

a herald of Christ's presence

THE DAWN

"THY WORD
IS A LAMP UNTO
MY FEET."

Psalm 119:105

July 1958



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THE GENERAL CONVENTION

It is not too late to plan on attending this year's Bible Students General Convention. An outline of the program, beginning on Saturday afternoon, August 2, is included in this issue of The Dawn. The Request for Accommodations form is on page 63 and 64. Fill it in and plan on meeting with those of like precious faith in Bloomington, August 2-8.

DISTRIBUTION "SEASON"

While it is always the "season" to distribute free truth literature, during the summer months it is usually more easy to do so. We have a good assortment of free literature available—tracts, kingdom cards, and radio circulars. The responses have been very encouraging from the distribution of this kind of literature and it gives most of the Lord's people an additional opportunity to do more in the Father's business. If you would like a free assortment of all of our literature suitable for distribution while you are on vacation, or in any way you deem best, don't hesitate to write to us.

OUT OF STOCK

The book, "Our Most Holy Faith" is temporarily out of stock. It is scheduled for reprinting, and as soon as the new supply is ready it will be announced in The Dawn. We also contemplate republishing the book, "Songs in the Night," possibly by the end of the year.

Studies in the Scriptures

Volume I—The Divine Plan of the Ages, cloth, 50 cents, ten or more 40 cents each, paper, 30 cents, ten or more 23 cents each.

Volume II—The Time Is at Hand, cloth, 50 cents each.

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Volume IV—The Battle of Armageddon, cloth, 85 cents each.

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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

The Bible, the Word of God

"Thy Word is a lamp unto my feet, and a light unto my path."

—Psalm 119:105

THE Bible tells us of our creation. It is the Bible that tells us what is going on in the world today. It is the Bible that tells us what has taken place in the past, or the laying of the foundation of the great kingdom of God for the future. And it is the Bible that tells us of our destiny.

When we say that the Bible is the Word of God, we mean just that. We mean that it is the Book in which we read the words of God; words concerning his purposes for us as individuals, and as a human race.

When a contractor builds a structure he uses many different workmen. From the time that he surveys the ground and digs the trenches for the footings until the time when he hands the key to the owner and says, "It is now yours," many different persons have been used in bringing the building to completion.

So also with the Word of God. Our Heavenly Father used many types of men in the "building" of this Book. Every class of society was represented in these artisans. There were poets, princes, fishermen. There were herdsmen, doctors, and lawyers, rich men and poor men, learned men and unlearned. There was Moses, learned in all the wisdom of the Egyptians; Solomon, the wisest king of Israel; Daniel, one of the greatest statesmen that the world has ever known; Luke, a doctor; Paul, a logician. On the other side of the social scale we have Peter and John, who were fisherman; and Amos, a herdsman.

There was a purpose in the using of each one. The Word of God was to reach so many different types and kinds of people. Were they chosen because they were rich, because they were poor? Were they chosen because they were learned,

or unlearned? No, they were chosen because they were holy men whom God could use. They were men who would not put their own ideas into their message; men who would be anxious only to have the message of God reflected in their writings. They were unselfish men, and men of absolute intellectual honesty. The Bible says holy men wrote as they were moved by the Holy Spirit.—II Pet. 1:21

How long did it take to write the Word of God? A hundred years? A thousand years? Fifteen hundred years? From the time that Moses began to write the account of creation in Genesis, until the Apostle John laid down his pen on the Isle of Patmos, more than 1,600 years had passed into history, and 1,600 years is a long time. If you do not think so, remember that it is only a little over 300 years since the pilgrims landed at Plymouth Rock. And think of the number of changes that have taken place in America since then!

But we do not have to go back that far. Think of the number of changes that have taken place since you were born! And yet 1,600 years were used to build the Word of God. Why? Because several things had to be covered in that 1,600 years in order that we might have the Book which is the "Word of God."

Then there are the circumstances under which it was written. It was written in palaces and in prisons.

It was written on the desert, in the teeming cities of the Middle East. It was written by free men, and it was written by those who were in bondage. It was written by those who were in exile, and by men as they sat under their own vine and their own fig tree.

Of course there is a purpose in all this. It was all necessary in order for the Word of God to be able to reach so many hearts. Even the language in which it was written is important. We would talk about the various literary forms that are used in order to reach these human hearts to which it was to be sent. The stories of Genesis have thrilled us since childhood, many of which we have learned to understand, not in childhood, but in maturity. There is the poetry of the Psalms and the drama of the Book of Job, or the Book of Esther, and the romance of the Book of Ruth. There are the prophecies that are contained in the Bible, and the messages in the works of the apostles. All of these are wonderful. All are needful.

If you really want to know how to conduct your business, and the real ethics of general living, read the Proverbs. If you want to understand some of the philosophy of life, read Ecclesiastes. Each book contains its own message. Each is necessary. The important thing to us is that the messages they contain are truth. The message that each book contains is directed by

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God, and their united testimony presents the divine plan of the ages. The Bible says, "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect [R. V., complete], thoroughly furnished unto all good works."—II Tim. 3:16, 17

The Lord supervised the writing of the Book. He is the real Author. He did not leave out anything that should have been written. Men who have written books often say if they had it to do over again they would write a little differently here and a little differently there. But not the Lord. The Lord did not forget anything. Oh, we may have felt at times that he has forgotten to put in a few texts that would have helped our individual theories tremendously. We might have appreciated that!

But God was not trying to please us, and he was not trying to bolster any of our pet theories, or any creeds that men have made during the darker past. He was writing the Word of God just as he wanted it written. After it was written he said through the Apostle Paul to Timothy, "Study [it] to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." Also, "Prove all things" by my Word; "hold fast that which is good." And again, "Thy Word is a lamp unto my feet, and a light

unto my path." Let us use this lamp to show us the way to walk with God.—II Tim. 2:15, I Thess. 5:21; Ps. 119:105

The Bible is peculiar because it is the only Book in existence that is dependent upon the heart condition of the one who reads it in order to understand the message it contains. Is your heart wrong? The Bible has no message. Are we desirous of doing our own will? It has no message. "The natural man receiveth not the things of the Spirit of God," neither does he know them. They are foolishness unto him.—I Cor. 2:14

But if the heart is right, if our desire is to know and to do God's will, then the Bible does contain a message—a wonderful message. Part of that message is found in the promises of God. What would we do without these promises? In the life of every one of us there have been times when we have had to lean on the promises of God. How powerful they are! Here are a few:

"I will never leave thee, nor forsake thee."—Heb. 13:5

"In quietness and confidence shall be your strength."—Isa. 30:15

"My grace is sufficient for thee."—II Cor. 12:9

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

These are "great and precious promises." By these we are made

"partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:4

Prophecies

The prophecies of the Word of God are also part of the message found in the Book. The prophecies tell us where we are on the stream of time. Our Master said the day would come when men's hearts would fail them "for fear, and for looking after those things which are coming on the earth." (Luke 21: 26) Has that prophecy been fulfilled in our day? We all know that it is being fulfilled now. Look out over the world and you will realize how completely this prophecy is being fulfilled.

But in spite of the sputniks and in spite of the satellites, in spite of those things that have come to make men wonder and to bring about distress and anxiety, we have also the assurance of God's Word that when this time of trouble is ended, there shall never be another, and that Christ's kingdom will be established in the earth.—Matt. 24:21; Dan. 12:1

There are prophecies that tell us of an increase in knowledge, of a running to and fro, of a time of trouble. (Dan. 12:1, 4) There are prophecies also which assure us that this is the time of the end of an old social order, one that has taken men away from God, one where darkness has covered the

earth and gross darkness and error the minds of the people. (Isa. 60:2) This old order will collapse under its own weight of sin

There are prophecies concerning the establishment of a new order. Even the angels rejoiced and sang that the day would come when there would be "on earth peace, good will toward men." (Luke 2:14) This, the angel described as "glad tidings of great joy, which shall be to all people," because there was born in the city of David a Savior, who is Christ the Lord. (Luke 2:10, 11) We are in the days of the end of the old order. Let us look forward with joyful anticipation and hope for the new day and order.

God's Plan

The Bible also contains the plan of God for men. What is God's plan? There is no topic more interesting. According to the Bible, which is the Word of God, man was created in the Garden of Eden. He was created perfect—in the image and likeness of God. And had he remained obedient to the law of God he would have been able to enjoy forever the benefits and the blessings of a perfect world. Eden would have extended her boundaries to include all the land from sea to sea and from the rivers unto the ends of the earth.

But man lost this chance. Adam disobeyed, and therefore he was sentenced to death. Not only did

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that sentence affect him but it affected his children and his children's children—all mankind. The Bible's testimony is: "As by one man sin entered into the world, and death by sin; and so that death passed upon all men, for that all have sinned." (Rom. 5:12) "In the day that thou eatest thereof thou shalt surely die."—Gen. 2:17

These are the statements of God, in the Bible, in his Word. The Devil did not believe these direct statements of truth—at least he said, "Ye shall not surely die," you will only appear to be dead. (Gen. 3:4) On the other hand, our Master believed God. Thus we have the great issue that exists in the world today between truth and error concerning man's destiny. The Bible, the Word of God, presents the proposition that man was created perfect; that he died because of disobedience; and if there will ever be life after death, it will be through Jesus in a resurrection from the dead. This is the Bible message.

But heathendom and wide sections of Christendom do not believe that message. They believe that man, having inherent life, possessing an immortal soul, is from the moment of death more alive than ever, and that his future does not depend upon a resurrection from the dead, but upon the inherent possession of an immortal soul.

In the sentence back in Eden, God said the "seed" of the woman

will "bruise" the serpent's "head." (Gen. 3:15) This was the first ray of hope that man would ever have any other destiny than "dying, thou shalt die." (margin, Gen. 2:17) The seed of the woman "shall bruise" the serpent's head was said in Eden, and many centuries later the Prophet Isaiah prophesied, "A virgin shall conceive, and bear a son, and his name shall be called Immanuel."—Isa. 7:14

Was there any relationship between the "seed" of the woman and a "virgin" conceiving and bearing a son? Indeed there was! Because if you and I were ever to receive redemption from death, it was necessary that one untainted with the imperfections of adamic birth would die as a corresponding price for Adam. Could you have done that? Could you have died for Adam? Are you perfect? Could any other member of the human race?

The Bible answers and says that no man "can by any means redeem his brother, nor give to God a ransom for him" (Ps. 49:7) But nevertheless, a virgin conceived and bore a son. He was not of the "seed" of Adam. He was not tainted with the imperfections of humanity. He was "holy, harmless, undefiled, separate from sinners," and therefore he was a corresponding price to father Adam.—Heb. 7:26

The Bible says, "He took not on him the nature of angels; but he took on him the seed of Abraham"

for the suffering of death, "that he by the grace of God should taste death for every man." That is the ransom. That is the redemptive power of Jesus Christ.—Heb. 2:16,9

We were all represented in Adam back in Eden, and we are represented now in the second Adam. We are all represented in the redemptive work of Jesus Christ, and therefore our hope of a resurrection is established—not because we possess an "immortal soul" but because of the hope of life through Jesus Christ, the hope of life through the resurrection of the dead, the hope of life because a corresponding price has been provided, and additionally, if faithful as his followers, a hope of immortality, the divine nature.

Well, you say, after all it is nearly 2,000 years since Christ died.

That is a long time ago. But God has not been inactive during the long period of time from Calvary until now. He has been selecting his church, the "bride" of Christ, the "Lamb's wife," the "little flock." He has been choosing a group of people who will live and reign with Christ for a thousand years.

That "little flock" reflects complete devotion and sincerity in following the Lamb whithersoever he goeth. The Bible says of them, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

Well, what is to be accomplished by their reigning with Christ a thousand years? The Bible says in

Hear

"FRANK AND ERNEST"

ON THE TOPIC

"WHAT CAN A MAN BELIEVE?"

WOR SUNDAY, JULY 20
710 kc., 10:30 A. M.

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

AUGUST TOPIC: The specially advertised "Frank and Ernest" topic for August will be, "The Judgment Day." This subject will be discussed on Sunday, August 17. Appropriate advertising circulars are being prepared to announce this broadcast. They will be available in any quantity you desire and can use. Please place your order early, as we will need to ship the circulars prior to the General Convention.

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I Corinthians 15:25, 26 that Christ must reign until he hath put all enemies under his feet, destroying even the last enemy, Death. That is one of the things that will be accomplished. Death will be destroyed. As stated in Revelation 21: 4: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." That will be a real accomplishment, won't it?

But still more will be accomplished! The Prophet Isaiah (35) says the "desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and of Sharon." He tells us that the lame man shall leap as a hart, and the tongue of the dumb shall sing; and the eyes of the blind shall be opened, and the ears of the deaf

shall be unstopped. He tells us that the ransomed of the Lord shall return. And, remember, Jesus gave himself a ransom for all.

All of this and more will be accomplished by the thousand-year reign of Jesus Christ. That is why he taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Yes, God has a plan for man; he has a plan for the human race; for all the willing and obedient. The Bible tells us that the time will come when all that are in their graves will hear the voice of the Son of Man and shall come forth, and "they that hear shall live."—John 5:28, 29, 25

All the willing and obedient of that time, all who hear the Word of God and obey that Word during that thousand-year reign, when Satan is bound and all evil tendencies are restrained, will walk up the highway of holiness to attain human perfection. The Word of

WEEKLY PRAYER MEETING TEXTS

JULY 3—"I have set the Lord always before me: because he is at my right hand, I shall not be moved."—Psalm 16:8 (Z. '99-6 Hymn 110)

JULY 10—"All bare Him witness, and wondered at the gracious words which proceeded out of His mouth."—Luke 4:22 (Z. '99-53 Hymn 167)

JULY 17—"Thou wilt keep him in per-

fect peace, whose mind is stayed on Thee."—Isaiah 26:3 (Z. '99-95 Hymn 93)

JULY 24—"The effectual fervent prayer of a righteous man availeth much."—James 5:16 (Z. '00-268 Hymn 241)

JULY 31—"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire."—I Corinthians 3:13 (Z. '99-171 Hymn 333)

HIGHLIGHTS OF DAWN

God says, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) Yes, the people will learn righteousness. They will learn to walk uprightly. They will grow into perfection. They will walk up the highway of holiness and attain that perfection that was lost by father Adam, and that was redeemed by Jesus Christ. Therefore we rejoice in the hope for eternal life through Jesus Christ, through the resurrection of the dead. Yes that is the message of the Bible—the Word of God!

