

a herald of Christ's presence

# THE DAWN

**U**T IS A GOOD THING  
... TO SING PRAISES  
UNTO THY NAME,

O MOST HIGH

--Psalm 92:1



august . 1955

**this month  
in the**

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**NEW JERSEY**

## None Shall Say, "I Am Sick"

**T**HE recent announcement of the high percentage of effectiveness of the Salk polio vaccine caused a wave of thankfulness to pass over the peoples of our country as well as those of many other lands. In spite of serious setbacks in the initial mass inoculations due to faulty controls in the manufacture of the vaccine, hopes still run high. This forward step in preventive medicine pointed up many interesting facts to thoughtful Bible Students.

It has been heartening over the years to see how generously people have volunteered their skill, talent, and monies in a co-operative effort to stem the march of this crippling and deadly disease. But this also brings into jarring contrast the picture of unnumbered billions of dollars that have poured into war and implements of destruction. One cannot ignore the fact that through taxation vast sums have been diverted either to death by destruction or machines to accomplish such. And yet we fight such common enemies as polio, heart disease, cancer and such with constant appeals for people to open their hearts and purse strings. With billions we wage war; with begged dimes we fight disease.

In spite of this darker side of the picture, the many evidences of

selfless devotion and noble sacrifice do bring a warmth to our hearts. There is still in evidence much nobility of man long after the condemnation in the Garden of Eden. The man who spear-headed this successful research, Dr. Jonas Salk, readily admits that the end results have come through the combined efforts of many people. He specially signalled out for mention Dr. Enders of Boston who first discovered that the polio virus could be grown in the kidney tissue of a Rhesus monkey.

The technical aspects of the vaccine's function reminds us of the wonderful wisdom that first designed man. The Polio Foundation imported thousands of monkeys from India for the purpose of securing kidney tissue for virus culture growth as well as for using some of the live monkeys for testing the vaccine's power of immunization. The plan followed was to grow the deadly virus and then introduce thereto formaldehyde to kill the virus. They then separated the dead virus protein from the culture for purposes of injection into the human body.

Although the virus was dead, or as Dr. Salk put it, "its fangs had been pulled," this substance, injected into the human body would serve to acquaint the white cor-

puscles, or leucocytes, of the blood with this deadly enemy. Being so acquainted, if the potent virus with "fangs" ever came into the body, the white corpuscles would immediately increase in number and begin a mass assault. Thus, the vaccine would serve to alert by identification the guardians of our blood and the body's built-in defense mechanism would destroy the invader.

This wonderful protective feature of the human body so eloquently speaks of the Grand Designer, our God. There is not an organ of the body but what reveals a sublime wisdom in its design. The cleverly engineered heart has multiple valves and unique muscle designs that permit a squeezing out of blood, and in a twenty-four hour period pumps literally a sum total of thousands of gallons. The eye excels any camera in that it automatically focuses and immediately adjusts the pupil, or aperture, to the desired opening for the amount of light present. And the highly sensitized retina of the eye, crowded with millions of nerve endings, transmits to the brain its recorded images in glorious color. The stomach and digestive organs accept the food we give, and extract therefrom a multiplicity of chemical substances and needed minerals. The blood, our transportation system, as well as auxiliary police force, begins its efficient and complex distribution procedures—iodine to the thyroid gland, calcium to the bones, potassium here, and phosphorus there—until

every minute area is serviced. But this efficient transportation system makes no empty hauls. When nutriment is delivered, waste products are picked up, and so the wonderful and continuous process proceeds. True, only "the fool hath said in his heart, There is no God." —Ps. 14:1

But in spite of this wonderful body and brain that man has, it is evident that so much is to be desired in better functioning. Man is a member of a sick and dying race. Regardless of the excitement concerning the Salk polio vaccine, the over-all picture is still dark. Encouraging reports are given that the life expectancy of man has increased from thirty-five and one-half years in 1789 to sixty-five and one-half years today. Facts are being presented to show that our newborn generation may well have a life expectancy of one hundred years.

Even though this one hundred year horizon would be reached, man is still faring much worse than the animals. The life expectancy of an animal is five times again as long as its maturing age. If such were man's experience, he would live to one hundred and fifty years, because his maturing age is considered twenty-five. However, at this point in man's experience there is one chilling statistic rarely mentioned. Of all who are born, one hundred percent die.

Although the Salk polio vaccine might prove one hundred percent effective, at best it would just pro-

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vide a short reprieve of the death sentence for a few and, of course, alleviate the suffering and crippling which has been its concomitant. It has been one of the lesser killers of man. Statistics show that percentages of man's death-causes are: heart disease 44%; cancer 16%; vascular lesions 13%; accidents 4%; and all others 23%. And in all the strenuous drives to conquer disease none has been so hopeful as to dare predict the end of death.

How many who live fifty years, or sixty, or seventy, really enjoy good health? Our human family has appropriately been called a "groaning creation." Throughout the world we Americans have been known for our "bouncy" enthusiasm. The usual greeting upon meeting another is, "How are you?" with the usual answer a robust, "Fine." But generally it is not long after the formalities that then begins the usual mutual commiserations. Each has his story of aches and pains, sleepless nights, and tiredness. Perhaps it is the sad fact of poor health that causes some to protest mildly upon first hearing that, according to the Bible, man may one day live forever.

In addition to the somber facts concerning man's sickness and death there are yet other facts, not generally known, which make us cry out for the Lord to soon establish his kingdom. In our own favored land there are 750,000 mentally sick in hospitals. And it is being more and more publicized that these unfortunates are woefully neglected because of crowded

facilities and limited skilled workers. Again the thoughtful person reflects: billions for war and destruction; lack of appropriations and nursing for these unfortunates. How correct is our sense of values—we who, in standard of living, lead the world?

But if this condition be deplorable, what about the fact that 400,000 more mentally sick need hospitalization but there is no place to be found for them? The suffering of these and their families is beyond our imaginings. And, in addition to this, we are told that 7,000,000 more suffer less severe mental illness but need medical attention and assistance. If these appalling conditions exist in our country, what must be the number of mentally sick and their sorry plight in the less fortunate countries such as China and India?

Man's efforts against disease and death, though laudable, have been puny indeed. Much more is needed and much more has been promised by our God. For this we are truly thankful and pray indeed the Lord's kingdom may soon come and end earth's weary night of suffering. It is this glorious hope for men held out in the Bible which has caused us to see our glorious God in such a tender, loving light.

Again and again his infallible Word promises an end to this long reign of sin and death. He states it so positively and so tenderly. Hear his words in Isaiah 25:6-9: "In this mountain [kingdom] shall the Lord of hosts make unto all

people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Then notice the dramatic picture language used to illustrate the lifting of ignorance and superstition which has so beclouded man: "And he will destroy in this mountain [kingdom] the face of the covering cast over all people, and the veil that is spread over all nations." It is just as though our Heavenly Father pictures the earth as being covered with a great veil which has prevented the glorious, healing, life-giving sun from shining through. This figurative veil of ignorance and superstition, induced by Satan, is to be torn loose and removed. Then shall beam to every nook and cranny of this sin-sick and dying world the caressing, the warm, life-giving rays of the Sun of Righteousness. Every festering sore of hate shall be healed, every dank, dark mold of evil shall be destroyed; and the earth, which has been so long contaminated, will become purified and clean.

And these health-giving rays will not only bless and heal all the willing and obedient, but he further promises that the work accomplished shall be so complete that "he will swallow up death in victory." (Isa. 25:8) We know all this will come because our blessed Lord was willing to become a man and take Adam's place in death. Paul tells us that "since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ

shall all be made alive."—I Cor. 15:21, 22

The horrible experience of sickness and death, sorrow and evil of every kind came because Adam disobeyed. Before God, in justice, could release Adam and his race, it was necessary that one, his corresponding price, would willingly replace him in death. Jesus became a man for that purpose. Thus it is that in God's due time he could "swallow up death in victory" and even raise, from the sleep of death, all who had gone there because of Adam's disobedience.

Notice, too, the suggestion of God's joy in this entire matter as well as his tenderness. "And the Lord God will wipe away tears from off all faces." How much this sounds like the tenderness of a loving parent who has been touched with the hurt of his child and stoops to caress and console. And how many tears there are to wipe away: the tortured minds; the lonely; the misunderstood; the tired, sick bodies; all his children that he has watched, and for whom he has longed for the time when he can "wipe away tears from off all faces."

"And the rebuke of his people shall he take away from off all the earth." Every last vestige of the curse of sin and death will be forever removed. There shall be no far-away outposts of sin or death, but the entire world shall be a glory to his name. And to show with finality the absoluteness of this plan, our eternal God has the

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prophet to utter these solemn, great words: "For the Lord hath spoken it."

Our glorious, infinite Creator tells us he speaks, and it is done. When our earth was created we read that God said, "Let there be light: and there was light." (Gen. 1:3) His word is absolute. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:10, 11

Because of God's illimitable power and all-embracing wisdom he speaks, and it is done. Hence, the concluding of a prophecy with the words, "For the Lord hath spoken it," is of a special import to the Christian. It is the Heavenly Father's own way of assuring us that his love has provided the necessary steps, his wisdom has planned all, down to the minutest detail, and his mighty power shall set in motion the forces which shall happily complete the plan. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The ninth verse of Isaiah, chapter twenty-five, is a glorious promise that pierces the present gloom

of sickness and death like a golden shaft of light. To us who now see it, the darkness, by faith, is dispelled and the beauty of the promise leads our mental vision to see the majesty and glory of God. Even now we say, oh, so gratefully, "Lo, this is our God." Happy shall be the day when all shall know him from the least unto the greatest.

Our minds examine this verse and with joyful anticipation see therein that before long shall be ended the long, cold, cruel night of sin. "And it shall be said in that day, Lo this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." When these words were first implanted within the mind of the prophet by God, all the facts concerning this glorious kingdom were known only to the Father. The prophets "spake as they were moved by the Holy Spirit." (II Pet. 1:21) At that far-away period it was only our glorious Heavenly Father who saw down the long centuries of time to the kingdom and lovingly spoke for man, through the prophet, these words of grace and truth, "Lo, this is our God."

These tender words yet to be spoken by man as his heart will overflow in grateful love to God were first framed by the lips of God. Found in them, too, is the suggestion that God looks forward to the time when this shall be a reality. His loving-kindness is ready to fly to man's relief as was

suggested in the poised wings of the cherubim overlooking the mercy seat of the Most Holy.

Now we see the sad march of man. One by one they pass by—the lame, the sick, the unloved, the tired, the twisted bodies and tortured minds, forlornly walking to the grave. All the efforts of man do but little to ease the rigors of the walk—sometimes through one effort or another it is lengthened for a few days. But always there is the tomb at the end.

But God has promised a glorious day! Then “the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.” (Isa. 33:24) “Then

shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.” (Isa. 35:6) And “all that are in the graves . . . shall come forth,” and “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.” (John 5:28, 29; Rev. 21:4) “For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land.” And all in that day shall say, “Lo, this is our God; we have waited for him.”—Canticles 2:11, 12; Isa. 25:9

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## Thy Word

Thy Word is like a garden, Lord, with flowers bright and fair;  
 And everyone who seeks may pluck a lovely cluster there.  
 Thy Word is like a deep, deep mine, and jewels rich and rare  
 Are hidden in its mighty depths for every searcher there.

Thy Word is like a starry host, a thousand rays of light  
 Are seen to guide the traveler, and make his pathway bright.  
 Thy Word is like an armory, where soldiers may repair;  
 And find, for life's long battle day, all needful weapons there.

O may I love Thy precious Word, may I explore the mine,  
 May I its fragrant flowers glean, may light upon me shine!  
 O may I find my armor there! Thy Word my trusty sword,  
 I'll learn to fight with every foe the battle of the Lord.

