

a herald of Christ's presence

THE DAWN

**"THE TRUTH SHALL
MAKE YOU FREE."**

John 8:32

June 1958



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DAWN PUBLICATIONS

East Rutherford

NEW JERSEY

This Wonderful Earth

**"Then shall the earth yield her increase; and God, even our own God, shall bless us."
—Psalm 67:6**

ONE of the basic truths clearly set forth in the Bible is that God created the earth to be man's everlasting home. The Prophet Isaiah wrote, "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."—Isa. 45:18

God prepared a garden "eastward in Eden" as a home for our first parents. In this garden was every tree which was pleasant to the eye and good for food. (Gen. 2:8, 9) God commanded our first parents to multiply and fill the earth, and subdue it. (Gen. 1:28) As the family of Adam and Eve increased they would need to extend the borders of Eden, and this would have continued until the entire earth should be adequately populated and "subdued," or brought under cultivation.

But there came the fall into sin and death. Man was driven out of

his edenic home, into the unfinished earth to die. Human tradition has picked up the theme from there and distorted it. First there came the widespread acceptance of Satan's lie, "Ye shall not surely die." (Gen. 3:4) God had made it plain that death would be the penalty for sin, and that the sinner would return to the dust from which he was taken. (Gen. 2:7; 3:19) Contrary to this statement by the Creator, tradition insists that there is no death.

All sorts of distorted theories followed in the wake of this error, most of them following the line that life on earth was but a temporary experience for man, that when he seems to die he is whisked off to another place of abode. The Catholic Church teaches that the vast majority go to "purgatory," where, by means of excruciating pain through long centuries of time, they are purged of their sins and thus made ready for eternity in heaven as "saints." The wholly wil-

ful sinners, Catholicism teaches, suffer the tortures of "hell" forever.

The Fundamentalist Protestant churches teach that all who at death are not ready, through belief in Christ, to enter heaven, go to a place of eternal torture. Unlike the Catholic Church, the Protestant churches make no provision at all for repentance and purification after death. It is another terrible distortion which, even as Satan designed, blasphemes the name of our loving Heavenly Father.

Among so-called Protestants today there is an increasing number who are not too sure just where the "dead" go. Being more kindly in their thinking they have rejected the torture dogma, and they are not too sure that there is a literal heaven to which earth beings migrate when they seem to die. They cling to Satan's lie that there is no death, and vaguely speak of going to the "beautiful isle of somewhere."

In the heathen world also there is an almost total rejection of the truth that death is a reality. Here too, various places and conditions have been imagined into which the "dead" go. Thus in one way or another all mankind fails to realize that the earth was created as a home for humans, and that it is the purpose of the Creator that the earth shall be man's everlasting home.

And now that we have entered the so-called "space age," we hear

much talk of breaking through the "barrier" that holds humans on the earth, and of exploring the possibilities of at least some of the human race transferring to other planets. While it is quite likely that rockets may one day be landed on the moon, the Apostle Paul seems to turn down the possibility of any large scale migration of humans to other planets when, in speaking to the Athenians on Mars' Hill, he said that the Lord "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.—Acts 17:26

Restitution

It is a mistake to suppose that original sin led to the necessity of transferring Adam and his children to another place of abode, either in heaven, hell, or purgatory. Nothing was said to our first parents about the possibility of going to heaven. They were not threatened with the tortures of hell. They were simply told that disobedience to divine law would lead to death, the loss of life with all its joys and blessings in that beautiful garden home which had been prepared for them "eastward in Eden."

However, the disobedience of Adam did not destroy the divine purpose with respect to man and his earthly home, for the Bible reveals a plan of redemption and restoration through Christ. There are many details to the divine plan of

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salvation, but basically, and because Jesus gave his life to redeem Adam and his children, it means that ultimately that which would have been is yet to be. The human race is to be restored to life, and given an opportunity to accept God's grace through Christ, obey the laws of God then in force and live forever right here on earth, just as Adam and Eve would have done had they been obedient to their Creator.

It was at Jesus' first advent that he died to redeem fallen man from death. It is during his second presence, or visit to earth, that the work of restoring the race will be accomplished. Peter described that period in the divine plan as "times of restitution of all things," and explained that it had been foretold by the mouth of all God's holy prophets since the world began. (Acts 3:19-21) The word "resurrection" is also used in the New Testament with respect to this work of restoration.

Will There Be Room?

Almost invariably when the plan of God for the restoration of the human race to life on earth is presented, some will raise the objection that the earth is not large enough to hold and provide for all the living and the dead. This objection has seemingly gained some weight in recent years as a result of what is sometimes described as earth's "exploding populations." In this connection world

economists are frankly concerned over what the situation will be twenty-five or fifty years from now. For example, it is expected that by 1975 the United States will have a population of 230,000,000. Europe and Asia are already overcrowded.

What, then, would be the situation over the earth if in 1975, or thereafter, divine power would begin to restore the dead to life? This is a question which immediately captures the imagination. The first thought of many is that it would result in humans being stacked up many tiers deep—not a pleasant prospect. But is this really so?

We are, of course, considering the plan of God for mankind as it is revealed in the Bible. Thus we must take the biblical figures as to how long man has lived on the earth, and the Bible reveals that by 1975 this will be 6,100 years since the fall of man. Counting 365 1/4 days to the year, this would mean 2,228,025 days from the fall to 1975. The present death rate per day is about 100,000. Multiply this by the number of days from the fall of man to 1975 and we get the grand total of 222,802,500,000. The present population of earth is approximately 2,000,000,000. Add this to the above figure and we find that this whole grand total of humans could easily be buried in the state of Texas, giving about 33 square feet to each one. The land surface of Texas is 7,412,755,046,400 square feet.

It will be recognized at once that this method of estimating the number of people who have lived on the earth is almost extravagant. It could easily reflect ten times the actual number. The death rate prior to the Flood was very low. The Flood reduced the population to eight persons, which again would cut down the general average. No, it will not be necessary for humans to stand on each other's heads when they are raised from the dead!

Figures have a striking way of emphasizing facts when they are properly used. With the present size of earth's population, which is rapidly increasing, the earth soon would be overpopulated even without the resurrection of the dead. The illustration of germs in a bowl helps in this connection. Two germs are placed in a bowl. Assume that they reproduce and double their

number every second. At the end of one hour the bowl is filled with germs. At what point in the hour is it half full? It is at the beginning of the last second of the sixtieth minute in the hour. Figuratively speaking, the human race is now entering that last "second."

Very soon sufficient people will have been born to properly fill the earth, in keeping with the divine purpose. Through the centuries they have fallen asleep in death, but meantime have been redeemed by the blood of Christ and will be restored to life during the thousand years of his kingdom. Then the whole earth will be "subdued," as God commanded Adam. There will be room for all, and abundant provision for all.

Nor should it be overlooked that God's command to our first parents to "multiply" was limited to

Hear

"FRANK AND ERNEST"

ON THE TOPIC

"THE END OF THE WORLD"

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JULY TOPIC: On Sunday, July 20, "Frank and Ernest" will discuss the topic, "What Can a Man Believe?" This subject should arouse interest, and special circulars are being prepared to announce it. The distribution of the radio circulars is proving to be an effective way to witness. Let us know how many you can use for July. You may order through your class secretary, or individually, as you prefer.

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filling the earth. In God's own due time and way this function of humans will cease. Already serious thought and study is being given to the subject of birth control. Whether or not the Lord will permit his human creatures to cooperate in bringing about this transition, the Scriptures do not reveal. In any case, we can safely leave it in the hands of the Lord, knowing that he is abundantly able to bring it about in his own due time and way.

The Earth's Increase

When God sentenced our first parents to death he drove them out of that beautiful and productive garden which he had specially prepared for them, into the unfinished earth to die. They were warned of the "thorns" and the "thistles" with which they would have to contend. And despite the pests and other handicaps with which man had to battle he managed to keep himself alive, at least long enough to continue the process of reproduction.

But now that we are entering the new age of the kingdom, when

much more abundant food supplies will be needed, both for the living generation and for those who will be awakened from the sleep of death God is permitting men to discover ways and means of securing much food from the land. Here are just a few statistics which appealed to us as being very revealing:

Today the average yield of corn per acre is 44 bushels, but last year a young man in Mississippi grew 304 bushels of corn on an acre. What one can do, all can do, when the need arises, and the means are available.

Last year the average dairy cow in the United States gave 6,000 pounds of milk—but there was a cow in Michigan which gave 42,905 pounds of milk—a daily yield of 60 quarts.

Through scientific methods the improvement of cattle herds is being greatly accelerated. It is almost as though some unseen influence were saying that now speed is the essence; that there will be more need for food than world economists estimate, for their figures

WEEKLY PRAYER MEETING TEXTS

JUNE 5—"In thee, O Lord, do I put my trust."—Psalm 31:1 (Z. '95-157 Hymn 99)

JUNE 12—"This one thing I do."—Philippians 3:13 (Z. '95-250 Hymn 277)

JUNE 19—"Light [truth] is sown for the righteous, and gladness [the joys of the

truth] for the upright in heart."—Psalm 97:11 (Z. '96-55) Hymn 260)

JUNE 26—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews 3:1 (Z. '96-208 Hymn 326)

do not take into consideration the awakening of the dead.

Air conditioned barns cause cows to give more milk, and conditioned poultry houses lead to a much larger yield of eggs. These are but isolated examples of what is being accomplished by the food producers of the world. The, "thorns and thistles"—symbolic of all the weeds and insects—are rapidly being brought under control in what seem to be natural ways. The earth as never before is beginning to yield her increase, and the possibilities of continuing that increase seem almost limitless.

And then there are those promises of the Bible which assure us that the desert shall rejoice, and blossom as the rose." (Isa. 35:1,2) The deserts today comprise a considerable portion of the land surface of the earth. There are large areas of desert land in the Middle East, and even larger areas on the continent of Africa. And then we have the great American deserts. Think of the countless millions that can be fed from these lands when in the Lord's providence, they cease to be deserts and become productive.

Thus, while the "exploding" population of the earth today is causing concern among world economists, when viewed from the Bible's standpoint we see that there is really no cause for alarm. God created the earth to be man's home, and he created man to enjoy this home forever. Surely the great

Creator, with his infinite wisdom, would not make the mistake of creating the earth too small. Nor would he fail to make provision for halting the propagation of the race as soon as sufficient numbers had been born to properly fill the earth.

And what a wonderful place the earth will be when fully "subdued!" How happy restored mankind will be with all eternity before them to explore the beauties and marvels of the home the Creator has provided for them. They shall build houses, and inhabit them," wrote the prophet Isaiah, and they shall plant vineyards, and eat the fruit of them."—Isa. 65:21, 22

No longer will it be necessary to contend with "thorns" and "thistles." (Gen. 3:18) The tilling of the soil will not then be wearisome toil, but a pleasure. We cannot, of course, visualize all the changes which will take place for the well-being and happiness of man, but we do know that the whole earth will be as the Garden of Eden in which God placed every tree that was pleasant to the eye and good for food.—Gen. 2:9

The lot of restored man will be just as God wants it, and we know that what he designs is just right. There will then be so many wonders for man to explore within the confines of his perfect earthly home that we doubt if there will be much interest in breaking out of these confines and traveling to the moon.

A New Leader Commissioned

GOLDEN TEXT: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."
—Joshua 1:9

NUMBERS 27:18-20

JOSHUA was one of the faithful spies who, forty years prior to the events related in today's lesson, brought back a favorable report from Canaan, expressing assurance that with the Lord's help the children of Israel could enter and possess the Promised Land. Now he was chosen by the Lord to succeed Moses as leader of the people into Canaan. He was well qualified for this undertaking.

Moses' faithfulness to Israel continued to the end of his life. When the Lord Jehovah announced to him that he was about to die, Moses said to him, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, . . . that the congregation of the Lord be not as sheep which have no shepherd."—Num. 27:16, 17

It was in response to this request by Moses that the Lord said to him, "Take thee Joshua the son of Nun, a man in whom is the spirit, and

lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient."—vss. 18-20

The word "some" in the statement, "some of thine honor," is in italics, indicating that it has been added by the translators. Moses was to put his honor, or authority, upon Joshua without qualification, so that the children of Israel would realize that he was their leader by divine appointment and that they were under obligation to obey him.

JOSHUA 1:1-9

THROUGH Moses the Lord had indicated to Joshua that he was to be the successor of the great law-giver, and now that Moses had died the Lord appeared to Joshua and confirmed this appointment. Joshua was at once to take command and lead the Israelites across the river Jordan into the Promised Land. It was not to be an easy task, but the

Lord assured the new leader that he would be with him and give him wisdom and success. He said to him, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses."—vs. 3

The Lord further said to Joshua, "There shall not any man be able to stand before thee all the days of thy life." (vs. 5) Soon after Joshua and the Israelites entered the land he was given visible evidence that this promise would be fulfilled. Almost immediately after crossing the Jordan they were confronted with the powerfully walled and garrisoned city of Jericho. Joshua was looking over the situation, apparently pondering just how he would proceed to conquer this city when suddenly a "man" appeared before him and announced that he was the "captain of the host of the Lord." (ch. 5:13-15) Through this "captain" of his "host" the Lord gave Joshua instructions how to proceed with the capturing of Jericho.

It would seem that the Lord had sent angelic hosts to fight for the Israelites. It could have been these who destroyed the walls of the city, enabling the Israelites, who had confused the people within the walls with the blowing of their trumpets and shouting, to march in and conquer.

But seldom are the Lord's promises unconditional, and they were not in this case. The Lord said to

QUESTIONS

Who was Joshua, and by whom was he appointed to lead Israel?