Suppose a man in California sent a stone to Washington, D. C., and suppose he was only one of sixty-six men in various countries and states throughout the world who, over a period of 1,600 years, sent a stone to Washington. Suppose some of those stones had been lost in the debris. Suppose some of those stones had become covered with dust. Suppose some had been forgotten for centuries.

Nevertheless, there were sixty-six different stones, different

shapes, different sizes, different colors, and at the end of 1,600 years they were all found, and when they are brought together they fit into a beautiful pattern. Harmoniously, beautifully, they fit together into a marvelous work of art. To take away one stone would mar the symmetry of that work of art, to add one stone might spoil it. Why, you say, that would be a miracle!

But we know that that is the way the sixty-six books of the Word of God were given to us. A miracle of God? Yes! Over a period of 1,600 years these books were written—beautiful, harmonious, and containing a definite plan of God for the blessing of all the families of the earth.

Yes, the Word of God is indeed a miracle Book! Let us accept its testimony above the works of men. God has built this Book "that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4) We have accepted the Word of God as the foundation of our faith. Let us study it that we may stand approved unto God!

*The clouds which rise with thunder, slake
Our thirsty soils with rain;
The blow most dreaded falls to break
From off our limbs a chain.
Our very sins and follies make
The love of God more plain,
As through the shadowy lens of even
The eye looks farthest into heaven.
Our gleams of stars and depths of blue
The glaring sunshine never knew.*

The Justice and Mercy of God

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

—Psalm 103:17

DEUTERONOMY 10:12-15, 17-11:1

THE basic principles of God's Law are unchangeable, even as he changes not. Moses said to the generation of Israelites living in his day, "What doth the Lord thy God require of thee, but to fear [or reverence] the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul."— ch. 10:12

Hundreds of years later Solomon wrote, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccles. 12:13) Still later another servant of God wrote, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah 6:8

The tendency of fallen humanity

frequently has been to complicate the simple message of divine truth, to make mysteries out of those revelations of the divine plan and will, to which no mystery by right should be attached. The plain teachings of the Word of God are too often confused by human philosophy, often misnamed theology.

As Moses said to Israel, all the Lord wanted of them was their reverence, obedience, and love. And even their love for God, as manifested in their obedience to his commandments, was for their own good. God had loved their fathers—Abraham, Isaac, and Jacob— and had made wonderful promises to them. And as Moses further explained, "He chose their seed after them, even you above all people, as it is this day."—vs. 15

God was just in his dealing with the Israelites, caring for the fatherless and the widows, and loving

even the stranger in their midst, "giving him food and raiment." (vs. 18) The Lord wanted his people to follow his example. If they could, and did, a rich reward was in store for the nation, for they would be made a kingdom of priests, etc. Exod. 19:5, 6

The standards of God's perfect Law were too high to be reached by any member of the fallen race. Doubtless many Israelites sincerely tried to keep the Law, but all came short of full attainment. Since the animal sacrifices of that age were not efficacious to take away sin, the Law brought the Israelites under just condemnation, from which the mercy of God made no immediate provision for release. The way of escape was not provided until Jesus came, he who was to be the Redeemer and Savior of Israel and the whole world.

ROMANS 5:6-11

SPEAKING particularly of himself and other Israelites under the Law, Paul wrote, "When we were yet without strength [or helpless to attain salvation by keeping the Law], in due time Christ died for the ungodly." (vs. 6) Jesus also died for the ungodly Gentiles, but only the the Israelites had been under the Law and thus proved themselves "without strength." The import of this endeavor under the Law will no doubt yet be made known to the Gentile world, so that all will know that only through the

QUESTIONS

Do the basic principles of divine Law ever change?

Why was it impossible for the Israelites to measure up to the high standards of God's Law?

In sending Jesus to be the Redeemer, did God set aside his justice in order to be merciful?

redemptive work of Christ is life available.

The caption of our lesson speaks of both the justice and mercy of God, but we are not to understand that his mercy, or love, sets aside his justice. Rather, God's love made provision whereby his justice could be satisfied. That was the gift of his beloved Son to be the "propitiation," or satisfaction, for the sins of both the church and the world. Thus, as the Scriptures explain, God can be just, yet the justifier of all who believe in Jesus. —Rom. 3:25, 26; I John 2:2

Paul's statement that when we were enemies we were reconciled to God obviously means that provision was then made for our reconciliation. It does, however, emphasize the fact of God's great love. And since that provision was made, it only remains now for those who become aware of it to accept the provision upon the basis of faith,—faith that is demonstrated by a complete surrender to know and do God's will. This results in a passing from death unto life.—Rom. 5:18; John 5:24; I John 3:14

Social Justice and the Gospel

GOLDEN TEXT: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the prophets."

Matthew 7:12

MATTHEW 5:17-20, 46-48; 23:23-26

JESUS' Sermon on the Mount, from which most of our lesson is taken, was not preached to the world in general, but to his disciples, those who had become his followers. These he was training to be his representatives, his ambassadors in the world. The scribes and Pharisees of that day, whom Jesus said sat in "Moses' seat" were the religious teachers of Israel, and the representatives of God. (Matt. 23:2) But Jesus knew that these were proving themselves unworthy of this high position, and that God would soon recognize the disciples as his servants.

This is why Jesus said to them, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works.

and glorify your Father which is in heaven."—Matt. 5:14-16

Some of the reasons given by Jesus as to why the scribes and Pharisees were being rejected as the representatives of God are set forth in Matthew 23:13-33. In this statement by Jesus the rejection of Israel's religious leaders from their position of high honor is described as "woe" which would come upon them. It is a "woe" indeed for those who are called by God to serve him, to come short of the conditions of that call. This was the calamity which came upon the scribes and Pharisees.

In verse 23, for example, Jesus mentions that these religious leaders were very careful with respect to the matter of paying "tithe of mint and anise and cummin," and yet they had "omitted the weightier matters of the Law, judgment, mercy, and faith." "These ought ye to have done," he said, "and not to leave the other undone." The contrast here is between the out-

ward forms of the Law, and the true principles of righteousness which they were designed to inculcate in the hearts and lives of those who practiced them.

"Judgment [or justice], mercy and faith." The life that is governed by these is one that God can use in his service. It is a matter of being just in all our dealings with others, yet being merciful toward those who may deal unjustly with us. And the exercise of faith brings every detail of life into proper focus; faith, that is, in God and in his overruling providences in our lives. If we lack faith in God we will want to take matters into our own hands and "get even" with those whom we think have injured us. Lacking faith, one overlooks the Lord's instructions, "Vengeance is mine, I will repay."—Rom. 12:19

Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20) The righteousness [Dr. Strong defines this Greek word as "justification"] of the scribes and Pharisees was based on their own faulty effort to keep the Law. From Jesus' appraisal of them we could even say hypocritical efforts. The "righteousness" of Jesus' disciples, on the other hand, is based primarily on their faith, a faith that leads them to recognize the need of the atoning blood of Christ, and causes them to put themselves fully in

QUESTIONS

To whom did Jesus preach his Sermon on the Mount, and what was its purpose?

Why were the scribes and Pharisees rejected as God's representatives?

What were the "weightier matters of the Law" referred to by Jesus?

Can we be acceptable ministers of the truth without adhering to the principles of divine righteousness?

the hands of the Lord, devoting their all to his service.

With such a faith the followers of Jesus will recognize the righteousness of his ways, and the justice of his standards of righteousness in their dealings with others. In all their contact with others they will practice the Golden Rule. Indeed, instead of merely doing unto others as they would like others to do unto them, they will go further than this; for they will gladly lay down their lives for others, especially in giving them the opportunity to know the Lord by proclaiming to them the glad tidings of the kingdom.

However, the practice of justice and mercy and the adherence to all the other high standards of righteousness set forth by Jesus, are but the necessary background for bearing witness to the truth. Proclaiming the Gospel of the kingdom without bringing our own lives into harmony with the righteousness of the kingdom, would dishonor God, rather than glorify our "Father which is in heaven."—Matt. 5:16

Justice in the Family

GOLDEN TEXT: "Look not every man on his own things, but every man also on the things of others."
—Philippians 2:4

EPHESIANS 5:21-31; 6:1-4;
1 TIMOTHY 5:8

MERELY the practice of justice in family relationships comes short of what would be experienced in an ideal family; particularly a Christian family, although the principle of justice cannot properly be ignored. Paul wrote, "Wives, submit yourselves unto your husbands, as unto the Lord." (Eph. 5: 22) The key to a proper understanding of this statement is the expression, "as unto the Lord." The submission of a Christian to Jesus as Head, is more than the practice of justice. The Christian does this because he loves the Lord more than life itself, and could not be happy except in the state of full resignation to his will.

To this Paul adds, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (vs. 25) Here is an all-consuming love which would lead the ideal Christian husband to give up life itself on behalf of his wife, even as Christ gave his life for us. Here, again, Christian

conduct in the family should go beyond justice; although, obviously, not out of harmony with it.

"Children, obey your parents in the Lord," and parents, "provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6: 1, 4) Here is a beautifully balanced admonition. Children should obey their parents, but they cannot be expected to do so if their parents, through injustices, provoke their children to wrath.

If children obey their parents because they are Christian parents, they have a right to expect that their parents will conduct themselves as Christians should. A father and mother who frequently display animosity toward each other, could not expect to have the respect and love of their children. Children will respect parents who set before them an example of true Christlikeness. They may not, upon maturity, choose to walk in the narrow way of sacrifice as did their parents, but they will always have respect for what their parents taught them.

Another aspect of justice in the family is mentioned by Paul in his letter to Timothy—"If any provide not for his own, and specially for those of his own house [margin, "kindred"], he hath denied the faith, and is worse than an infidel." (I Tim. 5:8) The instructions of the Lord are presented in such a way in his Word as to test the sincerity of his people. We have a good example of this by comparing this text with Jesus' admonition, "Take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed? Your Heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:31-33

Obviously, if we literally followed these instructions of Jesus we would have nothing wherewith to provide for our own. On the other hand, we might become so engrossed in providing for our own that we would become lax in carrying out our vows of consecration and sacrifice. Christian sincerity would lead us to realize that Jesus meant not to take anxious thought about the material needs of life, such as food and clothing; and that Paul meant a reasonable provision should be made for those properly dependent upon us, not that we should devote our entire life to this one thing. This proper viewpoint would lead to spiritual balance.

QUESTIONS

Should conduct in a Christian home go beyond justice?

Explain Paul's illustrations of the true Christian home life.

How should Christian parents win the confidence of their children?

What does Paul mean by providing for one's own?

What family is referred to in our Golden Text?

Our Golden Text takes us beyond our natural family into the family of God; that family in which all consecrated Christians are children of God, with Jesus their elder brother. In this family there is certainly no question about the Father's loving interest in and care for his children. Through his inspired Word he has provided them with all needed instructions.

"Look not every man on his own things," Paul wrote. To be interested only in one's "own things" would be the course of selfishness, self-interest. The following of such a course by any considerable portion of a congregation of professed Christians would result in bickering, strife, and ultimate chaos.

But how different is the situation when every person in a group "looks" "on the things of others," that is, takes a genuine interest in the welfare of his brethren, and takes into consideration their viewpoints and wishes so far as they are consistent with the truth and its service!

Justice in Community Life

GOLDEN TEXT: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law."
—Romans 13:10

LEVITICUS 19:15-18

JAMES 2:1-9

WHILE the caption of today's lesson is, "Justice in Community Life," our Golden Text emphasizes the power of love; and love goes beyond justice. Quoting Moses, Jesus summed up the vital meaning and the great objective of God's Law, as given to Israel, in two commandments: First, supreme love for God, and second, love for one's neighbor. On these two, Jesus said, "hang all the Law and the prophets."—Matt. 22:37-40; Deut. 6:5; Lev. 19:18

Our Golden Text is in keeping with this, for since love would certainly not cause one to injure his neighbor, it would therefore be the fulfilling of the Law. It is evident from this that the complete fulfillment of God's Law implies more than the practice of justice. For example, supreme love for God would lead to a willing, wholehearted submission to his will; and God's will for his people in this age is that they lay down their lives

in sacrifice. Justice does not demand this, but love induces it.

True, this is a higher conception of the Law than was held by the Israelites during their age, but it was foretold of Jesus that he would magnify the Law, and he did. (Isa. 42:21) Paul understood this, and therefore wrote that love **IS** the fulfilling of the Law. "Love worketh no ill to his neighbor," says our Golden Text. If we love our neighbor we will not pass unjust judgment upon him.

"Thou shalt not go up and down as a talebearer among thy people." Those whose hearts are filled with love could not at the same time be scandalmongers. This is, perhaps, one of the sins most frequently practiced by professing Christians. Love does not surmise evil, and certainly does not circulate evil reports concerning others.—I Cor. 13:5

"Neither shalt thou stand against the blood of thy neighbor," the Lord said. (vs. 16) The Hebrew word here translated "blood" is

rendered "bloodguiltiness" in Psalm 51:14. Apparently the reference is to a neighbor who is guilty of shedding innocent blood. To stand "against," or "above," as the Hebrew word here used is often translated, apparently means to hide, or conceal the neighbor's guilt. This would be an injustice to the community.