LESSON FOR AUGUST 7

## The Exiles in Babylon

**GOLDEN TEXT:** "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Daniel 3:17, 18

PSALM 137:1-6; DANIEL 3:13-18

**P**SALM 137 describes the feelings of the Israelites when the tragedy of their captivity in Babylon, and the reason for it, became more real to them. While the nation had sinned and brought this calamity upon all, there were noble individual exceptions, as indicated by the attitude of young Daniel and his three companions, Hananiah, Mishael, and Azariah—renamed by Nebuchadnezzar, Shadrach, Meshach, and Abednego. Daniel was renamed Belteshazzar.—Dan. 1:6-8

The first shock of the destruction of Jerusalem and their being taken captive to Babylon over, no doubt the Israelites as a whole began to some extent to piece together the meaning of what had befallen them, and it would seem that as time went on the hearts of many of the exiles turned to the Lord, so that, as the psalm states, they wept when they remembered Zion. They had no heart to sing the songs of Zion under such circumstances.

Nebuchadnezzar had some talent as empire builder. Instead of subjecting the Hebrew captives to

slavery he endeavored to absorb them as citizens of Babylon, and showed a willingness even to use them in high places in his government. He gave instructions to Ashpenaz, the master of his eunuchs, that he was to seek out from the Israelites likely young men with the view of training them for use in the government, and Daniel and his three friends were chosen.

Daniel soon came into prominence before the king as a result of the Lord's blessing upon him in connection with the relating and interpreting of the king's dream, as recorded in chapter 2 of the book, verses 14-45. Nebuchadnezzar was greatly impressed, and expressed himself as convinced that Daniel's God was a "God of gods, and a Lord of kings."—ch. 2:47

Then the king exalted Daniel to be "ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon." (ch. 2:48) Daniel then remembered his three fellow captives and friends, spoke to the king about them, and they also were given prominent positions.

But seemingly Nebuchadnezzar's conviction concerning the greatness of Daniel's God was not lasting, for he set about to have an image erected which would represent his supreme authority in the land, and directed that all should bow down and worship the image which he had set up. The penalty for not bowing down when the proper signal was given was death.—ch. 3:1-7

But Shadrach, Meshach, and Abednego, remained loyal to their God, the God of Israel, and refused to bow down to the golden image. Certain Chaldeans, the elite and learned citizens of Babylon, noticed that these three Hebrews did not bow down to the image and, probably glad for an opportunity of accusing them in the hope perhaps of securing their position, they reported them to Nebuchadnezzar.

The king was furious, and commanded that the three young men be brought before him. He asked them if the report he had heard was true. He did not, however, wait for an answer. Rather than to have them confess and thus incriminate themselves, he gave them another opportunity, hoping, perhaps, that they would reconsider. However, our Golden Text reveals the first stand they took. They were willing to die, rather than to worship anything or anyone other than the true God of Israel.

Receiving this reply, Nebuchadnezzar was "full of fury." He commanded that the strongest men in his army bind the three Hebrews and cast them into the fiery furnace, which, also by the king's

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## QUESTIONS

- What indication do we have that at least some of the Hebrews taken captive to Babylon, were loyal to the true God? Is it reasonable to suppose that others turned to him after becoming captives? Relate the circumstances which brought Daniel and his three friends into prominence in the government of Babylon. What were the circumstances leading up to the courageous statement of faith found in our Golden Text? How were the three Hebrews rewarded for their loyalty to God?
- 

command, was heated seven times hotter than ordinarily.

But apparently the king was somewhat worried over the turn of events. Perhaps he thought of how marvelously Daniel's God had, through Daniel, interpreted his dream. The witness given him by the three Hebrews, "Our God whom we serve is able to deliver us," took a deeper hold upon him than he was at first willing to admit. In any event, after the flames died down somewhat, he peered into the furnace and to his great astonishment saw four persons instead of three, the fourth being "like the Son of God."—ch. 3:20-25

The Lord, of course, had "sent his angel," and delivered the three Hebrews. Again the king was impressed, ordered the three Hebrews to be especially protected, and promoted them to even higher positions in the province of Babylon. Thus the glory of Israel's God was manifested in Babylon through the witness given by his faithful servants. Firmness of convictions and courage are also requisite to a victorious Christian life.

## The Courage of Daniel

**GOLDEN TEXT:** "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

—Romans 14:21

### DANIEL 5:17-28

**AUGUST 14** is designated as Temperance Sunday, and the Golden Text has been chosen with that in mind. In this text Paul emphasizes the great responsibility Christians have toward one another. We should do all we can to help our brethren walk in the narrow way, and nothing to hinder. The important principle of righteousness set forth in the text, however, seems to have no relationship to the experience of Daniel in being called before King Belshazzar, of Babylon, as related in the fifth chapter of the Book of Daniel.

Belshazzar was now king of Babylon, and Babylonian supremacy was nearing an end. Cyrus, of the Medes, was already besieging the city of Babylon. But Belshazzar was confident of his position, believing that the fortifications of the city would withstand any assault which might be made against them. He called a thousand of his lords to a great feast at which wine flowed freely. He ordered the golden vessels which Nebuchadnezzar had taken from the temple in Jerusalem to be brought forth, and from these they drank the wine.

Suddenly, "in the same hour, came

forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." (ch. 5:5) The king's "countenance was changed," as well we might imagine, "and his thoughts troubled him, so that the joints [bindings] of his loins were loosed, and his knees smote one against another." —vs. 6

What did this mean? Belshazzar summoned the wise men of the realm, "the astrologers, the Chaldeans, and the soothsayers," but they were unable to help him. Then the queen appeared on the scene and told her husband about Daniel.

Daniel was brought before the king, but before explaining the handwriting on the wall, told him that the "most high God" had given "thy father a kingdom and majesty, and glory, and honor." (vs. 18. See also ch. 2:37, 38) The kingdom which God gave to Nebuchadnezzar was illustrated by the head of gold on the human-like image which Nebuchadnezzar saw in his dream.

When interpreting the meaning of this image, and identifying Babylon as the head of gold, Daniel

said to Nebuchadnezzar, "After thee shall arise another kingdom inferior to thee." (ch. 2:39) When Daniel said to Nebuchadnezzar, "Thou art this head of gold," he was speaking of the king as the representative head of the Babylonian Empire. The head of gold illustration continued to apply to Babylon after Nebuchadnezzar died. And now, as Daniel had prophesied, the time had come when another kingdom was to take its place, the kingdom represented in the image by its breast and arms of silver.

Daniel understood this, which is probably the reason he recounted the salient facts concerning God's hand in the affairs of the Babylonian Empire, leading up to the fact that now again there was to be divine intervention, for now the head of the gold kingdom was to be replaced by the one illustrated by the breast and arms of silver of that figure of a man. Daniel reminded Belshazzar that he knew the wonderful manner in which the God of heaven had dealt with Nebuchadnezzar, but he had not humbled his heart, but instead insisted on honoring "the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know." Whereas, he continued, "the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified [honored]."—ch. 5:23

The handwriting on the wall is one of the best known episodes of the Bible, the words MENE, MENE, TEKEL, UPHARSIN, meaning, in brief, Thou art weighed in the

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## QUESTIONS

What important principle of righteousness is set forth in our Golden Text?

Who was Belshazzar, and what were the circumstances under which he made a feast for a thousand of his lords?

Explain the important change in world affairs, as foretold by Daniel, which was highlighted by Belshazzar's feast and the handwriting on the wall. How is this change illustrated in the human-like image which Nebuchadnezzar saw in his dream?

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balances, and art found wanting, and your kingdom will be given to the Medes and Persians. Belshazzar recognized the great wisdom of Daniel, and ordered that he should be made the third ruler in the empire.

The Euphrates River ran under Babylon's walls, and through the city. The army of Cyrus had dug a new channel for the water, leaving the river bed dry where it passed under the walls. The besieging army marched in through the river bed and took possession. Belshazzar was killed that night.

The "silver" kingdom was now in control, and "Darius the Median took the kingdom," that is, became ruler. This new ruler recognized Daniel's integrity and ability. In organizing his government he placed 120 princes in control, and over these three presidents, of whom Daniel was one, and he was being considered for an even higher position. This was all the Lord's doing. It placed him in a position which meant much to his fellow captives when the time came for their return to the Promised Land.

## Hope for the Exiles

**GOLDEN TEXT:** "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."  
—Isaiah 55:3

### ISAIAH, CHAPTER 55

**Y**EARS before the Hebrews were taken captive into Babylon, the Lord said to them through the Prophet Amos, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." (Amos 3:2) It was because they were exclusively God's people that they were now in Babylon being punished for their iniquities.

But God loved his people, and watched over them even while they were being punished. His love was further manifested in the many promises he had made on their behalf. To the extent of their faith, these promises could be a basis of hope for them. The most important among God's promises to his ancient people were those pertaining to the Messiah, that out of this nation would this great deliverer be raised up who not only would bless the natural descendants of Abraham, but the Gentile nations as well. It was certain, then, that the Jewish people would be held together until the Messiah, the promised "seed," came.

Jacob's deathbed prophecy narrowed down the fulfilment of the messianic promise to the tribe of Judah. (Gen. 49:9, 10) Then, in

a promise to David through the Prophet Nathan, it was restricted to his descendants. The expression in our Golden Text, "the sure mercies of David," is a reference to this. The reason God's mercy is emphasized in connection with this is apparent when we read the promise.

The promise to David is recorded in II Samuel 7:8-16. Verse 10 is a promise to all Israel. The Lord said, "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more." In the 11th verse Nathan says to David, "The Lord telleth thee that he will make thee an house"; and in the 12th verse, he tells him, "I will set up thy seed after thee, which shall proceed out of thy bowels." "If he commit iniquity, I will chasten him. . . . But my mercy shall not depart away from him, as I took it from Saul. . . . And thine house and thy kingdom shall be established forever before thee."—vss. 14-16

When Saul sinned, God removed the kingdom from him. But the promise to David was that he would not do this with his descendants, that instead, he would exercise mercy, and continue his

line as the one from which the great King would ultimately come. Solomon, David's own son, sinned, but the kingdom was not given to another family. God exercised mercy. Thus it is that this particular promise is described as "the sure mercies of David."

God's promises, however, were not to be carried out in the way the Israelites might expect. Our lesson assures us that the Lord's Word cannot return to him void, yet that his ways are higher than man's ways. (vss. 8-11) The Israelites could not then know that the real "seed" of promise, the "Shiloh" promised by Jacob, and the One who would establish David's house forever, would be Jesus.—Isa. 9:6, 7

Jesus came of the Davidic line. Forty years after Jesus declared their house to be desolate, the whole nation was scattered, the people separated. Jesus, the royal heir to David's throne, had been killed. From the human standpoint, it might have looked as though God's promise to him had failed. But God raised the king from the dead, and in Acts 13:34 Paul refers to this as being a guarantee of the "sure mercies of David." What could be more "sure" than that which is made sure by the exercise of resurrection power!

In connection with God's promise to Israel, his ways are higher than man's in another sense. The whole nation of Israel was chosen to be a kingdom nation, but their attaining to this was conditional upon their obedience—not like the

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## QUESTIONS

- In what sense were God's punishments upon the Israelites an evidence of his love?  
Name some of God's promises pertaining to Israel which could have given hope to them as captives in Babylon.  
What promise of God is referred to in our text as "the sure mercies of David"?  
Explain how God's ways are higher than man's ways in the manner in which he makes "sure" the "sure mercies of David."  
What is the "nation" through which the messianic promises will be fulfilled?  
What inheritance is assured the natural descendants of Abraham?
- 

"sure mercies of David" which guaranteed that the great king would come of his family. The nation did not qualify for the high honor offered, and Jesus said that the kingdom would be taken from them and "given to a nation bringing forth the fruits thereof."—Matt. 21:43

This new kingdom nation is referred to by Peter, saying, "Ye are a chosen generation, a royal priesthood, an holy nation." (I Pet. 2:9) This "nation" is made up of believing Jews and Gentiles who follow faithfully in Jesus' footsteps, suffering with him that they might reign with him. This new spiritual nation is referred to in verse 5 of our lesson, and also the fact that "nations," in the plural—all nations, in fact—will seek blessings from the Lord through the "holy nation" of which Christ will be the Head, the One who will re-establish the throne of David, which temporarily—from Z e d e k i a h to Jesus—was inactive.—Isa. 9:7; Acts. 15:16, 17

## Deliverance and Return

**GOLDEN TEXT:** "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."  
—Isaiah 45:22

ISAIAH 45:1-4, 13; EZRA 1:1-7

**J**AMES said, "Known unto God are all his works from the beginning of the world." (Acts 15:18) This is evidenced in the prophecy of Isaiah 45:1-4, 13, where Cyrus is named as the one whom the Lord would raise up, name, and direct in granting deliverance to his people from their captivity in Babylon. In God's overruling providences we have a remarkable example of the manner in which his hand is operative in the affairs of men, even though they may not be aware that a divine purpose is being accomplished through them.

