold Elijah.

An angel, in a prophecy given to Zecharias, the father of John the Baptist, said concerning him that he would turn many of the children of Israel to the Lord, and then added, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:16,

17) John did minister in the "spirit and power of Elijah," and in the hearts and lives of some he accomplished an "Elijah work" of reformation; but he was not in the fullest sense of the word the foretold Elijah which was to come.

For a detailed study of the prophecies pertaining to "Elijah" who was to come we refer the reader to chapter 8 in volume II of "Studies in the Scriptures." We observe here merely that there is scriptural reason to believe that the church in the flesh is a further fulfilment of Malachi's prophecy. The church has failed to reform the world, even as John the Baptist failed to reform Israel. Malachi foretold an alternative fulfilment of the prophecy in the event of such failure—"lest I smite the earth with a curse."

Because John the Baptist failed in his work of reformation and of preparing Israel to receive the Messiah, the foretold "curse" came upon that nation in A.D. 70-73. Because the church has failed to reform the world the "curse" is now upon all nations in the form of a "time of trouble such as never was since there was a nation."—Dan 12:1

But eventually the world will be reformed through the agencies of the kingdom, the kingdom which will be under the spiritual direction of the glorified Christ, Head and body. Thus the work of restoring the worship of the true God, and even of raising the dead, as prefigured in and by Elijah, will have its complete fulfilment during the coming age of "restitution," the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

The detailed study of these prophecies reveals that even the length of time when Elijah was in the "wilderness" and no rain fell in Israel was typical, also the unusual manner in which his ministry was brought to a conclusion. Truly Elijah the Tishbite was wonderfully used by the Lord, both in his personal ministry and as one of the typical personalities of the Old Testament. When all the ancient worthies are restored to life in the "better resurrection," we are confident that Elijah will be prominent among them as one of the "princes in all the earth."—Ps. 45:16

Thy Faithful Lord

There is an eye that never sleeps beneath the wings of night;
 There is an ear that never shuts when sink the beams of light.
 There is an arm that never tires when human strength gives way;
 There is a love that never fails when earthly loves decay.

They Who Lived and Reigned

**"I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, . . . and they lived and reigned with Christ a thousand years."
—Revelation 20:4**

THE prospect of living and reigning with Christ is set before his followers in various ways. It is the "prize of the high calling of God in Christ Jesus." (Phil 3:14) From another standpoint it is the "heavenly calling." (Heb. 3:1) It is an "inheritance, incorruptible, and undefiled, and that fadeth not away." (I Pet. 1:4) 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

In our text John describes those whom he saw reigning with Christ, and says that they were the ones who had been "beheaded for the witness of Jesus, and for the Word of God." The word "beheaded" from the natural standpoint is not a pleasant one. Most of us would rather not think of scenes in which victims have their heads severed from their bodies. But the Lord uses it, and possibly one reason is that there are certain aspects of the Christian life which are not pleasing to the flesh, experiences from which the flesh shrinks; ex-

periences, nevertheless, which must be borne with fortitude if we are "to live and reign with Christ."

Crucifixion was quite generally practiced under the Roman law, although in Rome some of the prisoners considered worthy of the death penalty were beheaded. The Apostle Paul, according to tradition, was one of these. However, as nearly as we can ascertain at this time not many of the early Christians were literally beheaded. And certainly none in this end of the age have been subjected to this sort of punishment. Evidently, therefore, the Lord used the expression in a figurative sense; even as crucifixion was thus used by Paul when he wrote, "I am crucified with Christ."—Gal. 2:20

Crucifixion and beheading both describe the taking of life, but each from a different standpoint. In the crucifixion symbol we are represented as daily taking up our cross, dying daily with Christ, until the death of the flesh is fully consummated. The beheading symbol highlights the fact that we surrender our will to the Lord, and ac-

cept Christ as our Head. Thus the "old man" dies, while the "new man" follows the directives of its Head, endeavoring to be obedient to his every wish.

Paul's detailed lesson in I Corinthians, chapter 12 reveals many of the things involved in our "beheading." It is in this chapter that he uses the figure of a man to represent Christ and his church. In this illustration Jesus is the Head of the body, and the individual members of the church are represented by the other parts of the body. It is a simple illustration, yet pregnant with vital meaning for all those who aspire to live and reign with Christ.

Paul writes, "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many."—vss. 12-14

We enter the "body" by means of "baptism," or burial—not baptism in water, but the burial of our will, and the acceptance of the will of Christ, our new "Head." In Romans 6:3 we read, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" In other words, we know in advance that when we accept the headship of Jesus, by being baptized into his body, we place ourselves in a position to die.

Indeed, we can hardly imagine one who is beheaded not dying.

We know that Christ's will for us is the same as was the Father's will for him. "The Head of Christ is God" (I Cor. 11:3) Jesus buried his will into the will of his Father when he said, "Lo, I come: . . . I delight to do thy will, O my God." (Ps. 40:7) Jesus knew that the Father's will for him, as outlined in the "volume of the Book," was for him to die. He did not understand this clearly prior to his consecration, but soon thereafter he did, and the entire course of his ministry was one of daily dying, until on the cross he cried, "It is finished."

So it is, when we are baptized into Jesus Christ, as members of his "body," it is a baptism into death—not only the death of our own wills in the acceptance of the headship of Christ, but eventually the death of our bodies also, which are presented as "a living sacrifice" made acceptable through the merit of Christ. It is a serious step to take, and only by divine grace is anyone able to carry through victoriously to the end. But great is the reward for those who do, for they shall live and reign with Christ a thousand years.

Our Brethren

Paul reminds us of the unity and co-operation of the various parts of the "body." "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I

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am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing; if the whole were hearing, where were the smelling? But now hath God set the members in the body, as it hath pleased him." —I Cor 12:15-18

Here every "beheaded" Christian is presented with a heart-searching lesson in humility and the acceptance of the Lord's will. There is nothing in worldly associations to compare with this. It is contrary to the natural trends and desires of the fallen flesh. In the world, for example, no one is condemned for ambitiously seeking a place of prominence and authority among his fellows. Men think it nothing wrong for a candidate for office to travel throughout the country endeavoring to impress the people with his greatness. A man will spend a million dollars or more to convince the voters that he is qualified to be President of the United States.

But this viewpoint is entirely out of place for the "beheaded" Christian. Having accepted Christ as our Head, and become members of his body, we leave the choice with the Lord as to just what place we will occupy in the body. Can we imagine the hands and feet of a natural body arguing as to which should become the eye? This may seem incongruous, but it is just this that Paul brings to our attention to impress us with the need of accepting the will of the Lord in this as well as in all other matters.

And Paul makes another appli-

cation of the illustration—"Because I am not the eye, I am not of the body." This suggests what is sometimes observed among the brethren; namely, that if one cannot have the position in the church to which he aspires he becomes discouraged, and begins to think that he does not belong at all. Such is the reasoning of the deceitful heart, and it sometimes happens that later a brother with this viewpoint will be found creating a little "body" all of his own, not realizing perhaps, that the position he really coveted was to be the head.

Nor should any member of the body undervalue in any manner the importance of the other members. Here, also, is a lesson in humility and brotherly interest in all the body members. Those who are truly of the "body," regardless of the position they may occupy, will highly esteem every other member regardless of the lowly position some of them may seem to occupy.