"Thou shalt not hate thy brother in thine heart." (vs. 17) When the heart is filled with love, there is no room for hate.

"Thou shalt not in any wise rebuke thy neighbor, and not suffer sin upon him," or, as the marginal translation states, "that thou bear not sin for him." This is an obscure scripture, but the meaning seems to be that although we are not to hate or in any way injure our neighbor, we should, nevertheless, not ignore his wrong toward us, but endeavor to correct him. Jesus expresses it thus: "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother."—Matt. 18:15

"Thou shalt not avenge, nor bear any grudge against the children of thy people." "Vengeance is mine; I will repay, saith the Lord." (Rom. 12:19) A neighbor may do wrong and need punishment, but we are not to take matters into our own hands, but leave this aspect of the case with the Lord.

James' application of the prin-

QUESTIONS

What two commandments express the essence of the whole Law of God?

Why is love the fulfilling of the Law? Give scriptural examples.

Should we be partial either to the poor or the rich among our brethren?

ciples of justice and love in dealing with our brethren is to the point. He concentrates particularly on the matter of showing partiality, which, he emphasizes, is contrary to the "royal Law" of the Scriptures, which he says, is the command, "Thou shalt love thy neighbor as thyself."—James 2:8

James uses the illustration of two individuals who may attend our meetings, one rich and the other poor. To favor the rich man because he is rich, and show little consideration to the poor man, would be wrong, he explains. Then James asks, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (vs. 5) Some might infer from this that the church of Christ is made up entirely of the poor, and that all rich men are evil. But this is not the case. To favor the poor and snub the rich would also be wrong. Those whom God calls and enlightens with the truth are all our brethren, and they should be accepted and loved as such, and not because they are either rich or poor. Otherwise we will be committing sin.—James 2:9

ARRIVING in Jerusalem at the close of his third missionary tour, Paul at once reported to the elders of the ecclesia in the home of James. They rejoiced and glorified God when they learned of the many Gentiles who had responded to the Gospel message. They realized, however, that having Paul in their midst posed a problem for them—even a threat of danger—due to the reports which had been brought to Jerusalem by enemy Jews from the territories just visited by the apostle.

Paul in their midst would surely increase the danger of outward violence against them.

We can therefore understand their concern, and why they proposed a course for Paul to follow which, to say the least, was not obligatory upon him as a follower of the Master. See Acts 21:20-27. Whether it was right or wrong, this attempt on Paul's part to prove that he was not opposed to the Law, and was not working against it, failed of its intended purpose. Instead of pacifying the Jews by being in the temple for purification, he was charged with defiling the temple, dragged out by an angry mob of religious zealots, who would have killed him but for the interference of the Roman "captain of the band," who, hearing of the uproar, appeared on the scene with soldiers and protected the apostle. —vss. 28-32

The Holy Spirit had testified that bonds and imprisonments awaited Paul at Jerusalem, and already that prophecy was being fulfilled. He was arrested by Roman soldiers, not because the "captain of the band" knew of anything wrong the apostle had done, but largely to protect him from the Jewish mob and the riotous condition thus created.

The "chief captain" demanded of Paul's persecutors that they state who this man was and what crime he had committed. There was a conflict of opinion on the part of those who had seized Paul and were beating him as to just what they held against him. Then the "captain of the band" commanded his men to carry Paul into the castle, and away from his accusers.—vss. 33-35

Paul, ever alert for opportunities to bear witness to the truth, asked the Roman officer to allow him to speak to the mob from the steps of the castle, and this permission was granted. His witness was largely in the nature of a personal testimony as to the reason he had become a disciple of Jesus of Nazareth. He reminded his hearers that at one time he felt the same way about Jesus' disciples as they, and that he had been zealous in his efforts to stamp them out.

He told of the miracle on the Damascus road by which he came to realize that the One whose disciples he was persecuting was indeed the "Just One," the Messiah.

He related some of the principal events in the early days of his discipleship, including a former visit to Jerusalem and the temple. At that time, Paul testified, he had been given a vision in the temple, a vision in which the Lord had instructed him to leave the city because the Jews would not receive his testimony.

As Paul explained it, he apparently felt at that time that if the Jews knew how zealous he had been in persecuting Christians they would give him a more favorable hearing. He told the Jews that he had participated in the stoning of Stephen. His impression was that under such circumstances reason would certainly tell them that there must have been some very convincing cause for the complete reversal of his position.

Paul himself had been wholly sincere in his persecution of Christians. He had reasoned the matter out thoroughly, and was convinced that he was acting logically and wisely. His opposition to Jesus and his disciples was not a frenzy of emotion or a mad passion. Apparently in the beginning of his walk in the narrow way he supposed this was true of all the Jews who were so opposed to Jesus and to those who followed in "this way."

But the Lord knew better than this; and as Paul now explained to his persecutors, he was again told by the Lord to "depart, for I will send thee far hence unto the Gentiles." Hearing this, the mob would

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listen no longer, and in a frenzied outcry shouted that this man was not fit to live. We wonder if Paul, when hearing this clamor for his life, did not think of Jesus, and of the time when a similar mob, also in Jerusalem, cried, "Crucify him, crucify him."—ch. 22:1-23

Realizing that Paul accomplished nothing in the way of pacifying his accusers, the Roman officer ordered him taken into the castle, giving instructions that he should be scourged in an effort to force from him some sort of confession. As they proceeded to carry out these instructions, "Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?"—vss. 24, 25

The centurion reported this to the "chief captain" and said to him, "Take heed what thou doest: for this man is a Roman." (vs. 26) The "chief captain" was skeptical, but when Paul convinced him that it was true, that he was born a Roman citizen, immediately the situation changed. The "chief captain" now knew that the only thing he could lawfully do was to find out from Paul's accusers, if he could, just what it was that they had against him.

The chief priests and all their council were ordered to appear in the castle, and Paul was brought before them to plead his own cause. His first statement was, "Men and brethren, I have lived in all good conscience before God until this

day." (ch. 23:1) With this "the high priest Ananias commanded them that stood by him to smite him on the mouth."—vs. 2

Paul displayed, shall we say, a bit of "righteous indignation" at this sudden outburst of religious madness, and said to the high priest, "God shall smite thee, thou whited wall: for sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?" (vs. 3) But if Paul was caught "off balance" he quickly recovered himself, for when he was reminded that he had reviled God's high priest, he said, "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people."—vss. 4, 5; Exod. 22:28

This was a noble reply. In it Paul acknowledged his wrong in the remark he had made to the high priest, and quoted a scripture to prove that he was wrong. This should have helped the council to realize that here was a man of God, one who knew God's Law, and was endeavoring to live in harmony with it. But when men are blinded by intolerance and prejudice they are unable to reason correctly.

Paul was quick to perceive that this council was made up partly of Pharisees and partly of Sadducees. The Pharisees believed in the resurrection of the dead, and in angels; the Sadducees did not. In this Paul took his stand with the Pharisees, explaining that he was a Pharisee himself, and the son of

a Pharisee. Then he explained that he was being called in question concerning his belief in the resurrection.

When the two groups composing the council heard the word resurrection they began to argue among themselves. Then the "scribes that were of the Pharisees" part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God." (vs. 9) There is no reason to suppose that these men were not sincere in saying this. It does not mean that they accepted Christ as the Messiah, but it was at least a reasoned position similar to that taken at an earlier time by Gamaliel in connection with Peter and John.—Acts 5:38-40

The strife between the Pharisees and Sadducees on the council that was trying Paul must have been bitter, for the "chief captain" feared that Paul would be "pulled in pieces," so he ordered his soldiers to take him away from them by force and bring him into the castle. (vs. 10) Paul was surely going through an ordeal, but soon he was given a compensating portion, for "the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—vs. 11

If prior to this there was any question in Paul's mind as to the meaning of these trying experiences, it was all clear now, for he realized that the Lord wanted him

to go to Rome. It is probable that long before this the great apostle had received some such indication from the Lord. It will be recalled that during his last missionary journey the thought was expressed more than once that he must go to Jerusalem and then to Rome.

We need not suppose that he knew in advance just why a visit to Jerusalem would be so vitally connected with his going to Rome. Perhaps up to this point he was simply trusting the Lord without knowing just how the details of his will might be worked out for him. But there is little doubt that when the Lord "stood by" him in the castle that night and assured him that he would go to Rome, the whole picture opened up before him.

Paul was a Roman citizen, and as a lawyer he knew his rights as a Roman citizen. He knew also that with the tide of opposition that was rising against him in essentially the whole territory through which he would have to travel in order to arrive in Rome, he would never reach there alive unless more adequate protection was afforded him than could be given by a handful of the brethren who might volunteer to make the journey with him. Even on his last trip from Greece he had to change his route to elude enemy Jews who were lying in wait for him.—Acts 20:19

It is not unreasonable to suppose that there in the castle in Jerusalem that night when the Lord spoke to

him, Paul realized just what he had to do. Already he was being held in protective custody by the Roman guard. According to the Roman law he had done no wrong, but the "chief captain" in Jerusalem did not have the authority to decide this. His duty was limited to protecting a Roman citizen against the mob violence of the Jews. And Paul knew this.

The Lord had said to Ananias that Paul was a "chosen vessel" to bear his name before the Gentiles and kings. (Acts 9:15) There is little doubt but that Ananias relayed this information to Paul. Perhaps he now began to realize how this would come about, for he knew that if he pressed his rights as a Roman citizen he would be brought before rulers to be heard. And he knew also that he would use every such opportunity to testify concerning his Master, Jesus Christ. He knew that as a Roman citizen he had the right to appeal his case to Caesar, and that by doing so he would be taken to Rome and protected all the way by the Romans.

A whole new vista of opportunities and experiences must have opened up to Paul that night in the castle when the Lord "stood by" him. Nor did he have long to wait before the new action began. Paul's nephew learned of a plot by the Jews to seize him away from his guards and kill him. The ruse was that they would ask for another hearing before the council, and use this opportunity, while the guard

was relaxed, to make away with him.

The young man informed Paul of what he had learned. The apostle called a centurion and asked him to take his nephew to the "chief captain" that he might report to him what he had heard. Upon receiving this information the "chief captain" acted quickly. "He called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night. And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor."—vss. 12-24

Thus a small army—a total of 470 men—was provided to escort Paul out of Jerusalem and away from his accusers. Swiftly the providences of the Lord began to work, first for his deliverance from the Jews, and also to take him on the road to Rome. With such a formidable escort it was inevitable that he should reach Caesarea and Felix, the Roman governor, safely.

The "chief captain," whose name was Claudius Lysias, sent a letter to Felix by the soldiers who escorted Paul, explaining in considerable detail just what had happened, and why he was sending Paul to him. In this explanation the fact was made plain that Paul claimed to be a Roman, and that he was, therefore, no ordinary prisoner. (vss. 26-33) Felix read the letter, and after learning from Paul

what province he was from, "he commanded him to be kept in Herod's judgment hall" until his accusers from Jerusalem put in an appearance.

It was not a long wait, for "after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul." (ch. 24: 1-9) This "orator" had nothing new to say, but of course the high priest and the elders hoped that his oratory would persuade Felix either to punish Paul or release him to their charge, neither of which the Roman governor was prepared to do.

Instead, Felix called upon Paul to reply to his accusers, which he gladly did. Paul denied that he had done anything to disturb the peace, but at the same time acknowledged that he had a "confession" to make. And what a marvelous "confession" it was for an accused man! "I confess unto thee," Paul said, "that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—vss. 14, 15

Actually, Paul had not been charged with teaching the resurrection of the dead, yet he understood full well that this, in reality, was the real point at issue—not the mere fact that the prophets had

foretold a resurrection of the dead, but that, as Paul preached it, the resurrection would come through Jesus of Nazareth, who, indeed, was the "firstfruits" of them that slept in death. The situation was the same as with Peter and John. With them also the religious rulers were "grieved that they taught the people, and preached through Jesus the resurrection from the dead."—Acts 4:2

Felix had a fair knowledge of Jewish viewpoints and prejudices, and could see that Paul's accusers really had no just cause for complaint against him; nothing, that is, that would justify him in punishing the apostle, especially since he was a Roman citizen. So he told the high priest and the elders that he would seek further information of the "chief captain," and when he was prepared, would send for them again.

Felix commanded a centurion to hold Paul as a prisoner, but to give him "liberty," and to "forbid none of his acquaintance" to visit him. What this meant was that Paul was to be protected from his Jewish enemies by the Roman government. Two years passed before anything else happened. Meanwhile Felix summoned Paul to appear before him on various occasions. The apostle doubtless used these visits as further opportunities to testify concerning his faith in Christ. The record is that when Paul reasoned of "righteousness, temperance, and judgment to come, Felix trembled."

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Luke explains further that Felix "hoped also that money should be given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him." (vs. 26) With this selfish motive in mind, it is little wonder that Felix trembled when the apostle, instead of being willing to bargain with him for his release, reasoned concerning righteousness and judgment.

Paul Appeals His Case

After Paul had been under guard for two years, Felix was succeeded by Festus as governor. Before going to his headquarters in Caesarea, Festus spent some time in Jerusalem, where he was approached by Paul's accusers and requested by them to bring the apostle to Jerusalem to appear before their council. Their plan was to kidnap him from his guards while on the way and kill him.