Jeremiah prophesied that the captivity of the Israelites would last for seventy years. (Jer. 29:10) It was when this seventy years were finished that the Lord "stirred up the spirit of Cyrus, king of Persia" to issue a proclamation authorizing the return of the captive Israelites and granting them permission to rebuild the temple which had been destroyed by Nebuchadnezzar's army. Arrangements were also made to return all the gold, silver and copper utensils and vessels which were taken out of the temple by Nebuchadnezzar. It was a history making day for Israel when Cyrus issued this sweeping decree.

In passing, it is interesting to note what Cyrus says concerning himself—"The Lord God of heaven hath given me all the kingdoms of the earth." (Ezra 1:2) Daniel said essentially the same things to Nebuchadnezzar. (Dan. 2:38) Cyrus was now head of the empire, or "kingdom" which succeeded Babylon, and we see that the same divine grant of power had passed on to him. In Daniel's prophecy he said there would be two more "kingdoms," represented by the thighs of brass and the legs of iron, as seen by Babylon's king. These were Greece, the power that overthrew the Medo-Persian Empire, and Rome, which succeeded Greece. In the days of Rome Paul wrote, "The powers that be are ordained [margin, ordered] of God."—Rom. 13:1

The typical kingdom of God came to an end with the dethronement of Zedekiah. It was to be "no more" Ezekiel wrote, until He came whose right it was. (Ezek. 21:25-27) The divine grant of power to a certain succession of Gentile nations was, meanwhile, a sort of stop-gap provision to maintain a semblance of order throughout the earth until the time should come for the real kingdom of David, in the hands of Christ, to be established.

However, while their kingdom was destroyed, and they were to remain a vassal nation, God still had a purpose to be worked out through the Hebrews as a people; and, in order for this to be accomplished it was essential that they be restored to their own land, and become established there once more as a nation, even though subject to Gentile governmental authority. In the divine plan, the nation of Israel was to be given another and final opportunity of being the messianic nation. This opportunity was given by Jesus when he presented himself to them as their King and Messiah.

Many of the Jews enthusiastically responded to Cyrus' decree, and the return of the captives got under way. But many hardships were encountered, both in their trek back to the Promised Land, and in their work of rebuilding the temple, and later the city and its walls. These experiences are related in the Books of Ezra and Nehemiah.

Our Golden Text is an interesting one. Because of its setting, it was doubtless chosen with the thought that the Israelites, in looking to the Lord, were delivered from their captivity in Babylon. In principle this, of course, would be true. But the text has a much wider meaning than that. The next verse reads, "I [the Lord] have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."—Isa. 45:23

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## QUESTIONS

- How was God's foreknowledge manifested in connection with Cyrus, king of Persia?  
 How long, according to Jeremiah the prophet, was the captivity of the Hebrews in Babylon to last?  
 What significance, historically, is attached to Cyrus' statement that the Lord had given him universal dominion?  
 What was the divine purpose in restoring the Israelites to their own land as a people?  
 What is the larger application of our Golden Text?
- 

The latter part of this text is quoted by the Apostle Paul and applied to Christ since his resurrection. It is unto him that every knee shall bow and every tongue confess, Paul explains. (Phil. 2:10, 11) So when, in our Golden Text, all the ends of the earth are urged to look unto the Lord and be saved, the salvation referred to is the salvation from death provided through the death and resurrection of Jesus, made conditional upon bowing the knee to him.

It will be during the thousand years of Christ's reign that every knee will bow to Christ. Those not doing so will be "destroyed from among the people." (Acts 3:23) Christ, as the great antitypical Cyrus will, during the thousand years of his reign, grant liberty to all mankind from a captivity even worse than experienced by the Jews in Babylon, even from the captivity of death. Under Christ's rulership the people will be delivered from the land of man's greatest enemy, which is death, and given an opportunity to live in peace and happiness forever.

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E A S T R U T H E R F O R D

N E W J E R S E Y

THE PEOPLE OF THE BIBLE—  
PART VIII—The Book of Joshua

## Joshua, a Leader of God's People

**T**HE name Joshua means "savior," the same as its Greek equivalent, "Jesus," although the latter is used only once in the New Testament with reference to Joshua who was so prominent in the affairs of the Hebrew people during their wilderness journeys and later. (Heb. 4:8) Joshua was nearly forty years old at the time of the Exodus, and is first mentioned in Exodus 17:9, where we are informed that Moses appointed him to lead an army of Israelites against Amalek in Rephidim. This choice by Moses and Joshua's later victories over Israel's enemies indicate that he had considerable knowledge of warfare as then conducted.

Later Joshua is mentioned as one of the twelve chiefs of the nation who were sent across Jordan to spy out the Promised Land. They spent forty days in this undertaking. When they returned the twelve were unanimous in their appraisal of the vast riches and great advantages of the country; but all except Joshua and Caleb insisted that the Israelites would not be able to conquer the people of the land, many of whom, they reported, were giants.

But Joshua and Caleb, in their minority report, gave evidence of great faith in the ability of the God

of Israel to help them conquer the land, and recommended that they cross over Jordan, trusting the Lord to make good his promises to them. But the Israelites preferred to heed the majority report. Indeed, "all the congregation bade stone them with stones."—Num. 14:1-10

The Lord was greatly displeased with this lack of faith on the part of his people, especially since they indicated that the Lord had led them into the land merely to let them die there by the sword and allow their wives and children to be a prey to the Canaanites. So he said to Moses, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?"—Num. 14:11

The Lord then said to Moses, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." (vs. 12) Then Moses prayed to the Lord not to do this because it would give the surrounding nations the opportunity to say that Israel's God was not able to bring his people into the land which he promised to give them, "therefore he hath slain them in the wilderness."—vs. 16

The Lord replied to Moses, saying, "I have pardoned according to

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thy word." (vs. 20) So he modified the punishment for the faithlessness and rebellion of the people by decreeing that all the males who were twenty years old or more when they left Egypt would die in the wilderness, and therefore would not be permitted to enter into the Promised Land. That this might come about in a less precipitous manner than his first plan to destroy all the people by plagues, the Lord decreed that they would be compelled to wander in the wilderness for forty years, a year for each day that the twelve chiefs of the tribes were spying out the land.

In this way the ones most responsible for the spirit of rebellion would be punished, and at the same time God's ability to care for his people would be more than ever demonstrated, because it would be the women, the young, and the children—the helpless of the nation—that would be kept alive and finally enter into the Promised Land and possess it. There were to be only two exceptions to this sentence upon the males over twenty years of age, these being Joshua and Caleb, the two spies who brought back the favorable report.

Thus these two are presented to us as men of faith in the Lord, courageously confident of his ability to make good all his gracious promises to his people. The Bible gives little additional information concerning Caleb except to confirm the fact that he did enter the Promised Land, was given his portion of it, and fought valiantly to

wrest it from the hands of Israel's enemies. (Joshua 14:6-15) Moses gave a wonderful testimony concerning Caleb, saying that he had "wholly followed the Lord."—Josh. 14:9; Deut. 1:36

Caleb was faithful to the Lord, and although apparently adopted into the tribe of Judah, being by birth a Kenezite, he loved the God of Israel, and was happy to be considered an Israelite. Evidently he did not possess outstanding talents as a leader and statesman, so was not used widely by the Lord along these lines.

Joshua, on the other hand, likewise faithful to the Lord, possessed natural talents which could be used in the service of his people, so the Lord commissioned Moses to appoint Joshua to be his successor as leader of the nation. The record of this is found in Numbers 27:18-20, and reads, "The Lord said unto Moses, 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."

In Deuteronomy 31:23 the Lord, through Moses, gives Joshua these comforting words: "Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee." Joshua did not succeed Moses as lawgiver, or as a mediator between God and the

nation of Israel, but merely as leader. His task was to lead the people into the Promised Land, direct them in the conquering of their enemies then dwelling in the land, and supervise the division of the land among the twelve tribes.

Soon after the death of Moses, this threefold task was undertaken by Joshua, and the record of his successes, and at times temporary failures, are recorded in the Book of Joshua. In the opening chapter we read God's commission to him, saying, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea [the Mediteranian] toward the going down of the sun, shall be your coast. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only 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."—Joshua 1:2-7

With a background of promise such as this, Joshua had every reason to be courageous in the undertaking assigned to him by the Lord, and he was. Knowing that the Lord's time had come for the nation to cross over Jordan and possess the Land of Promise, he did not delay. He summoned the "officers of the people" and instructed them to "pass through the host and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go into possess the land, which the Lord your God giveth you to possess it."—ch. 1:10, 11

The tribe of Reuben, the tribe of Gad, and the half tribe of Manasseh—the son of Joseph—had previously requested that they be permitted to remain on the east of Jordan in a strip of land favorable to the raising of cattle. Moses had agreed to this request, but only on the condition that the warriors of these tribes cross over Jordan with the remainder of the Israelites and assist in conquering the Canaanites, which they agreed to do.

Joshua knew of this arrangement, and said to these tribes that they were to remember the words of Moses concerning them. This portion of the Israelites were already at rest in their inheritance, and enjoying prosperity, so Joshua reminded them of their pledge to assist the others, which they readily agreed to do. The eligible fighting men of these tribes said

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to Joshua, "All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee, as he was with Moses."—ch. 1:16, 17

These are noble sentiments. The men of these two and one-half tribes promised to obey Joshua, not merely because they esteemed him as a great leader, but because they believed that the Lord was with him, as he had previously been with Moses. This is a sound principle for the guidance of the Lord's people in every age. To the extent that we lend our co-operation to others, it should always be on the basis of recognizing that the Lord is blessing their undertakings.

### Rahab and the Spies

Joshua was not unaware of the difficulties that confronted the Israelites in crossing the Jordan and entering Canaan. Forty years before this he had served as a spy himself, and had noted how potentially strong their enemies were; but he believed then, and still believed that the Lord would give his people victories over their enemies. But he knew, nevertheless, that the Lord expected him to use all the wisdom and skill he possessed, and that the Lord would help his people only when they had done all they could to help themselves.

Possessing considerable knowledge of military strategy, Joshua felt that it was essential first of all to secure what information he could concerning the current strength of

their enemies that he might have some knowledge of what to expect after they crossed the Jordan. Consequently, he sent two spies to "go view the land, even Jericho." Joshua knew that almost immediately after crossing Jordan they would be confronted with the walled city of Jericho, and he was anxious to discover, if possible, the size of the army within that city and other information that might be helpful in planning an attack.

Entering the city, these two spies "came into an harlot's house, named Rahab, and lodged there." (ch. 2:1) It was reported to the king of Jericho that these two Israelites had entered the city and were now in the house of Rahab. It was correctly assumed that they were spies, but when Rahab was requested to bring them forth she admitted that she had seen the two men, but did not now know where they were. Actually she had taken them to the roof of her house and concealed them under stocks of flax.

Rahab reported further that the men had left about dark. "Whither the men went I wot not," she said. Then she said to those seeking the spies, "Pursue after them quickly; for ye shall overtake them." The searchers took her advice, leaving the spies on the roof of Rahab's house. Later she let them down over the wall of the city with a rope, this being possible because her house was on the wall. Following her instructions, they hid in the forest of the mountain until

they could safely recross Jordan and report to Joshua.