What was the first great task which confronted Joshua?

How did the Lord help Joshua in capturing Jericho?

What conditions were attached to the promises of God made to Joshua?

Joshua, "Be thou strong and very courageous, that thou mayest observe to do according to all the Law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." (ch. 1, vs. 7) The clear implication is that if Joshua did not observe the Law, he would not "prosper"—or, as the marginal translation suggests, "do wisely."

Verse 8 makes this point even more specific. Here Joshua is told that by observing and meditating upon the Law he would make his way prosperous. But, as our Golden Text states, the new leader would need to "be strong and of good courage." It requires strength and courage to serve the Lord acceptably, for there are evil influences on every hand with which to contend. This is particularly true at the present time. In Joshua's case the Lord gave him visible evidences of his favor and blessing. This is not necessarily so today. Frequently the Lord's people have to depend on the invisible evidences of his favor, which can be seen only by the eye of faith.

In the Land of Promise

GOLDEN TEXT: "Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel."

Joshua 24:23

JOSHUA 11:16-20, 30

FROM a strictly humane standpoint, the extent to which Joshua destroyed the inhabitants of Canaan was quite out of keeping with present day ethics of war, although he was not as thorough in this as God instructed. There were various factors involved in connection with Joshua's campaign of extinction which make it understandable to those who have faith in the rightness of God's ways, and in the long range provisions of his divine plan of the ages.

In the first place, the entire human race is under condemnation to death. This includes the Canaanites of Joshua's day. In keeping with justice, divine wisdom elected to sentence the human race to death because of the transgression of our first parents. "For since by man came death," Paul wrote, "by man also [will come] the resurrection of the dead." (I Cor. 15:21) By this we see that God's love balances his justice by providing, through Christ, a way of escape from death. —John 3:16

The whole world is either dying

or asleep in death, and in due time the sleeping ones will be awakened, enlightened, and given an opportunity to live forever. Since God is able thus to give life, and since such is his plan, the putting to sleep in death of those already dying is not an injustice on his part. Indeed, so far as the Canaanites were concerned it was probably a kindness in disguise; and they will so consider it when they are awakened from the sleep of death under the favorable conditions of the millennial age.

There were good reasons why it was best for the Canaanites to be destroyed, rather than merely conquered. They were all idol worshipers, and would have continued as such. This was a weakness of the Israelites in any case, and under the influence and example of such worshipers right in their midst, the situation would have been aggravated for them.

Besides, the Lord wanted the natural descendants of Abraham to remain a pure stock. Had the Canaanites been permitted to live, and to remain in their midst, there would have been intermarriage, and

thus a corruption of the "seed" stock. God was working out a purpose through the Israelites which demanded that they be kept a separate people. This purpose will yet bring glory to God's name. Even today this people remains unassimilated.

JOSHUA 24:14-18

JOSHUA had remained faithful to the trust the Lord placed in him. He was now "old and stricken in age," and although the task of conquering the land of Canaan, and dividing it among the tribes of Israel, was not completed, he realized that there was little more that he could do about it. So, Joshua's chief concern now was that the Israelites follow his example of faithfully following the Lord and obeying his law.—Joshua 13:1; 23:1, 2

"Joshua gathered all the tribes of Israel" before him "to Shechem," and said to them, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." (ch. 24:1, 2, 14) It would seem from this that the Israelites were even then to some extent worshipping gods other than Jehovah.

In addition to being faithful to the Lord, Joshua had a good understanding of human nature. He felt that if he could get the people to commit themselves, and go on record that they would put away all other gods, and serve only Je-

QUESTIONS

Explain why it was not unjust for the Lord to command Joshua to utterly destroy their enemies in Canaan.

What was Joshua's chief concern as he neared the end of his life?

Were the Israelites of Joshua's day faithful to their promise to serve only Jehovah?

hovah, it would strengthen their determination for the right. So he said to them, "Choose you this day whom ye shall serve; whether the gods which your fathers served on the other side of the flood, or the gods of the Amorites in whose land ye dwell: but as for me and my house, we will serve the Lord."—vs. 15

The people's reply was both in the affirmative and enthusiastic. They said, "God forbid that we should forsake the Lord [Jehovah], to serve other gods." (vs. 16) They remembered many of the wonderful things the Lord had done for them, beginning in Egypt, many of whom were born while the nation was in Egyptian bondage. These past blessings from Jehovah strengthened them to take this firm stand.

We read in verse 31, "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua and which had known all the works of the Lord, that he had done for Israel." What a wonderful example Joshua must have been to them! May we too, be faithful to the Lord, and an example for good.

The Times of the Judges

GOLDEN TEXT: "Let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." —Isaiah 55:7

JUDGES 2:16-19

FOR years after the death of Joshua, until the selection of Saul, the first of Israel's kings, the nation of Israel had no central government. Concerning this we read, "In those days there was no king in Israel, and every man did that which was right in his own eyes." (Judges 17:6) Of course they had the Law of God given to them at the hands of Moses, but how that Law was interpreted and observed was an individual matter. Since it is doubtful if all in the nation could read, it is possible that as generation after generation passed, God's Law would be lost sight of by a great many.

In any event, while without doubt there were noble exceptions, the general rule seems to have been during the period of the judges that what every man considered "right in his own eyes" was far from good. As our lesson states, "They went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in."—vs. 17

When the Israelites thus departed from serving the living God, he brought punishment upon them by permitting surrounding nations to invade and oppress them. Then, when they cried unto the Lord in their distress, "he raised up judges, which delivered them out of the hand of those that spoiled them." (vs. 16) Thus this particular era in the history of Israel is styled the period of the judges.—Acts 13:20

Gideon was one of these judges greatly used by God. There were also Jephthah and Samson. Samuel was the last. These judges are used in one of the prophecies as typical of the earthly phase of Messiah's kingdom. We read, "I will restore thy judges as at the first and thy counselors as at the beginning: after thou shalt be called, The city of righteousness, the faithful city."—Isa. 1:26

Because of the service rendered to the Israelites by the judges, whom the Lord raised up to deliver them, we may well understand the foregoing prophecy to mean that the Lord, through the agencies of the kingdom, will judge and deliver Israel and all nations from the op-

Who Are the Strong?

GOLDEN TEXT: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." —Romans 8:13

JUDGES 15:11-15

SAMSON was one of those who served Israel during the period of the judges. His tenure of office as judge was twenty years. His birth was the result of a miracle for previously his mother, the wife of Manoah, had been barren. The Lord decreed, and announced to the mother of Samson before he was born, that he should be a Nazarite. A Nazarite was one who was dedicated to the Lord. A Nazarite was not to cut his hair, and was to abstain from wine and all other alcoholic beverages; and even from the eating of grapes.

Samson's exploits against the Philistines, the enemies of Israel, would seem incredible except for the explanation which the Scriptures give us; namely that the Spirit of the Lord gave him his unusual strength. To those who believe the testimony of God's Word no other explanation is necessary.

Samson is mentioned in Hebrews 11:32 as one of the ancient worthies. He gained this standing upon the basis of his faith. Certainly his parents told him of the

circumstances associated with his birth, and that the Lord had set him apart to be a Nazarite before he was born. He accepted this responsibility and, while he had weaknesses of character along some lines, he continued to have faith in the Lord and in the Lord's ability to accomplish all his good purposes.

As noted, Samson judged Israel for twenty years, and yet only a few instances in his life are recorded; and these the more or less dramatic ones. We may assume that most of the time during the twenty years of his judgeship he quietly and faithfully served his people, looking to the Lord for direction and help in his times of need.

JUDGES 16:15-21

ONE great mistake of Samson's life was allowing himself to be betrayed by Delilah. She was working in the interests of Israel's enemies, and through her womanly influence over Samson made several attempts to learn from him the real secret of his great strength. He deceived her several times, but finally yielded to her alluring ways and told her the truth of the matter. This

was his undoing, for he was quickly captured, blinded, and put in prison.

Samson explained to Delilah that the secret of his great strength was in his long hair, that being a Nazarite his hair had never been cut. We are not to suppose from this that Samson's long hair had any direct physical connection with his strength. If this were the case, anyone who refrained from cutting his hair would develop unusual strength, which we know is not the case.

As we have already noted, it was the Spirit of God working in and through Samson that gave him his great strength. The Spirit of God was with Samson so long as he did not betray the trust which God had placed in him. His long hair was a symbol of his dedication to God, and when he allowed himself to be placed in a compromising position in which he lost his hair his Nazarite vow was broken, and consequently the Spirit of the Lord was no longer with him.

Although Samson's hair had been cut, when awakened by Delilah, he said, "I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him." (vs. 20) In his heart Samson knew that his strength came from the Lord. Later when the Philistines prepared a celebration over the imprisonment of Samson, giving the glory to their god, Dagon, they brought him out

QUESTIONS

Who was Samson, and what were the circumstances of his birth?

What was the secret of Samson's great strength?

Upon what basis did Samson win a position among the ancient worthies?

Explain the relationship between Samson's long hair and his great strength.

To whom was our Golden Text addressed? Explain briefly its meaning.

of prison to "make sport" for them. (vs. 25) Then "Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God."—ch. 16:28

The Lord heard Samson and gave him the strength for which he asked—the strength to topple the pillars which sustained the temple in which the Philistines were celebrating their victory over him. They were all killed, and Samson died with them. But we see that in this last act of his life he realized that his strength came from the Lord; and it was his faith in God that gave him the standing mentioned in Hebrews 11:32.

Our Golden Text was written specifically to Christians, those who are crucifying their flesh, laying it down in sacrificial service in the Lord's cause. (Rom. 12:1) For such to revert to catering to the flesh and its interests rather than fulfilling the vows of their consecration, would indeed mean death—second death if such a course of unfaithfulness were continued.

A Spokesman for God

GOLDEN TEXT: "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground."
—1 Samuel 3:19

I SAMUEL 3:10-20

SAMUEL was the last of Israel's judges, and was a Nazarite by virtue of a vow on the part of his mother even before he was conceived. (1 Sam. 1:11) Like so many of God's faithful servants of the past, Samuel was born in answer to prayer, and as a result of a miracle, his mother previously being barren.

In addition to being a judge in Israel, Samuel was also a prophet, and the first to hold this rank in God's service since the death of Moses. Our Golden Text pertains to Samuel's service as a prophet, explaining that the proof of his authenticity in this field being that the Lord "did let none of his words fall to the ground," that is, what Samuel prophesied would be certain of fulfilment. The Lord himself established this as one of the proofs of a true prophet.—Deut. 18:22

God initiated Samuel into his service as a prophet at a very tender age, and under circumstances which were not pleasant to him from the natural standpoint. As a very young boy he had been left by his mother in the custody of

Eli, the high priest of Israel. He served Eli faithfully in whatever way his young hands were capable, and apparently he learned to love and respect the priest a great deal. Herein was to be his first test.

While Eli, apparently, was faithful to the Lord in his own service, he did not assume the proper responsibility for his sons, who committed gross sins against the Lord and against the people in connection with the tabernacle services. Because of this, the Lord determined to purge the house of Eli from the priesthood, and Samuel was given the unenviable responsibility of conveying this information to his beloved master.

It was after Samuel had retired for the night that the Lord spoke to him. At first he thought it was Eli calling him, but learned that this was not the case. Eli, being much older, and more experienced in the ways of the Lord, suspected that God was speaking to his young servant, and instructed him how to answer if he heard the voice again. Samuel's answer was to be, "Speak Lord; for thy servant heareth."—ch. 3:9

The Lord did speak again, and Samuel replied as Eli had instructed him. Then the Lord said to the young man, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." (vs. 11) In other words, Samuel was about to have something revealed to him which, when it became known to the nation, would create a real sensation.

Then the Lord told Samuel of his purpose concerning Eli and his priestly house. Perhaps this young boy knew of the sins of Eli's sons, and perhaps he did not. In any case, we can imagine his own feelings of regret that such a thing was to happen to Eli, whom he loved and had served.

Samuel's preference would have been to say nothing to Eli about the matter. This would have been the easier course to take, but he was permitted no choice. Eli, wise in the ways of the Lord, knew that the circumstances justified him in believing that Samuel had been given a special message to deliver, and he insisted that the boy tell him what this message was. Eli may well have surmised that the message pertained to him and to his wicked sons. But his attitude in the matter was a noble one. He wanted to know the truth, and he encouraged the young prophet not to withhold any part of the truth.

Samuel then revealed to Eli all that the Lord had said, and the priest's reply was, "It is the Lord:

QUESTIONS

- Who was Samuel and in what two roles did he serve Israel?
 What was Samuel's first assignment as a prophet?
 What great disappointment did Samuel experience toward the end of his life?
-

let him do what seemeth him good." (vs. 18) Eli was weak in dealing with his erring sons, but noble in his resignation to the judgments of the Lord which fell upon him as a result. Samuel's service in this instance was twofold. He was the Lord's mouthpiece, and he was a seer, for the judgment upon the house of Eli was to come later.

"All Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord." (vs. 20) As a prophet and judge, Samuel experienced a long and successful career. One great disappointment in his life came near its close, when, even after he appointed his sons to succeed him in the judgeship of Israel, the people clamored for a king. Samuel interpreted this as a rejection of him by the Israelites, but this was not the case.

It was instead a rejection of the Lord and of his way of governing the nation. But the Lord instructed Samuel to accede to the wishes of the people; and Saul was chosen to be their first king, with Samuel anointing him to this office. Thus ended the period of the judges, and the beginning of the period of the kings.



Paul's Third Missionary Journey Part 2

AFTER his approximately three years' work in Ephesus, Paul went to Macedonia. No information is given us concerning this part of his third missionary journey except that after "he had gone over these parts, and had given them much exhortation, he came into Greece." Apparently this part of his journey was devoted particularly to strengthening the brethren in Macedonia. This was always an important and vital part of Paul's ministry.