After all, it is an honor to be in this "body" at all. It came about by the grace of God, through Christ. And since God has placed every member in the "body" as it has pleased him to do, how fitting that we recognize the importance of all our brethren in Christ, regardless of their abilities, or of the place which God has assigned to them in the "body."

Paul suggests the proper viewpoint in this matter: "Those members of the body which we think to be less honorable, upon these

we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked; that there be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

—vss. 23-26

How different is this from the backbiting efforts so often seen in the world to attain positions of honor and authority among men! What a tremendous change must take place in the human heart for one to betruely "beheaded" and accept the the Headship of Christ, with all that it implies of humbly submitting to the divine will, and of rejoicing to associate with those whom the Lord has called, regardless of their talents, or of how they may measure up to our ideals.

One of the things a worldly-minded person likes people to know is that he is personally acquainted with this, that, and the other great personage in the world of government or of the theatre, or of sports, etc. A man who has been entertained by the President, or by one or another of the few kings which are left, or by a prince, is considered quite important.

But how different among the members of the "body" of Christ. Of Jesus himself it was asked,

"Have any of the rulers . . . believed on him?" (John 7:48) No, of course not! His disciples were just plain people—fishermen, and the like. O, there was a physician—Luke—and later there was Paul, a "Pharisee of the Pharisees." But generally speaking, if we were asked to mention the "celebrities" whom we know, and who are associated with us, probably we could name none, but we would name those in the humblest walks of life.

There is Sister Smith, a housewife; Sister Jones, a poor widow; and Brother Brown, a carpenter or a butcher, perhaps even a fisherman. But what a royal company! All of them are associates of a King. Indeed, they are on the most intimate terms with him. He speaks for them at the "throne of heavenly grace"; he is their Elder Brother; their Bridegroom to be. Indeed, these lowly, unknown ones from the world's standpoint are all of a royal line, children of the great King Jehovah, and in training to "live and reign with Christ a thousand years."

"For the Witness of Jesus"

In Paul's use of the "body" illustration he makes it clear that every member in the body has a work to do. We cannot be in the "body" at all unless we work. Looking to the Head for guidance, we hear him say that we are to be his witnesses. The truth is to be ministered to one another, and to the world. It is this important work of bearing witness to the truth that

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helps to emphasize the need for the harmonious working together of all the members of the "body." Jesus prayed, "Sanctify them through thy truth: thy Word is truth. As thou hast sent me into the world, even so have I sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17:17-21

We know, of course, that the world as a whole will not be convinced that God sent Jesus to be their Redeemer and Savior until during the kingdom. But we are now in training for that future work of enlightening the world, and the Lord is giving us practical tests as to our enthusiasm for his cause by bidding us to be his witnesses now. It is for this, the Revelator says, that we are "beheaded."

As "beheaded" followers of the Master we of necessity must be members of his body, else we have no Head at all. This means that all the "beheaded" ones will work together in the common witness work. True, as individuals we bear witness to the truth, but if we are to live and reign with Christ we must, as individual members of his body, learn to be subject one to another, and above all to our new Head, Christ Jesus.

The expression, beheaded "for" the witness of Christ strongly im-

plies that this is the main purpose of our "beheading." We are not beheaded to attend meetings, or to study the Bible. We attend meetings and study the Bible in order that we may become more fully acquainted with the will of God for us, that thus we may be more completely in line with the directives of our new Head, Christ Jesus. In our "beheading" we gave up our own plans and ways, and we need earnestly to seek the plans and ways of the Lord that we may work in harmony with him, and in close co-operation and harmony with our fellow-members of the "body."

Tests of Consecration

Witnessing for Jesus as "beheaded" members of his "body" is a voluntary service. The influence impelling us to faithfulness is love. The message we bear is so wonderful that it is a joy to tell others about it, but the results are not always joyful. The world is in darkness, and the darkness hateth the light, and as we let our light shine the world frowns upon us. We are not "accepted" among our friends as we once were. Some may even speak evil of us and persecute us. These situations are not pleasing to the flesh, and there may come the temptation merely to adhere as best we can to the righteous principles of the truth, but not bear witness to it.

Then there is the temptation to become "weary in well-doing." (Gal. 6:9) Witnessing for Jesus and for the Word of God is not an in-

cidental thing in the "beheaded" Christian's life. It is his chief vocation, his chief business. Other things are more or less incidental. But sometimes there is a tendency to reverse this arrangement using less and less of time and strength for the main issue of our consecrated lives, and more and more for the less important things.

Jesus mentioned this danger in his Parable of the Sower. In his reference to the seed which fell among thorns, he said, "He also that received seed among thorns is he that heareth the Word; and the care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful." (Matt. 13:22) Here is the case of one who has progressed to the extent of bearing Christian fruit, and then allowing other interests to enter in, to the point of "becoming unfruitful."

Then there is the danger of discouragement. The cold indifference of the world to the Gospel of the kingdom does not inspire enthusiasm, but has a tendency to dampen zeal. We labor for years, perhaps, and see no tangible results from our witness work. Under these circumstances the "flesh" would say, "What's the use? Why should I continue to spend my time, my strength, my money, when nothing is being accomplished?" But the new mind, consulting the Head, is reminded that the results of our witness work are not our responsibility, that it is the Lord who giveth the "increase."

We are not invited to witness for Jesus and the Word of God because our help is needed, but because we need the opportunity thereby to prove our zeal for the truth, and our joy in the fact that God intends to bless all the families of the earth—a joy that impels us even now, and at great cost, to tell as many as we can about it. The only ones who will "live and reign with Christ a thousand years" are those who demonstrate their enthusiasm for the purpose of that reign, and for this cause we now are being "beheaded for the witness of Jesus and for the Word of God."

Another temptation which comes to some in connection with the witness work is the inclination to boast of the "great works" they are doing. Or, deep down in our hearts we might feel a sense of great satisfaction that we have done so much for the Lord, even though we may not have expressed our feelings to others.

If we find ourselves being tempted along this line we should recall Jesus' parable in which we are represented as "unprofitable servants." If we have spent much time and strength in the service of the Lord, it is only what we agreed to do when we made our consecration to him and were "beheaded," therefore we have nothing to boast about, for we are still "unprofitable servants." What marvelous grace is here manifested! The Lord has taken us into partnership with him, made us one of his co-workers, yet from the be-

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beginning to the end of our earthly course we are a liability to him—servants which do not bring him a profit.

A moment's reflection reveals the reason for this. On the night Jesus was born, God used the angels to make the announcement to the shepherds. First one spoke, proclaiming the glad tidings, and then a whole multitude of the angelic hosts sang, "Glory to God in the highest, on earth peace, and good will toward men. (Luke 2:1-14) God could have continued to use the angels to proclaim the Gospel. With no difficulty at all God could arrange for the angels daily to proclaim the glad tidings of the kingdom, and with a display of glory the like of which the world has never known. How insignificant and weak our efforts seem when we compare them with what God could do in other ways, but for the fact that he is giving us an opportunity to prove that we are worthy to "live and reign with Christ a thousand years."