The account is exceedingly brief, and there is nothing to indicate how much they learned except what had been reported to them by Rahab. The information she gave them was that the people were terrified at the thought of the Israelites entering the land. "Your terror is fallen upon us," she said, and "all the inhabitants of the land faint because of you."—ch. 2:9

Her own testimony was, "I know that the Lord hath given you the land." They had heard of the miraculous crossing of the Red Sea forty years prior to this, and they also knew, as Rahab said, "what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed."—ch. 2:10

Then Rahab, revealing further the great fear of the people, confessed her faith in the God of Israel, saying, "As soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath." (vs. 11) Rahab then asked that the spies arrange for the protection of her family when the city was captured, to which they agreed.

Regardless of Rahab's past, this eloquent confession of her faith in the true God indicates a genuine desire to be in harmony with him, and the Lord honored her faith. In Hebrews 11:31 she is referred to as one of the ancient worthies. In

James 2:25 her "work" in concealing the spies and sending "them out another way" is mentioned as evidence of her justifying faith. Later she married Salmon, and became one of the outstanding mothers in Israel.—Matt. 1:5

### Crossing Jordan

The spies reported to Joshua what they had learned, emphasizing the great fear of the people, which meant to them that they could easily be conquered. Evidently Joshua reached the same conclusion, for he at once began to move the people into position for the momentous crossing of the river, bringing them from Shittim close to the banks of the Jordan.—ch. 3:1

The marching orders are set forth in chapter 3. They were to follow the ark of the covenant, and were told that when the feet of the priests touched the water, "the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap." (vs. 13) Verse 16 explains that this backing up of the waters took place "very far from the city of Adam, that is beside Zaretan." This indicates the water did not pile up as a perpendicular wall near the place where the priests touched it with their feet, but that the stoppage occurred at a point considerably upstream. The Hebrew word translated "heap" literally means a "piling up." Today we would say the water backed up, which is what would have to occur to allow the water below to drain from the river bed. What

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caused the stoppage just at the right time the Bible does not say. To us it was a miracle, and faith accepts it without further explanation.

By this miracle Joshua's faith was rewarded, and the people's faith and confidence in him as the Lord's representative in their midst must have been greatly increased. The priests carrying the ark, when reaching the center of the river bed, stood there until all the Israelites had crossed over. They were instructed by the Lord to take twelve stones from where they stood and leave them where they lodged the first night in the Promised Land. These were to be an evidence to later generations of Israelites of the miraculous manner in which the nation was brought over Jordan. Joshua also took twelve stones and placed them in the river bed where the priests stood, "and they are there unto this day."—ch. 4:9

### First Days in the Land

The Israelites crossed over Jordan on the tenth day of the first month. (ch. 4:19) During their forty years of wandering in the wilderness, circumcision had not been practiced, so the Lord instructed Joshua to have all the males born in the wilderness circumcised. (ch. 5:2-8) Then on the fourteenth day of the month they observed the passover. (ch. 5:10) Forthwith the manna ceased to fall, and the people began to "eat of the fruit of the land of Canaan."—ch. 5:12

They crossed Jordan "in the east

border of Jericho." (ch. 4:19) The Israelites pitched their tents at Gilgal, but Joshua knew they were not to remain here, for they had the task before them of conquering the land which they had now entered. Apparently making his own investigation, we find that "Joshua was by Jericho" when "he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?"—ch. 5:13

Under the circumstances we can well understand why Joshua was cautious. He was in enemy territory, and it was wise to make sure with whom he was speaking. The "man" quickly identified himself, saying, "As captain of the host of the Lord am I now come." (vs. 14) The Lord's "host" referred to here by their "captain" were evidently the angelic forces so often employed by the Lord for the accomplishment of his purposes. Their commander had appeared to Joshua in human form to instruct him in the proper procedure for capturing Jericho.

As we have noted, Joshua himself had had considerable experience as a military general, but he bowed worshipfully before this mighty one from the spirit world, and in the spirit of true soldierly obedience asked, "What saith my Lord unto his servant?" (vs. 14) "The captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon

thou standest is holy." His true spirit of obedience to the Lord is eloquently displayed in the four words, "And Joshua did so." (vs. 15) Happy are all the Lord's people who, when they hear his command, hesitate not to obey, but "do so."

Joshua's responsibility was great, but the Lord reassured him. Even before instructing him on the plan of action for capturing Jericho, the Lord said, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor." The people of the city were fearful, and when they realized that the Israelites had crossed Jordan, they closed the doors in the walls so that "none went out, and none came in."—ch. 6:1, 2

Joshua's faith must have been tested somewhat when he learned from the "captain" of the "Lord's host" the method to be used for capturing this heavily walled city. As a military man he would naturally think in terms of heavy and continuous assaults upon the walls, coupled with attempts to scale the walls and thus get as many soldiers within as possible. But nothing like this was to be done. No usual military strategy was to be employed.

All of Israel's military men were to "go round about the city once" each day for six days. Seven priests preceding the ark were to accompany them, blowing upon rams' horns. On the seventh day there were to be seven encirclements of the city. At the conclusion of the seventh round of the

city, the priests were to blow their trumpets, when commanded by Joshua, and the people were to "shout with a great shout."—ch. 6:3-5

The assurance was given to Joshua that with this shout the walls of the city would crumble, and that the Israelites were to march right in, every man from whence he was located. The walls did crumble as the Lord had promised. The "Lord's host," under the leadership of their "captain," saw to that. The same powerful forces that caused the convulsions of nature at Mt. Sinai would have no difficulty in destroying the walls of Jericho.

The part played by Joshua and the Israelites, nevertheless, was important. For forty years, according to Rahab, or from the time they first heard of the miraculous crossing of the Red Sea, the Canaanites began to be fearful. Now that this much-feared people were encamped just outside of Jericho's walls, their hearts must surely have "melted" with fear. To know that an army, accompanied by priests blowing on trumpets were encircling their city each day, but not striking a blow, would add to their confusion. Then, with that mighty shout, to see and hear the supposedly impregnable walls of their city crumble and fall, they would be well nigh paralyzed with fear, making it comparatively easy for the Israelites to march into the city and take possession. Had the people within the city been composed and alert they might have

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held off the Israelites for a long time even with their walls destroyed.

But the Lord knew how to gain this signal victory for them. It was just as Joshua had said, "The Lord hath given you the city." (ch. 6: 16) The city was "accursed." Doubtless the wickedness of the people was great, and their presence among the Israelites as captives would have been detrimental; so the orders were that all should be destroyed "both man and woman, young and old, and ox, and sheep, and ass."—vs. 21

In keeping with the promise of the two spies, Rahab and her family were saved, and continued to dwell with the Israelites. The silver and the gold found in the city was put into "the treasury of the Lord," but the Israelites were strictly commanded not to save anything for their private use.

### A Defeat Follows

Following the victory over Jericho we read that "the Lord was with Joshua; and his fame was noised throughout all the country." (ch. 6:27) However, disappointment awaited him. The next fortified stronghold of the enemy to be taken was the small city of Ai. Following his usual custom Joshua sent men to "go up and view the country. And the men went up and viewed Ai."—ch. 7:2

Unintentionally they brought back a deceptive report to Joshua. Having conquered the mighty and heavily walled city of Jericho, the little city of Ai seemed insignificant; so the spies said to Joshua,

"Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labor thither; for they are but few."—vs. 3

Joshua took this advice, but the small army he sent against Ai suffered a humiliating defeat. As a consequence "the hearts of the people melted, and became as water." (vs. 5) How quickly they forgot the miracle of Jordan and of the crumbling walls of Jericho! Even Joshua, to whom the Lord had said, "I will not fail thee, nor forsake thee," felt that the Lord had deserted him and the people.

Verses 6 and 7 read, "Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan."

Time and again the Israelites had complained to Moses in much this same vein. They asked why they had been brought out of Egypt to die in the wilderness. But Moses never expressed such sentiments. Joshua did not measure up to Moses' stature in faith and courage. Here, when in difficulty for the first time after taking over the leadership of God's people, we find him asking the Lord, "Wherefore hast thou at all brought this people over Jordan, to deliver us into the

hand of the Amorites, to destroy us?"

"What shall I say," Joshua asked the Lord, "when Israel turneth their backs before their enemies? for the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do with thy great name?" (vss. 8, 9) Because two or three thousand of Israel's soldiers had been defeated Joshua imagined the worst, visualizing all Israel destroyed by the Canaanites, with even the national name perishing.

But he was concerned over something even more important. In such an event what would happen to the Lord's great name? The glory which had accrued to God through the deliverance of his people from Egypt, their miraculous crossing of the Red Sea, their being sustained by manna in the wilderness, their passage over Jordan and the defeat of Jericho, would be lost, if now the Israelites were to be destroyed by the Canaanites.

Joshua's reasoning was correct, but based upon a wrong premise resulting from his lack of faith. God had no intention of allowing his people to be destroyed by the Canaanites. But there was a lesson he wanted them to learn—a lesson of obedience. He told Joshua that the Israelites had sinned and that a curse was upon them. In the capture of Jericho they had been instructed not to take any of the spoils for themselves. The silver and gold found in the city was

to be put into the treasury of the Lord, but everything else was to be destroyed, and without exception.

But one of the Israelites had disobeyed this order. It was Achan of the tribe of Judah. He coveted, and stole a "goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight." (ch. 7:20, 21) He had hidden this loot under his tent, supposing that no one knew about it. But the Lord knew, and because of it, allowed the defeat at Ai in order to bring the matter to the attention of Joshua and the people in a manner to impress them with the great importance of obeying instructions if they expected him to continue fighting their battles for them.

With this situation cleared up, and Achan himself destroyed as an object lesson to the people, Joshua again undertook the capture of Ai, and was successful. This time he acted under direction from the Lord, who said to him, "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, and go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land."—ch. 8:1

The victory was complete. And now Joshua paused long enough from further conquest to build an altar to the Lord according to instructions given by Moses. "And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel." (vs. 32) Then

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the law was read to all the people. It served to remind the people of their covenant with God, and of the necessity of obedience to that covenant in order to continue receiving his blessings.

The news of Jericho and Ai spread throughout the land, and all the various kings among the Canaanites "gathered themselves together to fight with Joshua and with Israel, with one accord." (ch. 9:1, 2) But the inhabitants of Gibeon, decided upon another course. By a ruse they made Joshua believe that they had come from a far country and were without food and clothing, and offered to become the servants of the Israelites, "and Joshua made peace with them, and made a league with them, to let them live."—ch. 9:3-27

This led to another crisis. Adonizedek, king of Jerusalem, an Amorite, heard that the people of Gibeon had made peace with Joshua, so he formed a league with four other kings—Hoham, Piram, Japhia, and Debir—also Amorites, to fight against the men of Gibeon. These, in turn, called upon Joshua and the Israelites to assist them, with the result that the Amorites were defeated. But again the intervention of the Lord played an important part in this victory for the Israelites, for "he cast down great [hail] stones from heaven upon them."—ch. 10:11

It was at the time of this battle that Joshua called upon the sun to "stand still," or, as the margin states, to "be silent." Prof. Strong defines the Hebrew word used here

as, "to be dumb," also "to perish." Faith does not require an explanation of miracles, but it is important to discover as accurately as possible the nature of any miracle which the Bible relates. It is so in this case.

A casual reading of this passage suggests that the sun and the moon actually stood still for a whole day. But, judging from the literal meaning of the Hebrew word used, and the fact that it was a stormy day, apparently what actually happened in answer to Joshua's prayer was that the sun and moon remained hidden behind clouds. They were "dumb," failing to speak in terms of light; their usual effect "perished." This played into the hands of Joshua and the Israelites. The Amorites were sun worshipers, and for the sun to fail to shine upon them, and for even the moon to remain hidden would cause them to believe that their god had forsaken them. Thus their morale was weakened and, panic-stricken, they gave up the fight and fled, many of them being destroyed by the hailstones while in flight.