From Macedonia Paul went to Greece, where he "abode three months." Here also, no doubt, his time was used in strengthening the brethren in Corinth and in other places. All this time Paul's mind and heart were doubtless set on going to Jerusalem, and from there to Rome. He had planned to go to

Jerusalem by way of Syria, with the thought perhaps of briefly visiting the brethren in Antioch. But learning that enemy Jews had learned of his plans and were lying in wait for him, he changed his route and returned through Macedonia.

By now there were several who were traveling with Paul—"Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas," the historian writes. The use of the pronoun "us," indicates that again the historian Luke had joined the party, and that he remained with Paul while the others went on to Troas.

Traveling to Jerusalem by way of Macedonia, Paul and Luke visit-

ed the ecclesia in Philippi, there enjoying another season of that "fellowship" which from the "first day" had been so sweet and precious to the apostle. (Phil 1:3-5) Leaving Philippi by boat, after five days' sail they reached Troas where the remainder of their party was waiting for them. They remained in Troas "seven days."

The seventh day of this visit in Troas was apparently the first day of the week, and the ecclesia were to meet together that evening, as was their custom, to "break bread." This breaking of bread was not an ordinance of the church, but simply a custom some of the ecclesias in the Early Church followed in commemoration of the resurrection of Jesus on the first day of the week. At Troas this simple service was held in the evening, which might well indicate that the brethren had been occupied in their usual work during the day, hence that the day was not considered to be sacred, or even a day of rest.

The ship in which Paul and his companions were to sail on to the next stop was ready to leave, and did leave, on the "morrow" of their visit in Troas. (ch. 20:7) But for some reason the apostle felt the importance of remaining in Troas and meeting with the ecclesia that night when the brethren came together to "break bread." His companions sailed on ahead to Assos, Paul having arranged to travel by foot the next day and meet them at

Assos, the ship's next stop.—ch. 20: 13, 14

Just why this final meeting with the brethren at Troas seemed so important we can only conjecture. The apostle must have had a message for them which he considered vital, for it was here that he preached all night. It was here also that the young man sitting in the window fell asleep while Paul was preaching, fell to the ground three stories below and was thought to be dead. Paul restored the young man, assured the brethren that he would be all right and then continued with his sermon.

As we said, we can only conjecture as to what the subject of this sermon might have been. We do know that in Corinth, for example, there were some in the congregation who did not believe in the resurrection of the dead. (1 Cor. 15: 12) It is possible, we think, that this blight of unbelief had reached to some of the brethren in Troas, and that Paul used this opportunity when they were assembled to commemorate Jesus' resurrection, to help them out of their doubtings. If this be the case, we need only to read the 15th chapter of 1st Corinthians to know some of the telling points of truth the great apostle presented that night to the Troas Ecclesia.

In any case, Paul considered it important to remain that night in Troas to serve the brethren, important enough to justify his walk-

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ing more than twenty miles the next day over rocky, dusty roads in order to rejoin his companions at Assos. Such was the undaunted spirit of love and devotion which actuated this man of God, this great apostle to the Gentiles. Since he preached all night he would have had no sleep, so we can imagine the apostle trudging along over those twenty long miles, weary of mind and body, yet rejoicing in heart as he recalled the blessings he enjoyed with those of like precious faith in Troas.

Meeting the Elders of Ephesus

So far as this journey was concerned Paul's ultimate destination was Jerusalem, and he wanted to arrive there by the day of Pentecost. (ch. 20:16) He knew that this would not be possible if he took time to visit all the ecclesias in Asia Minor, but he did want once more to see and fellowship with the elders of the Ephesus Ecclesia. So sailing from Assos, where he rejoined his companions, after a few incidental stops the ship reached Miletus. This was about thirty-six miles south of Ephesus, and from here Paul sent messengers to Ephesus to invite the elders to make the day's journey to Miletus to meet him.

And they came. The fact that they made this effort to see the apostle reveals the great confidence they had in him and their fervent love for him. One reason Paul was anxious to see these brethren is

revealed in his statement to them, "Behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me," or "wait for me," (margin).—vss. 22, 23

While Paul said that he did not know what awaited him, he seemed sure that whatever it was he would not be able to again visit the brethren in Ephesus, for he said to the elders that they would see his face no more. (vs. 25) It was in the shadow of this uncertainty so far as his human life was concerned that the apostle delivered his farewell message to the Ephesian elders. Under the circumstances, many would have been too agitated to think of anything but their forthcoming troubles, but Paul testified, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—vs. 24

Paul had dedicated his life to the service of the Lord and the truth. From the time the great vision of truth had come to him on the Damascus road, he had never tried to spare his strength nor save his life when the path of opportunity lay clearly before him. He knew that every time he witnessed to the Jews in their synagogues they would sooner or later rise up against him, but he did not hesi-

tate to continue to witness. The fact that the service of the Lord would cost Paul suffering and perhaps death was never used by him as an excuse to cease serving his Lord.

So now it was the same! A less ardent and self-sacrificing soul might well have reasoned that since it was the Holy Spirit that was bearing witness of the trouble he would encounter when reaching Jerusalem, the Lord was thereby giving warning not to go to Jerusalem. But Paul did not interpret the Holy Spirit's warning in this way. For reasons which the Scriptures do not reveal, Paul was convinced that it was the Lord's will for him to go to Jerusalem, and in the light of this conviction he interpreted the testimony of the Holy Spirit as a challenge to his faith and loyalty, and his willingness to die for the Lord Jesus. So Paul went to Jerusalem.

In his farewell message to the elders of Ephesus he said that he had not shunned to declare unto them "all the counsel of God," and that he had "kept back nothing that was profitable." He had taught them "publicly," and from "house to house," or in their homes. (vs. 27, 20) Paul was not satisfied simply to tell his hearers that through belief in Christ they could be saved. It was at Ephesus, for example, that he found the twelve disciples who had not heard about the Holy Spirit, and had not been

taught true Christian baptism, so he instructed these brethren more perfectly in the ways of the Lord. —ch. 19:1-7; 18:26

After reminding the elders of Ephesus of his own procedure in declaring to them "all the counsel of God," Paul then admonished, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (vs. 28) This admonition is in two parts: (1) the elders were to take heed to themselves, and (2) they were to oversee and feed the brethren through the power of the Holy Spirit which had made them overseers.

Experience has proved that professed servants in the church who do not take heed unto themselves, are not qualified to watch properly and effectively over the spiritual welfare of others. For elders in the church to take heed unto themselves means, among other things, that they will not think of themselves more highly than they ought to think. Pride of mind and heart distorts spiritual vision, and makes ineffective what otherwise could be a blessed ministry of the truth.

Taking heed to one's self also implies careful and prayerful study of the truth. One cannot minister to others what he does not understand himself. Paul had seen a vivid example of this in the ministry of

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Apollos at Ephesus. Seemingly Apollos had great ability as a speaker, but regardless of this, until he was more fully instructed he was not able to impart knowledge to others which he did not himself possess. Yes, to understand the truth is important, as Paul later wrote to Timothy, saying, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2:15

Paul's discernment enabled him to foresee that when his own personal influence was no longer felt among the brethren, he warned, the ecclesia would have trouble. "Grievous wolves" would enter in among the brethren, he warned, "not sparing the flock." To these he added, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—vss. 29, 30

The church at Ephesus is one of the seven mentioned in the 2nd and 3rd chapters of Revelation. And while these seven churches are undoubtedly symbolic of the entire church in its various stages of development throughout the age, it is reasonable to assume that they were selected for this purpose because of special circumstances associated with them as local congregations. In any event, Paul's prophecy that false leaders, "wolves," would enter the church at Ephesus, seems to be reflected in the Revelator's record, which reads, "I know

thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars."—Rev. 2:2

It is apparent from this that the elders at Ephesus took Paul's admonition to heart and watched faithfully over the flock so that the "wolves" and the false apostles, were discovered and exposed. "Watch, and remember," Paul said to them, "that by the space of three years I ceased not to warn every one night and day with tears." (vs. 31) Paul had set the elders of Ephesus a good example, and now he wanted them to follow that example, to follow him as he followed Christ.

Paul never lost sight of the fact that the direct responsibility of every true Christian is to the Lord, and that all such should look to the Lord, not to any human source, for guidance and help in time of need. "I commend you to God." he said to these elders, "and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." This sentiment is the same as he wrote to the brethren at Philippi, saying, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. 1:6

Paul was truly a sacrificing saint, and he took considerable satisfac-

tion in the fact that he did not depend upon the brethren he served in spiritual things to care for his physical necessities. To the Ephesus elders he said, "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." (vs. 34) This is remarkable, for Paul had not only provided for his own physical needs as a "tentmaker," but cared also for those who were traveling with him.—Acts 18:3

But he was blessed by thus giving all his time and strength. He said, "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (vs. 35) Paul had proved by his own experience that Jesus was right, and so has every disciple of Jesus who has followed faithfully in his steps.

Paul's discourse ended, they joined in a closing prayer, and the elders bade the apostle farewell. It must have been a touching moment for them all, for we read that "they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."—vss. 37, 38

On to Jerusalem

The ship on which Paul and his companions sailed from Miletus went by the way of Coos and

Rhodes, "thence unto Patara." There they changed ships, finding one that was "sailing over unto Phenicia." This ship took them to Syria, and they "landed at Tyre: for there the ship was to unlade her burden." (Acts 21:1-3) They found disciples at Tyre, so the party remained seven days.

Little is said about the seven days with the disciples of Tyre except that they warned Paul not to go to Jerusalem. The warning was based on information received "through the Spirit." (vs. 4) Paul did not heed the warning, but instead continued on his way, interpreting the message from the Lord as being intended merely as a test of his faithfulness. They had a farewell prayer meeting with the brethren of Tyre, and then moved on.

There was a one-day stop at Ptolemais, where they "saluted the brethren," and then "Paul's company departed, and came unto Caesarea." At Caesarea, Luke reports, "we entered into the house of Philip the evangelist, which was one of the seven; and abode with him." (vs. 8; Acts 6:3-6) Philip had four daughters, apparently all consecrated disciples of the Master.

While they were still "at the house of Philip" there "came down from Judea a certain prophet, name Agabus." Agabus bound his own hands and feet with Paul's girdle, saying, "Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this

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girdle, and shall deliver him into the hands of the Gentiles." Concerning this, Luke reports, "And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem."—vss 9-12

This placed Paul in a very difficult position. In place after place he had received similar information. Notwithstanding, he was still determined to go to Jerusalem. Now Philip and his household, Agabus, and even his traveling companions, all urged him to heed the information given by the Holy Spirit and thus avoid the difficulties which he would certainly experience if, as they saw it, he insisted upon going to Jerusalem. He must have known that the brethren would consider him quite obstinate if he did not heed their advice.

But he refused to reconsider. His answer was, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (vs. 13) We do not know why Paul was so determined to go to Jerusalem just at this time. We cannot think of him as being a brother who would recklessly expose himself to danger; and yet, he knew that there was danger. We must assume, therefore, that in some manner not revealed in the record, the Lord had made it very plain to him that he should take the risk which,

through various ones, the Holy Spirit had pointed out to him.

In taking this course Paul must have been very conscious of the fact that he was following in the footsteps of Jesus in quite a literal manner, for Jesus also was confronted with the same test. Jesus also knew that by going to Jerusalem when he did, it would mean his arrest and death, and so announced to his disciples. Peter endeavored to dissuade the Master from thus exposing himself to danger. Jesus replied, "Get thee behind me, Satan."—Mark 8:30-33

And it was the Holy Spirit which testified to Jesus, through the prophets, that he was to suffer and to die. But the Holy Spirit had also revealed that it was the Heavenly Father's will for his Son to sacrifice his life as the world's Redeemer. And to Paul the Holy Spirit had revealed that it was his privilege—and the privilege of all Jesus' disciples—to suffer and die with him. The fact that now the Holy Spirit had revealed that his work of sacrifice might be consummated at Jerusalem was to Paul simply a further test of the genuineness of his consecration to do God's will.

Every truly consecrated child of God has these "Jerusalem" tests. They are tests of whether or not we will actually go where the Lord wants us to go, do what he wants us to do, and be what he wants us to be. In order to test us, as he did

Paul, the Lord may let us see what appears to be a less costly manner of serving him. But if we keep in mind the great fundamental truth that we have been invited to suffer and to die with Jesus, and that we have agreed to do so, we will be given strength to meet every test in a manner pleasing to the Lord and redounding to his glory.

When the brethren found that they could not dissuade Paul from carrying through with his plans to go to Jerusalem, they said, "The will of the Lord be done." (vs. 14) Their visit in the house of Philip completed, Paul and his companions continued on their way to Jerusa-

lem. Some of the brethren of Caesarea, together with an "old disciple" of Cyprus, joined them, so it must have been quite a delegation who made the last lap of that journey with Paul to Jerusalem. It speaks well for the devotion of all these, for they must have realized that there was a certain element of danger in being with Paul in Jerusalem, and being one of his close friends.

Reaching the city, the brethren of Jerusalem, as Luke reports, "received us gladly." (vs. 17) Thus ended the great apostle's third missionary tour. Next month we will join Paul as he is taken into protective custody by Roman soldiers.