Probably Festus recognized this, so instead, he invited Paul's enemies to visit Caesarea and there state their case. He explained that under the Roman law no one could be legally put to death without a hearing, that the condemned must be given a full opportunity to answer any accusations which might be made against him.—ch. 25:1-5, 13-16

This led to another hearing, at which Festus sat as judge. Festus, even as Felix, discerned that Paul had committed no crime, that the charges against him were simply

a matter of religious prejudice. Being perplexed as just how to handle the case, he asked Paul if he would be willing to return to Jerusalem and stand trial there before his accusers.—ch. 25:9, 10

Paul was not willing to do this! He knew full well what the result would be. He knew that he would be "judged" worthy of death. Paul was quite willing to die in his Master's cause. He had said so when his friends tried to dissuade him from going to Jerusalem. But now he knew that the Lord wanted him to go to Rome, not to die in Jerusalem; so he did that which assured him of getting to Rome. He said, "I stand at Caesar's judgment seat, where I ought to be judged: to the Jews I have done no wrong, as thou very well knowest. For if I have been an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar."—vss. 7-11

Festus, evidently taken somewhat by surprise, conferred with his advisers, and then replied to Paul, "Hast thou appealed unto Caesar? unto Caesar shalt thou go." (vs. 12) Probably Paul had been waiting for this opportunity, and he knew how to make effective use of it when the proper moment came. Now he would be taken to Rome, and under protection all the way. Truly, "God works in a mysterious way, his wonders to perform."

The Joy Set Before Us

"Looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Hebrews 12:2

THE Epistle to the Hebrews was written to a group of disciples who needed special encouragement. In reality this is true of all the followers of the Master. It is a narrow, difficult way in which we walk. There are trials and besetments on every hand—passionate struggles within and fightings without. Satan as a "roaring lion" goes about seeking whom he may devour. His "roars" are indeed frightening unless by the ear of faith we can hear above them the reassuring promises of God to protect and keep his "little ones" under the shadow of his wings.

Satan is ever seeking to discourage us, but the Heavenly Father in his love has provided various means of encouragement, and one of these is referred to in our text. Its first application in this age of the "high calling" was to Jesus. "For the joy that was set before him," Paul

writes, Jesus endured the cross and despised the shame.

In laying down his life Jesus was almost constantly confronted with circumstances which would have discouraged him but for his Father's help. Many were the promises which lifted him above the trials incident to his work of sacrifice. Among these trials were the shame and the ignominy which were heaped upon him, especially in connection with his trial and crucifixion.

But through it all Jesus experienced a compensating joy. It was the joy of anticipation, described in the text as the "joy that was set before him." Jesus did not serve his Heavenly Father in order to obtain a reward, nor should we. Yet the promises of God assuring Jesus of a reward were a great source of strength to him which, as Paul declares, enabled him to en-

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dure the cross and despise the shame. This also is true of the followers of Jesus.

And what was the "joy" that was set "before" Jesus? It was, we think, a twofold joy, one aspect of which is referred to in our text, in which Paul says that Jesus is now "set down at the right hand of the throne of God." This evidently refers to the fulfilment of the promise recorded in the 16th Psalm. In this psalm the death and resurrection of Jesus are prophesied, with the personification of Jesus by David speaking in the prophecy. "Thou wilt not leave my soul in hell," Jesus is represented as saying, "neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—vss. 10, 11

Yes, as Jesus here testifies, "fulness of joy" was set before him, the joy of being in the actual presence of his Heavenly Father; where at his "right hand" he knew there would be "pleasures for evermore." It was the anticipation of this joy that enabled Jesus to endure the cross. He knew that the cross would lead to glory, to the "right hand of the throne of God," where there would be "fulness of joy" and "pleasures for evermore."

And that same joy is set before us. Jesus said, "To him that overcometh will I grant to sit with me

in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) Like Jesus, we do not serve for reward, yet to realize the joy that awaits us when we have finished our course is a great encouragement when the "road" is rough and the trials severe.

There was another great joy set before Jesus. This is referred to in Isaiah, chapter 53. In this chapter Jesus' suffering and death are prophesied. He is referred to as a "lamb" that is led "to the slaughter." His suffering and death are described as the "travail" of his "soul." The prophecy states that he would be "satisfied" with the results of this travail, satisfied because he would see his "seed."

This is highly symbolic language which stated in plain phrase means that as a result of Jesus' sacrificial death he will have the privilege of giving life to the whole dead world of mankind, which thus will become his "seed." No wonder he will be "satisfied" with the "travail of his soul"!

This prophecy also states that the "pleasure of the Lord" would "prosper" in the hands of Jesus. This is simply stating Jehovah's viewpoint of that with which Jesus is "satisfied." The "pleasure" of the Lord in sending Jesus into the world to be the Redeemer and Savior of mankind is in the fact that thereby fallen man is given an opportunity to live forever during

what Peter describes as "times of restitution of all things." This "pleasure of the Lord," Peter declared, had been spoken by the mouth of all his holy prophets since the world began.—Acts 3:19-21

We see, then, that in addition to the joy of anticipating the privilege of spending eternity with his Heavenly Father, the great joy of restoring the dead world of mankind to life was another powerful incentive to faithfulness which enabled Jesus to endure the cross and despise the shame and ignominy heaped upon him as he was laying down his life for the sins of the world. This joy is also set before us. We are promised that together with Jesus, as the "seed" of Abraham, we will have the privilege of blessing all the families of the earth.—Gal. 3:8, 16, 27-29

Details of Joy

In the chapter from which our text is taken Paul outlines a number of details of the great joy that awaits every faithful follower of the Master who continues to look to him as the Author and Finisher of his faith. He mentions the miraculous things which occurred at the inauguration of the typical Law Covenant, explaining, "Ye are not come unto the mount that might be touched." (Heb. 12:18) The translators have added the word "might" in this text. Actually, as we learn from Exodus 19:12, 13, the people were not permitted to

touch the mountain at all. They merely "approached unto" it.

So, in like manner, as Paul indicates, we are now "come unto [Greek, "approached"] Mount Sion." We have not actually entered into Mount Sion, even as the people did not enter into the mountain in Moses' day. But by faith we have approached thereunto, and can contemplate some of the joys which will be ours when exalted with our Lord to be with him in the antitypical Sion. Thus we are encouraged to press on and not become "weary in well doing."

"Sion," or "Zion," is one of the Bible's symbols of the spiritual phase of the kingdom in which we are promised a share. Our association with Jesus in Mount Sion is shown in Revelation 14:1-4. Here we read of a "Lamb" standing on the "Mount Sion," and "with him an hundred and forty and four thousand, having his Father's name written in their foreheads." Verse 4 declares that "these are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and the Lamb." To "stand" by faith before Mount Sion means an expectancy of being with the Lamb, and sharing his exalted position in the kingdom.

During the thousand years of the kingdom the entire dead world of mankind, awakened from the sleep of death, will "come to Zion with

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songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10) These "come to Zion" not to share in the rulership of the kingdom, but to receive the blessings of life which the kingdom will provide. If faithful, we will be the "first-fruits unto God," but "afterward," and during the kingdom reign, all will be awakened, the "ransomed of the Lord shall return" and "come to Zion"—of which we will be a part—"with songs and everlasting joy upon their heads." What a joy is thus set "before us"!—I Cor. 15: 22-26

The "Heavenly Jerusalem"

Paul adds that we have approached unto the "city of the living God, the heavenly Jerusalem." (Heb. 12:22) This is another symbol of the kingdom. (Rev. 21:2, 9, 10) In the "Sion" symbolism the "Lamb" is particularly mentioned, with the "hundred forty and four thousand" "with" him, whereas the heavenly "city" symbol seems specially to emphasize the glory of the "bride," the Lamb's wife.

Literal Mount Zion was actually Capital Hill in ancient Jerusalem, so both symbolisms blend into one and assure us that if we are faithful we will participate with Jesus in that glorious kingdom in the light of which all mankind will walk and be blessed. What an incentive this should be to continue

following the Lamb! What courage and strength it should give us to "endure the cross," as daily we are crucified with Christ!

The Angels

Paul continues, "And to an innumerable company of angels." (vs. 22) This is a reference to those marvelous spirit beings who serve the followers of Jesus as guardian angels. Paul mentions them in the opening chapter of his epistle to the Hebrews. Concerning God's use of the angels, Paul wrote, "Who maketh his angels spirits, and his ministers a flame of fire." And again, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:7, 14

The angels ministered to Jesus. In Gethsemane he said to Peter that if he wished he could ask the Father, and the Father would send twelve legions of angels to protect him. (Matt. 26:53) Speaking of the angels at another time, Jesus said that they "do always behold the face of my Father which is in heaven." (Matt. 18:10) In this instance Jesus used the expression, "their angels," the angels who minister to God's "little ones."

From what the Bible reveals with respect to God's use of the holy angels in dealing with his servants on earth, it is evident that one or more of these holy, invisible "ministers" are constantly at attention shaping divine providences for the

best spiritual interests of all those who "follow the Lamb." How marvelous it will be when exalted to the divine nature to be able to see and fellowship with those who have had so much to do in guiding and helping us as we walked in the narrow way of sacrifice!

There are outstanding experiences in the life of every Christian—times of great trial and moments of unspeakable joy. At times the trials threaten to overwhelm the soul. The Heavenly Father seems to hide his face. Through tears we look up to him in prayer, and in his due time, when he sees we have learned the needed lesson, the darkness scatters, and once more we are on the mountain top of joy. This change did not just happen. No, the angels, who always behold the face of our Heavenly Father, and who know exactly what his will is for us at all times, are present to change our sorrow to joy, our darkness to light.

And what rapturous joy it will be to meet the angels who have been closest to us throughout our earthly pilgrimage, and converse with them concerning their part in helping us in our weakness, and guiding us when the way was dark! There may now be times when we wonder how circumstances could suddenly change, or what it was that removed an obstacle that stood so threateningly in the way. But "over there" we can ask our guardian angel about it. Then,

more than ever, we will look back and "praise the way" our loving Heavenly Father, through the ministry of the angels, led and helped us "day by day." Now we are looking ahead, unto this great joy, the joy of meeting and being with "an innumerable company of angels."

The "General Assembly"

By faith we also see the "general assembly and church of the firstborn, which are written in heaven." (vs. 23) According to Prof. Strong, the Greek words here translated "general assembly" literally mean a "mass meeting." Paul is thus emphasizing that the "church of the firstborn" is a large group, a more comprehensive company than the "church which is His body." And indeed it is.

The "church of the firstborn" is the entire spiritual class in the plan of God. The expression "firstborn" takes our minds back to God's dealings with typical Israel when the tribe of Levi was substituted for the firstborn of the nation. Antitypically, the "firstborn" would be those foreshadowed by the tribe of Levi. The whole tribe of Levi served the other tribes in the things pertaining to God and their worship of God. When Canaan was divided among the other tribes, the tribe of Levi received no inheritance. The priests of Israel were of the tribe of Levi, being special servants in the tabernacle, and in the offering of sacrifice.

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Thus, in the tribe of Levi, which took the place of Israel's firstborn, we have a general type of the two spiritual classes in the kingdom. There will be the antitypical priests, who, when exalted to reign with Christ, will also be kings. These are the overcomers who will sit with Jesus in his throne. But there will also be a large company, a "great multitude," who will be before the throne. These will be servants in the kingdom, but not rulers. All, however, are included in the "church of the firstborn," for all, symbolically speaking, gave up their inheritance in the land—their hope of restitution blessings.

If we continue faithfully to lay down our lives in sacrifice, following the Lamb whithersoever he goeth, we can look forward to participating in that "general assembly," that glorious "mass meeting" beyond the veil. There we will meet all who have suffered and died upholding the banner of truth and witnessing for Jesus and for the Word of God.

Jesus will then, even as now, be the Head of the church. What a joy it will be to participate in a "mass meeting" over which he will preside! In that gathering there will also be the apostles. How grand it will be to meet those whose experiences have so often thrilled us when reading about them in the sacred Word! We think of Peter at Pentecost and in the home of Cornelius; how he was delivered from

prison by an angel and the "iron gate" opened "of his own accord." —Acts 12:10

We think of Paul in the various trying and joyous experiences through which he passed—his imprisonment with Silas in Philippi; his testimony before kings and rulers; the times he was mobbed and almost killed; his shipwreck on the way to Rome; the two years he spent as a prisoner in his own "hired house" in Rome. How wonderful it will be to learn more of the details of these experiences and have Paul tell us his own personal reactions to them, his assurance that they were all working together for his highest spiritual good.

And there are many at this end of the age whom we have known personally. There is Brother Russell, loved by all who have been blessed through his ministry. There is Brother Barton, whom many knew and loved as a pilgrim; and Brother Kendall. Each one of us has known one or more who have been specially near and dear to us. They will all be there in that "general assembly." Surely the anticipated joy of such a meeting should do much to help us "endure the cross," for, "How light our trials then will seem, how short the pilgrim way."

"God the Judge of All"

And to "God, the Judge of all." (vs. 23) We can now appreciate only in part the joy it will mean

to see our Heavenly Father face to face. We know that in his presence there will be "fulness of joy," because the joy he is giving us now through his precious Word of truth is so deep and genuine.

Our finite minds are incapable of realizing fully what it will mean to be ushered into the actual presence of our loving Heavenly Father. We know that he loves us. His eyes are ever watching over us, and his ear is ever attuned to our cries for help in time of need. He holds us in his hands and will not suffer our feet to be moved from the paths of righteousness if we continue to give ear to his words, the words behind us, which, when we turn to the right or the left, say, "This is the way, walk ye in it."—Isa. 30:21

We know that God loves us because we have been called according to his purpose. We know that he is causing all things to work together for our good. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "It is God that justifieth." "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:28-34

But when we have completed our earthly pilgrimage and have been ushered into the actual presence of God, we will no longer need to have intercession made for

us. With rapture we shall then behold him whose love has lifted us out of the miry pit of sin and death, cared for us, through Christ forgiven us, and by his power exalted us to his own glorious nature so that we can know him even as we have been known by him.