### Joshua's Continued Victories

The remainder of chapter 10 of the Book of Joshua, through chapters 11 and 12 relate the further victories of Joshua which the Lord gave him over the Canaanites, the latter part of chapter 12 listing the many kings destroyed. But all the land had not been conquered. In fact, as the Lord said to Joshua, "there remaineth yet very much land to be possessed." (ch. 13:1) Verses 2 to 6 of this chapter list

the remaining places to be conquered.

But, as the Lord said to Joshua, "Thou art old and stricken in years," so he did not look to him to serve any longer as the general of Israel's armies. Instead, he directed him to go on with the task of dividing the land among the various tribes, with the expectation that each tribe, when receiving the outline of its portion in the land would undertake the task of wresting it from the Canaanites.

But this was never fully accomplished, as indicated in Hebrews 4:8, where the name Joshua is translated "Jesus." The text states that Joshua did not give the people rest in the land. Many enemies yet remained, and these continued to plague the Israelites from time to time. God's blessings upon his typical people, even as with us, were upon the basis of their faith. They failed to enter into the full rest and blessings which might have been theirs because of their unbelief.

Chapter 23:1 reads, "It came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age." While this speaks of Israel having rest from their enemies, it was based in some instances upon the fact that they made peace with the inhabitants of the land, and this later led to much trouble for them. (ch. 23:11-13) Caleb "wholly followed the Lord" and the record is that he intended to

drive out enemies from his portion of the land.—ch. 14:12-14

Joshua, somewhat on the order of Moses, made a farewell speech to the Israelites. (See chapters 23 and 24.) He reminded the people of the wonderful manner in which God had dealt with and blessed Abraham, and Isaac, and Jacob; of how he brought the whole nation out of the land of Egypt, through the Red Sea, and kept them alive in the wilderness. He recounted their miraculous crossing of Jordan, and the victories the Lord had given them since entering the land of promise.

With this faith-strengthening background of divine providences as an inspiration to obedience, he warned them against worshipping false gods, and called upon them to continue serving the true God. "Choose ye this day whom ye will serve; whether the gods which your fathers served, . . . or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." —ch. 24:15

The people renewed their covenant to serve the Lord, and again Joshua warned, "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good." (vs. 20) Again the people affirmed their determination to serve Jehovah, the true God, saying, "The Lord our God will we serve, and his voice will we obey."—vs. 24

Joshua was a faithful servant of the Lord, and a strong leader of

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God's people. He "died, being an hundred and ten years old." (vs. 29) Verse 31 informs us that "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 tribute to the faithful example of this man of God!

Unlike the experiences of Moses while leading the people of Israel in the wilderness, many of which are mentioned in the New Testament as types, we have only the one reference to Joshua, and that is the failure of the Israelites to enter into rest under his leadership. (Heb. 4:8) His conquering of so much of the land of promise cannot, therefore, be considered as being specifically typical, although

many helpful lessons may properly be drawn from his experiences.

As Christian soldiers, fighting the "good fight of faith," we have many "Canaanites" to fight, and it is only by faith in the Lord and the obedient following of his instructions, making use of all the means of grace which he has provided, that we can hope to be victorious.

If we "wholly follow the Lord" as did Caleb, and are "strong" and of "good courage" as the Lord encouraged Joshua to be, exercising faith that the Lord will always be with us to help in our every time of need, we will enjoy that wonderful rest of faith now, and at the end of the way enter into the "rest that remaineth for the people of God."—Heb. 4:8

### Calmness of Truth

All truth is calm—Refuge and Rock and Tower;  
The more of truth the more of calm,  
Its calmness is its power.  
Truth is not strife, nor is to strife allied;  
It is the error that is bred  
Of storm, by rage and pride.  
Calmness is truth, and truth is calmness still;  
Truth lifts its forehead to the storm,  
Like some eternal hill.

## The Life and Resurrection of Christ

**F**EAR not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore." The Rotherham translation reads: "Do not fear, I am the first and last and living one, I became dead, and, lo, living am I unto the Ages of the Ages."—Rev. 1:18

In the previous verses John is describing the One whom he saw in the vision and was overwhelmed with the unexpected appearance of his visitor. It is not surprising that John should have been troubled and fearful at the sight of one whose head and hair were white as snow, whose eyes were as a flame of fire, his countenance as the sun shining in his strength, his feet like hot brass in a fire, and his voice as of many waters. Seeing this, he became completely overpowered.

It is probable that the vision was designed to impress upon the mind of John, and indeed of all the followers of Christ Jesus, a sense of the majesty and glory of such a visitor, and thus to appreciate the authoritative character and the importance of the message John was to receive, which was to be sent to the particular churches mentioned by the voice.

The effect upon John was the same as with Daniel when he saw

a heavenly messenger. Daniel said, "I was left alone, . . . and there remained no strength in me: . . . I stood trembling. Then said he unto me, Fear not, Daniel, . . . thy words were heard, and I am come . . . to make thee understand what shall befall thy people in the latter days."—Daniel 10:8-14

The same effect was produced upon Saul of Tarsus when he beheld a vision of the divine One (Acts 9:6), and indeed upon many who were privileged and honored by such a visit—Jacob, Isaiah, Jeremiah, and others. When we get a true view of him with whom we have to do, the great heart-searcher (Rom. 8:27), we fall before him humbled to the dust, realizing so vividly our imperfection and unworthiness to be apprehended. These visions of God are according to character, as Jesus so clearly stated—the pure in heart shall see God.—Matt. 5:8

We may not have received visions, but have we not in silent and quiet prayer and meditation upon the Word, before the Lord, experienced a very deep sense of his nearness? Have we not at times been overwhelmed, and found ourselves, at first, making endless confessions of our faults and unfaithfulness, perhaps for days impressed with the sacredness of the

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occasion, always counting it a joy and sometimes a milestone in our spiritual progress, inspiring us with greater urge and deeper sincerity to reach out for greater heights and depths of God's love?

In our aloneness with God the burden of our prayer and meditation may have been for wisdom, grace, or revealed truth, and we have returned to our daily responsibility of service for the Lord, strengthened in faith with greater confidence and bolder approach to our Heavenly Father because of the comfort, peace, and rest of faith attained, being fully assured that we have a High Priest that is touched with the feelings of our infirmities, One who waits to sympathize and mercifully assist us in our need.

Aloneness with God for awhile is so satisfying, so wonderful. Isaac enjoyed the same privilege and joy. (Gen. 24:63) It is noticeable that this is mentioned as being just a short while before meeting his prospective bride. To ourselves his comforting assurance has come, Fear not; . . . I am he that liveth, the "ever living" One.

### The Means of Instruction

We who claim to be pupils in the school of Christ can be wonderfully instructed in two ways. First, by being shown, through the Word, God's greatness, majesty, and perfection. Secondly, we are taught in being shown by the Holy Spirit through the perfect law of liberty, our own weakness and imperfections.—James 3:2

The longer and more intently we

look into the Word, the more can we discern our own blemishes and the less of others, and this will enable us to think less favorably of our achievements. Penetrating is the Word of God, "sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12) It is so much so that we might become thoroughly discouraged were it not for the Lord's assurance that while he knows of our imperfections better than we, yet he is not regarding these, but covering them by allowing the merit of our dear Redeemer, as a robe of righteousness, to make us perfect and acceptable to him.

Romans 8:2 reads, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And II Corinthians 5:21 reads, "For he hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Therefore, as to John and Daniel in their embarrassment at the presence of the heavenly messenger, the Lord stretches forth his right hand to us and says, Fear not!

This gracious and loving gesture is evidently designed to give assurance and comfort with confidence. It was so with Peter when walking on the sea towards Jesus. When Peter's faith began to fail, Jesus immediately stretched forth his hand and caught him and said, "O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31)

To John his right hand was held forth to assure him, "I am he that liveth, and was dead; and, behold, I am alive forevermore."

**Identification**

This language would immediately identify the visitor in John's sight as the Lord Jesus Christ, for to no other personage could these words apply. John, of course, knew Christ had been crucified and was dead, and he with others of the disciples shared the privilege, sixty years before, of being led out of Bethany after the resurrection, and of seeing Jesus carried up out of their sight into the clouds, and they worshiped him and returned again to Jerusalem.—Luke 24:51

To John it would be as real as if he had seen the Savior whom he had known in person, whom he had tenderly loved and faithfully served through those long years since he beheld the ascension; the One whom he had seen crucified and laid in the tomb, the One he knew to be the world's Redeemer and Savior. Jesus was made for a time "a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Heb. 2:9); "that through death he might destroy him that had the power of death, the devil." (Heb. 2:14) John knew that Jesus had been raised from the dead by the power of the Father. "Death hath no more dominion over him, for in that he died unto sin once: but in that he liveth, he liveth unto God" (Rom. 6:9, 10), and possessing "all power"

over death and the grave, he will presently deliver all entombed therein.—John 5:28

**John's Testimony**

The testimony of John concerning Jesus as recorded in the Gospel was that Jesus "was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth, . . . and of his fulness have all we received, and grace for grace."—John 1:14-16

To consider the life of Jesus is always inspiring to one's faith. His devotion to his Father's will, his obedience to his Father's words, his readiness to sacrifice for others, his love for those who sought to know him, his compassion for the poor in spirit, his outstretched hand to the oppressed, his delight in righteousness, his abhorrence of hypocrisy, sin, and self-exaltation, were ever manifest in him.

All these qualities and virtues his followers are exhorted to copy and attain. Indeed, these are the important principles every follower of Jesus should seek to possess. "Put on," says Paul, "as the elect of God, holy and beloved, bowels of mercies, [a heart which is motivated by mercy], kindness, humbleness of mind, meekness, longsuffering."—Col. 3:12

**Warning for Last Days**

In these last days, the closing days of the Gospel age, and the time of its harvest, Jesus said the influences abroad would be such that if it were possible they would

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## *Calm the Sea*

"He maketh the storm a calm."  
—Psalm 107:29

WE OF today represent the Lord's cause in the midst of the raging elements of human passions, oppositions, etc., and as the apostle declares of his day, so it is still true that "we wrestle not with flesh and blood, but with principalities and powers and spiritual wickedness in high places." The storms may seem to come from the world, but really beyond the world is the Adversary. "We are not ignorant of his devices"; our hearts would be at times dismayed except as faith is able to see the Lord with us in the ship, and able to grasp the thought of his mighty power in his own time and way to speak peace to the world. Soon the time will come for him who careth for us to exert his great power on our behalf, to deliver his people, to say to the raging elements, Peace be still. Then will follow the great calm, the great rest from the Evil One, for he shall be bound that he shall deceive the nations no more. Then will come the eternal rest of the heart to all who are now in the boat with the Lord, and the opportunity for all these to be colaborers with him in the great and glorious work of blessing the world. It must not surprise us, however, if a dark hour is before us—if the time will come when the stormy winds

will be so fierce that many will cry out in fear and trembling. Let us learn well the precious experiences of the present time, so that then our faith shall not fail us—so that in the darkest hour we shall be able to sing and to rejoice in him who loved us and bought us with his own precious blood, and to sing the song of Moses and the Lamb.

## *The Bread of Life*

"Jesus said unto them, I am the Bread of Life."  
—John 6:35

IT WAS after Jesus had spent the night in prayer and toward morning came to his disciples still on the lake in the boat—storm-stayed—and after they had come to the landing safely, that some of those who had been with him and who had partaken of the miraculous bread and fish had returned to the vicinity of Capernaum and sought Jesus again, that he upbraided them and accused them of seeking him more for the loaves and fishes than on account of the truths which he proclaimed; and using our text, proceeded to tell them of himself as the Bread of eternal Life that had come down from heaven, of which if a man eat he would never die—the Bread of Life everlasting. Blessed are our ears, for we have heard! Blessed are the eyes of our understanding, for we have seen him! Blessed are we, for we have tasted of this

Bread of Life! Blessed are we if we are still hungering and thirsting after righteousness, and day after day being more and more filled according to the promise! Let us have more confidence in him who not only provided the temporal food centuries ago, but who now according to his promise has come forth a second time and is dispensing again spiritual food, meat in due season, things new and old from the treasury of his Word.