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Being Worthy of God's Love

“Keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”
—Jude 21

GOD'S love extends toward the whole world of mankind. He “so loved the world” that he gave the dearest treasure of his heart, his only begotten and beloved Son to be the Redeemer. But this love is not forced upon his creatures. In order to reap the full benefit of divine love, one must “believe.” Nor is true belief merely a mental assent to the fact that Jesus is the Son of God and that he died to redeem us from sin and death. True belief implies a full yielding of our wills in consecration to do God's will, an acceptance of the terms of discipleship; for, as James reminds us, “faith if it hath not works, is dead.”—James 2:17

So while God's love is all-abounding, if we are to continue enjoying its warmth there is something for us to do about it. We must, as Jude writes, “keep” ourselves in that attitude of mind and heart in which God will be pleased to continue showering his blessings

upon us. If, through surrendering ourselves to do God's will we have come under the panoply of God's love, it means that we are enjoying his favor, that the light of his countenance is shining upon us. But to remain in this honored and blessed condition of divine favor we must faithfully carry out the terms of our consecration.

We know that we cannot measure up to the perfect standard that is held before us in the Scriptures; so we are thankful, as Jude reminds us, that through our Lord Jesus Christ “mercy” is shown toward us in our imperfections. This loving provision of divine mercy does not provide an excuse to relax in our efforts to know and do God's will, but it does give us cause to rejoice in the realization that through Christ our imperfect works are acceptable, and that God will bless us, not according to how well we succeed, but in proportion to the sincere efforts we make in trying.

"Most Holy Faith"

In the second verse of his epistle Jude admonishes us to contend earnestly "for the faith which was once delivered unto the saints," and in verse 20 he speaks of building up ourselves in this "most holy faith." It is in the next verse that he exhorts us to keep ourselves in the love of God. This emphasizes the close relationship between the "most holy faith" and divine love. Actually, it is through this "faith once delivered unto the saints" that God has revealed his love to us, and it is by obedience to this glorious truth of the divine plan that we keep ourselves in divine favor.

Millions speak in a general way of the love of God, but it is only through the truth of the divine plan that one can appreciate the length and breadth and height and depth of that love. Many, for example, who read the text that God so loved the world that he gave his only begotten Son, believe that the purpose of this gift was to rescue believing sinners from an eternity of torture. Associated with this grotesque and blasphemous dogma is the distorted idea that actually God is his own Son, and the Son his own Father.

Only those who know the "joyful sound" of present truth, this "faith which was once delivered unto the saints," and through the truth have glimpsed a vision of God, really know to any degree that love of

God which, so far as its fulness is concerned, is quite beyond human understanding. So, if the "faith which was once delivered unto the saints" has been revealed to us, and we have been given to know the mysteries of the kingdom of heaven, let us rejoice and be willing at all times to contend earnestly for this divine revelation, and be diligent in building ourselves up in this blessed truth.

Contending for the Faith

Contending for the faith is by no means limited to upholding it against the attacks of its enemies. This "contending" is in reality our "good fight of faith," the Christian's warfare. In this warfare we have three principal enemies with which to contend. These are the world, the flesh, and the Devil. Each of these enemies is formidable in its attacks against our hearts and minds; and when they work together—as frequently they do—we would be helpless before them but for the marvelous provisions of divine grace by which we are kept from falling.

One of these provisions is the truth itself, which Paul likens to an ancient soldier's armor, with its helmet, shield, breastplate, girdle, sandals, and sword. Each of these from one standpoint or another is symbolic of the truth which is our "shield and buckler." If we keep this armor on, and girded closely to us, we will be able to withstand

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all the "fiery darts" of the Adversary.—Ps. 91; Eph. 6:10-17

Prayer is also a bulwark of strength in the Christian life. In the Parable of the Importunate Widow, Jesus' lesson is that "they [the disciples, to whom he was speaking, **R. V., Diag., Moffatt,** "them"] ought always to pray and not to faint." (Luke 18:1) Going to the throne of heavenly grace is the sure way of finding "grace to help" in time of need. (Heb. 4:16) So when the way is difficult, the storms are raging, enemies are pressing hard, and we can scarcely see the next step before us, instead of fainting and giving up, let us pray.

If we hold the truth both in our minds and in our hearts it will manifest itself in our lives. Since the truth reveals the love of God, to be built up in this "most holy faith" implies a development into the character-likeness of God, and being transformed into the image of his dear Son. Every influence exerted to prevent this growth of grace is something against which we should "contend," whether it be from within—our own flesh being the enemy—or from without, emanating from Satan and the world.

Satan is a wily foe, and is quick to take advantage of every weakness of the flesh in his efforts to destroy us as new creatures in Christ Jesus. Jude knew this, and in his epistle uses various illustra-

tions and examples to help us to be on guard against the "wiles of the Devil." (Eph. 6:11) He writes, for example, of some in his day who had "gone in the way of Cain," and of others going "greedily after the error of Balaam for reward." He writes also of the "gainsaying of Core." (Jude 11) Perhaps most of us may feel that we are in no danger of committing such gross sins as Jude has thus suggested. But Jude has simply presented the ultimate to which various weaknesses of the flesh, with the help of Satan, might lead, if their early beginnings are not detected and the proper measures taken to cleanse ourselves from them.

David prayed for help from the Lord to keep him from any small beginnings of sin which might lead to tragedy in the end. He said to the Lord, "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."—Ps. 19:12-14

"The Way of Cain"

Jude did not write his epistle to unbelievers and the worldly, but "to them that are sanctified by God the Father." (vs. 1) So it must have been some of these who had

“gone in the way of Cain.” This suggests the possibility of the Lord’s people taking the same wrong course if they are not diligent in keeping themselves in the love of God.

The “way of Cain” was the sin of jealousy. In his case it became so deep-rooted that Cain was led to commit murder. Jealousy is, indeed, “cruel as the grave.” (Cant. 8:6) But jealousy, like every other sin, usually has a small, perhaps almost imperceptible beginning. “Who can understand his errors?” David asked, and then prayed to the Lord to cleanse him from secret faults.

We also should pray to be cleansed from secret faults. And in addition to praying, we should probe deeply into our own hearts in order to discover any possible small beginnings of jealousy that may be taking root. Do we truly rejoice when those with whom we are associated in the church, or in the home, are seemingly receiving a larger measure of the Lord’s favor than ourselves? Or do we begin to wonder if perhaps they may be taking a wrong advantage of circumstances in order to promote their own selfish interests?

To begin with, this may be but a passing thought. But Satan is quick to pick up such thoughts and help us develop them, and before we know it, the passing thought becomes a firm conviction. This leads to bitterness of heart, and en-

vious attacks upon our brethren. Then the evil roots of jealousy blind us to the real truth, making it impossible longer to reason correctly on any question coming before us in which the objects of our jealousy are involved. How timely are the words of the poet, “My soul be on thy guard; ten thousand foes arise; the hosts of sin are pressing hard to draw thee from the prize.”

Prayer and a proper application of the Word of God will cleanse us from the possible beginnings of jealousy. To be jealous means that we consider ourselves more worthy of, and better qualified for certain blessings—often privileges of service—than those to whom they are given. Paul gave us good advice in this connection, writing, “I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” Rom. 12:3

“Faith definitely enters into this matter, for if we lack faith we will fail to have confidence in the fact that God has set every member in the body as it has pleased him. (I Cor. 12:18) Perhaps God’s purpose, in permitting others to have a position which we think we could fill much better, is to test us. King Saul was the Lord’s anointed, and even though he lost God’s favor, David, who knew he had been anointed to take Saul’s place, pa-

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tiently waited for the Lord to remove the disobedient Saul. He did not lift up his hand against "the Lord's anointed."—I Sam. 26:11

There is a good lesson here for all the Lord's people. The principle applies to all our associations, even in the factory or office. It means that we should be content with what the Lord, through his providences, sees best for us. If our lot does not seem as favorable as that of others, let us wait on the Lord to change things rather than to be too hasty in taking matters into our own hands.

"The Error of Balaam"

Jude speaks of others in his day who, being once in the "love of God," did not keep themselves there, but instead "ran greedily after the error of Balaam for reward." (vs. 11) Reading this, our first thought may be that this could not possibly be true of us, or of anyone in the truth today. But let us not be too sure! Let us remember that every sin has its small beginning in our minds and hearts. In this case the sin is seeking "reward" from our service of the Lord, and through our association with the brethren.

The example of Balaam is a very revealing one. He was asked by a heathen king—Balak, of the Moabites—to curse the people of God. Balaam was not a worshiper of Jehovah, but having heard of the many miracles accredited to Je-

hovah on behalf of the Israelites, he refused to curse them unless he could secure the permission of Israel's God.

There is considerable detail to the story as presented in chapters 22 to 24 in the Book of Numbers. The point of the lesson for us is that Balaam really wanted to do the bidding of King Balak in order to get the reward that was offered, but refrained from doing so only because he feared what might happen to him. He "greedily" desired the reward, and cared little or nothing what the result of his curse might be upon the Israelites. Outwardly he conformed to the Lord's will, but at heart he still wanted the offered reward.

Various rewards could be suggested to us, either by the world, the flesh, or the Devil, or even by all three, which might lure us out of the love of God. There is little likelihood that money would be one of these, although cases have been known of some who, while professing to be in the truth, exploited the brethren in financial matters. However, the example of Balaam can serve as a warning to us along lines which are much more subtle than an outright seeking of financial advantage through our association with the Lord's people.

In this connection it should be helpful to consider what a priceless heritage we have in the church of God. Most people consider

themselves fortunate if in a lifetime they can be assured of having made two or three real friends. But the Lord's people have friends—loving, loyal, understanding friends almost the world over. They have these friends because they are “in the love of God,” and the love of God is in them and in their brethren in Christ. It is a genuine and glorious fraternity of love. If we appreciate this as we should, we will gladly lay down life itself in helping to safeguard the interests of our “friends,” who are also the Lord's friends, yea, his children.

One of the allurements which Satan holds out to all the Lord's people is the reward of being looked up to as superior in some manner to others. A little flattery, a little praise, properly timed and presented, can fan this desire into what eventually becomes a burning obsession. If we allow the spirit of ambition to develop to this point, we might easily find ourselves using schemes and methods, political and otherwise, to accomplish what by now we have convinced ourselves to be the Lord's will, in order to attain the ends we seek. We may be willing to circulate a half-truth about brethren—which apart from the whole truth is actually a slander—as one means of attaining the ends we seek. Many brethren may thus be injured (symbolically cursed) by our methods, but this we may not consider since, as we

falsely reason, it is the Lord's will that we get our “reward.”

It is well to remember that the Lord consented to Balaam's starting out to curse the Israelites—hindering him later, of course. So we might conclude that because the Lord seemingly does not interfere with what we are doing, it is his will that we continue. But in this the Lord may only be testing us. Those who “keep” themselves in the love of God are those who in their hearts are so loyal to the principles of righteousness that even the thought of saying or doing anything which might even remotely result to the disadvantage of one of the Lord's little ones would give them pain.

The “greediness” of Balaam in seeking a “reward” would, in principle, represent any selfish attitude we might have which, if permitted to grow, would lead to words and actions designed to promote our own selfish interests regardless of what the result might be to one or more of the Lord's people. Our protection against this sin, even though its beginning may be difficult to detect, is a true, self-sacrificing love for the brethren. If deep down in our hearts we would rather die than say or do anything that would even in the smallest degree injure one of our brethren, then there is little likelihood that we will be snared by the sin of Balaam, and thus be taken out of the love of God.

"The Gainsaying of Core"

Core [Greek form of Korah] was one of the sons of Aaron who led a rebellion against the leadership of Moses and Aaron. (Num. 16:1-3) The fact that Moses and Aaron had been appointed by the Lord for the service they rendered seemed to escape his reasoning. He concluded that he and his associates were just as qualified, and therefore should share the privileges and honors which, in their false reasoning, they concluded Moses and Aaron were selfishly holding for themselves.

We doubt if at the time Jude wrote his epistle and mentioned those who followed the "gainsaying of Core," there were any situations in the church which were exactly like the case of Core. There were of course, false apostles in the Early Church, and these might have been questioning the authority of the Lord's true apostles, insisting that that they had as much authority to speak for the Lord as anyone else. But the Lord's supervision over his people at that time was not through any one or two of the apostles, as it was through Moses and Aaron; so Jude's illustration, even in his day, could apply only in principle.

And the same is true today. But the principle is important now, even as then, that principle being the recognition of the Lord's supervision over his people, especially in our own individual affairs. It

implies the humbling of ourselves under the mighty hand of God that he may exalt us in due time. It means the humble and thankful acceptance of the Lord's providences in every aspect of our lives.

If we are associated with a group of the Lord's people in an ecclesia, circumstances and situations may arise which we would like to change. Perhaps, indeed, our ways would be better than those being followed. There would be nothing wrong in suggesting what may seem to us a better way. But if the Lord, in his providences, does not permit the change to be made, we should not be rebellious.

In a case like this, the "gainsaying of Core" principle might manifest itself in unjust and unloving charges against our brethren whom we blame for resisting our reforms. We might become so obsessed with the importance of what we would like to accomplish in the way of reforms as to keep the ecclesia almost continuously in a turmoil. Should we find ourselves tending toward such an attitude it would be well to remember the Lord and to realize that if he wanted our wills to be done it would not be necessary for us to do so much agitating. Core forgot the Lord, and thought only of himself and of Moses and Aaron, whom he looked upon as thwarting the attainment of his wishes and the position among God's people he sought to occupy.

There are probably very few in the church today who find themselves in just this sort of situation. Perhaps there are none. But this principle applies in all our associations. In the factory or office there may be those who are promoted ahead of us, when we feel that we are equally, or even better qualified. Usually there is little or nothing that can be done about situations of this kind, but we do need to guard against any rebellious spirit that could easily develop in our own hearts. Things like this could well lead to bitterness of heart which, if allowed to develop, would eventually take us out of the love and favor of God.