Love the Motive

"God is love." His plan for the blessing of the world is prompted by love. To be in harmony with him, our efforts to co-operate in his plan must be motivated by love. This is the vital lesson Paul so effectively sets forth in I Corinthians 13. "Though I bestow all my goods to feed the poor, . . . and have not charity [love], it profiteth me nothing." (vs. 3) Jesus told the rich young ruler that if he bestowed all his goods to feed the

poor he would have "treasure in heaven." Paul knew this was one of the ways of expressing the terms of the narrow way. He knew that we cannot lay up treasures in heaven except through the sacrifice of all that we have and are for the blessing of others and the glory of God. But Paul knew also, and let us remember this well, that unless our giving, our sacrificing, is prompted by the spirit of unselfishness, by love, it "will profit us nothing"—no treasure will be laid up in heaven.

"Though I give my body to be burned, and have not charity [love], it profiteth me nothing," added Paul. Again Paul knew that giving our bodies to be burned is what is involved in our being "beheaded for the witness of Jesus and for the Word of God." In Romans 12:1 Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Presenting "bodies" in sacrifice is a thought which Paul got from the services of the typical tabernacle, in which animal sacrifices were burned on the brazen altar in the court. He knew that, anti-typically, Christians are also called upon to offer bodies to be burned—not the bodies of animals, but their own; not on literal altars and by literal fire, but on the altar of God's service, and by the fiery trials of hardship and persecution which must inevitably accompany such sacrifices.

Paul knew that there was no other way into the glories of the kingdom to live and reign with Christ a thousand years. But Paul also knew that there is much martyrdom which is prompted by motives other than Christian love.

However, there is no "profit" in sacrifice, no laying up of treasures in heaven, if "we have not love."

This does not mean that if we have love we will hold back from sacrifice. Rather, the more fully we are filled and controlled by love, the greater will be our determination to give all we have and are in sacrifice, knowing that it will be acceptable to God through Christ.

Love not only prompts to sacrifice, but controls the way we sacrifice and serve. "Love suffereth long and is kind," says Paul. (vs. 4) As "beheaded" members of the "body" of Christ, we serve one another. Are we doing it kindly, sympathetically? Are we patient with others' weaknesses as we would like them to be patient with ours? Is the spirit of kindness

manifested in our witnessing to the world?

Love should enter into and control all our activities, all our associations. To the extent that it does, we will not be envious of others; we will not be boastful and puffed up; our conduct will be such as becometh the children of God; we will not be easily provoked, nor insisting on our "rights," nor will we think evil of others.

Love "rejoiceth not in iniquity, but rejoiceth in the truth." Love "beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." (vss. 4-8) Love, filling our hearts, and controlling our words and acts, is the great principle and power which makes our feeble efforts in God's service acceptable through Christ. If we are truly "beheaded for the witness of Jesus and for the Word of God" it is because we are motivated by love. This is why we may confidently hope for the glorious consummation of living and reigning with Christ a thousand years.

WEEKLY PRAYER MEETING TEXTS

JULY 5—"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth, . . . and bringing into captivity every thought to the obedience of Christ."—II Cor. 10:4, 5 (Z. '99-11. Hymn 9)

JULY 12—"If the Son therefore shall

make you free, ye shall be free indeed."—John 8:36 (Z. '99-57. Hymn 54)

JULY 19—"The cup which My Father hath given Me, shall I not drink it?"—John 18:11 (Z. '99-118; '01-91. Hymn 136)

JULY 26—"To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. 2:17 (Z. '99-140. Hymn 32)

Power from on High

“Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

—Luke 24:49

REFERENCE is made here to the power of God, his Holy Spirit, through our risen Lord Jesus. The Apostle Peter’s words on the Day of Pentecost concerning the manifestation of this Holy power are: “This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear.”—Acts 2:32, 33.

Before that very important event at Pentecost, holy men of God spake as they were moved by the Holy Spirit, without understanding the full meaning of their utterances. But on the Day of Pentecost there began to be a wonderful illumination respecting the understanding of divine truths. Nothing like this had ever happened before, and here was the beginning of the formation of the church, spiritual Israel, the body of Christ of which Jesus is the Head, and all this through the power of the Holy Spirit.

All the Lord’s true people since those early days who have come into fellowship in living union with Jesus have also come under the same influence, or anointing, of the Holy Spirit. By this Holy Spirit, and its illumination upon the inspired Word of God, all such have, by divine grace been begotten to the spirit nature, and have become heirs of all the exceeding great and precious promises of God which belong to the body members of Christ.

The Spirit of the World

In reflecting upon this subject today, it could be stated by way of making a contrast that we know something about the spirit of the world, which, for the Lord’s people, is an opposing influence. And with this spirit or power of the world all around us, and pressing hard upon us on all sides, we need always to be on the alert. There is colossal power belonging to the world, and should a classic illustration be required of power without God, just investigate the history of men and nations. Power without God—one could make a long list of the different forces which comprise the power of the world.

But where is the power to prevent war and establish lasting peace, to create new heavens and a new earth wherein dwelleth righteousness? Where is the power to

raise to life all who are in their graves, and completely eliminate from the earth all sickness, sorrow, pain, and death? The power to accomplish all this is centered in our Heavenly Father, and this power will accomplish all these wonderful blessings, and very many more glorious outworkings, according to God's great eternal purpose in Christ Jesus.

Concerning the "power of the world," it is interesting to note that Satan once offered Jesus all the power and glory of the kingdoms of this world. This was just one of a series of satanic temptations. (Luke 4:5-8) Jesus, who was fully consecrated to do his Father's will even unto death, determined not to have power with or of the kingdoms of this world; neither with Satan, nor with any other evil spirit beings. For what would that be worth compared with holy spiritual realities which are energized by the power of God's Holy Spirit?

Our Lord Jesus valued the Holy Spirit of God, and so it is with all true followers of Jesus. It was in the power of the Holy Spirit that our dear Redeemer overcame the world, the flesh, and the Adversary; and only through the power of the Holy Spirit can we overcome. To quote from Acts 19:2, "Have ye received the Holy Spirit since ye believed?" If we, as individual Christians, had any doubt on this matter each one of us could, at the onset, ask two main questions:

(1) Did I ever realize my need

of a Savior, and accept him (Jesus) as my personal Lord and Redeemer, through whom alone I can have access to the Heavenly Father and become acceptable to him?

(2) Did I ever fully consecrate myself, my life, my time, my talents, my influence, my will, my all, to God?

If our answer is yes to these two questions, and if we have the witness of the Spirit and are continuing to thus exercise the necessary implicit faith and loyal, zealous obedience toward God, as directed in his Word, then we have of a surety been accepted in the Beloved by the Heavenly Father, and have received and have been begotten by the Holy Spirit.

The world the flesh and the Adversary energetically oppose this process of the Holy Spirit, but "if God be for us, who can be against us?" (Rom. 8:31) Truly the natural mind cannot understand these things of the Spirit. (I Cor. 2:14) And how strange to the natural minded person to hear that this power of God, the Holy Spirit, would not mean for him self-glorification, but it would mean self-elimination, self-sacrifice, denying self utterly, full consecration to God, complete sanctification! The natural mind would not be happy in this experience, but the spiritual minded person rejoices in the process. And "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his

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Spirit that dwelleth in you."—Rom. 8:11

Proof

What evidence or proof have we that the Holy Spirit is dwelling and working within us? In answer to this question, and for our individual encouragement, here are some evidences:

As branches of the true "vine" we are being pruned, or cleansed. Continually we are passing through such experiences as are removing from us more or less speedily the fleshly tendencies: anger, malice, hatred, envy, strife, selfishness, and all other qualities contrary to the Holy Spirit.