### *"Thy Will Be Done"*

**"Thy will be done, as in heaven, so in earth."** —Luke 11:2

THIS petition offered from the heart implies that the one offering it has made a full consecration of his will, his heart, to the Lord, and that as he hopes for the kingdom by and by to come and subdue all unrighteousness and to establish the divine will from sea to sea, and from pole to pole, so now, the petitioner being thus in accord with the Lord's will, and thus wishing that it might be universally in control, will see to it that this will is ruling in his own heart—that in his own affairs God's will is done to the best of his ability in his earthly condition, even as he hopes to have it perfected in the kingdom. No one can intelligently and honestly offer this petition and not desire and endeavor to have the Lord's will done in himself while on earth. Thus a blessing comes to the one who offers this petition before he has asked any special blessing upon himself or others.

### *The Humble Exalted*

**"Even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."** —Mark 10:45

THE Lord did not have one standard for his followers and another for himself. Consequently, when they heard him say, Whosoever of you will be chief shall be servant of all, they could promptly recognize that this was the course that he had pursued; that he had been servant to them all; and it was on account of the services that he was continually rendering them that they delighted to serve him, to acknowledge him their Master and to walk in his steps. Indeed, they had seen only a small fragment of the Lord's sacrificing and of its farreaching influence as a service to others. We can see this as we recognize the fact that our Lord was about to die, not merely for disciples, not merely for the Jews, but to be a propitiation for the sins of the whole world, that the whole world eventually might have a blessing—a blessed opportunity for coming to life eternal through the merit of his service. Our text is one of the very explicit statements of Scripture respecting the object of our Lord's death—that it was not for his own sins that he died, that, on the contrary, it was for ours, and that in thus dying he gave himself a ransom price—a corresponding price for the sins of the whole world. No other lesson requires to be so carefully learned by the Lord's people as this lesson of humility.

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"deceive the very elect." (Matt. 24:24) With the increasing voices around us today, we do well to adopt as a first principle in all our reading and meditation the decision of the Apostle Paul in his letter to Corinth: "I determined not to know anything among you, save Jesus Christ, and him crucified."—I Cor. 2:2

All other voices today fade into insignificance before the great issue that to know God and Jesus Christ whom he hath sent is eternal life. (John 17:3) Let us ever seek to know Jesus as our personal Savior and Redeemer, our Lord and our Master, continuing to have him as our constant companion, friend, adviser, and God himself, our Creator, as our Heavenly Father, with all reverence and confidence.

To be conscious of an inner conviction, an unction or anointing from the Holy One and to know it, is of tremendous value to one's faith. (I John 2:20) It seals our union, our relationship with Christ Jesus; it gives peace and rest of faith. It does not require a great brain, nor intellectual attainment, to enjoy great benefits. It is the Spirit of God within, which he delights to give in response to wholeheartedness for him.—Luke 11:13

There is a way for man to rise

To that sublime abode—

An offering and a sacrifice,

A Holy Spirit's energies,

An Advocate with God!

The Apostle Paul warned the

church at Colosse, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8) Let us also be aware of ensnarements to our faith, and allow nothing to rob us of our warmth in Christ—zeal, fervor, and love for the Lord and his proven Word. "My sheep hear my voice, and I know them, and they follow me," said Jesus.—John 10:27

"In him was life: and the life was the light of men." (John 1:4) During the life of Jesus on earth as a perfect man, he was ever seeking to impart the light and understanding of God his Father. His words, his touch, his look, made manifest sin and selfishness, and also gave life and health and peace to the suppliant. It is still true. The light shineth in darkness and the darkness comprehendeth it not, or, as some translations suggest, refuse to admit its spiritual illuminations. How aptly this applied to the chief priests and Pharisees in their prejudices of Jesus. They would have stoned and killed him, but his hour had not then come.

To the widow of Nain, Zachaeus, Jairus' little girl, Nicodemus, and to the blind and sick, even to those possessed by demons, he gave comfort, encouragement, health, joy, peace, and life, with understanding. This was only a foretaste of what he will yet do for the willing and obedient of humanity in God's due time.

While Jesus continued his ministry, word was brought that his

friend Lazarus was sick. Knowing the hearts of men, Jesus realized this event would mean two things for him. First, greater and more pronounced acceptance of himself as a prophet in Israel by the people generally: and secondly, increased bitter and cruel hatred from his enemies. Having always the purpose to honor his Father completely and to strengthen the faith of his disciples, Jesus remained two days at Bethabara before starting off to comfort Mary and Martha in their sorrow at Bethany.

They waited hopefully for his return. As soon as Martha heard Jesus was on his way toward Bethany, she went forth to meet him, with the remark, "Lord, if thou hadst been here, my brother had not died," and, Martha continued, "I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus replied, "Thy brother shall rise again." (John 11:20-23) Jesus had assured them time and again in his ministry to the people that all who accepted his Word and teaching, he would raise up at the last day.—John 6:39, 40, 44, 54

Can we not discern the inquiry in Martha's mind—but Jesus, had you come sooner, you would have prevented this loss, and now he is gone and buried, our hopes are shattered, our hearts broken! How like ourselves, how ready we are to fret or complain when the circumstances and conditions of life do not fit in with our conceptions and desires. It is so easy for us to bend earthward.

The impossible to them was no obstacle to their illustrious Friend. Jesus replied, "I am the resurrection, and the life." In other words, wherever I am, there is life, and the power to give life. Without me, life and resurrection cannot be. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: . . . believest thou this?"—John 11:25

When Mary came from the house to Jesus, he was greatly moved with her distress. He was touched with a feeling of their sorrow, distraction, and bereavement, their torn hearts, their crushed spirits, and seeing Mary weeping, Jesus "groaned in spirit, and was troubled." The Greek word "groaned" conveys the thought not only of deep sympathetic emotion, but also of indignation and righteous anger. "Jesus wept. Then said the Jews, Behold how he loved him!" (John 11:33-36) Jesus was so moved with their sorrow, his whole being seemed to be emotionally affected by their anguish of heart.

Perhaps at this moment Jesus realized, as never before, the anguish of soul, the sorrow of heart, the bitterness of death, that had come to the human family through the great Adversary of God; and, for 6,000 years, thousands of millions have similarly suffered the horrors of death through sin, for which the great Adversary was largely responsible, but which Jesus had come to cancel and redeem by giving his life as a ransom. May we not think, on reflection, that this experience helped to seal the great

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purpose to finish the work his Father gave him to do? As his followers we also need experiences to cement and seal our vows of faithfulness to receive the glorious privilege of sonship with our Lord.

Maybe, too, the holy angels, by seeing death, perceive more definitely and clearly the acuteness of human sin and sorrow, and consequently are helped to maintain more zealously their loyalty to their Creator, Jehovah God. The apostle tells us, "We are made a spectacle unto the world, and to angels, and to men." (I Cor. 4:9) View the matter how we will, death is a cruel enemy to the human heart. Salve the sore as best we can, we cannot become accustomed to these breakups of home, home ties and loves, companionships and friendships.

"The world is old with centuries,

But not for these she bows her head.

Close to her heart the sorrow lies:  
She holds so many dead!"

Jesus requested the stone to be removed. Martha exclaimed, "Master, Lazarus has been dead four days," thinking, no doubt, that decomposition had set in. Jesus replied, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Then he prayed, "Father, I thank thee that thou hast heard me"—and called Lazarus from the tomb, and he came forth alive. O, how very reassuring this must have been for Martha and Mary and all who believed that Jesus was the

"resurrection and the life." Brethren, may the Lord increase our faith as we meditate on these inspiring assurances!

About a week later Jesus was hailed by the people who would have made him king, and strewed their garments and palm branches in his way, shouting, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord," fulfilling the prophecy of Zechariah 9:9. (Matt. 21:9) The Pharisees meanwhile exclaimed in their council, "Behold, the world is gone after him," if we let him alone the Romans will take away our place and nation. "Perceive ye how ye prevail nothing?"—John 12:19

Now prejudice, hatred, murder, had decided the fate of their victim. Jesus, knowing his hour had come, was willing to submit to their cruelty for our sakes. The hours of his work were marked out by signs which he alone could read. Every hour had its work and every work its hour. To the people Jesus said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. . . . While ye have light, believe in the light, that ye may be children of light." (John 12:35, 36) These were some of the last words to the gathered crowds.

Following this great event of popularity with the people, and while thousands from all parts were making their way to Jerusalem for the Passover feast, some Greek worshipers approaching Philip said, "Sir, we would see

Jesus." Again, Jesus knowing of his crucifixion so close upon him, appears not to have received their introduction, but accepted it as a sign that his hour had come, that he, the Son of God, should be glorified and therefore he said: "Except a corn of wheat fall into the ground and die, it abideth alone [remains what it was, a corn of wheat undeveloped]: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be."—John 12:21-26

This was evidently the farewell message of Jesus to his many followers and believers—apart from his disciples—his loving benediction for all accepting his final exhortation. "Now," said Jesus, "is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." (John 12:27, 28) His decision was made. "Then came there a voice from heaven, saying, I have both glorified, and will glorify again." (John 12:28) Jesus then declared to those around him, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."—John 12:31, 32

For the few remaining days left to Jesus, his particular thoughts and attention were sacred to his disciples. His sympathy for them,

his counsel and comforting assurances, must have drawn them together in love and understanding. "Having loved his own, . . . he loved them unto the end."—John 13:1

There was the lesson in humility, both for his disciples and for himself. Jesus took a towel, girded himself, and rendered to his disciples the lowest form of service of that time. He was so conscious of greatness and dignity that he dared to be humble. And we, who are privileged to share the honor and dignity of sonship with him, have need to learn well that kingliness really is the power to bend and serve: "Humble yourselves in the sight of the Lord, and he shall lift you up."—James 4:10

There was also the lesson of the vine and the branches, that vital lesson of dependence upon and unity with Christ, and of love for each other. And think of the comforting, transcending promise which has been an inspiration to every sincere disciple of the Master all down through the Gospel age: "I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, ye may be also!"—John 14:3

Then came Jesus' compassionate prayer for his disciples, for peace, unity, love, and enduring faith for them and for us: I pray for "them also which shall believe on me through their word."—John 17:20

Then came the final test: "If it be possible, let this cup pass from me; nevertheless, not as I wilt, but as thou wilt."—Matt. 26:39

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The beautiful act of healing an enemy who had come to share in putting him to death, has been an astounding thought for all since who "consider Him." When we are tempted to be resentful, to spite and to hate, let us recall our covenant annually resealed by partaking of his cup, and share his triumph, the triumph of persisting love that will not allow anything or anyone to turn it aside or quench it.

Now hate and prejudice have triumphed, cruelty has prevailed. His good name is taken away. He is considered a malefactor. His disciples have fled. He is left alone, until it seems God has forsaken him, and from his lips comes the cry, "My God, my God, why hast thou forsaken me?" Forsaken by God and man! When we have these moments of being forsaken, let us think of Jesus.

Turn your eyes upon Jesus,

Look straight in his wonderful face.

The things of earth grow strangely dim

In the light of his glory and grace.

Then in quiet confidence he prayed, "Father, into thy hands I commend my spirit." (Luke 23:46) "It is finished." (John 19:30) He who liveth was dead. The temple curtains were torn in two. The whole course of nature shuddered at the shock.

Now Jesus, having tasted death for every man, a tomb held him, but not for long, because as prophesied, and spoken by Peter,

"It was not possible that he should be holden of it." (Acts 2:24) God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. 5:21) Jesus "gave himself a ransom for all, to be testified in due time" (I Tim. 2:6), and by this great sacrifice will yet release all mankind from sin and from death. The most glorious fact of human history was yet to be known and revealed.

Up from the grave he arose

With a mighty triumph o'er his foes,

He arose a Victor from the dark domain,

And he lives forever, with his saints to reign.

. . .

Hallelujah!—Christ arose!