We might even become rebellious against the Lord's providences in which others are not involved at all. Starting with the question, Why did this have to happen to me? the spirit of resentment against the Lord's providences could easily become stronger, leading to bitterness that would hide the smiling face of our Heavenly Father from us, and therefore cause us the loss of his favor.

As we have already noted, sinful attitudes of this sort do not take possession of us suddenly. At first, as David said, they are "secret faults." It is only through prayer and a day-by-day diligent searching of our hearts in the light of the principles of righteousness revealed through the "most holy faith" that

we are able to detect these small beginnings of sin. But when we do detect them, we should diligently wield the "sword of the spirit" to destroy the enemy.

Making a Difference

In his illustrations, Jude presents the extremes of both sin and sinners. Of those who have drifted completely out of the love and favor of God he says that they are "spots in your feasts of charity"; "clouds without water"; "raging waves of the sea"; "murmurers" and "complainers." (vss. 12, 13, 16) But in verses 22 and 23, speaking of those who have not kept themselves fully in the love and favor of God, he adds, "Of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Here Jude seems to be suggesting that not all to whom he referred earlier in his letter had gone the full length into sin. Make a difference in your appraisal, he exhorts, and on some have compassion.

Keeping ourselves in the love of God means that the love of God fills and controls our lives—our thoughts and actions. One aspect of God's love is his compassion. How truly thankful we should be that he has compassion for us! But he wants us to exercise a similar compassion toward others, particularly toward our brethren in the truth who may have deviated tem-

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porarily from the right way, or have stumbled and fallen.

In other words, as it has been so often stated, while we are to hate the sin, we are to love the sinner. We should not cease to endeavor to help those who have erred until it becomes unquestionably certain that it is no longer possible for them to be extricated from their sinful condition. The disposition of mind and heart which will prompt us thus to do all we can to help an erring brother is a powerful influence in keeping ourselves in the love of God.

But in our endeavor to help erring ones, we are not to depart from the right way ourselves. This mistake is often made. We note brethren who have a wrong viewpoint of some aspect of the truth, or of its application, and, in order to show our love, we might be tempted to go along with them, bending our own course of action to harmonize with their erroneous position. This is always a mistake. It has never helped an erring brother, and frequently it has induced those endeavoring to help to continue in the wrong way they have entered in their effort to assist the erring ones. Let us remain in the right path ourselves, and call to those whom we would help to come with us. To do otherwise might well lead to all concerned falling into the "ditch" of error and sin.

Those who are keeping them-

selves in the love of God will, as Jude indicates, hate even the garments spotted by the "flesh." Garments sometimes symbolize that by which one is identified. "Garments" spotted by the flesh would be professions and customs arising out of selfish, fleshly reasonings in which the instructions of the Lord are ignored, and the principles of divine righteousness and love are set aside or forgotten.

If we are keeping ourselves in the love of God we will hate "garments" of this sort by whomever they are worn, and we will be especially on guard lest we be found wearing such "garments" ourselves. Fully realizing the imperfections of our fallen flesh, we will diligently endeavor to keep our bodies in subjection to the new mind, and rejoice to wear the robe of Christ's righteousness, which, because of what it means to us, becomes a "garment of praise."

Let us, then, continue to rejoice in the love and favor of God. Let us contend earnestly for the "faith which was once delivered unto the saints," through which his love has been revealed to us. And may we be more and more emptied of self and filled with divine love which will spur us on to faithfulness in serving one another, bearing the burdens of the weak rather than pleasing ourselves, laying down our lives in helping to build one another up in the "most holy faith."

Peace Through Christ's Kingdom

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

DANIEL 7:27

THE pages of history are stained with the blood of war. Disputes among nations have almost invariably been arbitrated on the battlefield. Seers and sages have envisioned a day when this ruthless and senseless practice would be stopped, and the peoples of the earth would adopt a sane and righteous method of living with one another. The prophets of the Bible, writing under the inspiration of God's Holy Spirit, foretold such a time explaining that it would come about through the establishment of a world government, or dominion that would arbitrarily impose upon the people of all nations just and righteous laws, through the keeping of which universal and lasting peace would be assured.

In the Bible's prophecies of this coming time of peace under a world government, the assurance is given that there will be no miscarriage of the divine plan because the kingdom of promise is to be a literal and powerful government, perfectly organized and powerfully implemented to perform every function assigned to it in the prophecies. It is the kingdom of Christ; and the kingdom of Christ, the Bible reveals, is a genuine government. Concerning this kingdom, and Christ the chief ruler in it, the prophet foretold, "Of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

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The coming world government, which will be the kingdom of Christ, is one of the prominent themes of the Bible. The Old Testament prophets glowingly foretold and described this divinely powered rulership. One of the first references to it was by Jacob, who on his deathbed prophesied, "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:9, 10

This prophecy was uttered while Jacob and his family were in Egypt. In Egypt at that time a couched lion was the royal symbol of rulership, and the right to rule. So the prophecy depicting Judah as a "couched lion" was a pictorial way of saying that from this royal tribe of Israel would come the One whom the God of Abraham, the God of Isaac and the God of Jacob had promised—the "Seed who would be Messiah and King. To this Royal One to come, Jacob prophetically assigned the title "Shiloh," meaning peaceful one. His prophecy that the "gathering of the people" would be to "Shiloh" simply meant that this Ruler to be sent by Jehovah would, as "The Prince of Peace," bring peace to the nations.

Isaiah foretold the birth and ultimate exaltation to rulership of this great king, saying, "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6) Later in his prophecy Isaiah referred to this coming Ruler of earth as the "Arm" of Jehovah, and foretold that this "holy Arm" would be made bare in the eyes of all the nations, and that "all the ends of the earth" would see "the salvation of God."—Isa. 52:10

Concerning the universality of the messianic kingdom, David wrote, "All the ends of the earth shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations." (Ps. 22:27, 28) David also wrote concerning the Lord's kingdom, "All thy works shall praise thee, O Lord: and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known unto the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is

an everlasting kingdom, and thy dominion endureth throughout all generations."—Ps. 145:10-13

Daniel, in a prophecy pertaining to the rulers over the various divisions of the old Roman Empire, as they were enthroned in Europe prior to the first World War, wrote, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44

In the New Testament

We have quoted but a few of the many promises recorded in the Old Testament pertaining to the kingdom, or government, which in God's due time is to rule the world. The New Testament continues with the same reassuring kingdom theme. The angel who announced the birth of Jesus said to the shepherds, "Fear not. . . . for unto you is born this day in the city of David a Savior, which is Christ the Lord." Suddenly a multitude of the heavenly host sang, "Glory to God in the highest, on earth peace, good will toward men." (Luke 2:10, 11, 14) The angel also said that this announcement of the birth of Christ, the promised Messiah, was good news which would ultimately reach "all people."

The New Testament references to the Messiah, the King, and the kingdom to be established by him, are not exclusively in the nature of prophecies, for they identify the beginning of the fulfilment of the Old Testament forecasts. While, for example, the Old Testament foretold that the King would come, the angel announced to the shepherds that now he was born. This first expression of God's good will toward men, in fulfilment of his promises, was now a reality.

John the Baptist, the last of the prophets, also speaks of prophecy fulfilled. He said, "The Royal Majesty of the heavens has appeared." (Matt. 3:2, *Diaglott*) The Prophet Daniel had prophesied that the God of heaven would set up a kingdom. There must be a king in a kingdom, and now the Royal Majesty promised by God of heaven had appeared in the person of Jesus Christ.

Jesus preached, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17) A more literal translation of this text suggests, even as announced by John the Baptist, that the King in the kingdom

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promised by God of heaven, had come and was "at hand," or in the midst of the people of Israel. When Jesus sent his disciples into the ministry, his commission to them was, "As ye go, preach, saying, The kingdom of heaven is at hand."—Matt. 10: 7

The nation of Israel knew about God's kingdom promises. This was particularly true of the religious rulers of the nation, the Pharisees, and others. They knew that many considered Jesus to be the promised King who would set up this kingdom, and they demanded of him "when the kingdom of God should come." Jesus' replied, "The kingdom of God cometh not with observation [marginal translation reads, "with outward show"]: Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you [margin, "among you"]."—Luke 17: 20, 21

The Pharisees had little or no faith that Jesus was sent into the world by the God of Israel to set up the messianic kingdom. They could not visualize anyone accomplishing a task like this without the support of a huge army with which he could conquer the Roman Empire and release the nation of Israel from its bondage to the Caesars. Jesus sensed what was in their minds, hence his explanation that the kingdom in which he would be the king would not be set up in this way. It would not come, he said with an outward show of splendor and glory such as the world was accustomed to seeing displayed by a conquering ruler.

Knowing that the Pharisees doubted that he was Jehovah's promised King, Jesus further explained, according to a proper translation of the Greek text, that the Royal Majesty of the heavens was among them, referring, of course, to himself. This was a bold assertion to hurl at these hypocritical religious rulers, but it was a good witness to them, although few, if any of them, believed it.

A poor translation of this text had led to a great deal of confusion as to just what the kingdom of heaven really is. As it stands in our Common Version English translation it says, "The kingdom of heaven is within you." Those who do not believe the promises of God to establish a literal, world-wide government in the earth, which will bring peace and joy to mankind, have seized upon this mis-translated text to attempt to prove that the testimony of the Bible pertaining to God's kingdom refers merely to a wholesome godly state of heart and mind acquired by individuals who yield to the influence of Jesus' moral and ethical teachings such as those con-

tained in his Sermon on the Mount. The foretold "increase" of Christ's kingdom, they say, is represented in the increasing number of those who do thus yield themselves to Christ and seek to obey his commandments.

The incongruity of this viewpoint is at once apparent when we take into consideration the fact that the statement in question was made to the Pharisees, men whom Jesus more than once had said were hypocrites, whited sepulchres, and children of the Devil. How could the kingdom of God be within the hearts of such people? But when we realize, as already noted, that what Jesus really said was that the King in the foretold kingdom which the God of heaven had promised, was in the midst of the Pharisees, the thought is clear and in harmony with the general testimony of the Scriptures on the subject.

Seemingly it is difficult for our finite minds, fallen and imperfect as they are, to exercise faith in the idea that the Creator will ever do anything specific for his human creatures. This lack of faith on the part of the professed people of God has been manifested throughout all the ages. They have imagined that the promises of God would have their fulfilment through human efforts, that the promises implied merely that God would place his stamp of approval on what his human servants conceived to be right, and in their zeal endeavored to accomplish.

Since Jesus was put to death by his enemies, and centuries went by with no evidence of a visible and literal kingdom being established by him even though he had been raised from the dead, it was easy and natural to conclude that the kingdom promises of the Bible referred merely to what the followers of Jesus could accomplish. Devious notions developed as a result of this lack of faith and understanding. The great mass of professed Christians eventually united with civil governments, and called their unholy union Christendom, or Christ's kingdom. Millions of others, particularly in these later years of the age, have seized upon the idea, as noted, that the kingdom of Christ is merely a righteous influence, or holy impulse in the hearts of Christian believers.

Not of This World

When Jesus was brought before Pilate by his enemies, the charge they leveled against him was that he claimed to be a king. Such a claim, if true, would make him guilty of treason against the Roman

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Empire. Jesus acknowledged that he came into the world to be a king, but explained, "My kingdom is not of this world [Greek, *kosmos*, social order]: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—John 18:36, 37

Jesus' statement that his kingdom was not of this world and, if it were, his servants would fight, places divine condemnation upon all military operations promoted and executed in the name of Christ and claiming to be for the purpose of promoting the interests of his kingdom. According to this rule of action expressed by Jesus, all the so-called holy wars of the centuries have not been holy at all, but unholy, and unauthorized by God.

Besides, Jesus' explanation that his kingdom was not of this world, means that the human concept of civilization called "Christendom," meaning Christ's kingdom, has been a misnomer, and in reality a counterfeit of the real kingdom of Christ. Therefore all the various philosophies which have cunningly applied the kingdom promises of the Bible to one or another of the devious human efforts to establish a better world have been out of harmony with and contrary to the divine plan for the fulfilment of God's promises.

There has been no valid reason why sincere and reverent students of the Bible should have indulged in these human philosophies, or been misled by them, for Jesus made it crystal clear that no one should expect his kingdom to be established during the present age. Only a few days before Jesus told Pilate that his kingdom was not of this world, he related a parable to his disciples which was designed to teach them the same important truth. The parable concerned a certain nobleman (who was Jesus) who went into a far country to receive a kingdom and to return. The introduction to the parable explains that it was related by Jesus because his disciples thought that his kingdom was to appear immediately.—Luke 19:11, 12

The Disciples' Hope

The disciples of Jesus thoroughly believed that he was the Messiah, the great King, foretold by the prophets of the Old Testament. They believed that he had come to establish that kingdom of promise, that "government" which would extend its sphere of influence until it embraced the whole earth and brought peace and happiness

to all mankind. They were right in this belief. But they expected that Jesus would at once set up this marvelous and powerful government. In this they were wrong, as the parable of the "certain nobleman" revealed.

This wrong viewpoint on the part of Jesus' disciples was quite excusable, for he had led them to believe that they would be prominently associated with him in his kingdom, and in their limited vision of God's plan this implied that Christ's kingdom would of necessity have to be set up within their natural lifetime. How else, as they reasoned, could they hope to share with Jesus in the rulership of the kingdom? How else could Jesus' promise be fulfilled, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"?—Luke 12:32

The apostles were much concerned over the prospect of being associated with Jesus in the rulership of his kingdom, and had many discussions about it among themselves. James and John were particularly anxious to secure favored positions in the kingdom, and had their mother ask Jesus if one of them might sit on his right hand and the other on his left hand in his kingdom. Jesus did not say that they could not and would not be with him in his kingdom, for he had given them reason to believe that they would be. He merely called attention to the high price they would have to pay to be with him. He asked, "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" Their answer was, "We are able."—Matt. 20:20-22

Jesus replied to James and John, saying, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." (vs. 23) Thus, while Jesus did not promise these two beloved apostles a specific position in his kingdom, explaining that he did not have the authority to make such designations, he did confirm their understanding that they would share the rulership of the kingdom with him if they proved their worthiness by drinking of his "cup" and being baptized with his baptism.