Further, we are separate from the world. "Whatsoever is begotten of God [begotten by the Holy Spirit] overcometh the world." (I John 5:4, R. V.) We are out of harmony with the world, and in conflict with its aims, hopes, ambitions, and its general spirit, for no one can be an overcomer of the world who is conformed to it.

We are embracing and rejoicing in all the exceeding great and precious promises of God which relate to the heavenly inheritance and its future glorious work. We are also rejoicing in the experience that every trial of faith, patience, and perseverance, together with every victory in such trials, means growth as new creatures, and a fuller measure of the Holy Spirit.

We are experiencing all joy and peace in believing and abounding

in hope, through the power of the Holy Spirit. (Rom. 15:13) "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. 5:5) We mind the things of the Spirit and not the things of the flesh; and "seek those things which are above, where Christ sitteth on the right hand of God." "We set our affections on things above, not on things on the earth."—Col 3:1, 2

Our hearts are so devoted to the Lord and his Word that we take pleasure on every suitable occasion in acknowledging Jesus as our Lord and Redeemer, and in shining as lights in the world, holding forth the Word of life. There is a growth in Christlikeness. But concerning our weaknesses and shortcomings, we are glad and very grateful that full provision has been made for us in this respect. "If we confess our sins, he [our Father] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9

For us it is a joyful experience to know unmistakably that we are being taught of God through his precious Word; and we confidently and joyfully can explain: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—I Cor. 2:12

As footstep followers of Jesus, "we are buried with him by baptism into death." (Rom. 6:4) The same verse continues, "that like as Christ was raised up from the dead

by the glory of the Father, even so we also should walk in newness of life." This process is also by the power of the Holy Spirit. Our will now is the Lord's will. Respecting our human fleshly will there is going on all the time, repression, mortification, death. There must be this death process. The new spiritual mind is to grow and develop, and be made manifest in the first resurrection. "If ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. 8:13

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." (Gal. 5:17) There is a conflict between the fleshly mind and the new mind. The human, fleshly mind is to be put to death. Put off the old man, and put on the new man. (Eph. 4:22, 24) "Though our outward man perish, yet the inward man is renewed day by day." (II Cor. 4:16) This inner man is to be richly energized by the Holy Spirit; and it is comforting to know and to experience that we are "kept [guarded] by the power of God through faith."—I Pet. 1:5

Mighty Power

"Strengthen yourselves in the Lord, and in his mighty power." (Eph. 6:10, **Diaglott**) By divine grace we should see to it that we are strengthened with might by the Holy Spirit in the inner man; indeed, "strengthened with all might, according to his [God's] glorious power." (Eph. 3:16; Col. 1:11) We are to go on and on to

really know something of "the exceeding greatness of his power to us-ward who believe; according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."—Eph. 1:19, 20

We are to fully believe that God's "divine power hath given unto us all things that pertain unto life and godliness." (II Pet. 1:3) What more, then, is required, other than our own faith and obedience? We are to appreciate and experience that he is able to do for us "exceedingly abundantly above all that we ask or think, according to the power that worketh in us."—Eph. 3:20

Take Heed

It is for us, as body members of Christ, to experience daily a precious living union with our Father in heaven by the power of the Holy Spirit. And we are urged not to depart from this living union. In the third and fourth chapters of Hebrews we, as spiritual Israel, are warned not to follow the same example of unbelief and disobedience of natural Israel, and thus depart from God. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—Heb. 3:12

To indulge in unbelief, unfaithfulness, or evil in any form leads to alienation from God; a departing from the living God. The word preached to natural Israel did not

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profit them, not being mixed with faith in them that heard it. (Heb. 4:2) They rejected and despised it. "With many of them God was not well pleased: for they were overthrown in the wilderness; now these things were our examples." (I Cor. 10:5, 6) And based upon the examples of natural Israel of old, the apostle urges us to be on guard, lest we should fall from the Lord's favor and fail to enter the heavenly Canaan.

"Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12) We should remember that we are not strong of ourselves, but strong in the Lord, and in his mighty power; and in this connection an increasing measure of God's Holy Spirit is what we each individually need. The words of Jesus are: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him? (Luke 11:13) Let us ask our Father accordingly, so that we may be "filled with the Spirit." (Eph. 5:18) This will, of course, involve our being emptied more and more of self.

The Lord Jesus, during his earthly ministry, was persevering in prayer. He spent much time in thus communing with his Father. Here is a beautiful word picture of our Lord: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." (Mark 1:35) Like Jesus, we are to fully realize and benefit from

the power resulting from prayer. And we are to be equally persistent, persevering, and zealous regarding our study and meditation upon our Father's Word, also in the assembling of ourselves together for this purpose.



Encouraging Radio Letters

Clearer to Understand

"Dear 'Frank and Ernest': I am a reader of The Dawn Magazine, and often listen to your broadcasts. You certainly make the Bible clearer to understand. Will you please send me your book on 'Revelation.' After reading it I will pass it on to others. May God bless you and keep you in his love and power. Yours sincerely."—England.

Wants to Learn

"Dear 'Frank and Ernest': Will you kindly send me the 'Creation' booklet which you offered over the radio. After listening with great interest to your discussions, I realized how little I knew about this important subject. Thanking you in anticipation of receiving your publication, I remain, yours in the Beloved."—Northern Ireland.

"FRANK AND ERNEST" BROADCASTS
"Radio Luxembourg"
Mondays, 11:15 P. M.—208 Meters, 1439 kc.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

| | |
|-------------------------------------|-------------|
| R. ALLISON | |
| Ilford (Labour Hall) | August 6 |
| Grays | 7 |
| Eastleigh | 11 |
| West Wickham | 12 |
| Dewsbury | 14 |
| Liverpool | 16 |
| Luton | 19 |
| C. A. CORNELL | |
| Yeovil | August 26 |
| Guildford | September 9 |
| C. E. DICKINSON | |
| Eastleigh | August 2 |
| Liverpool | 30 |
| Leigh (afternoon) | September 2 |
| Lotchford (Warrington) (evening) .. | 2 |
| Dewsbury | 22/23 |
| G. A. FORD | |
| Letchworth | August 26 |
| J. LESLIE McKEOWN | |
| Clonelly | August 5 |
| Belfast | 19 |

| | |
|----------------|----------------|
| Germany | September 8/20 |
| Dewsbury | 22/23 |

E. TERRY NADAL

| | |
|-----------------------|--------------|
| Ipswich | August 12 |
| Southend-on-Sea | 26 |
| Letchworth | September 16 |

J. H. MURRAY

| | |
|-------------------------------------|-------------|
| Leigh (afternoon) | September 9 |
| Latchford (Warrington) (evening) .. | 9 |
| Anerley | 30 |

W. E. PAMPLING

| | |
|-------------------------------------|-----------------|
| Anerley | August 12 |
| Leigh (afternoon) | 19 |
| Latchford (Warrington) (evening) .. | 19 |
| Eastleigh | 26 |
| Dewsbury | September 22/23 |
| Southend-on-Sea | 30 |

CONVENTION at Dewsbury, September 22/24. Saturday and Sunday meetings in Central Liberal Club, Bond Street. On Monday in the Bible Students Room, 10, Nelson Street. Write Mr. A. Boyce, 491, Leeds Road, Dewsbury.