God by his mighty power raised Jesus from the dead (Eph. 1:19, 20), "wherefore" says the apostle, "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:25

"Now is Christ risen from the dead, and become the firstfruits of them that slept." (I Cor. 15:20) The past two thousand years have had as their purpose the calling out of a people for his name, resurrecting them from sin and unrighteousness to holiness and heavenly citizenship by his Holy Spirit and divine grace. For this purpose, the Gospel of the kingdom has been preached "in all the world for a witness." (Matt. 24:14) The seed

## CHRISTIAN LIFE AND DOCTRINE

has been sown, the wheat developed, and now the harvest has come. (Rev. 14:15) The church, the bride of Christ, will soon have made herself ready to reign with Christ. (Rev. 20:4) Then the age-abiding prayer of every Christian, "Thy kingdom come," will have been answered. "Behold, I am alive for evermore, . . . and have the keys of hell and of death," said Jesus. (Rev. 1:18) Therefore he has the authority to unlock and release the millions of prisoners of hope who are waiting for "the manifestation of the sons of God."—Rom. 8:19-21

John sees in his vision of the Lamb slain, all the angelic hosts ascribing to him, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing . . . forever and ever." (Rev. 5:12) This glorious time of blessing is approaching, when "the dead shall hear the voice of the

Son of God: and they that hear shall live."—John 5:25

"Refrain thy voice from weeping, and thine eyes from tears: . . . thy children shall come again [from the land of the enemy] to their own border." (Jer. 31:16, 17) "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Rev. 21:4) This is because of the life and death and resurrection of Jesus our Redeemer. "He that liveth, and was dead," is "alive forevermore."

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Soon shall all sorrow cease;  
For lo! the Prince of Peace  
Cometh to reign!  
To Him our our songs we bring;  
Hail Him our gracious King;  
We'll through all ages sing,  
"Worthy the Lamb!"

## WEEKLY PRAYER MEETING TEXTS

**AUGUST 4**—"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."—II Timothy 2:24, 25 (Z. '00-14. Hymn 116)

**AUGUST 11**—"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10 (Z. '04-63. Hymn 160)

**AUGUST 18**—"Prove all things; hold fast that which is good."—I Thessalonians 5:21 (Z. '03-26. Hymn 275)

**AUGUST 25**—"We know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—I John 3:2 (Z. '03-151. Hymn 83)

## The Christian's Firm Foundation

**C**HRISTIANS have often been laughed at as credulous because by God's arrangement they must now walk by faith, not by sight. "Eye hath not seen nor ear hear, neither have entered into the heart of man, the things which God hath in reservation for them that love him." (I Cor. 2:9) Yet nearly all thinking people have certain notions as to the future—nearly all expecting a future life. Some speculate that the dying one really becomes more alive, and merely seems to die. Others speculate along evolutionary lines, and tell us that their hope for the future is not for themselves, but for their posterity who may reach such a state of development as will permit them to live forever.

All these speculators must admit that they have nothing more for their belief than mere conjecture—no revelation from God, no proof. The Christian's position is a much better and more reasonable one. He trusts not to his own speculations, nor to the speculations of others, realizing that these are of little value. He accepts the Bible as the Word of God. He is there informed that God has provided for the recovery of the entire race from the sentence of death, and that eventually all the willing and obedient may attain everlasting life through the merit of Christ's sacrifice on Calvary.—Romans 14:9

The Bible does not set before the mind of the Christian the absurdity that the dead are more alive than before they died. The Bible declares that the dead are dead, or figuratively asleep, and would have no further knowledge or interest in anything under the sun except through the divine arrangement—the resurrection of the dead. "Since by man [Adam] came death, by man [Jesus] came also the resurrection of the dead," says Paul. The Bible tells us when this resurrection will take place; namely, at the second coming of Jesus, when he shall establish his glorious millennial kingdom, promised through Moses and all the prophets, and through Christ and the apostles.—I Cor. 15:21-23, Diaglott

Does not the Christian have a firm foundation? He not only has God's Word for his faith, but he has a reasonable faith, confirmed by everything known on the subject. We know that we all die, and that the dead apparently know nothing. We know that they could suffer neither joy nor sorrow while asleep in death. The only hope for any, then, is through a resurrection. And this is exactly what the Bible teaches. The believer has strong consolation, strong confirmation, strong reasons for believing God's message, and for disregarding not only his own imaginations, but the untrustworthy imaginations of others.

## The "Rapture"

**In conversing with some of my friends who love the Bible, they ask me if I believe in and am looking forward to the "rapture of the saints." What do they mean by this, and is there such a teaching in the Bible?**

THE so-called "rapture of the saints" is a teaching which is based upon a misunderstanding of Paul's prophecy recorded in I Thessalonians 4:15-17. This is a prophecy of the return of Christ, stating that at the time of his return "the dead in Christ shall rise first." To this Paul adds, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." The word "rapture" is used to describe our being "caught up together with them in the clouds, to meet the Lord in the air."

The erroneous aspect of the "rapture" teaching is the theory that suddenly, and at the same instant, Christians all over the world, and in various walks of life, will be literally and bodily snatched from the earth and whisked up into the clouds to meet Jesus and the saints of the entire age who, at the same instant, will have been raised from the dead to participate in this rapturous experience.

We believe that this viewpoint represents a wrong understanding of Paul's words, and fails to take

into consideration one of the fundamental teachings of the Scriptures concerning the followers of Jesus, which is that every one of them, in order to be exalted with him in glory, must prove his faithfulness even unto death. It is only if we suffer and die with him that we shall live and reign with him. (Rom. 8:17; I Tim. 2:11, 12; Rev. 2:10) To be whisked off into glory without proving our faithfulness unto death would be contrary to this basic principle of truth.

When the Apostle Paul was about ready to finish his course in death he explained that a "crown of righteousness" was laid up for him which the Lord, the righteous Judge would give him "at that day," and not to him only, "but unto all them also that love his appearing." (II Tim. 4:8) The "day" referred to by Paul is this end of the age, when the Lord returns to take his people unto himself. (John 14:3) Paul's emphasis is on the fact that his reward, and the reward of all Jesus' disciples, would not be given at death, nor in the middle of the age, but at the end of the age, the "day" of the Lord's return and the setting up of his kingdom.

Upon the Lord's return, Paul explains, "the dead in Christ shall rise first." Then he speaks of those who are "alive and remain" after the dead in Christ are risen. This does not indicate that upon the Lord's return his followers still

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in the flesh would immediately and precipitously be snatched away into glory, but that they would "remain" at least for a season. It is to these that Jesus promised he would, upon his return, serve "meat in due season"; that is, truths, applying to the time and events then due in the divine plan.—Luke 12:37, 42-44

However, these who "remain" are eventually exalted to join with their brethren who previously proved faithful unto death, but only as individually they finish laying down their lives in the divine service. Paul says that these are "caught up together" with their brethren who died throughout the age. The Greek word here translated "together" is *hama*, which Prof. Strong defines to mean "at the same time," but freely used as a preposition or adverb denoting "close association."

Either definition fits the facts. These followers of Jesus who "remain" in the flesh after his return are exalted with their brethren "at the same time" in the sense that the entire Christ company receive their reward at the end of the age, in the period described by Paul in the second verse of the next chapter as the "day of the Lord." Regardless of how many years in length this "day of the Lord" may be, everything which occurs in it is properly said to take place "at the same time"; that is, at that time.

If we think of the Greek word *hama* as meaning "close association," as Prof. Strong says it fre-

quently does, the thought is equally clear, for the saints who are alive when our Lord returns, and "remain" on the earth after the sleeping saints are awakened, will be given the same reward. They will "together" live and reign with Christ and will therefore be very closely associated in the great kingdom project.

In describing the return of Christ and its effect upon the church and the world, one of the symbols used by Paul is that he descends "with the trump of God." (I Thess. 4:16) In I Corinthians 15:51, 52, Paul discusses this same event, saying, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

The "last trump" is of course "the trump of God." It is not a literal trumpet, but symbolic of a message due to be proclaimed in connection with our Lord's return and the establishment of the kingdom. It is then that the "dead shall be raised incorruptible"—a reference to those who come forth in the "first resurrection."

But Paul speaks of a mystery. He says "we shall not all sleep." To die is one thing, to sleep in death is another. All the saints who died prior to the Lord's return had to sleep in death; but this is not true of those who are "alive and remain" after his return. These die, for all the saints must

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"die like men," but they do not remain in death, for the moment of death is the moment of their "change," the change which takes place in the "twinkling of an eye." —Ps. 82:7

In the divine plan, our Lord returns at the end of the Gospel age and the beginning of the Millennium, and Jesus said, "The harvest is the end of the age." (Matt. 13:39) In Revelation 14:14-16 the harvest work at the end of the age is symbolically depicted, with the returned Lord shown with a "sharp sickle" in his hand. This is the same time referred to by Paul when the dead in Christ would first rise, and when those who are alive and "remain" until they finish their course in death, shall not sleep but be changed in the "twinkling of an eye."

These, who remain together with the returned Christ, are the harvest workers who, under the direction of their Head, Christ Jesus, thrust in the sickle of truth. Concerning these we read, "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13) These are undoubtedly those referred to by Paul who do not remain asleep in death, but who "remain," and upon finishing their course are "caught up" to meet the Lord in the air, that is, the spiritual phase of the new kingdom.

The word "henceforth" indicates that the experience of these who, like all the true followers of Jesus, are buried in death baptism with

Christ, is different at the end of the way from the others, in that they do not need to remain asleep in death. This, then, is the "mystery" mentioned by Paul in I Corinthians 15:51. There is much evidence that we are already in the harvest which is the end of the age, hence all the truly consecrated can entertain the hope that when they have proved faithful unto death they will immediately receive their reward of "glory and honor and immortality."—Rom. 2:7

## The Twelfth Apostle

**Acts 1:15-26 indicates that one name Matthias was chosen to take the place of Judas. Your writings speak of Paul becoming the twelfth apostle in the place of Judas. Please explain.**

THE action taken by the eleven apostles is recorded without comment or explanation. It was a decision reached before they received the Holy Spirit, so was not by the guidance of the Lord. While the lesser servants of the church are properly chosen by the brethren themselves, the selection of the apostles was exclusively the prerogative of the Lord. Even Jesus sought earnestly his Father's guidance in the selection of the original twelve, and referred to them as being given to him by his Father. —John 17:12

The eleven reasoned that it was necessary to appoint one who had been associated with them from the beginning of Jesus' ministry to his ascension, and one therefore who could effectively witness to

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the resurrection of the Master. (Acts 1:21, 22) But the Lord had a better way in mind. He wanted the twelfth apostle to be able to witness to the resurrection because he had seen him as "one born out of due time."—I Cor. 15:8, 9

Paul, like the other eleven, was chosen directly by the Lord, and was widely used as an apostle. (See Galatians 1:1.) No mention at all is made of Matthias after the eleven mistakenly chose him. In every way God placed his stamp of approval upon Paul, not upon Matthias.

## Preaching the Gospel

**Do you believe in preaching from house to house? How can we who are too old to go out with literature witness for the truth? Will we be deprived of the high calling if we do not?**

YES, we believe in preaching the Gospel from house to house, also from city to city and from country to country—in every place where the door of opportunity opens to present the glorious message of the kingdom. The Gospel can be preached from house to house by the distribution of cards and tracts, and by circulars announcing the "Frank and Ernest" radio programs. We not only believe in this house to house work, but encourage it by supplying free literature in any quantities desired.

We also think it appropriate to colporteur from house to house; by

this we mean the selling of truth literature. We are able to supply a wide variety of suitable literature for this purpose, ranging from the volumes of "Studies in the Scriptures," to our latest publication, "The Book of Books." The children's book entitled, "God's Promises Come True," is especially suited for this work.

We think, however, that a mistake has been made by some in supposing that a house to house witness is the only way of circulating the truth which is pleasing to the Lord. This is only one method. There are many other ways of proclaiming the message, both publicly and privately. Each follower of the Master should watch for opportunities that can be utilized to the glory of God, and use them faithfully. The radio witness is one of the successful methods, and in this many can have a share.