While they affirmed that they were "able," or willing, to meet these requirements, it is doubtful if they understood at that time just what was implied by the drinking of Jesus' cup, and by being

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baptized with his baptism. Actually, as subsequently revealed in the New Testament, Jesus was inviting his disciples to suffer and die with him. Had they understood this, they would have known that they could not in any case be with Jesus in the glory of his kingdom until they were raised from the dead, and this they knew would not be until the end of the age.—John 11:24; Matt. 13:39

Jesus' "cup" was one of suffering and death, and he drank it faithfully to the bitter dregs. His baptism was a baptism of death, of which his immersion in water by John the Baptist was merely a symbol. Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3) Nothing is made more clear in the Bible than the fact that the disciples of Jesus in this age are invited to follow in his steps of self-sacrifice even unto death. Associated with these conditions of discipleship are the promises that those who prove faithful to them will reign with him in his kingdom.

Paul wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." (II Tim. 2:11, 12) Again: "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:17) After his resurrection 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) Jesus also said, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) And then there is that wonderful promise to these faithful ones that they shall come forth from death in the "first resurrection" to "live and reign with Christ a thousand years."—Rev. 20:4, 6

Born of the Spirit

In John 3:1-13 we are told of Nicodemus, a ruler in Israel, and of his visit to Jesus by night to learn more about his teachings. Jesus explained to Nicodemus that one needed to be born again in order to enter into the kingdom of God. This seemed very strange to Nicodemus, and he asked how it could be. It was not a natural birth to which Jesus referred, but a birth of the Spirit. He explained to this ruler in Israel that those who are born of the Spirit are as the wind, that is, powerful, yet invisible.

Nicodemus, of course, did not fully comprehend what Jesus meant, but in the light of the subsequent teachings of Jesus and that of the apostles we can now see clearly that those who share the rulership of the kingdom with him will first have to experience a change of nature, even as he did. Jesus gave his flesh, his humanity, for the life of the world. (John 6:51) It was this sacrifice of his human life that provided redemption for the world of mankind, and will assure all an opportunity to regain life during the time of Christ's kingdom. (Heb. 2:9; I Tim. 2:3-6) And, having been put to death in the flesh, Jesus was raised from the dead a glorious divine being, with all power given to him in heaven and in earth.—Heb. 1:1-4; Matt. 28:18

Those who suffer and die with Jesus, and in the resurrection are exalted to live and reign with him, will also experience a change of nature, from human to divine. Peter wrote that unto us are given "exceeding great and precious promises" that by these we might become "partakers of the divine nature." (II Pet. 1:4) Peter also wrote concerning Christians that the Heavenly Father has "begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [margin, for us]."—I Pet. 1:3, 4

It is promises like this which, being misunderstood, have led to the erroneous belief that all who are saved through Jesus Christ will spend eternity in heaven. But this is not the thought at all. These heavenly promises are only to the footstep followers of Jesus, those who deny themselves and take up their cross and follow him into sacrificial death. (Matt. 16:24) They are not invited thus to sacrifice in order to attain salvation, but to prove worthy of living and reigning with Christ in that glorious kingdom of promise, the kingdom which is to establish peace on earth and provide health and joy and everlasting life for all who obey its righteous laws.

This exaltation to heavenly glory is what Jesus meant by being "born of the Spirit." (John 3:5, 6) While every true follower of the Master is, in this life, begotten to this heavenly hope, it is not until the resurrection that spirit birth takes place. This is in keeping with Jesus' explanation that those who are born of the Spirit are, even as the wind, invisible to human eyes, and powerful. Together with Jesus this class, called from the world and

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proved faithful during the present age, will constitute the spiritual phase of the messianic kingdom. In the parable of the "Wheat and Tares," Jesus speaks of these as "children of the kingdom," and explains that they "shall shine forth as the sun in the kingdom of their Father."—Matt. 13:25-30, 36-43

"Keys" of the Kingdom

The invitation to follow in the footsteps of Jesus and thus to qualify for joint-heirship in his kingdom, is extended through the Gospel, the good news of redemption through Jesus and the opportunity of life that will reach the people through the agencies of his kingdom. Jesus explained that only by the denial of self could anyone become his disciple. (Matt. 16:24) But the narrow way of sacrifice was not actually opened until Pentecost, which was after the death and resurrection of Jesus.

Jesus had promised Peter that he would give him the "keys" to the kingdom of heaven, so it was Peter who, on the Day of Pentecost, proclaimed the glad tidings and officially opened the door into the kingdom. (Matt. 16:19) This was on behalf of believers in the nation of Israel. Later it was Peter who also first proclaimed the Gospel of the kingdom to the Gentiles. This was in the home of Cornelius, the first Gentile convert. Thus Peter used the "keys" of the kingdom.

This did not mean that the kingdom was established at Pentecost, as many erroneously believe. It simply means that there began the selection of those who are to rule with Jesus in the kingdom. The "keys" of the kingdom of heaven used by Peter were "keys" into the opportunity of rulership in the kingdom as joint-heirs with Christ. The way into this high position in the kingdom is a difficult one. Paul said that it is through "much tribulation" that anyone can enter into the kingdom. Acts 14:22

Those who are called by God to this exalted position in the kingdom are not, as a rule, the great, the mighty, or the noble of this world; although there is no discrimination against these. It is merely that in their present positions of honor and authority the terms of the "narrow way" seem too costly. Jesus wrote, "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?" (James 2:5) But whether rich or poor, small or great according to

the standards of this world, Jesus taught that all must become as "little children"—humble, innocent, childlike—in order to enter into the kingdom. "Of such," he said, "is the kingdom of heaven." (Matt. 18:3; Mark 10:14, 15) Jesus was not saying here that the kingdom would be made up of babies.

John the Baptist

Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) If entering into the kingdom of heaven were, as traditional theology teaches, a means of escape from hell-fire, how strange indeed would be this assertion by Jesus. But thank God for a better understanding than this of the kingdom. Here, as in so many other instances Jesus uses the expression, "kingdom of heaven," to denote the spiritual or heavenly phase of that glorious government of promise that is eventually to reign over and bless all nations, and John the Baptist will not have a part in that phase of the kingdom.

"The law and the prophets were until John:" said Jesus, "since that time the kingdom of God is preached." (Luke 16:16) In connection with the Law given at Mt. Sinai, and the rewards offered for obedience to it, the Lord had said to the people of Israel, "If ye will obey my voice indeed, and keep my covenant, . . . ye shall be unto me a kingdom of priests, and an holy nation." (Ex. 19:5, 6) The nation as a whole did not qualify for this promised position as a kingdom of priests. But the prophets and other faithful ones, as individuals, did qualify. Indeed, the ancient patriarchs, although not under the written Law, were faithful to the precepts it proclaimed, and God will make good his promise to them.

All of these ancient worthies served God loyally because they had faith in the messianic kingdom promises. God did not hold out to them a heavenly hope. Their expectation was to be restored to life as humans on the earth. Paul lists many of them in the 11th chapter of Hebrews, tells of their suffering for righteousness' sake, and explains that they endured and died, believing that they would have a "better resurrection." (Heb. 11:35, 39, 40) That "better resurrection" will be to human perfection, and to a position of teachers and leaders among the people.

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Jesus said to the people in his day, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets [including John the Baptist, the last of the prophets], in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Matthew's account says that they shall sit down with "Abraham, and Isaac, and Jacob." Matthew also identifies those "thrust out" as the "children of the kingdom."—Luke 13:28, 29; Matt. 8:11, 12

The "children of the kingdom," those who by faithfulness to the Law could have qualified to be a "kingdom of priests," will, when raised from the dead, be greatly disappointed when they discover that they do not occupy this honored position. Their disappointment is described by the expression, "weeping and gnashing of teeth." But Jesus explains who will occupy that position. It will be the ancient worthies, "Abraham, and Isaac, and Jacob, and all the prophets." The people will go to them, in the sense of recognizing them as the representatives of the messianic kingdom which will then be in control of earth's affairs.

These then will be the earthly phase of the kingdom of Christ. In Psalm 45:16 we are told that they will be made "princes in all the earth." While John the Baptist will not be with Jesus in the heavenly phase of the kingdom, he will be one of these earthly "princes" who will represent the heavenly rulers—Christ, and those who faithfully suffered and died by following in his steps of self-sacrifice.

Thus the organizational arrangements of the kingdom of Christ will be complete. Its personnel, both in the heavenly and earthly phases, will have been tested and trained in advance, and raised from the dead to take their positions as rulers and teachers in that kingdom. Jesus was the first to be raised from the dead, and throughout the present age he has supervised the calling and training of his joint-heirs. He has served as their Advocate at the throne of heavenly grace. He has been their Good Shepherd, their Counselor and Guide. He has been their Lord and Master, their Head.

With the work of calling and training his joint-heirs completed, and their resurrection from the dead and exaltation to the divine

nature accomplished, then will come the "better resurrection" of their human representatives, the "princes," and together, harmoniously and gloriously, these two phases of the long-promised kingdom will begin to function.

There will also be a "great multitude" of spiritual "servants" in the kingdom. These we are told will be "before" the throne, not on the throne, not rulers in the kingdom. While the Scriptures do not specifically state just how these will serve, seemingly it will be as liaison between the heavenly and earthly phases of the kingdom. This "great multitude" is described in Revelation 7: 9, 10, 13-17.

What a complete and perfectly organized "kingdom," or government, this will be! In Micah 4: 1-4 it is symbolically described as the "mountain of the house of the Lord." The "mountain" is a symbol of the kingdom, and the "house" is God's ruling family, or ruling house. In this prophecy the two phases of the kingdom are symbolized as "Zion," the spiritual, and "Jerusalem," the earthly. The prophecy states that in the "last days" the "mountain of the house of the Lord shall be established in the top of the mountains, . . . and people shall flow unto it."

"And many nations shall come,"—in a similar prophecy recorded in Isaiah 2: 2, 3 it says "all" nations shall flow unto it. And "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the Law shall go forth of Zion [Christ and his glorified footstep followers], and the Word of the Lord from Jerusalem [the ancient worthies]."

The next verse says, "He," the Lord, the great King and Judge, "shall judge among many people, and rebuke strong nations afar off." How evident it is from this that the kingdom of Christ will exercise a strong control over the affairs of men, even to "rebuking" strong nations which do not, at first, bow the knee to its righteous rulership. It is impossible to harmonize prophecies like this with the erroneous theory that the "kingdom of God" is merely a righteous spirit in the hearts of individuals.

As a result of learning the Lord's ways under the rulership of Christ's kingdom, and if necessary being "rebuked" or disciplined in the process, the nations will, the prophet continues, "beat their swords into plowshares, and their spears into pruninghooks: nation

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shall not lift up sword against nation, neither shall they learn war any more." "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4: 4

Subjects of the Kingdom

In addition to the fact that the kingdom of Christ has both a spiritual and an earthly phase, it also has both rulers and those who are ruled, the subjects. It is important in the study of the Bible to note this distinction. When Jesus promised his disciples that they would be with him in his kingdom, the reference is to the ruling aspect of the kingdom, that they would be "kings and priests" in the kingdom with him. (Rev. 5:10; 20:4, 6) The thief on the cross asked Jesus to remember him in his kingdom, and Jesus replied, "Verily I say unto thee today, Shalt thou be with me in paradise," [the placing of the comma being incorrect in the King James translation]. (Luke 23:43) This was a promise to the thief that he could be one of the subjects of the kingdom.

The reason Jesus here used the word "paradise" is that his kingdom will restore paradise conditions throughout the whole earth. Our first parents disobeyed God's law and were driven from Paradise, but the will or law of God will be re-established by the kingdom, and Paradise will be restored. The whole earth will become as the Garden of Eden, and filled with the restored and perfected human race. These will be subjects of the kingdom. And what happy subjects they will be!

Using again a "mountain" to symbolize the kingdom, the Prophet Isaiah wrote that in this mountain the Lord would "swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isa. 25:6-9) Those who have died will be awakened from death and given an opportunity to enjoy the life-giving blessings of the kingdom. We are assured of this by the Apostle Paul in his first letter to the church at Corinth, chapter 15—that wonderful chapter on the resurrection of the dead. First he describes the resurrection of those who will live and reign with Christ, explaining that these will be exalted to immortality. Continuing he says, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—vss. 54, 55

This will be included in the work of the kingdom. Paul explains that Christ will reign until all enemies are put "under his feet," and that "the last enemy that shall be destroyed is death." (vss. 25, 26) In this glorious work of the kingdom, Jesus' followers will share, for this is the kingdom which, according to our text, "shall be given to the people of the saints of the most High." (Dan. 7:27) It is also the kingdom foretold in Revelation 11:15, where we read, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

While thousands of years are consumed in the preparation for this kingdom, when the time finally arrives for it to be established, it accomplishes all that God has promised. Its first manifestation to the world results in a great "time of trouble, such as never was since there was a nation," destroying the "kingdoms of this world." (Dan. 12:1; Matt. 24:3, 21, 22; Rev. 2:26, 27) But beyond this, as Revelation 11:18 reveals, its setting up will mark the time for the resurrection of the dead, when the "saints" of this age are exalted to reign with Christ in the spiritual phase of the kingdom, and when the ancient prophets will be made "princes in all the earth."