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

SIX PENNY BOOKLETS

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Hope (Consolation booklet)—1/2 a dozen.

"Songs in the Night"—2/6

Our Most Holy Faith—10/

God's Promises Come True—10/

The Book of Books (Cloth)—5/-

THE DAWN

98 Seel Street

Liverpool 1

A "First" in Ireland

A MERE glance at the great number of local and district conventions announced each month in *The Dawn* reveals how impractical it would be to publish even a brief review of all of them. Each one of them is the "best yet" in the view of those attending, and properly so. They are all rich seasons of fellowship, and a wonderful means of grace for those who can attend, and it would be difficult to select some of these as more suitable to report than others. Of course, we do the best we can to report the General Convention because it is "general," having the largest attendance, and from the most widely scattered territory of any of the other gatherings. This year the General Convention will be reported in the October issue of *The Dawn*.

At Whitsuntide (weekend of May 19-21) a convention was held in Portrush, Ireland, a report of which has been sent to us, and while space does not permit us to publish the report in full, we believe a few excerpts from it will be of special interest to the brethren because of some of the providences of the Lord in connection with it. It was the first "present truth" convention of more than one day ever to be held in Ireland. This in itself, we think, was significant. Explaining the sponsorship of the convention the report says:

Portrush is a seaside resort in Northern Ireland, and it was the Ecclesia in Londonderry, a city in an adjoining county, that sponsored the convention. The brethren of Londonderry are, to use a well-known phrase, "Friends of 'Frank and Ernest,'" and this association was clearly announced on the convention programme. Their relationship, however, has developed beyond a friendship, for they are brothers and sisters in the Lord, and are gladly and gratefully co-operating with "Frank and Ernest" in the proclamation of the true Gospel of the kingdom. While it was their first experience in arranging a convention, the brethren had carefully and prayerfully, and in the spirit of self-sacrifice, done their part in making all necessary arrangements.

The Londonderry Ecclesia was formed less than three years ago, following the interest shown by "Frank and Ernest" listeners. Some in the ecclesia were introduced to the truth through "The Divine Plan of the Ages," and others by the "Frank and Ernest" broadcasts over Radio Luxembourg. All have become grounded in the truth through the use of "Studies in the Scriptures." The writings of Brother Russell are greatly appreciated in the ecclesia.

This Whitsun Convention was attended by many brethren from both northern and southern Ireland, as well as by a goodly number from various counties in England, who crossed the Irish Sea to share in the joys of precious fellowship with their Irish brethren. And the whole assembly was delighted to have Brother and Sister Heinen, of California, present. This was one of the surprise blessings. The number present exceeded all expectations.

The report reveals that among the highlights of the convention were two enthusiastic testimony meetings. One of these was conducted by Brother Walter J. Mercer, of Liverpool, England; the other by Brother Joseph H. Murray, well-known to many brethren in America. Concerning these testimony meetings the report says:

All hearts were aglow. Both meetings were very blessed seasons of fellowship with the Lord and with one another. There was abundant evidence that the hearts of all present were full of joy and thanksgiving, expressive of Psalm 34:3—"O magnify the Lord with me, and let us exalt his name together." Many expressed their great appreciation for the truth, and their love for the Father and the Son in bringing them out of darkness into the glorious light of present truth.

The convention opened with an address of welcome by Brother R. Allison, of Londonderry. We quote again from the report:

Brother Allison was introduced to present truth by the "Frank and Ernest" programme. He very suitably conveyed to all present the joy and warmth of Christian love within the hearts of the local brethren toward all who had come to fellowship with them at the convention. He made all feel that they were truly dear brethren in Christ, and could have full assurance of faith that the Heavenly Father would answer the many earnest prayers of his people and pour out a rich blessing upon the convention.

The opening discourse of the convention was given by Brother T. R. Lang of the Londonderry Ecclesia. His topic was, "The Lord's Message to Modern Christendom." Commenting on the statement in Revelation 1:10, "I was in the Spirit on the Lord's day," Brother Lang observed:

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For us to be in this condition means communion with our loving Heavenly Father, and a shutting out of all else to hear what our Father had to say. We become deaf to all other voices. He speaks to us through his Word, and we hear. Compared with modern Christendom, the Lord's true people are greatly favored with a knowledge of God's wonderful plan of the ages: the high calling of God in Christ Jesus; the call to sacrifice; the glorious Gospel of the kingdom. There is a high price to be paid for these riches—nothing short of all that we have and are.

The Sunday Meetings

The report indicates that on Sunday, the second day, the convention was served by six brethren—A. G. Hills, of Seven Kings, near London; E. T. Nadal, Romford, near London; R. Allison, Londonderry; W. E. Pampling, of Romford, England (well known to many American brethren); C. A. Cornell, of Ilford, near London; and J. L. McKeown, of Londonderry. At the close of the last discourse for the day the brethren heard greetings from a number of brethren in America, by tape recording. The report says:

It was an excellent reproduction of our brethren's voices, and was very gratefully received, and much appreciated. Here was further evidence of the fervent love which comes to us from our dear brethren across the Atlantic. Through this recording our hearts were knit with theirs. The recording fittingly concluded with the hymn, "Blest Be the Tie That Binds Our Hearts in Christian Love." We sang together with the brethren who made the recording, and this added fellowship of kindred minds will continue to rejoice our hearts.

Brother Hills gave the first discourse of the day, on the topic, "Workers Together with God." (II Cor. 6:1) Here are some thoughts from his discourse, as reported to us:

This subject pertains to the Lord's sanctified ones, those who have seen the reasonableness of presenting their bodies a living sacrifice, "holy, acceptable unto God." (Rom. 12:1) These all belong to the "body" of the Anointed, and we are to give diligence to the work of building up this body. Having been reconciled to God through Christ, the Lord has given to us the ministry of reconciliation, or at-one-ment. The grand outworking of the plan of God is the reconciling of the world to himself, in his own "due time." Our Father has given us the "word of reconciliation," and we are thus made ambassadors of Christ. We must not let our zeal grow cold.

Brother Nadal's topic was "Pentecost." He spoke from the text, "When the day of Pentecost was fully come, they were all with one accord in one place." (Acts 2:1) Some of Brother Nadal's thoughts were:

Prior to Pentecost the disciples believed that Israel as a nation would then come into prominence, and the promised kingdom fully established. They did not know that a priesthood would first have to be formed. It was through the enlightening influence of the Holy Spirit, which came upon them in fulfilment of Jesus' promise, that they were able to understand what the work of the new age was to be. The Holy Spirit came upon the waiting disciples as an "anointing." Through this enlightening power they now understood that as Spirit-begotten sons of God they were to walk in the footsteps of Jesus, renouncing earthly honors and hopes, and to proclaim the Gospel of the kingdom. They were to suffer with Christ, and if faithful unto death, were to reign with him. Like Jesus, the apostles were now bold to proclaim the Gospel. The various "gifts" of the Spirit were a great asset to the work in those early days of the church, but are not needed now. We are not to pray for these "gifts," but rather, to be "filled with the Spirit," that it may develop in us a growing fruitage of peace, love, and joy.