"Just Men Made Perfect"

We also envision "the spirits of just men made perfect." (vs. 23) This seems to be a reference to the ancient worthies, those who will constitute the earthly phase of the kingdom of Christ, the earthly Jerusalem of Micah 4:1-4. In the preceding chapter Paul tells of the faith and obedience of these, of how they endured trial and persecution that they might obtain a "better resurrection." He explains that they "without us" could not be "made perfect."—ch. 11:35, 40

Following the completion of the "first resurrection," and probably also after the resurrection of the "great multitude" to complete the "mass meeting" in glory—the general assembly of the church of the firstborn—the ancient worthies will be resurrected to perfection of human nature on the earth. And what a marvelous group it will be! Their true virtues of character and of human perfection will be fully appreciated at first only by those in the spiritual phase of the kingdom.

Think of that wonderful company of sacrificing servants of God which

Paul presents in chapter 11 of this epistle. Abel offered a "more excellent sacrifice"; Enoch "walked with God"; Noah "prepared an ark to the saving of his house"; Abraham "obeyed, and he went out, not knowing where he went"; through faith "Sarah herself received strength to conceive."

Elijah challenged the priests of Baal. The three young Hebrews defied King Nebuchadnezzar and were cast into the fiery furnace. Daniel ignored the edict of Darius, and was thrown into a den of lions. The spirit of all these faithful servants was expressed in principle by the three Hebrews who told the king that their God whom they served was able to deliver them, but that even if he did not deliver them, they would not bow down to his image.

In the kingdom all of these will be restored and will be the representatives of The Christ in glory. What a joy it will be to see these! In the spirit of their minds they were always loyal to the Lord, but then made perfect they will be able to render the sort of service they always longed to accomplish, but were hindered by their imperfections. Another of the joys set "before us" is to contemplate "the spirits of just men made perfect."

Jesus the Mediator

Paul continues, "And to Jesus the Mediator of the New Covenant." Just as we have not yet actually

come to the "general assembly," nor the "innumerable company of angels," nor entered into the presence of "God the Judge of all," and the ancient worthies have not been resurrected, so we have not yet come to Jesus the Mediator of the New Covenant. But we have this great joy of anticipation and we are looking forward to the time when, together with him as glorified ministers of the New Covenant, we will share in the work of writing its laws in the hearts of all mankind, Jews and Gentiles.

And it is well to think of the superlative joy of being personally and intimately associated with Jesus as he mediates the New Covenant. He has been our Advocate, and in his name we have prayed to our Heavenly Father. He has been the "Captain" of our salvation, our Leader, our "forerunner." He has been our Head, and his will has been our will. He has been our Friend. What a Friend indeed we have in Jesus! He is the chiefest among ten thousand, the One altogether lovely, and we have the glorious hope of seeing him face to face. Surely we can say, "Fade, fade, each earthly joy," as we realize that soon we will be in the actual presence of him who is even now so precious to us!

"The Blood of Sprinkling"

Paul adds, we have also approached unto "the blood of sprinkling, that speaketh better things

than that of Abel." (vs. 24) This statement is meaningful only from the standpoint of the divine plan of redemption and salvation. In itemizing these various joys "set before" the followers of Jesus it is evident that Paul is envisioning the realities into which the church will enter beyond the veil, when receiving an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. This being true we might well inquire, what need will there then be for the "blood of sprinkling"?

There will be no further need for the "blood" so far as the church is concerned. The "blood of sprinkling" is the blood of Christ which will then be used to "seal" the New Covenant through which the world of mankind will be blessed. The church will share with Jesus in that future work of blessing. This is one of the great joys to which we look forward.

Paul says that the "blood of sprinkling speaketh better things than that of Abel." The Lord said to Cain, who murdered his brother Abel, "The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."—Gen. 4:10-12

We might say that Abel's blood cried out for vengeance upon his murderer, Cain. As a result Cain was severely punished. The earth would no longer yield its increase for him. This, symbolically, was taking away his sustenance, his life, for "Cain was a tiller of the ground." Now he could no longer live by this means. Severe, indeed, was the penalty which resulted from the "voice" of Abel's blood.

But Paul says that the "blood of sprinkling speaketh better things" than the blood of Abel; and O, how much better! The blood of Christ, which will be that future "blood of sprinkling," will not cry for vengeance, but for the lifting of the condemnation which rests against all mankind because of sin. The "voice" of Jesus' blood will ask that life be given to the people, that the "curse" upon mankind and upon the earth be lifted.

Imagine what this will mean for the sin-cursed and dying race! The imperfect will be restored to perfection. Those incarcerated in the great prison-house of death will be released. Health, joy, and life will spring forth everywhere because the "blood of sprinkling" will have spoken with a "voice" which will proclaim the glorious provisions of divine love for the dying race, and announce that the time has come for the fulfilment of God's promises to bless "all the families of the earth."—Gal. 3:8, 16, 27-29

What joy could we contemplate

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that would be more marvelous than this? And it is for this that we have been called, and chosen. It is to this that we will attain if we make our calling and our choosing—or election—sure by continuing to yield to the influence of the Holy Spirit in our lives, and in every test prove our absolute obedience to our God. Peter wrote, “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.”—I Pet. 1:2

Here Peter mentions two important objectives of the Christian life: (1) to learn obedience and (2) upon the basis of thus being trustworthy to be exalted to the divine nature, to share with Jesus in applying the “blood of sprinkling.” Think of the joys that that implies! How important it is, then, that we learn obedience. This is one of the lessons which Paul emphasizes in connection with his mention of the various joys to which we are approaching. He says, “See that ye refuse not him that speaketh.”—vs. 25

Paul identifies the One that

“speaketh” when, in the opening of his epistle he writes, “God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” (ch. 1:1, 2) Truly there is great weight of authority behind the promises of the glory that shall follow our service and trials here below!

Let us then “give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” (ch. 2:1) Important among the “things” are the promises which are designed to encourage and help us, as they did Jesus, to “endure the cross and despise the shame.” It is these promises which reveal the joys which await us. It is these promises which assure us that if we do our part we will have an abundant entrance into the kingdom; that kingdom which we are even now receiving by faith, that kingdom which cannot and will not be moved.—Heb. 12:28

From glory unto glory, that ever lies before,
Still wondering, adoring, rejoicing more and more;
Still following where he leadeth, from shining field to field,
Himself the goal of glory, Revealer and revealed!
Then let our hearts be surely fixed where truest joys are found,
And let our burning, loving praise yet more and more abound;
And gazing on the “things not seen” eternal in the skies,
From glory unto glory, O Savior, let us rise!

The Rise and Fall of the Antichrist

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—II Thessalonians 2:3

NO STUDY of the prophecies pertaining to the end of the age and the establishment of Christ's kingdom could be considered complete without an examination of their testimony concerning the rise and fall of the foretold Antichrist. The Apostle John wrote that in his day there were already "many antichrists." (I John 2:18) In this same text John wrote, "Ye have heard that Antichrist shall come." Here the reference is to the many prophecies which foretell the rise of an iniquitous system which would be a counterfeit of Christ and his glorious kingdom of righteousness.

While, as John observes, any individual who opposes Christ and his teachings can properly be called an antichrist, our present study will be concerned with the prophecies which relate to "the" Antichrist which, as we shall see, is not an individual, but a great system which was to take the place of Christ, a clever counterfeit which deceitfully would be established and rule in the name of Christ.

In the prophecies various names are applied to this wicked Antichrist system. In our text we have the names, "man of sin," and "son of perdition." In verse 7 of the same chapter we are given the description, "mystery of iniquity," and in verse 8, "that Wicked," or "wicked one." Just as The Christ is composed of Jesus the Head and the church, his body, who will constitute the ruling house of the Lord in the long-promised kingdom; so the Antichrist is made up, not of one individual, but a whole company of individuals,

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who together claim to be the kingdom of Christ. Thus in the minds of the unwary it takes the place of Christ's kingdom in the hearts and minds of many.

The importance of properly identifying the Antichrist, the "man of sin," and of discerning its rise to power, is emphasized in Paul's two letters to the brethren in Thessalonica. In his first letter, fifth chapter, he explained that the "day of the Lord—the day of Christ's second presence on the earth—would come as "a thief in the night." He pointed out that the world would not know about the coming of this day until, as a result, "sudden," or unexpected, destruction would come upon them. But to the disciples in Thessalonica Paul said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief."—I Thess. 5:1-4

Some of the brethren to whom this epistle was written, earnestly desiring the return of Christ and the establishment of his kingdom, interpreted Paul's words to mean that Christ had already returned. If he were to be present as a "thief in the night," and the brethren would know about it while the world would be in ignorance, what could Paul mean except that their Lord and Master had already returned? After all, these brethren knew that before Jesus returned to heaven he was invisible to human eyes except as he miraculously manifested himself to them. And why could he not thus be present again? they reasoned.

When writing to these brethren the second time, Paul endeavored to correct this misunderstanding of what he meant in his first letter concerning the return of Christ and the "day of the Lord." He wrote that he wanted them not to be "shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." To this Paul added, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—II Thess. 2:1-3

It is well to note, in passing, that Paul did not write to the brethren at Thessalonica and say that they were wrong in their understanding of the manner of Christ's return and second presence. He did not say that it was preposterous for them to believe that the "day of the Lord had arrived," for if that be true, the earth would have been destroyed and they as disciples of Christ would

have been taken up in a "rapture" to be with the Lord in the literal air. No, Paul knew that the brethren had the proper understanding of the manner of Christ's second presence, that he would be here as "a thief in the night." He knew, just as Jesus explained, that in the beginning of the "day of the Lord" people would continue on about their usual affairs of life—eating, drinking, marrying, and giving in marriage—not knowing the significance of the time in which they were living.

Knowing, therefore, that the brethren at Thessalonica were correct in their understanding of the manner of Christ's presence, Paul's argument against their erroneous conclusion that he had already returned was simply the fact that there were certain prophecies descriptive of events which were to occur between Christ's first and second advents which had not yet been fulfilled. "That day shall not come," Paul explained, "except," or until, "there come a falling away first, and that man of sin be revealed, the son of perdition."—ch. 2:3

Nineteen centuries have passed since Paul wrote these words explaining that there would come a great falling away from the Christian faith—an apostasy—and that there would develop and be revealed a "man of sin," a "son of perdition," and that this would occur before the Lord returned. Is it now possible, looking back down the corridor of these centuries, to see the development of this foretold Antichrist? Has Paul's prophecy been fulfilled to an extent that makes it unnecessary longer to wait for this development before we can be assured that we have reached the end of the age, and that the "day of the Lord" is now, indeed, "at hand"?

We believe so!

There is a mistaken notion, held and proclaimed by some, that the "Man of Sin," the Antichrist, is an individual who is yet to appear in the world, who will be so clever as to deceive practically all mankind into believing that he is God, and that this master deceiver will seat himself in a rebuilt literal temple in Jerusalem. This theory is at once seen to be in error in view of the fact as explained by Paul, that the spirit, or influence of the Antichrist, or "man of sin," was already working in his day, and that its full manifestation awaited only the removal of certain hindrances which then prevented its development.

"Remember ye not, that, when I was yet with you, I told you these things?" Paul wrote to the Thessalonian brethren, "and now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed."—II Thess. 2:5-8

In this second chapter of Thessalonians Paul gives several names to the Antichrist—"man of sin"; "son of perdition"; "mystery of iniquity"; and "that Wicked," or wicked one. The name "mystery of iniquity" clearly shows that the apostle is not writing about an individual, but an iniquitous system, for this is in contrast with the true mystery of God referred to in the New Testament.

Concerning this true mystery Paul wrote, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to the saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—Col. 1:24-27

Here the Apostle Paul emphasizes one of the great truths of the true Gospel, which is that the disciples of Christ are called to suffer and die with him, that they might live and reign with him. When James and John asked Jesus if they might sit, one on his right hand and the other on his left hand in his kingdom, the Master explained to them that the only condition upon which they could be with him at all in his kingdom was to drink of his cup of suffering, and be baptized with his death baptism. In other words, in order to reign with Christ, they must first of all suffer and die with him.

Those who are thus suffering and dying with Jesus are represented as being baptized into his mystical body. They thus become a part of The Christ, for, as Paul explains, "the body is not one member, but many," and again, "Now ye are the body of Christ, and members in particular." (I Cor. 12:14, 27) It is this association with Christ in suffering and death of those who are energized to

faithfulness by the hope of reigning with him, that Paul describes as the "mystery," a mystery hidden through ages and generations, made known only with the coming of Jesus and the establishment of the Early Church. Here, then, is the true "mystery." It pertains to the association of Jesus and his followers in suffering and death now, and together reigning in glory in the future. The "mystery of iniquity" must therefore also involve more than one individual. Besides, if it is the counterfeit of the true, it must involve the idea of reigning in a kingdom.

In a further description of this "mystery of iniquity" Paul wrote that his coming would be "after the working of Satan with all power and signs and lying wonders." (II Thess. 2:9) From this we should expect to find evidence of the handiwork of Satan in the foretold "mystery of iniquity." And this is not difficult. Near the beginning of Jesus' ministry Satan appeared to him presenting certain temptations. One of them was that if Jesus would fall down and worship Satan, he would be given all the kingdoms of the world. Jesus knew that if he proved faithful he would eventually be the ruler of the world; but here Satan was offering him this kingly position without the necessity of suffering and dying. By acknowledging Satan as over-lord, Jesus could enter into his rulership right away.