Then, also, the whole world will be enlightened, and all will learn to reverence the Lord, small and great, restored. Those who continue wilfully to oppose God and righteousness, described in this prophecy as those who "destroy the earth," will themselves be "destroyed from among the people."—Acts 3:23

Then the work of the kingdom will be completed, and God, the Creator of heaven and earth will be, as Paul foretold, "all in all." (I Cor. 15:24-28) Thus through the agencies of the kingdom, will have been brought about the complete fulfilment of every Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) No prayer that has ever been offered will have had a more complete and glorious answer!

*"How goes the fight with thee?
The lifelong battle with all evil things?
Thine no low strife, and thine no selfish aim;
It is the war of giants and of kings.*

*Heed not the throng of foes!
To fight 'gainst foes is still the church's lot.
Side thou with God, and thou must win the day;
Woe to the man whom Satan fighteth not!"*

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

	Dewsbury	July	6
	Luton		20
	E. TERRY NADAL		
	Guildford	June	29
	E. G. ROBERTS		
	Liverpool	June	29
	W. N. WOODWORTH		
	Liverpool	June	1
	Dewsbury		2
	Lincoln		3
	Kettering		4
	Yeovil		5
	Eastleigh		6
	London (Caxton Hall)		7
	Aldersbrook (Labor Hall, Ilford) ..		8
	Glasgow	July	20
C. A. CORNELL			
Londonderry	June	1	
Welling		22	
Oxford	July	6	
G. A. FORD			
Letchworth	June	22	
W. J. MERCER			
Latchford	July	13	
J. LESLIE MCKEOWN			
Belfast	June	15	
J. H. MURRAY			
Latchford	June	22	

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Continuing in the Word

"If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

—John 8:31, 32

THIS is the theme text which has been chosen for the 1958 General Convention to be held in Boomington, Indiana, August 2-8. As for the past several years, all the sessions of the convention will be held in the lovely air-conditioned auditorium of the Indiana State University, with rooms and meals provided by the university. Full details concerning rooms and meals will be found on pages 63 and 64 of this issue of *The Dawn*, together with application coupon.

The "Word" of Jesus referred to in the convention theme text is in reality the Word of God, for he spoke only those things which were given to him to speak by his Heavenly Father. It was through Jesus that the meaning of the Old Testament Scriptures was revealed, and the apostles of Jesus were the inspired instruments used by God to further unfold the divine plan and pass the message of the Word of God on to the church. In a general sense we may properly think of the "Word" of Jesus as being the embodiment of the entire Bible, the Holy Scriptures given to the church by inspiration. In choosing this theme text, the convention committee hopes that the brethren will again be reminded of the vital importance of "all scripture given by inspiration of God," and that the sanctifying power of the "Word" will be given renewed impetus in their lives.

We especially appreciate the emphasis the theme text places on the thought of *continuing* in the Word. The Bible is the great foundation of the truth movement. We use the name "Bible Students"

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because we thoroughly believe that the Bible alone should be considered the sole inspired authority over our beliefs and practices. The theme of the convention, therefore, is not "Back to the Bible," but suggests, rather, that we continue to recognize the authority and importance of the inspired Word of God as its meaning was brought to light by Jesus at his first advent, and also at his second advent when he girded himself and came forth to serve the household with "meat in due season."

Disciples "Indeed"

Jesus said that those who continued in his "Word" would be his "disciples indeed." Millions have professed to be disciples of Christ, but they have been guided by the "traditions of men." Jesus prayed on behalf of his disciples, "Sanctify them through thy truth: Thy Word is truth." (John 17:17) There is no way of being disciples—disciples "indeed"—except through the sanctifying power of the Word. And it is essential to continue in the Word if its full powers of sanctification are to accomplish the will of God in the lives of those who have dedicated themselves to follow in the footsteps of Jesus.

Throughout the ages Satan has endeavored to substitute the traditions of men for the glorious truths of the Word of God. In the closing centuries of the Jewish age the Talmud came into existence, and found a more prominent place in the minds and hearts of the Israelites than the inspired Word of God. Even to this day, the teachings of the Talmud are placed virtually on a par with the Old Testament Scriptures so far as the Jewish people are concerned. This not only detracts from the authority of God's Word, but to this day is a factor in blinding the minds of the Jewish people to the real plan of God which their Bible, or the "Torah," as they call it, sets forth.

Soon after the apostles fell asleep in death the traditions of men again began to rise in importance among the professed followers of the Master. The Bible was not entirely set aside, although it was kept hidden under the sackcloth of dead languages for many centuries, and only certain favored ones among the clergy were permitted to read it. The teachings of the "church" were claimed to be of equal importance to those of the Bible. In fact, where there

was any difference of meaning, the truth of the Bible was set aside in favor of the traditions of men.

As Bible Students we have learned that this is wrong. We have learned that the Bible alone should be permitted to speak with divine authority, and we want to "continue" in this conviction. At the same time, we want also to recognize that the Lord uses his people in helping one another to understand the truth as set forth in the inspired Word. Paul explains that the Lord has provided "pastors," "teachers," and "evangelists" to help his people understand his Word. We recognize one of these "pastors" as "that servant" who was especially used at this end of the age in dispensing "meat in due season." One of the things which helps us to a recognition of the position of "that servant" was his insistence that what he said and wrote not be accepted as truth unless it was in harmony with, and supported by, the inspired Word of God.

It is this viewpoint that Bible Students have held throughout all the years of the "harvest." It is in this spirit that the brethren will gather at Bloomington, Indiana, in August. They will go there to build one another up in the "most holy faith" by learning more of the precious truths of the divine Word, and being encouraged to continue in them. It is not enough that we once learned the truth and rejoiced in it. We must continue in that "Word" if we are to be the "indeed" disciples of Christ.

Knowing the Truth

Jesus also promised that those who continued in the "Word" would "know the truth." In John 7:16, 17 Jesus is quoted as saying, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Dedication of one's self to the knowing and doing of God's will is essential in order to know the truth. It is God's will that we follow in the footsteps of Jesus, continuing to be guided by his teachings and example. On this basis only may we expect to know the truth.

In Psalm 89:15 we read, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." The "joyful sound" is the truth of the divine plan; the truth of redemption through Christ; the truth of the high calling of God in Christ Jesus; and the truth concerning the coming "times

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of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:19-21; I Tim. 2:3-6

To know this “joyful sound” is one of the evidences of God’s favor, and assurance that we are enjoying the light of our Heavenly Father’s “countenance,” that he is smiling upon us with his love. The reverse of this is also true. If we are walking in the light of his countenance we will know the truth, and there is no way to do this except to continue in the “Word,” which means continuing to be humbly obedient to all its precepts and thus to be sanctified by its hallowed influence in our hearts and lives.

How precious are the doctrines of the truth to those who are walking in the light of the Lord’s countenance! How thankful we are to have been able, by God’s grace, to cast off the traditions of men and to know the mysteries of the kingdom of heaven! How blessed is the mystery of “Christ in you, the hope of glory”! How thankful we are to know that we are living in the “harvest” which is the end of the age, and that Christ is present as the Lord of the harvest! Truly, the Lord is good in permitting us to know the truth.

Made Free by the Truth

Jesus further explained that those who know the truth are made free by the truth. To the Jewish disciples of Jesus’ day this meant freedom from the yoke of the Law and from the burdensome traditions of the elders. Jesus said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”—Matt. 11:28-30

Freedom from bondage of sin and death is also one of the precious rewards of the truth. The truth does not give us perfection of the flesh, but it does give us assurance that our unwilling imperfections are covered by the robe of Christ’s righteousness and that we are no longer under condemnation to death. True, as the world views us we are dying just as everyone else. The psalmist foretold this when he wrote, “Ye shall die like men.” But while this is true so far as the outward appearance is concerned, from God’s standpoint we are falling in death “like one of the

princes." Yes, we are being planted together in the likeness of Jesus' death, not as sinners condemned to death.—Psalm 82:6, 7; Romans 6:3-5

Having been made free from the bondage of sin and death, we have voluntarily become bondslaves of Jesus Christ. We cannot use our freedom to please self, but only to serve the Lord. We have dedicated ourselves to accept his direction in our lives, and he leads us in the way of sacrifice. We follow the "Lamb" whithersoever he goeth, knowing that the Holy Spirit led him into death. So, freely and willingly we walk in his footsteps of sacrifice knowing that they will lead us into death.

But just as the "joy" which was set before Jesus enabled him to "endure the cross" and to "despise the shame," so we, too, are strengthened by the "exceeding great and precious promises" by which we are made "partakers of the divine nature." (II Pet. 1:4) Such a glorious prospect causes all things else to fade into insignificance. In this, we share the sentiments of Paul, who wrote, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:8-11

Theme Continued

The opening session on each of the convention days, Sunday through Thursday, is designed to emphasize the vital importance of the Word of God. On Monday morning three speakers will present the subjects, "How the Bible Came to Us," "The Composition of the Bible," and "The Theme of the Bible." On Tuesday morning three other speakers will discuss various aspects of the topic "Rightly Dividing the Word of Truth." Wednesday morning four speakers will discuss the text, "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, thoroughly furnished unto all good works."—II Tim. 3:16, 17

Thursday morning the topic will be, "Preaching the Word." Again

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three brethren will participate. The first speaker will review some of the experiences in connection with preaching the Word in the days of Paul. The second speaker will remind the convention of the various ways in which the Word was preached in Brother Russell's day, and the rich blessings then enjoyed. This session will close with a presentation of the manner in which the Lord's blessing has been upon the proclamation of the truths of the Word in our day. We believe that it is appropriate that we be thus reminded of the importance of being doers of the Word as well as hearers. Paul wrote, "Woe is unto me, if I preach not the Gospel!" The same is true of all the "indeed" disciples of Christ. Indeed, we cannot actually be his disciples unless we are also his ambassadors in holding forth "the Word of life."—I Cor. 9:16; Phil. 2:16

Fellowship

The convention committee feels that the blessings of the convention for all who attend can be increased through a more general fellowship among the brethren. Since those who attend come from widely scattered areas throughout the United States and Canada, many are not acquainted with others of us. So this year a special session of the convention has been planned with the hope that it will help to bridge this difficulty. This "fellowship" session will be held on Sunday evening. While the details have not yet been worked out, we are confident that it will prove a rich blessing to the delegates, not only that evening, but throughout the remainder of the convention.

In addition to the fellowship hour on Sunday evening, there will be four other sessions of the convention in which the brethren as a whole will have an opportunity to participate. It is always true that the "fellowship of kindred minds is like to that above," and we are confident that this will be vividly demonstrated at the General Convention in Bloomington this year.

One of the enjoyable means of fellowship is through the singing of hymns. One session of the convention will be devoted to song. Weather permitting, this session will be held out of doors in the evening after the sun goes down. Should the weather not permit this, the hymn singing session will be held in the auditorium. We believe that this will be one of the outstanding features of the convention.

The Public Witness

A General Convention would not be complete without giving a public witness to the truth in the community where it is held. Last year some suggestions were made that possibly public meetings could be arranged in one or more of the nearby towns. The committee gave consideration to these suggestions. But realizing that an effort of this kind would disrupt one or more sessions of the convention, decided that it would be best for another year to hold public meetings in the convention auditorium.

However, in conjunction with the public meeting, possibly as many as three radio programs, and three television showings will be arranged for the local radio and television stations. Since these local stations cover an area of up to fifty miles in all directions, the committee feels that by using them to disseminate the message a witness will be given to many more people than could possibly be reached by one or two public meetings in small nearby towns.

At the close of each of the radio and television programs an announcement will be made of the public meeting in the convention auditorium. In this way an opportunity will be given for any who are interested in the message to attend the meeting and become acquainted with the brethren.

In addition to the witness by radio and television, plans are also being made to run a series of articles in the local newspaper, setting forth the doctrines of the divine plan. The public meeting will also be announced in conjunction with these articles. Thus, all in all, we believe a thorough witness will be given to the people of Bloomington and the surrounding area. This is as it should be. Surely it would be tragic for so many of the Lord's "indeed" disciples to meet in convention and do nothing to hold forth the light of truth to the community in which they gathered!

Immersion Service

Throughout the year many immersion services are held in connection with the various local and district conventions, but there are always some who take advantage of the opportunity given at the General Convention to symbolize their consecration; and as usual there will be an immersion service this year. It will not be necessary to notify the convention secretary in advance of your

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desire to be immersed, for ample provision will be made for as many who wish to thus publicly testify to the fact that they have given their hearts to the Lord and have dedicated themselves to walk in the footsteps of Jesus.

Classes for the Young

As in past years, there will be classes for the juveniles, the intermediate age group, and for the teenagers. These classes will be in the hands of capable teachers, and will be of much benefit to those who attend. The location and hours for these classes will be announced later.

The detailed program of the convention will be published in the July issue of *The Dawn*. As we look over its tentative outline we are convinced that it will be the "best yet." This is as it should be because each year finds us nearer to the kingdom and more appreciative of all manifestations of divine grace which our Heavenly Father is daily showering upon his people. The convention committee has earnestly sought divine guidance in making up the program, and we know that all who attend will look to the Lord for his blessing upon the convention, that their fellowship with the "indeed" disciples will be to the glory of the Lord. So let us attend the General Convention for 1958!