Brother Allison spoke on the topic, "Paul an Apostle." He used as his text: "Brethren, be followers together of me." (Phil. 3:17) Brother Allison said that Paul was not boasting, or holding himself up as an example, but urging that his brethren give all diligence in their running for the prize, even as he was endeavoring to do. Even before he was "apprehended" of Christ he had a burning zeal to do God's will, and he maintained this as a follower of his Master. Now he could see the "high calling," and he gladly forgot the things behind, centering all his attention on winning the "prize of the high calling," and he urged the brethren to become "joint-imitators" of him.—Phil. 3:17, *Diaglott*.

On the Gentiles Also

Whitsuntide is in commemoration of the outpouring of the Holy Spirit at Pentecost. The disciples at that time who received this rich blessing from the Lord were all of the Jewish nation, and Brother Pampling, in his Sunday address to the convention, reminded the brethren that later there was a similar outpouring of the Spirit upon the first Gentile converts. Brother Pampling's text was Acts 10:45—"And they of the circumcision which believed were

THE DAWN

astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit."

This was the more surprising to the Jewish disciples for previously Jesus had forbidden his disciples to minister to any except Jews—"Go not into the way of the Gentiles, . . . but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) This was not because the Lord did not love the Gentiles, but because there is a "due time" for every feature of his plan, and when the "due time" came for the Gospel to go to the Gentiles, Peter was sent to Cornelius with the "key" of the kingdom. Peter was previously thus used at Pentecost in opening up kingdom privileges to the Jewish disciples. Since then the Gospel has been preached to all nations—in "all the world for a witness"—and we are to shine as lights in the world, holding forth the Word of life. (Matt. 24:14) "We are at this wonderful convention," Brother Pampling reminded the brethren, "in God's providence, and in keeping with his plan, because the Gospel went also to the Gentiles."

Brother Cornell spoke on the topic, "What Is That in Thine Hand?" His text was Exodus 4:2—"And the Lord said unto him Moses, What is that in thine hand? And he said, A rod." Here are some of the thoughts reported to us on Brother Cornell's discourse:

In Exodus 28:41 the word "consecrate" appears, and in the margin for this word we read, "fill their hand." Again in I Chronicles 29:5 this word "consecrate" is used, with the marginal correction, "fill his hand." Who then is willing to fill his hand in the Lord's service? We are invited to present our all as "a living sacrifice." (Rom. 12:1) We are ambassadors for Christ, and we all possess some talent. There is something in our "hand," however small, to be developed and used in the Master's service. It is our joyful privilege to help our brethren, not shunning small duties, and in witnessing to the truth in every way possible.

The closing discourse on Sunday was given by Brother McKeown. His topic was, "Conquering Faith." Brother McKeown said, in part:

Today, as always, faith plays a very important part if we are to stand in the conflict with Satan and the evil around us. David was not afraid of the Philistine giant, and took up his challenge "in the name of the Lord of hosts, the God of the armies of Israel." (I Sam. 17:45) David had been in the wilderness alone with God, and had seen something of his greatness. We are often faced with

"giants," but if we have seen God in his sanctuary, and beheld his greatness as revealed through his eternal purpose in Christ Jesus, then, like David, we shall have assurance, knowing that we are in God's battle and that he is fighting for us. We are to overcome as Jesus overcame, "and this is the victory that overcometh the world, even our faith."—I John 5:4

The Closing Day

The closing day of the Portrush Convention will long be remembered, the highlight being the immersion service. We quote from the report:

The baptismal service was held in one of the large Portrush hotels, in which a well equipped enclosed swimming pool was available. The candidates for immersion came from various parts of Ireland, desiring to publicly testify their full consecration to the Lord. The address was delivered by Brother J. H. Murray. It was pointed out that the real and essential baptism is being "baptized into Jesus Christ, . . . into his death." (Rom. 6:3) This burial of ourselves which resulted in our becoming members of Christ's "body" as "new creatures" took place when individually we made a full surrender of our wills to God, consecrating all that we have and are, to follow Jesus even unto death. Water immersion is merely a symbol of what has already taken place in the heart. By faith the fully consecrated have risen to walk "in newness of life," and this is beautifully illustrated by the immerser lifting the candidate up out of the water."

Brothers Pampling and McKeown spoke again on the closing day; Brother Pampling on the topic, "If Children, Then Heirs"; Brother McKeown's subject was, "The Day of Small Things." "All too soon," the report says, "this very happy and profitable convention came to an end with the singing of the hymn, 'God Be with You Till We Meet Again.' These sweet words helped us to realize that while we were to be separated temporarily, the Lord would always be with us to guide, strengthen, and bless us in our every time of need. Yes, it was a grand convention. The truth had been expounded, and the spirit of the truth most wonderfully manifested. Many heart-searching lessons were learned. Spiritual uplift was experienced; rejoicings and thanksgivings overflowed. The sweet memories formed will be frequently recalled and related, bringing honor and glory to our Heavenly Father, and further joys to his people."

LETTERS OF APPRECIATION

The Reincarnation Question

Dear Friends: I want to express my thanks for your splendid article in the June Dawn on "Reincarnation vs. Resurrection." As I read the article I wondered if in some way it could get a greater circulation. I thought you might consider making a folder out of it for general distribution. If this be done I will be one of the first out in the field to distribute them.*—California

Was Helped

Dear Friends: I listened to your program dealing with the prophecies pertaining to the second coming of Christ. It has helped me to understand the things I have prayed to know more about. I want your book on this by return mail. I feel it is what I need. I am, Yours in Christ, Rev.—Ga.

Blessed by TV Program

Dear Sirs: I saw and heard your TV program this morning, and I

*(Note: There are no immediate plans for republishing the article referred to, in tract form. However, we do now have a 32-page booklet which covers the subject much more completely. See announcement on page 1. Also, in October there will be two "Frank and Ernest" radio programs devoted to this topic, and for one of them a special advertising circular for general distribution. There will be further announcements concerning this. Editors)

would like to read the booklet which you offered to send free. I am searching for truth, and like what I heard on your program. Thanking you in advance, I am, very truly yours.—Michigan

From An Illinois Prison

(Almost every week we receive requests for literature from inmates of prisons who hear the "Frank and Ernest" programs. Recently we received a very interesting letter from the Protestant Chaplain of an Illinois State Penitentiary. It seems that one of the inmates of this prison who had been listening and reading the booklets ordered a set of "Studies in the Scriptures." Apparently by the time the books arrived this inmate had been released or transferred, for when the books reached the prison he could not be located, so the chaplain wrote to us as follows:)

We are unable to find an inmate by this name, at this institution, and we would like, if you will permit, to add these books to our Chapel Library, and thus make them available for all the inmates who may wish to read them. I have censored these books, and I wish to compliment you on providing reading matter which will so materially increase the spiritual horizons of those who read them, and clarify God's Word so that one can better understand it as he reads. In closing I send my regards to you and your entire faculty. I also ask for your prayers.—S. N., Chaplain.