Clearly, then, this is one of the "workings of Satan." It is one way by which he attempts to lead astray those who profess to be guided by the instruction of the Lord's Word. Jesus did not yield to this temptation, but later, after his faithful apostles fell asleep in death, the vast majority of his followers became confused and were easy prey to the delusion of reigning now. Paul rebuked those having this disposition. (I Cor. 4:8) They overlooked the invitation to suffer and die with Jesus, and, as a group, joined hands with civil governments and called this unholy union Christ's kingdom.

Paul wrote that "the mystery of iniquity doth already work," and so it did. In writing to the church at Corinth, Paul said, ironically, "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you." (I Cor. 4:8) Paul did not mean that the church at Corinth had actually united with the civil government and was participating in it as rulers. What he did mean was that the desire

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to escape sacrifice and become kings, or rulers, was evident in their midst. Perhaps they even surmised that in some manner they were reigning with Christ.

It is contrary to human desires to sacrifice and suffer. Man was created to be the king of earth, and in his fallen state often overlooks the fact that he was not created to lord it over his fellow-man. So the desire to escape suffering and the disposition to rule have made many followers of Jesus throughout the age easy victims to Satan's temptation to "reign as kings." While Paul reveals that this attitude was prevalent in the church at Corinth, we are not to suppose that it was, even that early in the age, limited to this one congregation of the disciples.

Satan, of course, was the master mind which used every opportunity to foster this erroneous viewpoint. We know this from the fact that he attempted to maneuver Jesus into the same false position. However, not much progress could be made along this line in the Early Church, for as Paul explained, "He who now letteth will let, until he be taken out of the way." (II Thess. 2:7) The Greek word in this text translated "letteth" literally means to "hold down." What Paul explains is that in his day there was a powerful influence holding down the ambitions of those in the church who would like to become rulers, hindering their attaining to this position, except in their desires.

Nor is it difficult to discover what that hindering influence was. At that time the Roman Empire controlled the so-called civilized world. The Emperor of Rome was not only the civil head of the empire, but the religious ruler as well. One of his titles was Pontifex Maximus, meaning "chief religious ruler." While under this arrangement a great deal of religious freedom was granted to minority religious groups, such as the Jews in Palestine, none was permitted to share in the religious rulership of the empire. The Jews, for instance, were not permitted to imprison one of their own people who, according to their law, was a criminal. Only the Roman civil authorities could do this. That is why Jesus was brought before Pilate to be sentenced to death.

It is manifest, then, that professing Christians of that time, no matter how ambitious for power they might have been, could not make any headway in attaining positions of religious authority.

They were indeed "held down" by the fact that the position which they coveted was for the time firmly held by another. We are not to suppose, of course, that any one individual, or even group, in the Early Church held any such exalted ambition as to become religious ruler of the Roman Empire. But the disposition to rule was there. This is what Paul tells us.

The fact that the spirit to be manifested in the "mystery of iniquity" was even then working proves that this iniquitous thing which Paul describes is not something that would suddenly appear on the scene down here at this end of the age. Rather, it is a system, a counterfeit ruling system, the development of which would begin soon after the death of the apostles, and come to full fruition as soon as that which hindered was removed. Let us, then, take a brief glance through the pages of church history and see what we find.

A "Falling Away"

The Book of Acts and the epistles of Paul, Peter, James, Jude, and John constitute the most reliable historical records there are concerning conditions in the Apostolic Church, also of the hopes and aims of the believers. Within the fellowship of the saints at that time there were not many wise or noble according to the standards of this world. There were some who, had they continued in the world, and followed worldly pursuits, would doubtless have made names for themselves. There was, for example, Luke the physician, and Paul the lawyer and logician.

Generally speaking, however, the members of the Early Church were just ordinary folk whose circumstances in life had prepared their hearts to appreciate the message of hope contained in the Gospel of Christ, the good news of redemption from sin and of resurrection from death. They rejoiced in the assurance that this hope of life in the resurrection would be translated into reality when Christ returned to establish his kingdom, his government. Both the Jewish and Gentile Christians were happy in the belief that there was to be a better government ruling the world than the Roman Empire.

The Early Church did not seek influence in the world, but was taught to be subject to the existing authority and power. While the Jewish religious leaders were often violent in their persecution

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of Christians, particularly the apostles, the Gentile rulers were not disposed to hinder the simple activities of the church; except on occasions when they thought it would help to pacify those who were so bitterly opposed.

With the exception of the individuals here and there who were ambitious to "reign," such as we have noted, the believers in the Early Church understood that their privilege then was to serve, suffer, and die as ambassadors for Christ in an unfriendly world. They understood clearly that Satan, the Devil, was the spiritual ruler of the present world, and that they could not expect to have any share in the affairs of the world unless they compromised with the Devil, and this they would not do.

With the death of the apostles, however, this situation began to change. Many years had passed since the angels had said to the apostles at the time of Jesus' ascension, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) As the increasing number of years separated them farther from this promise, the hope of Christ's return began to lose its vitality in the hearts of many.

Besides, the original generation of believers all passed away in death, and each succeeding generation was farther removed from those who had direct contact with Jesus, and whose outlook was centered so completely on his return and the establishment of his kingdom. As the hope of the King's return to set up a kingdom became dim, it was but natural that the vast majority of believers should allow themselves to become more and more associated with the world and worldly governments.

The complete falling away from the faith once delivered unto the saints did not occur overnight. It was a gradual deterioration of faith, hope, and practice. As believers increased in numbers and influence, civil rulers took more notice, and bitter persecutions arose. But this did not stop the growth of the church.

While, as it is stated in Lord's "Old Roman World," the third century saw the church more powerful as an institution, "it was not until the fourth century—when imperial persecution had stopped; when Constantine (the Roman Emperor) was converted; ... [that] the church was allied with the state; ... the early faith

itself was corrupted; ... [and] superstition and vain philosophy had entered the ranks of the faithful."

Quoting further, the same historian says, "When Christianity became the religion of the court and of the fashionable classes, it was used to support the very evils against which it originally protested. The church was not only impregnated with the errors of Pagan philosophy, but it adopted many of the ceremonies of oriental worship. ... The churches became, in the fourth century, as imposing as the old temples of idolatry."

Obviously the historian uses the term "Christianity" in an accommodated sense when he speaks of the time "when Christianity became the religion of the court," for by this time the falling away from true Christianity was so complete that the institution which bore the name was in reality no longer Christian at all.

Briefly stated, the doctrines of Christianity are these: man was created in the image of God, and to enjoy everlasting life on earth, conditional upon obedience to divine law. He disobeyed, and was sentenced to death. God in his love provided redemption from death through his Son Christ Jesus, who returns to earth to establish a kingdom through the agencies of which redeemed man will be restored to his lost home on earth. The followers of Jesus during the intervening age have the opportunity of suffering and dying with him and thereby proving worthy to live and reign with him in the spiritual phase of his kingdom.

By the fourth century, when the church united with the state, not a vestige of this truth of Christianity was still held by its responsible leaders. In their corrupted theology, man was not created to live on the earth forever, but to remain here only temporarily, and then, through the "gateway" of death to enter heaven, hell, or purgatory. Man, they believed, was not sentenced to death. To them he was immortal and could not die. Jesus did not die as man's Redeemer, but God, incarnate in a human body, made a pretense of suffering and dying. Christ does not return to establish a kingdom, but the kingdom had already been established by the church's illicit union with the state. The hope of believers is not to live and reign with Christ, but, by living as best they can now, to escape as many years of torment in purgatory as possible, and eventually be transferred to heaven. Such was the extent to which erroneous beliefs had grown.

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This does not imply that there was no one in the church which united with the state who still held to one or more of the original teachings of Jesus and the apostles. Doubtless there were some. They were in this iniquitous system, but not of it, although helpless to do anything except to endure what they could not change. They were as isolated grains of "wheat" in the field which, by the fourth century, had been almost completely overgrown with "tares."—Matt. 13:24-30; 36-43

The "Man" of Sin

We do not call attention to this falling away from the original faith of the Gospel as being in itself proof that the apostate church had become the Antichrist, although this apostasy was one of the essential elements of the "mystery of iniquity." Certainly that which was Christian could not be anti-Christian, or anti-Christ. This seems obvious. Nevertheless, it was not the apostate church alone which constituted the Antichrist, or "Man" of sin, but the union of that church with the state, the civil governments, to constitute a ruling organization, or institution.

The false church, apart from its alliance with civil governments, is represented in the Book of Revelation as a harlot woman. The true church is, throughout the Scriptures by contrast, symbolized by a chaste woman, a virgin, waiting for the coming of her bridegroom, Christ, to be united with him in marriage and to share his kingdom glory.—II Cor. 11:2; Rev. 12:1; 19:7; 21:2, 10; 17:1-6, 15, 18; 18:2, 3, 9, 10; 19:2

In the Book of Revelation, John pictures the false church, the "harlot," as making the nations drunk with the "wine" of her fornication; the doctrine pertaining to the union of church and state. This illicit union is properly designated "fornication," for the church, by profession was supposed to be betrothed to Christ, and to wait for his return to be united with him in marriage. Instead, the "fallen away" or apostate church decided not to wait for Christ to return, but to unite with the civil powers of the earth, and reign together with them.

And this "wine" of her "fornication" did indeed make the nations drunk, or intoxicated. Some of the bloodiest wars of history were fought at the instigation of the church in her effort to gain more and more power. And when the "mother" church could no longer rule the world undisputed, her "daughters," also "harlots," through

union with one or another segment of the Old Roman Empire, instigated bloody wars against one another.

"And the woman," John wrote, "was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."—Rev. 17:4-6

While this "harlot" woman made the nations "drunk" with the "wine" of her fornication—her teaching which brought about illicit union with civil governments—she herself, as John depicts her, was intoxicated with the "blood of the saints, and with the blood of the martyrs of Jesus." In other words, having gained ascendancy and power through her "fornication," she ruthlessly used that power to stamp out all those who dared to question her doctrines, or her authority. History reveals that through the "Holy Inquisition" and otherwise, millions were tortured and killed by this "harlot" woman exercising the power she gained through illicit union with the state. The historian wrote, "The church was allied with the state, and religious dogmas were enforced by the sword of the magistrate."

But while the apostate church by herself is represented as a "harlot" woman, many of the unholy activities with which she is represented as being associated were made possible because of her alliance with the state. The two are thus seen to be very closely associated. However, strictly speaking, it is the union of ecclesiastical and civil authority that in reality constitutes the "Man" of sin, the "Antichrist." It is this union that claimed to be the kingdom of Christ on earth. It is from this false and unholy claim that the word "Christendom" came into being, Christendom meaning Christ's kingdom.

The Roman Hierarchy

The union of church and state became a reality under Constantine, and from that time on there developed a rapid concentration of power in the hands of the bishop of Rome, who in due course became the head bishop, or pope. Soon the pope was in a position to crown and uncrown the rulers of Europe. Not only did the church

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accept and use the power of the state to further its own ambitious schemes, but it also dictated the policies of the civil rulers. Thus in the pope there came to be a combination of civil and religious authority more arbitrary and totalitarian than anything the world had ever known. And it was all done in the name of Christ.

How true is the description which Paul gave of this iniquitous system over which the pope ruled with such a high hand! He wrote, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."—II Thess. 2:4

As we have noted, the emperors of the Pagan Roman Empire assumed the title Pontifex Maximus, meaning chief religious ruler. As such they were looked up to as gods by their deluded subjects. When papal Rome supplanted pagan Rome, the popes took this title. Thus they exalted themselves above the former pagan gods, even taking the place of the chief representative of these, the Roman Emperor.

More than that, this iniquitous system supplanted the position of the true God in the hearts of most believers, and substituted its church-state alliance for the true kingdom and the true temple, the meeting place between God and man. In other words, all gods, the true and the living God, and the false gods of the heathen, were set aside, and their places taken by this corrupt system which was deceptively styled Christ's kingdom. One quotation from a Roman Catholic writer will suffice to emphasize the accuracy of Paul's forecast of the "Man" of sin. It is from "Ecclesiastical Dictionary," a standard Roman Catholic Authority, and reads:

"The pope is of such dignity and highness that he is not simply a man but, as it were, God, and the vicar of God. . . . Hence the pope is crowned with a triple crown, as king of heaven, of earth and of hell. Nay, the pope's excellence and power is not only above heavenly, terrestrial and infernal things, but he is also above angels, and is their superior; so that if it were possible that angels could err from the faith, or entertain sentiments contrary thereto, they could be judged and excommunicated by the pope. . . . He is of such great dignity and power that he occupies one and the same tribunal with Christ; so that whatsoever the pope does seems to proceed from the mouth of God. . . . The pope is, as it were, God on earth, the only prince of the faithful of Christ, the greatest king of all kings, possessing the plenitude of

power; to whom the government of the earthly and heavenly kingdom is entrusted."

This Catholic writer further adds that "the pope can sometimes counteract divine law by limiting and explaining it." But let us recognize that these claims are made for the pope, the head of a system—not a particular pope, but all the popes. And while the fact that this system is headed up by this one man is doubtless one reason it is called the "Man" of sin, it is the system itself that is the Antichrist, that "Wicked" thing which Paul said must develop before the return of Christ, and be destroyed by the "brightness of his coming [presence]."

We have seen, then, by way of summation, that there did come a great "falling away" from the faith once delivered unto the saints; yea, virtually a complete falling away so far as the governing leaders in the nominal church were concerned. We have seen how that desire for power, which began to manifest itself even in the Apostolic Church, ultimately did find expression through the union of church and state. We have traced, though briefly, cruelties of persecution against the true saints of God, as perpetrated by the "harlot" woman, the false church which illicitly united with the kings of the earth. We have also noted the accuracy with which Paul foretold the claims of this false system—the "Man" of sin to be the supreme religious and civil authority in the earth, capable even, according to its claims, of modifying the laws of God.