Encouraging Letters

Rejoicing

Dears Sirs: I am requesting your booklet, "The Truth About Hell." I listen to your program each and every Sunday, both at home and here in the hospital. Through God's love I have found myself by listening to your program, and I am so very very happy. There is none greater or more understanding than

our loving Lord. Thank you, and may your blessings continue.—
Michigan

Intrigued

Dear "Frank and Ernest": I listened to your program today and I was intrigued by your interpretation of the parable of The Rich Man and Lazarus. I would like the book, "The Truth About Hell." I have never been satisfied with the usual interpretation of this parable as given by the majority of ministers from the pulpit. Thanking you in advance.—Missouri

Salvation Through Christ

Dear "Frank and Ernest": Recently I have been studying the Bible with a group, and have been told that I must go out and preach from door to door to be a true witness. I have also been told that I must believe their teachings in order to have salvation. Through Christ Jesus, God has poured out his love and Spirit upon me. He has opened my heart to understanding, but I cannot believe that joining and being an active participant in any organization can make me a worthy or righteous person. Many questions are running through my mind. I will be sincerely grateful for any help you can give me. Respectfully.—New York

From Consolation Card

Dear Sirs: I have just read your "Hope" pamphlet and enjoyed it so much. I have never had the Lord's Word explained so clearly. A copy of your booklet, "God and Reason" will be so welcome. Thank you very much.—Washington

Misconceptions Cleared

Dear "Frank and Ernest": Kindly send me your booklet, "When a Man Dies." I enjoyed your provocative broadcast last Sunday. It was most enlightening and educational, and most certainly cleared up some horrible misconceptions I had about the Holy Bible. I shall look forward to next Sunday's program. Sincerely.—New York

Beautiful Truths

Dear "Frank and Ernest": Herein is enclosed my yearly subscription for The Dawn Magazine. I enjoy very much the beautiful truths I learn from its pages. I would not like to be without it. I take great pleasure in reading all your literature. My sister sent me that great book, "Our Most Holy Faith." It is indeed a wonderful explanation of the Bible—so clear and plain, so easy for the unprejudiced mind to understand. Long may you be spared to proclaim the Gospel of the kingdom.—Northern Ireland

A New Book

Dear "Frank and Ernest": I have heard your radio program. As a result of your teachings the Bible has for me gained new meaning. Thank you for your kindness.—Mass.

Rings True

Dear Friends: I thank God always that The Dawn continues to ring true to the "harvest" message that I received back in 1913—a message that is even more clear and more bright than then. I found a special blessing in the first three issues of 1958—"Fellowship in the Church"; "God's Inheritance in the Saints"; and, "Thus Saith the Lord." I could say amen in my heart to every word of this last article. I pray God's continued blessing and favor on your work for him. With Christian love.—Mass.

SPEAKERS' APPOINTMENTS

HENRY E. ANDERSON				
Providence, R. I.	June	1	The Dalles, Ore.	9
SAMUEL BAKER				
Baltimore, Md. (Morn.)	June	8	Walla Walla, Wash.	10
Philadelphia, Pa. (Afternoon)		8	Clarkston, Wash.	11
Wilmington, Del.	9, 10		Spokane, Wash.	12
Richmond, Va.		11	Wenatchee, Wash.	13
Roanoke, Va.		12	Bellingham-Lynden, Wash.	15
Blue Ridge, Va.		13	CHARLES M. CHUPA	
Lynchburg, Va.		15	Toledo, Ohio	June 15
Greensboro, N. C.	16, 17		BERTRAM COOPER	
Granite Falls, N. C.	18, 19		Fresno, Calif.	June 8
Charlotte, N. C.	21, 22		EDWARD E. FAY	
Hendersonville, N. C.	23-25		Stockton, Calif.	June 7
Knoxville, Tenn.	26, 27		Sacramento, Calif.	8
Nashville, Tenn.	29		THOMAS C. FAY	
New Albany, Ind.	June 30, July 1		Bakersfield, Calif. (YWCA) ..	June 8
NICK BARACOS			Tehachapi, Calif.	8
Washington, Pa.	June 15		IRVING C. FOSS	
KING BARRETT			Bakersfield, Calif. (YWCA)	June 29
Hozleton, Pa.	June 2		Tehachapi, Calif.	29
Reading, Pa.	3		JOHN G. HULL, JR.	
Pottstown, Pa.	4		Bakersfield, Calif. (YWCA) ..	June 22
New Haven, Conn. (Morn.)	8		Tehachapi, Calif.	22
Waterbury, Conn. (Aft.)	8		LEVI JACOBS	
Wallingford, Conn.	9		Groton-New London, Conn. ..	June 14, 15
New London, Conn.	10		GEORGE M. JEUCK	
Providence, R. I.	11		Paterson, N. J.	June 8
New Bedford, Mass.	12		GEORGE O. JEUCK	
Worcester, Mass.	13		Lakeland, Fla.	June 8
Portland, Me.	16, 17		DANIEL J. KAZIAK	
Augusta, Me.	18		Adrian, Mich.	June 8
Belfast, Me.	19		PETER KOLLIMAN	
Wilton, Me.	20		Detroit, Mich.	June 3
Somersworth-Dover, N. H.	22		Cleveland, Ohio	4
Lynn, Mass.	23		Buffalo, N. Y.	5
No. Brookfield, Mass.	24, 25		C. STUART LIVERMORE	
Agawam, Mass.	26		Wilmington-Seaford, Del.	June 15
Cleveland, Ohio	29		LUDLOW P. LOOMIS	
Akron, Ohio	30		Pottstown, Pa.	June 8
Jackson, Mich.	July 1, 2		Wallingford-Hartford, Conn.	15
Detroit, Mich.	4-6		EDWARD G. LORENZ	
FRED A. BRIGHT			Palmyra, Ma.	June 2
New Brunswick, N. J.	June 8		Kansas City, Mo.	3, 4
J. BURTON BROWN			Oklahoma City, Okla.	6-8
Ventura, Calif.	June 8		Lubbock, Tex.	9
CHARLES T. CHAMBERS			Tucson, Ariz.	12
Seattle, Wash.	1		Yuma, Ariz.	13
Onalaska, Wash.	2, 3		Santa Ana, Calif.	22
Portland, Ore.	4, 5		JOHN Y. MAC AULAY	
Salem, Ore.	6-8		Oakland, Calif.	June 3
			San Francisco, Calif.	4
			Fallon, Nev.	6-8

SPEAKERS' APPOINTMENTS

Chico, Calif.	11		
Bonanza, Ore.	12	GILBERT L. RICE	
Medford, Ore.	13	Riverside, Calif. (Morning)	June 15
Grants Pass, Ore.	15	Ontario, Calif. (Afternoon)	15
Solem, Ore.	18-20	NORMAN F. RICE	
Portland, Ore.	22-25	San Diego, Calif.	June 8
Tacoma, Wash.	26	BERT E. ROSE	
Bremerton, Wash.	27	Flint, Mich.	June 1
Seattle, Wash.	June 29, 30, July 2-4	J. I. VAN HORNE	
ADAM MISKAWITZ		East Liverpool, Ohio	June 8
Milwaukee, Wis.	June 8	Monessen, Pa.	22
Gary, Ind.	15	CLAUDE R. WEIDA	
NICK MOLENAAR		Reading, Pa.	June 8
San Luis Obispo, Calif.	June 15	GEORGE M. WILSON	
KENNETH M. NAIL		Zephyrhills, Fla.	June 22
Whittier, Calif.	June 15	W. NORMAN WOODWORTH	
GUSTIN P. OSTRANDER		Tampere, Finland	June 12
Bellingham, Wash.	1	Helsinki, Finland	13
Port Angeles, Wash.	2	Stockholm, Sweden	14, 15
Seattle, Wash.	3, 4	Copenhagen, Denmark	17
Bremerton, Wash.	5	Kiel, Germany	18
Shelton, Wash.	6	Lubeck, Germany	19
Tacoma, Wash.	8	Honover, Germany	20
Onalaska, Wash.	9, 10	Berlin, Germany	21, 22
The Dalles, Ore.	12	Wuppertal, Germany	23
Portland, Ore.	13	Amsterdam, Holland	24
Salem, Ore.	15	Krefeld, Germany	25
Chico, Calif.	17	Ludwigshafen, Germany	26
Sacramento, Calif.	18	Freiburg, Germany	27
Oakland, Calif.	19	Mulhouse, France	28
Antioch, Calif.	20	Oltten, Switzerland	29
San Francisco, Calif.	22	HOWARD YOUNG	
San Jose, Calif.	23	Duquesne, Pa.	June 1
Stockton, Calif.	24	CHRISTIAN W. ZAHNOW	
Sonora, Calif.	25	Livingston, Tex.	June 2
Fresno, Calif.	29	Shreveport, La.	3-5
Los Angeles, Calif.	July 4-6	Hoyes, La.	6
WILLIAM E. PAMPLING		Lake Charles, La.	8
New York, N. Y. 3 p.m.	June 22	Kenner, La.	9
Rutherford, N. J. 8 p.m.	June 22	Mobile, Ala.	10, 11
Columbus, Ohio	June 24	Fairhope, Ala.	12, 13
Indianapolis, Ind.	June 25	Louisville-Texasville, Ala.	15, 16
St. Louis, Mo.	June 26	Birmingham, Ala.	17
Kansas City, Mo.	June 27, 29	Nashville, Tenn.	18
St. Joseph, Mo.	June 28	Madisonville, Ky.	19
Phoenix, Ariz.	July 1, 2	Dawson Springs, Ky.	20
Los Angeles, Calif.	July 3-10	St. Louis, Mo.	22
HARRY PASSIOS		Mottaon, Ill.	23
New York, N. Y.	June 1	Champaign, Ill.	24
LEO B. POST		Gary, Ind.	25, 26
Minneapolis, Minn.	June 8	South Bend, Ind.	27
FRED W. RICE		Grand Rapids, Mich.	29
Bakersfield, Calif. (YWCA) ..	June 15	Detroit, Mich.	July 4-6
Tehachapi, Calif.	June 15	LOUIS ZBIK	
		London, Ont. Can.	June 8

CONVENTIONS

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.

STUEBENVILLE, OHIO, May 25—YMCA Building, 214 North 4th Street. Mrs. Robert Sims, 199 Canterbury Boulevard.

SAN FRANCISCO, CALIFORNIA, May 29-June 1—Asilomar Convention Grounds. Miss Nannette Kiddoo, 365 Ninth Avenue, San Francisco 18.

CHICAGO, ILLINOIS, May 30-June 1—Masonic Temple, 912 North La Salle Street. Mr. Albert Sheppelbaum, 5739 South Normandy Avenue. Speakers: Brothers W. A. Baker; Eugene Burns; Lyle Cook; Peter Kolliman; Edward G. Lorenz; Martin C. Mitchell; Arthur Newell; Kenneth Rawson; Chester A. Sundbom.

HOUSTON, TEXAS, May 30-June 1—Ben Milam Hotel, Texas and Crawford Streets. Mr. J. H. Gilliam, 1513 West 34th Street. Houston 18. Speakers: Brothers J. W. Broome; N. A. Coats; E. H. Frels; John A. Meggison; D. D. Morse; George B. Wilmott.

ALLENTOWN, PENNSYLVANIA, May 31-June 1—Odd Fellows Hall, 118 N. 9th Street. Mrs. O. D. Deifer, 747 E. Wyoming Street. Speakers: Brothers Samuel Baker; King Barrett; Arthur H. Krumpolt; Raymond J. Krupa; Felix S. Wassmann.

MINNEAPOLIS, MINNESOTA, June 8—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, June 8—Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

TACOMA, WASHINGTON, June 8—YWCA Building, 401 Broadway. Mrs. R. E. Sweet, 104 East Linden Street.

BLOOMSBURG, PENNSYLVANIA, June 15—Eastern Star Rooms, Corner of East and Main Streets. (Over Housenick's Garage.)

Mrs. Ruth Smith, 416 North Third Street, Catawissa, Penna. Speakers: Brothers A. H. Krumpolt; Raymond J. Krupa; Martin C. Mitchell.

CLEVELAND, OHIO, June 15—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, South Euclid, Cleveland 21.

JACKSON, MICHIGAN, June 15—YWCA Building, 298 West Michigan Avenue. Mrs. L. M. Crawford, 322 N. Dwight Street. Speakers: Brothers Alfred Burns and Stephen Roskiewicz.

BOSTON, MASSACHUSETTS, June 21, 22—Saturday afternoon service two o'clock at the Cathedral of the Pines, Rindge, New Hampshire. Evening service in Westford, Massachusetts. Sunday services will be held in Sheraton Plaza Hotel, 138 St. James Avenue. Miss Helena Buravich, 130 Circuit Road, Medford, Massachusetts.

CHARLOTTE, NORTH CAROLINA, June 21, 22—Harding High School, 329 Irwin Avenue. Mr. William E. Roach, 2224 Grandin Road. Speakers: Brothers Samuel Baker; C. C. Barnhart; Stanley W. Jeuck; Dean L. Keaton; Adolph Obenland; Roy. E. Poland.

YORK, PENNSYLVANNIA, June 22—YWCA Auditorium, 320 East Market Street. Mrs. Samuel Thompson, 913 East Popular Street. Speakers: Brothers O. R. Barrall; Earl Fellenbaum; William S. Geisinger; Raymond J. Krupa; Harry Passios; Michael A. Stamulas; Claude R. Weida.

FOURTH OF JULY WEEKEND CONVENTIONS: Detroit, Michigan; Los Angeles, California; and New Brunswick, New Jersey.

TARNOPOL, SASK. CANADA, July 12, 13.

BLOOMINGTON, INDIANA, August 2-8.

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.
 Does God Answer Prayer?—32 pages, 5 cents.
 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, through which, when finished, God's blessings shall come "to all people," and they find access to him.—I Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14, Gal. 3:29

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

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

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

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

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