LETTERS OF APPRECIATION

(Needless to say we gave this prison chaplain our consent for him to keep the set of "Studies in the Scriptures" for use in the prison library. This encouraging incident helps us to realize the widespread effectiveness of the radio witness.—Editors)

Getting An Early Start

Dear "Frank and Ernest": I will be obliged if you will send me the booklet, "God and Reason." Although I am but fourteen years old, I enjoy your broadcasts immensely. I intend becoming a minister when I grow up, and I am storing up much knowledge of the Bible because of your interesting discussions. I find in your programs a unique way of spreading the Gospel, and I listen regularly. I have a friend who is undecided about the ministry, and I have invited him to listen to you. I shall pray for the success of your wonderful program. Yours faithfully.
—Scotland

Thankful

Dear "Frank and Ernest": The "Book of Books" publication is really excellent. So also is The Dawn Magazine. These arrive but once a month, and we could do with them every week. However, we are more than thankful to receive them once a month. I enclose donation for your fund, and may our Father richly bless you. Yours in his service.—Scotland

Wanting to Learn

Dear "Frank and Ernest": Will you please send me your "Plan"

book. I heard your broadcast for the first time last week, and truly they pertain to the things that matter. I am earnestly wanting to learn as much as I can from you both. You greatly interested me, and I want to hear more, and to read your literature. Yours very sincerely.—South Wales

"Breath of Renewal"

Respectable Association: I am deeply moved by your generosity in sending me "The Divine Plan of the Ages," and the booklet, "Our Lord's Return." I do not know how to thank you enough. I have now sent you my subscription for the "Aurora" [The Dawn] for 1956. I must confess that although I am a Catholic, since I have come to know your Association I have felt a breath of renewal within me which pervades my soul. I will write again.—Italy

A God of Love

Gentlemen: I have been listening to your Bible study programs and have enjoyed them very much. I want you to know that I listen every Sunday when possible. You certainly clear up a lot of confusion and make the Bible so easy to understand. I always believed that God was a God of love. I have read your booklet, "The Truth About Hell," and I agree one hundred percent. Thank you so much for the peace and happiness I get from your programs and booklets. May God bless you all.—Vermont

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

| | |
|----------------------------------|-------------------|
| SAMUEL BAKER | |
| Wichita, Kans. | August 1 |
| Kansas City, Mo. | 2 |
| Bloomington, Ind. | 4-10 |
| Saginaw, Mich. | September 1-3 |
| NICK BARACOS | |
| Duquesne, Pa. | August 5 |
| JULIUS BEDNARZ | |
| Saginaw, Mich. | September 1-3 |
| WALTER Blicharz | |
| Toledo, Ohio | August 19 |
| J. BURTON BROWN | |
| Whittier, Calif. | August 19 |
| DAVID A. BRUCE | |
| San Jose, Calif. | August 18 |
| San Francisco, Calif. | 19 |
| Sacramento, Calif. | 21 |
| Bonanza, Ore. | 22 |
| Salem, Ore. | 23 |
| Portland, Ore. | 26 |
| Vancouver, B. C., Can. | 28 |
| Duncan, B. C., Can. | 29, 30 |
| Seattle, Wash. | September 1-3 |
| EUGENE BURNS | |
| Nanticoke, Pa. | August 26 |
| CHARLES CHUPA | |
| Adrian, Mich. | August 19 |
| IAN CIPPERLEY | |
| Cincinnati, Ohio | September 2, 3 |
| JENS COPELAND | |
| Minneapolis, Minn. | September 1-3 |
| ORLANDO D. DEIFER | |
| Piqua, Ohio | July 31, August 1 |
| Muncie, Ind. | 2, 3 |
| Bloomington, Ind. | 4-10 |
| Chicago, Ill. | 12 |
| South Milwaukee, Wis. | 14 |
| Milwaukee, Wis. | 15 |
| Appleton, Wis. | 16 |
| Wausau, Wis. | 17 |
| Owen-Withee, Wis. area | 19 |
| Minneapolis, Minn. | 20, 21 |
| Parkers Prairie, Minn. | 22 |
| Fergus Falls, Minn. | 23 |
| Lockhart, Minn. | 24 |
| Havre, Mont. | 26 |
| Kalispell, Mont. | 27 |
| Spokane, Wash. | 28, 29 |
| Wenatchee, Wash. | 30 |
| Seattle, Wash. | September 1-3 |
| IRVING C. FOSS | |
| Fresno, Calif. | August 12 |
| EARL L. FOWLER | |
| San Diego, Calif. | August 12 |
| Seattle, Wash. | September 1-3 |
| TED HACK | |
| La Salle, Ill. | August 19 |
| WILLIAM J. HOLLISTER | |
| St. Louis, Mo. | August 2 |
| Dayton, Ohio | 12 |
| Richmond, Va. | 19 |
| Lynchburg, Va. | 22 |
| Roanoke, Va. | 24 |
| Greensboro, N. C. | 26 |
| Hendersonville, N. C. | 28 |
| Augusta, Ga. | 30 |
| Jacksonville, Fla. | September 2 |
| JOHN G. HULL, JR. | |
| Riverside, Calif. (Morning) .. | August 19 |
| Ontario, Calif. (Afternoon) .. | 19 |
| LEVI JACOBS | |
| New York, N. Y. | September 1-3 |
| CHARLES W. JANKE | |
| Saginaw, Mich. | September 1-3 |
| GEORGE M. JEUCK | |
| Wallingford, Conn. (Morning) .. | August 26 |
| Hartford, Conn. (Afternoon) .. | 26 |
| GEORGE O. JEUCK | |
| Bloomington, Ind. | August 4-10 |
| Paterson, N. J. | 19 |
| Scarsdale, N. Y. | 20 |
| Allentown, Pa. | 21 |
| Reading, Pa. | 22 |
| Pottstown, Pa. | 23, 24 |
| Wilmington, Del. (Morning) .. | 26 |
| Philadelphia, Pa. (Afternoon) .. | 26 |
| Brooklyn, N. Y. | 29 |
| New York, N. Y. | September 1-3 |

SPEAKERS' APPOINTMENTS

| | |
|-------------------------------------|----------------|
| EDMUND JEZUIT | |
| Milwaukee, Wis. | August 12 |
| Seattle, Wash. | September 1-3 |
| RAYMOND J. KRUPA | |
| Hazleton, Pa. | August 19 |
| Saginaw, Mich. | September 1-3 |
| ARTHUR H. KRUMPOLT | |
| Groton-New London, Conn. .. | August 18, 19 |
| LUDLOW P. LOOMIS | |
| Baltimore, Md. | August 19 |
| EDWARD LORENZ | |
| Minneapolis, Minn. | September 1-3 |
| JOHN Y. MAC AULAY | |
| Bloomington, Ind. | August 4-10 |
| Chicago, Ill. | 26 |
| ADAM MISKAWITZ | |
| Cincinnati, Ohio | September 2, 3 |
| MARTIN C. MITCHELL | |
| New Haven, Conn. (Morning) | August 19 |
| Waterbury (Afternoon) | 19 |
| NICK MOLENAAR | |
| Santo Ana, Calif. | August 26 |
| DANIEL J. MOREHOUSE | |
| New York, N. Y. | September 1-3 |
| LEON H. NORBY | |
| Catowissa, Pa. | August 26 |
| ADOLPH OBENLAND | |
| Cleveland, Ohio | August 19 |
| Toledo, Ohio | 26 |
| Erie, Pa. | 28 |
| Buffalo, N. Y. | 29 |
| New York, N. Y. | September 1-3 |
| GUSTIN P. OSTRANDER | |
| Bloomington, Ind. | August 4-10 |
| Kansas City, Mo. | 12 |
| St. Joseph, Mo. | 13 |
| Topeka, Kans. | 14 |
| Burlington, Colo. | 16, 17 |
| Denver, Colo. | 19 |
| Ft. Collins, Colo. | 20 |
| Roosevelt, Utah | 21, 22 |
| Salt Lake City, Utah | 23 |
| Ogden, Utah | 24-26 |
| Los Angeles, Calif. | 28-30 |
| San Diego, Calif. | September 1-3 |
| HARRY PASSIOS | |
| New York, N. Y. ..(3 p.m.).. | August 26 |
| New York, N. Y. ..5 p.m. (Greek) .. | 26 |
| North Brookfield, Mass. | 27 |
| Boston, Mass. | 29 |
| New York, N. Y. | September 1-3 |
| E. K. PENROSE | |
| New York, N. Y. | September 1-3 |