With these facts before us, there can be no doubt in the mind of any reasonable person that the foretold Antichrist has already appeared, and that its unholy and counterfeit reign as the kingdom of Christ is now a historical reality. We have presented only briefly the historical evidence of the fulfilment of the Antichrist prophecies, but all reliable church historians verify the facts as we have presented them, even though it is doubtful if any of them recognized the prophetic meaning of these facts.

This recognition of the fulfilment of prophecy would be of no special interest to us, except to satisfy curiosity, but for the fact that the reign of the Antichrist was to take place before the return of Christ and the establishment of his kingdom. Since, therefore, the Antichrist has already appeared, it becomes just one more reason to believe that the true kingdom of Christ, with all its blessings of peace, and joy, and life, is near.

(To be continued)

The Glory of God

THE expressions "the glory of the Lord," and "the glory of God," occur a great many times in both the Old and New Testaments. These terms, while applying appropriately to the personal glory of the divine Being, are chiefly used in Scripture to refer to his many wonderful works, which in turn are the outcome of his glorious and gracious character. This latter thought seems to be the one specially emphasized in the Word of God.

Since man was created with a desire to know God, it is indeed most important and appropriate that the Creator should reveal to his creatures on the various planes of being his gracious character. A man looking at the wonders of the earthly creation, as well as the glory of the heavens, would instinctively know of God's power. But if no other attributes of his being had been revealed, God would be one to be greatly feared, but hardly one to be loved most intimately.

And so, for the well-being of all God's creatures, he has been pleased to reveal to them, not only

his power, but also the other important attributes of his character. This, it can easily be realized, would be impossible without giving us a revelation of his purposes. So the Bible tells us what God's character prompted him to do when he arranged for the human creation and for the plan to be worked out with man.

When Adam was created God surrounded him with every earthly good thing in his Paradise eastward in Eden. God told man that he would be permitted to enjoy these blessings indefinitely if he would continue to render perfect obedience to his Creator and to his law, but that disobedience would bring upon him the penalty for sin—"death." The Bible tells the story that when the test came, man failed. He violated the perfect law, and came under the penalty of death.

This penalty for sin which men have seen carried out generation after generation since the days of father Adam, has revealed to man another attribute of God's character, namely, "justice." Thus "the first man Adam," would not only begin to know of the great power of the Creator, but God's dealings with him, after he became a sinner, would also help him to realize to

some extent that God is a God of justice.—Ps. 97:2

They would also see many evidences of divine wisdom as displayed in the wonders of the earth and the heavens around them. And so, down through the ages, particularly in those parts of the earth specially favored by God, a little knowledge of his justice, his wisdom, his power, and also his love has been enjoyed, even though it has only been the blessing of a minority among men. In the early centuries after the fall, and again after the Flood, the majority of mankind failed to retain God in their knowledge. (Rom. 1:28) Indeed the majority did not wish to do so.—Rom. 1:21

Yet even those who lost sight of God's justice, and who had but a small conception of his wisdom and power, still enjoyed, even in their fallen condition, some measure of his love. Paul reminds the people of Lystra of the loving generosity of the Creator who, although he suffered all nations to walk in their own ways, has, in spite of this, continued to do them good; giving he said, "rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—Acts 14:17

So far as we can understand, the bestowal of such blessings entails little or no cost to the Creator. It was therefore necessary to wait for the dawning of the Gospel age ere any could see, to the full extent, God's attribute of love. As John

says, "Herein was the love of God manifested . . . that God sent his only begotten Son into the world." (I John 4:9, R. V.) This cost him the sacrifice of the dearest treasure of his heart, the giving up of his only begotten Son for man's redemption; giving him up to such an extent and in such a way that the Redeemer's eternal existence was endangered during the time the work of sacrifice was being carried out. Man's salvation and the life of the sacrificer were both in the balance during this time. This was an undreamed of manifestation of God's love for men.

Not only does the coming and sacrifice of Jesus tell us how "God so loved the world," but it also reveals to a much fuller extent God's attribute of justice; for in spite of the Creator's love for his creatures, he could not release them from the just sentence of death without his justice being first satisfied by a willing Redeemer who would die the just for the unjust, and thus open the way for mankind to come back to God. The sacrifice of Jesus thus enabled the Creator to still be just, and yet justify all those who believe in Jesus.

So the revelation of the divine plan of salvation has brought with it a fuller understanding of the character of God. We now see not only God's wisdom in creation, but also his great wisdom displayed in the condemning of all in one man, that all might be redeemed by the

the gracious character of the Heavenly **Father**.

Jesus, in view of his own perfections and likeness to the **Father**, was able to say, "I am the light of the world." (John 8:12) Centuries before this, God himself had said concerning his well-beloved Son, "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." (Isa. 49:6; Acts 13:47) Applying the matter in a more individual way, we may say, "the light of the knowledge of the glory of God" has reference to the point in our experiences when the light of truth reaches us; when we find ourselves translated out of the dominion of darkness into his marvelous light, and into the kingdom of God's dear Son.—Col. 1:13; I Pet. 2:9

The Disciples Favored

Through having the great privilege of personal contact with Jesus, the disciples saw for the first time the true character of God. "We beheld his glory," they said, "the glory as of the only begotten of the **Father**, full of grace and truth." (John 1:14) In the perfection of his moral nature; the wisdom of his words; the justice of his actions; the love manifested in his service and sacrifice; the power of the truth continually manifested in his utterances; in all he said and did; Jesus reflected the character of his Heavenly **Father**.

And now, "the light of the knowl-

edge of the glory of God" having by his grace reached the last members of the church here at the end of the age, let us, with the Apostle John, urge that we all "walk in the light, as he is in the light," that we might thus become children of the light, children of him in whom is no darkness at all. (I John 1:7; 2:9) O how greatly advantaged are we who have the light of truth in comparison with those still walking in darkness!

Will not love for our fellows prompt us to do all we can to lift up the standard of truth for the people; to "turn them from darkness to light, and from the power of Satan unto God"? (Acts 26:18; Isa. 62:10) If we have ever walked a rough pathway through a wood in the dead of night, hardly daring to put one foot before another, we know what a contrast this is to making the same journey in the daylight. So it is with the Lord's people enjoying the light, compared with those going through life's journey in darkness, in complete ignorance of the glory of God. Surely the love of Christ must constrain us to help them to the best of our ability and opportunity!

To Fill the Earth

In view of the small success often attending our endeavors to enlighten others, one of the greatest consolations we have is the knowledge that the divine character is not forever to be shrouded in darkness,

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but, as the prophet says, "The glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5) This is one of the gracious arrangements of Messiah's kingdom. Jesus will indeed be the light of the world in that time; and, in addition, the One who will bring all men to a knowledge of God and of his gracious arrangements for their salvation and eternal life.—I Tim. 2:4

The thought in the prophet's words, "The glory of the Lord shall be revealed, and all flesh shall see it together" does not, of course, mean that when the kingdom is set up, all men will see the light of God's glory at the same moment, but that they will see it together in the sense of all seeing it from the same angle of truth. The Septuagint Version gives a clearer rendering: "And the glory of the Lord

shall appear, and all flesh shall see the salvation of God: for the Lord has spoken it." As the knowledge of the truth spreads throughout the earth through the agencies and facilities of Messiah's kingdom, all will be able to see "the light of the knowledge of the glory of God" in exactly the same way.

This will be a complete and welcome contrast to the almost unlimited number of sectarian angles for looking at God and his Word which prevail today. The knowledge of the Lord shall fill the earth, and all shall know him from the least unto the greatest; and by obediently responding to this knowledge, the gracious words of the Master will be realized: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3

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Dear Sirs: I was listening in this morning, as I have done for many Sundays. Your explanations of the Bible penetrate one's soul, and we get to understand so many points we never heard of during our long lives by reading the Bible. We number fifty here in an Old Ladies' Home—about sixty in all, counting the staff.—Canada

"New Doors"

Dear Sirs: I enjoy your Sunday program very much. I am a Catholic, but never miss your program. You make good sense on so many explanations of the Bible, and open new doors to me. Keep up the good work, and may God bless you always.—Iowa

"Always Was"

Dear Sirs: I listen to you over the radio every Sunday. I have always been a Roman Catholic, but I like to hear your religious talks. God bless you.—Illinois

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

C. A. CORNELL			
Oxford	July	6	
G. A. FORD			
Letchworth	July	27	
W. J. MERCER			
Letchford	July	13	
J. LESLIE MC KEOWN			
Belfast	July	20	

J. H. MURRAY

Dewsbury	July	6
Luton		20

E. TERRY NADAL

Newport (Mon.)	July	20
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W. N. WOODWORTH

Dundee	July	18
Glasgow		20

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THE DAWN

98 Seel Street

Liverpool 3

General Convention Program

Bloomington, Indiana, August 2-8

IT IS a pleasure to again co-operate with the General Convention program committee in publishing as many of the details of the program as are now ready. The brethren generally are looking forward to the expected blessings of the convention. The indications are that the attendance will be large, and those who cannot be there in person will participate in the joys through the published report. This report will appear in the October issue of *The Dawn*. Complete programs will be available at the convention.

(See pages 63 and 64 for accommodations' form.)

Saturday, August 2

Chairman: Brother W. Stromberg

2:00	Opening Rally	
2:15	Address of Welcome	Brother Albert Sheppelbaum Chicago, Illinois
2:45	Discourse	Brother William H. Ellis Cincinnati, Ohio
3:15	Intermission	
3:45	Praise Service	
4:00	Discourse	Brother G. P. Ostrander Pilgrim
4:30	Discourse	Brother M. C. Mitchell New York, N. Y.
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	

TALKING THINGS OVER

7:00	Praise Service	
7:15	Discourse	Brother William A. Pardue St. Louis, Missouri
7:45	Discourse	Brother L. P. Loomis New York, N. Y.
8:15	"Songs in the Night"	

Sunday, August 3

Chairman: Brother Alvin Raffel

9:00	Morning Devotions	
9:15	Convention Theme— "If Ye Continue in My Word"—John 8:31, 32	
	"Ye shall be My disciples":	Brother D. J. Morehouse Chicago, Illinois
	"Ye shall know the truth":	Brother G. M. Wilson St. Petersburg, Florida
	"The truth shall make you free":	Brother Levi Jacobs New Haven, Connecticut
10:45	Intermission	
11:15	Praise Service	
11:30	Discourse	Brother William E. Pamplung England
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	
1:45	Praise Service	
2:00	Discourse	Brother Paul Davis San Luis Obispo, California
2:30	Discourse	Brother C. A. Sundbom Saginaw, Michigan
3:00	Intermission	
3:45	Praise Service	
4:00	Discourse	Brother E. M. Jezuit Chicago, Illinois
4:30	Discourse	Brother A. B. Newell Kansas City, Missouri
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	

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6:45	Praise Service	
7:00	Discourse	Brother Samuel Baker Pilgrim
7:30	Fellowship Hour	
8:30	"Songs in the Night"	

Monday, August 4

Chairman: Brother Walter Blicharz

9:00	Morning Devotions	
9:15	The Bible—the Word of God	
	"How it came to us":	Brother Tony Tsimonis Waterbury, Connecticut
	"Its composition":	Brother Stephen Suraci East Haven, Connecticut
	"Its theme":	Brother Otis Barrall Havertown, Pennsylvania
10:30	Intermission	
11:00	Testimony Meeting	Brother William Molhoek Piqua, Ohio
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	
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1:45	Praise Service	
2:00	Discourse	Brother Harry Passios Pittsburgh, Pennsylvania
2:30	Discourse	Brother C. M. Chupa Detroit, Michigan
3:00	Intermission	
3:30	Praise Service	
3:45	Discourse	Brother Jens Copeland St. Petersburg, Florida
4:15	Foreign Report	
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	
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6:45	Praise Service	
7:00	Discourse	Brother Roy Poland St. Petersburg, Florida

TALKING THINGS OVER

7:30	Discourse	Brother C. R. Weida Allentown, Pennsylvania
8:00	"Songs in the Night"	
8:30	Elders' Meeting	

Tuesday, August 5

Chairman: Brother E. G. Wylam

9:00	Morning Devotions	
9:15	"Rightly Dividing the Word of Truth"—II Timothy 2:15	
	"Ages and Dispensations":	Brother Mike Balko West Newton, Pennsylvania
	"Earthly and Spiritual Promises":	Brother A. L. Smith Washington, D. C.
	"Literal and Symbolic Language":	Brother Lyle Cook Kansas City, Missouri
10:45	Intermission	
11:15	Praise Service	
11:30	Discourse	Brother E. K. Penrose Columbus, Ohio
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	
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1:45	Testimony Meeting	Brother Ian Cipperley Cleveland, Ohio
2:30	Discourse	Brother V. E. Samuels Philadelphia, Pennsylvania
3:00	Intermission	
3:30	Praise Service	
3:45	Discourse	Brother Adam Miskawitz Chicago, Illinois
4:15	Radio and TV Report	
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	
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6:45	Praise Service	
7:00	Discourse	Brother O. D. Deifer Allentown, Pennsylvania
7:30	Discourse	Brother B. E. Rose Detroit, Michigan
8:00	"Songs in the Night"	

Wednesday, August 6

Chairman: Brother W. W. Ryba

9:00	Morning Devotions	
9:15	The Word Is Profitable for:	
	"Doctrine":	Brother John Baracos Pittsburgh, Pennsylvania
	"Reproof":	Brother William Geisinger Pottstown, Pennsylvania
	"Correction":	Brother Ralph Gaunt Jackson, Michigan
	"Instruction":	Brother Owen Kindig Columbus, Ohio
10:45	Intermission	
11:15	Praise Service	
11:30	Discourse	Brother King Barrett Victoria, B. C., Canada
12:00	Close of Morning Session	
12:15	Luncheon Hour and Fellowship	
1:45	Testimony Meeting	Brother G. E. Kemp Boston, Massachusetts
2:30	Discourse	Brother A. H. Krumpolt New York, N. Y.
3:00	Intermission	
3:30	Convention Business Meeting	
5:00	Close of Afternoon Session	
5:15	Supper Hour and Fellowship	
6:45	Praise Service	
7:00	Baptismal Discourse	Brother C. W. Zahnow Pilgrim
8:00	Intermission	
8:30	Immersion Service	

Thursday, August 7

Chairman: Brother Charles Zubowsky

9:00	Morning Devotions
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TALKING THINGS OVER

9:15 "Preaching the Word":

In Paul's day:

Brother Stephen Roskiewicz
Marne, Michigan

In Brother Russell's day:

In our day:

Brother W. N. Poe
Cincinnati, Ohio

10:45 Intermission

11:15 Praise Service

11:30 Discourse

Brother William E. Pamplung

12:00 Close of Morning Session

12:15 Luncheon Hour and Fellowship

1:45 Praise Service

2:00 Discourse

Brother William Roach

Charlotte, N. C.