| | |
|-----------------------------|----------------|
| ROY E. POLAND | |
| Cincinnati, Ohio | September 2, 3 |
| G. RUSSELL POLLOCK | |
| Minneapolis, Minn. | September 1-3 |
| RAYMOND RAWSON | |
| Cincinnati, Ohio | September 2, 3 |
| BERT E. ROSE | |
| London, Ont., Can. | August 12 |
| New York, N. Y. | September 1-3 |
| ALBERT SHEPPELBAUM | |
| Minneapolis, Minn. | September 1-3 |
| W. STROMBERG | |
| Gary, Ind. | August 19 |
| ALFRED L. SMITH | |
| New York, N. Y. | September 1-3 |
| J. I. VAN HORNE | |
| East Liverpool, Ohio | August 12 |
| Shadyside, Ohio | 19 |
| GEORGE M. WILSON | |
| Madisonville, Ky. | August 1 |
| Henderson, Ky. | 2 |
| Bloomington, Ind. | 4-10 |
| Cleveland, Ohio | 19 |
| Monessen, Pa. | 26 |
| Saginaw, Mich. | September 1-3 |
| FELIX S. WASSMANN | |
| Allentown, Pa. | August 19 |
| CLAUDE R. WEIDA | |
| Mohanoy City, Pa. | August 26 |
| ERNEST G. WYLAM | |
| Jackson, Mich. | August 19 |
| London, Ont., Can. | 20 |
| Buffalo, N. Y. | 21 |
| Rochester, N. Y. | 22 |
| Albany, N. Y. | 23 |
| Springfield, Mass. | 24 |
| Boston, Mass. | 26 |
| New Bedford, Mass. | 28 |
| Providence, R. I. | 29 |
| Groton, Conn. | 30 |
| New York, N. Y. | September 1-3 |
| CHRISTIAN W. ZAHNOW | |
| Parkers Prairie, Minn. | August 1, 2 |
| Bloomington, Ind. | 4-10 |
| Pittsburgh, Pa. | 22 |
| West Newton, Pa. | 23 |
| Ebensburg, Pa. | 24 |
| York-Lancaster, Pa. | 26 |
| Reading, Pa. | 27 |
| Allentown, Pa. | 28 |
| New York, N. Y. | September 1-3 |

CONVENTIONS

For Mutual Fellowship, Edification, and Service

GENERAL CONVENTION, BLOOMINGTON, IND., August 4-10.

ALBANY, ORE., August 5—3596 Bernard St.

GUSTINE, TEX., August 10-12—Siloam school-house, near Gustine. For details, write to the secretary, Mrs. C. R. Westmoreland, RFD 1, Gustine, Tex.

SAGINAW, MICH., August 12—Opens 10:00 a.m. in the Women's Club, 311 N. Jefferson Street.

CLEVELAND, OHIO, August 19—Convention opens 9:30 a.m. in the YMCA Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., August 19—Convention opens 11:00 a.m., at 2339 State Street.

CHICAGO, ILL., August 26—Convention opens 10:00 a.m., in the Central Masonic Temple, 910 N. LaSalle Street.

DETROIT, MICH., August 26—Maccabees Building, Woodward Avenue at Putnam.

MONESSEN, PA., August 26—The friends in Monessen and West Newton, Pa., are planning a joint convention to be held in the Pythian Center, 580 Schoonmaker Avenue, in Monessen, which will open at 9:30 o'clock. Lunch will be served. For further details, write to Mr. Joseph Fenchak, Jr., 573 Conrad Avenue, North Charleroi, Pa.

MINNEAPOLIS, MINN., September 1-3—The convention opens Saturday afternoon at 1:45, in the I. O. G. T. Hall, 2922 Cedar Avenue, South. The brethren will endeavor to provide accommodations for all visiting friends. Meals will be served in the dining room in the hall. For reservations and other details, write to the secretary, Mrs. Charles R. Newham, 678 40th Avenue, N. E., Minneapolis 21, Minn.

NEW YORK, N. Y., September 1-3—Convention opens Saturday at 9:00 a.m. in the Henry Hudson Hotel, 353 W. 57th Street. A baptismal service is being arranged and any desiring to symbolize should advise the secretary in advance. For room reservations and

other details, address the secretary, Mr. Russell Dean, 166-05 89th Avenue, Jamaica 32, N. Y.

SAGINAW, MICH., September 1-3—Convention will open at 2:30 o'clock on Saturday, in the YWCA, 215 South Jefferson. For reservations and other details, write to the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, Mich.

SAN DIEGO, CALIF., September 1-3—The convention will be held in the Temple Beth Israel, 2512 Third Avenue. Two meals will be served in the hall on Saturday and Sunday, and a noon meal on Monday. Reservations and other details may be obtained by writing to the secretary, Mrs. Gilbert L. Rice, 8775 Troy Street, Spring Valley, Calif.

SEATTLE, WASH., September 1-3—Convention will be held in the Norway Center, 300 Third Street, West. Meals will be served in the hall. For reservations and other details, write to Mrs. Frank French, 2821 West 63rd Street, Seattle 7, Wash.

CINCINNATI, OHIO, September 2, 3—Convention opens 9:45 o'clock in the Wright Building (second floor), 608 Walnut Street. The local brethren will accommodate as many of the visiting friends as possible. Luncheon will be served by the Ecclesia both days. Reservations and other details may be obtained by writing to the secretary, Mrs. W. N. Poe, 1 West Ridge Place, Newport, Kentucky.

BUFFALO, N. Y., September 29, 30—Convention will be held in the Delta Temple, 692 East Utica Street. The Buffalo friends will accommodate as many visiting friends as possible. Meals will be served during the convention. For further information and room reservations, write to the secretary, Mrs. Helen Szuba, 362 S. Union Road, Williamsville 21, N. Y.

VICTORIA, B. C., CAN., October 6, 7.

POTTSTOWN, PA., October 14.

ORLANDO, FLA., October 28.

BIBLE PROPHECY BOOKLETS

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 Born of the Spirit—32 pages, 5 cents.
 What Can a Man Believe?—32 pages, 5 cts.
 The Blood of Atonement—32 pages, 5 cents.
 The Day of Judgment—32 pages, 5 cents.
 Divine Healing—32 pages, 5 cents.
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FRENCH: "Behold Your King"; Daily Heavenly Manna—50¢. God and Reason; God's Plan; God's Remedy; Our Lord's Return; Jesus, the World's Savior; Father, Son, and Holy Spirit; When a Man Dies—10¢.

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

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

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

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

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

to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, though 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