2:30 Discourse

Brother Felix S. Wassmann

New York, N. Y.

3:00 Intermission

3:30 Praise Service

3:45 "Thus Saith the Lord"

Audience Participation

Moderator: Brother Leo B. Post

Chicago, Illinois

5:00 Close of Afternoon Session

5:15 Supper Hour and Fellowship

7:30 Praise Service

7:45 Organ Music

8:00 Public Discourse

Brother W. N. Woodworth

New York, N. Y.

Friday, August 8

Chairman: Brother G. M. Wilson

9:30 Morning Devotions

9:45 Discourse

Brother E. Murray

Columbus, Indiana

10:15 Discourse

Brother R. J. Krupa

New York, N. Y.

10:45 Love Feast

"God Be with You 'Til We Meet Again"

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

HENRY E. ANDERSON

Groton-New London, Conn. July 19, 20

SAMUEL BAKER

New Albany, Ind. June 30, July 1
 Indianapolis, Ind. July 2, 3
 Muncie, Ind. 4-6
 Toledo, Ohio 7
 Detroit, Mich. 27
 Bloomington, Ind. August 2-8

JOHN BARACOS

Duquesne, Pa. July 6
 Monessen, Pa. 27

KING BARRETT

Jackson, Mich. July 1, 2
 Detroit, Mich. 4-6
 Elkhart, Ind. 7
 South Bend, Ind. 8
 Grand Rapids, Mich. 9, 10
 Gary, Ind. 11-13
 Rockford, Ill. 14
 Clinton, Iowa 15
 Albany, Ill. 16
 La Salle, Ill. 17, 18
 St. Louis, Mo. 20
 Mattoon, Ill. 21
 Champaign, Ill. 22
 Indianapolis, Ind. 23
 Muncie, Ind. 24, 25
 Cincinnati, Ohio 27, 28
 New Albany, Ind. 29, 30
 Columbus, Ind. 31
 Bloomington, Ind. August 2-8

JULIUS BEDNARZ

Milwaukee, Wis. July 13

ALFRED BURNS

Gary, Ind. July 20

EUGENE BURNS

Wilkes Barre, Pa. July 20
 Hazleton, Pa. 20

CHARLES CHUPA

London, Ont. Can. July 13

JENS COPELAND

Baltimore, Md. (Morn.) July 20
 Philadelphia, Pa. (Aft.) 20

BERTRAM COOPER

Ventura, Calif. July 13

ORLANDO D. DEIFER

York-Lancaster, Pa. July 27

THEODORE HACK

Covert, Mich. July 20

JOHN G. HULL, JR.

Whittier, Calif. July 20

GEORGE M. JEUCK

New Haven-Waterbury, Conn. July 13

GEORGE O. JEUCK

San Diego, Calif. July 7-13

STANLEY W. JEUCK

Lakeland, Fla. July 13

EDMUND JEZUIT

Minneapolis, Minn. July 13

DANIEL KAZIAK

Toledo, Ohio July 20

ARTHUR H. KRUMPOLT

Albany, N. Y. July 13

C. STUART LIVERMORE

Catawissa, Pa. (Morn.) July 13
 Quakake, Pa. (Aft.) 13

LUDLOW P. LOOMIS

Washington, D. C. July 13

JOHN Y. MAC AULAY

Stenen, Sask. Canada July 26, 27

SPEAKERS' APPOINTMENTS

W. A. MC NEE

Saskatoon, Sask. Can.	July	6
Regina, Sask. Can.		7
Canora-Stenen-Yorkton, Sask. Can.		8-10
Tarnopol, Sask. Can.		12, 13
St. Brieux, Sask. Can.		14, 15
Middle Lake, Sask. Can.		16

ADAM MISKAWITZ

Aurora, Ill.	July	13
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MARTIN C. MITCHELL

Allentown, Pa.	July	20
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ROY E. MITCHELL

Paterson, N. J.	July	20
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GUSTIN P. OSTRANDER

Los Angeles, Calif.	July	4-6, 13
Long Beach, Calif.		11
San Diego, Calif.		15
Yuma, Ariz.		16
Phoenix, Ariz.		17, 18
Tucson, Ariz.		20
Oklahoma City, Okla.		23, 24
Topeka, Kans.		25
Kansas City, Mo.		27, 30
St. Joseph, Mo.		28, 29
St. Louis, Mo.		31
Bloomington, Ind.	August	2-8

WILLIAM E. PAMPLING

Phoenix, Ariz.	July	1, 2
Los Angeles, Calif.		4-10
San Francisco, Calif.		11-13
Sacramento, Calif.		14
Salem, Ore.		16
Portland, Ore.		17
Tacoma, Wash.		18
Seattle, Wash.		20
Victoria, B. C. Can.		21
Vancouver, B. C. Can.		22
Spokane, Wash.		24
Havre, Mont.		25
Minneapolis, Minn.		27, 28
Milwaukee, Wis.		29
Gary, Ind.		30
La Salle, Ill.		31
Bloomington, Ind.	August	2-8

HARRY PASSIOS

East Liverpool, Ohio (Morn.) ..	July	13
Steubenville, Ohio (Aft.) ..		13

G. R. POLLOCK

Riverside, Calif. (Morn.)	July	20
Ontario, Calif. (Aft.)		20

LEO B. POST

La Salle, Ill.	July	6
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RAYMOND RAWSON

Adrian, Mich.	July	13
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ALBERT SHEPPELBAUM

Clinton, Iowa	June	29
Cedar Rapids, Iowa		30
Barnes City, Iowa		30
Lincoln, Neb.	July	1
Grand Island, Neb.		2
Burlington, Colo.		3
Denver, Colo.		4-6
Pueblo, Colo.		7
Oklahoma City, Okla.		9
Kansas City, Mo.		10
St. Louis, Mo.		11

C. A. SUNDBOM

New York, N. Y. 3 p.m.	June	29
Paterson, N. J.	July	1

AUGUST SWANSON

Santa Ana, Calif.	July	27
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WESTON THORNBURG

Detroit, Mich.	July	27
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J. I. VAN HORNE

Akron, Ohio	July	13
Washington, Pa.		20

FELIX S. WASSMANN

Wallingford-Bridgport, Conn. ..	July	20
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GEORGE WILMOTT

Saginaw, Mich.	July	13
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C. W. ZAHNOW

Detroit, Mich.	July	4-6
Bloomington, Ind.	August	2-8

CHARLES ZUBOWSKY

Saginaw, Mich.	July	13
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CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

***DETROIT, MICHIGAN, July 4-6**—On Friday and Saturday, July 4 and 5, services will be held in the Memorial Hall, Winder near Woodward Avenue. On Sunday, July 6, services will be held in the YWCA Building, 2230 Witherell at Montcalm. Mr. Daniel Kaziak, 20171 Binder, Detroit 34. Speakers: Brothers K. Barrett; E. Jezuit; R. J. Krupa; A. B. Newell; E. K. Penrose; M. A. Stamlas; C. W. Zahnow.

***LOS ANGELES, CALIFORNIA, July 4-6**—Unitarian Community Centre, 2936 West 8th Street. Mr. A. W. Abrahamsen, 2816 West 83rd Street, Inglewood 4. Speakers: Brothers L. Paul Davis; Edward E. Fay; Emile H. Herrscher, Jr.; E. Harry Herrscher; George O. Jeuck; J. Y. MacAuloy; Gustin P. Ostrander; Howard E. Ostrander; William E. Pampling; and E. Roscoe Wilcox.

NEW BRUNSWICK, NEW JERSEY, July 4-6—Rutgers University Chapel, George Street and Somerset Avenue. Mrs. Eugene Burns, 3 Meyer Road, Nixon, New Jersey. Speakers: Brothers W. A. Baker; J. Bednarz; M. Blicharz; Alfred Burns; D. Dinwoodie; W. S. Geisinger; L. Jacobs; P. Kolliman; R. Luke; J. A. Meggison; D. J. Morehouse; F. Mundell; R. Rawson; C. A. Sundbom; and G. B. Wilmott.

TARNOPOL, SASK. CANADA, July 12, 13—Mr. Ignace Stoski, Box 11. Services of the convention will be held in three languages—English, Polish, and Ukrainian.

LINCOLN UNIVERSITY, PENNSYLVANIA—July 13—Old Harlan Homestead, midway between Russellville and Lincoln University. Mr. M. L. Ritchie, Lincoln University, Penna. Speakers: Brothers W. A. Baker; Levi Jacobs; and R. J. Krupa

MINNEAPOLIS, MINNESOTA, July 13—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, July 13—Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

CLEVELAND, OHIO, July 20—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, South Euclid, Cleveland 21.

***STENEN, SASK. CANADA, July 26, 27**—Services on Saturday will be held in the home of John Korutsky. Sunday, beginning at one o'clock services will be held in the Stenen Town Hall. Mrs. C. Fernets, Box 21, Canora, Sask., Canada.

CHICAGO, ILLINOIS, July 27—912 North La Salle Street. Mr. Albert Sheppelbaum, 5739 South Normandy Avenue.

DETROIT, MICHIGAN, July 27—Maccabees Building, Woodward Avenue at Putnam. Mr. Daniel Kaziak, 20171 Binder Avenue.

BLOOMINGTON, INDIANA, August 2-8.

NORTH BROOKFIELD, MASSACHUSETTS, August 24.

LABOR DAY CONVENTIONS: Minneapolis, Minnesota; New York, New York; Seattle, Washington.

GUSTINE, TEXAS, September 5-7.

DENVER, COLORADO, September 27-28

BUFFALO, NEW YORK, October 4, 5.

BIBLE STUDENTS GENERAL CONVENTION
INDIANA UNIVERSITY, BLOOMINGTON, INDIANA

August 2 to August 8, 1958

ENTIRE CONVENTION WILL BE HOUSED IN SMITHWOOD HALL

I (we) will want _____ space (s) reserved for the convention.
I (we) will arrive on _____ and leave _____

My (our) exact reservation is as follows: (Cross out each square you will be here: breakfast, lunch, supper, and overnight. For example, if you plan to attend the entire convention, cross out every square beginning with supper on Saturday, August 2 and ending with lunch on Friday, August 8. Or, if you are coming Sunday afternoon, mark out supper and overnight on that day and all the others through lunch on Friday.)

[illegible]

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

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

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

This should be mailed not later than July 21, 1958

RATES PER PERSON, INCLUDING MEALS

ADULTS: \$5.70 per day (two in a room). \$6.20 per day (one in a room).

CHILDREN: Two through six, \$2.35 per day.

Seven through eighteen, \$3.70 per day.

Towels will not be furnished to children.

Rooms are furnished with two single beds—no bunk beds.

All bedding will be furnished by the University.

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

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

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

BIBLE PROPHECY BOOKLETS

Israel in History and Prophecy—64 pages, 10 cents.
 Christ's Thousand-Year Kingdom—64 pages 10 cents.
 Armageddon—32 pages, 5 cents.
 Hope for a Fear-filled World—32 pages, 5 cts.
 Our Lord's Return—48 pages, 10 cents.
 A Royal Nation—10 cents.
 God and Reason—96 pages, 10 cents.

DOCTRINAL BOOKLETS

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

OTHER PUBLICATIONS

Tabernacle Shadows—50 cents.
 Hymns of Dawn—With music, cloth, \$1.00; without music, 25 cents.
 Daily Heavenly Manna—cloth, \$1.00.
 Book of Books—cloth, \$1.00.
 "Behold Your King"—cloth, 50 cents.
 God's Promises Come True—For children. Cloth, \$2.00.

IN FOREIGN LANGUAGES

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

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

FRENCH: Divine Plan of the Ages; "Behold Your King"; Daily Heavenly Manna—50 cents. 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; The Time Is at Hand—50 cents. "Behold Your King"—25 cents. Hymns of Dawn, without music—25 cents. God and Reason; Hope Beyond the Grave; Creation—10 cents

DANISH: God and Reason—10¢. Hope—5¢. Manna—50¢. It Shall Come to Pass—10 cts.

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

ROUMANIAN: Where Are the Dead?—10¢.

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

HEBREW: God's Plan in Brief—75¢.

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

FINNISH: Grace of Jehovah—10¢.

SPANISH: Hope Beyond the Grave—10¢.

SWEDISH: God and Reason—10¢ Armageddon, Then World Peace—5¢

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

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