We believe that the Lord is judging his people by their heart attitude toward him and his service, not by what they are able to accomplish. Those who are too old to be as actively engaged in the service as they would like to be will certainly not be deprived of the "prize of the high calling" on this account. Even the old and feeble are usually able to find some opportunities to witness for the truth; but even if they can do no more than pray for their brethren who are able to be active, the Lord will bless them, and reward them according to the desire of their hearts to make known the glorious Gospel of God's love.

## "Praise Ye the Lord"

*"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."—PSALM 92:1*

**WE EXPRESS** our thanks to the Lord in prayer, and show our appreciation of his loving-kindness toward us by faithful obedience in the doing of his will. We praise God by telling others of his love and of all the other glorious attributes of his character. David speaks of this as showing forth his "loving-kindness in the morning, and his faithfulness every night," or, as the marginal translation suggests, "in the nights." (vs. 2) In other words, our praises of his glorious name should sound forth day and night, which means that our entire lives should be a song of praise designed to exalt God's name in the minds and hearts of all with whom we come in contact.

In verse 4 of the Psalm we read, "For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands." The "works" of God mentioned here are evidently the various features of his great plan of salvation for a lost race. And how "glad" the Lord has made us by opening the eyes of our understanding to behold these works, and to recognize our relationship thereto. We not only rejoice to know the truth, but this knowledge is as an armor of strength by means of which we are able to "triumph" in the "good fight of faith."

And truly the Lord's works are "great," as stated in verse 5, and his "thoughts are very deep." These "deep things of God" are not deep in the sense that they are complex and involved, for in reality the great truths of the divine plan are simple and understandable even by the unlearned, but only as revealed by his Spirit. (I Cor. 2:10) Neither angels nor men are able to understand and appreciate the "mysteries of the kingdom of God" unless given the ability to do so from above.—Luke 8:10

Jesus said to his disciples, "Blessed are your eyes, for they see: and your ears, for they hear: for verily I say unto you, That many prophets and righteous men have desired to see those things which

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ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matt. 13:16, 17) It was perhaps these words of Jesus that the Apostle Paul had in mind when he wrote:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."

—I Cor. 2:9-13

"Which things also we speak"—to know the truths of God's plan, and to realize that we possess this knowledge only because the Lord has opened the eyes of our understanding, causes our hearts to overflow with thankfulness to him and our lips to sound forth his praises. We praise God, not because of compulsion, but because we love to tell the story, and each time we tell the story of God's love, as revealed through his glorious plan of salvation, it becomes more wonderfully sweet.

### How We Tell It

All the Lord's people have a zeal to sound forth his praises by making known the glad tidings of the kingdom, but so many times the question is raised as to how best to do it. Oftentimes we dream of great things we would like to do, and would do, if we had the ability, or the time, or the money, yet we overlook the little opportunities which are within our reach and ability. It is not a matter of how much we accomplish, but how well we use the opportunities which come our way, that demonstrates the spirit of praise that is in our hearts.

The personal witness which we have the opportunity of giving to those with whom we come in contact from day to day affords the greatest joy. And when we speak of personal witness work we do not mean necessarily giving an explanation of the truth to everyone we meet. Many of the Lord's dear people say that while they understand the truth and are rejoicing in it, they lack the ability to explain it to others. We concede that there are differences of ability

along this line, but this is where the printed message aids in our personal witness work. Just a few words of introduction and the presentation of a tract or a booklet is often better than detaining a person long enough to explain the entire plan to him.

“A word spoken in season, how good it is!” wrote the prophet, it “is like apples of gold in pictures of silver.” (Prov. 15:23; 25:11) Our witnessing should always be in season to those whom we endeavor to interest, even though it may be out of season to us. Being “in season” means more than the appropriate time, for it includes saying the right thing. Our approach in the case of a person who does not belong to a church, and has never read the Bible, must of necessity be different from the method used in witnessing to a devoted church member who professes to know the Bible. A witness “in season” to a Catholic would be different from one to a Protestant.

While today there is more publicity about the Bible than ever before, and more copies are being sold, very few of the general public know anything at all about its contents. And there are so many who say that they would like to understand the Bible, but that when they start to read it, they fail to get anything out of it. Responses to the “Frank and Ernest” broadcasts for some time have indicated an increasing number in this category. It was the realization of this fact that prompted the publishing of the “Book of Books” series of booklets, and now, the book containing the entire series under one cover. Already we have evidence that this approach in presenting the truth is very effective. The book explains the Bible, and in its brief review of the Bible’s books, all the various aspects of the truth are stated over and over again.

#### Distributing Literature

Another opportunity which we may all enjoy in praising the Lord is the distribution of free literature—cards, tracts, radio circulars, etc. Thousands of request for booklets are received at The Dawn office each year as a result of the distribution of free literature. Whether one has the opportunity of putting out thousands of tracts or cards, or only two or three, a blessing is received and the Lord’s name is praised.

Currently about one hundred thousand radio circulars are being distributed each month, announcing the third-Sunday “Frank and Ernest” broadcast. The direct mail response to these circulars is very encouraging, and besides, they help to increase the number of

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listeners to the truth broadcasts. If you are looking for an opportunity to make known the glad tidings, we suggest that you send in your order for a supply of these circulars each month—whatever number you think you can use. They are free.

### **The Radio Another Year**

The radio work itself is another means of service in which we all can have a part, and each year at this time the brethren begin to look for the Lord's leading as to whether or not the network broadcasts should be continued for another year. Our present contract with the Mutual Broadcasting System will be completed with the broadcast on the first Sunday of October. The general and enthusiastic sentiment of the brethren is that the network broadcasting should be continued.

While it is true that television has taken some of the radio audience, there are still millions listening to radio; and the vast majority of those who have television sets also have radio sets and use them when there are special programs they wish to hear. Throughout the year public meetings were arranged in a number of districts in various parts of the country, and it has been established that in every locality there are a certain number of regular listeners to the "Frank and Ernest" broadcasts who are deeply interested in the message. The total number of these would be many, many thousands. Our thought is that the network broadcasts are worth all they cost simply to continue serving this large audience of genuinely interested people.

Besides, there are thousands of our brethren who are isolated and have no opportunity of meeting with others of like precious faith. The weekly radio programs afford the only contact these dear ones have with their brethren—except through the printed page—and for these to hear the programs, and to realize that their brethren throughout the entire country are listening to the same message at the same time is a rich blessing to them. For these also, we believe, the broadcasting should be continued.

And throughout the current year there have again been many thousands of new listeners, people who, for one reason or another, had never heard the program before. We believe it is true that during the present year more new listeners have become deeply interested in the truth than in any previous year. This is encouraging, and is another good reason, we think, why network broadcasting should be continued.

As has been the custom for a number of years, a report of the radio work will be presented to the brethren attending the General Convention (Bloomington, Indiana, July 30 to August 5), and they will have an opportunity to make a recommendation concerning the coming year. Meanwhile, we will be glad to receive suggestions from any who may not attend the convention. Above all, we suggest that the matter be made one of earnest prayer for the Lord's guidance and blessing. We all desire to praise him by making known the glad tidings, but we want to do it in his way, and with his help.

### Foreign Language Broadcasts

The truth is now being heard in Europe in the German, French, and Italian languages, and contracts have been signed to begin broadcasting in the Spanish language over Radio Tangiers International, over a small network of stations serving Spanish-speaking districts in the Canal Zone and Central America, and also a station reaching all of Argentina. Radio Tangiers reaches Spain and the Spanish-speaking population of North Africa. This will be the first time the truth has ever been publicly proclaimed in Spain, and we are happy to have this opportunity for sounding forth the praises of our God in a country where darkness and superstition are so dense.

Radio stations are available for the Spanish broadcasts which would make it possible to reach all the Spanish areas of South America. There are large Spanish populations along much of the southern border of the United States which can be reached through American stations that broadcast in the Spanish language. The opportunities for praising the Lord in the Spanish language are many, but we are holding back somewhat until we are able to appraise more definitely what the over-all effort for the new contract year will be.

It is a great joy to watch the providences of God. In New York City, since the programs have been on the network, a man who understands the Spanish language began to listen, and he accepted the truth. His great desire was that the Spanish-speaking world might have an opportunity to hear the message. His is gladly serving as a translator, and by the time this article is published the truth will be on the air in the Spanish language. Let us pray that the Lord will bless this further witness, to his own glory and to the com-

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fort of our Spanish neighbors who have "ears" to hear some of the "deep" thoughts of God—those glorious truths of the divine plan.

### National Advertising

Certain of the well-known and better class national magazines will now accept religious advertisements, and we are considering this as a possible additional method of sounding the high praises of our God. The thought is that a short message of truth could be presented, and free literature offered. The advertisement could also call attention to the nation-wide broadcasts. As we say, this is merely being considered in connection with the other efforts as we seek the Lord's guidance for the coming months.

Just as there are many opportunities and methods whereby each one of us individually can praise the Lord by witnessing to the truth, so with our united efforts the avenues of service are many, limited only by the measure of our ability to use them. We all know that it is a "good thing" to sing the praises of our God, and we rejoice that in his providences the song of praise by his people in these latter years of the harvest has reached so far—and now in the Spanish language will be heard still farther.

The year 1955 is already more than half gone. Soon 1956 will be here, with forty-two years past since the "times of the Gentiles" ended in 1914. Each year brings us closer to the full establishment of the Lord's kingdom, but how close we do not know. However, this matters little, for our "times" are in his hands, and we want the remaining time on this side of the veil to be used as fully as possible in singing the high praises of our God.

It is of great significance, we think, that the truth is now reaching into countries where previously the kingdom Gospel has not been preached. While it was the hope of many that the kingdom would be fully established long years ago, it is now evident that the Lord wanted the broader witness first given in these dark places of the earth. The Bible itself has gone into all these countries, and now, to make the witness more complete, an explanation of its glorious doctrines is reaching these last remaining countries.

And how happy we should be to have a part in this closing work of the age! We know that the conversion of the world will not be accomplished until after the kingdom is fully operative, with the ancient worthies resurrected to serve as its human representatives. Then, and only then, will a knowledge of the Lord fill the earth as

the waters cover the sea. But there was to be a witness given before the full end of the Gospel age, and we are happy in the little share that is ours in this feature of the Lord's plan.

There are still countries behind the Iron Curtain that are not receiving the witness. It is possible that the situation may yet change in a way to permit the message to reach also into these countries. There seems at the present to be a slight trend toward better relationships between the East and the West. If this continues, it may be that in the Lord's providence a number of other countries may be opened to the kingdom Gospel.

Our blessed privilege is to wait on the Lord, and to accept the opportunities and responsibilities as he indicates them to be his will. The brethren everywhere have laid their all upon the altar of sacrifice, and it is a source of joy to realize that the Lord grants opportunities for our sacrifices—whether of time, strength, or means—to be consumed. It is for this purpose that the Lord gave us the truth.

The Apostle Peter summed this matter up for us very beautifully, saying, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called us out of darkness into his marvelous light." (I Pet. 2:9) Commenting on this text, Brother Russell wrote:

"Consider your calling, brethren, for ye are a chosen generation, a royal priesthood to offer sacrifices acceptable to God; a holy nation, a peculiar people, that ye should show forth the praises of him who hath called us out of darkness into his marvelous light. The very object of our being called into his light is that we may let it shine. If we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves, What am I doing to show forth the praises of him who hath called me out of darkness? Am I going forth with these tidings to my neighbors near and far? Am I busy from day to day in seeking to vindicate the divine character, and to make known God's righteous ways? Am I economizing time and means, and so arranging my temporal affairs as to give as much time as possible to the work? And, then, am I diligently studying to make myself thoroughly familiar with the truth, so that I may indeed be a living epistle known and read of all men within the circle of my influence—a workman indeed that need not be ashamed? Can I truly affirm that I am

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“All for Jesus, all for Jesus—  
All my being’s ransomed powers;  
All my thoughts, and words, and doings,  
All my days and all my hours”?

“If so, then we are just narrow-minded enough to say, This one thing I do; and I make everything else bend to this one thing of showing forth God’s praises and helping others into this marvelous light. And to this end I cultivate and use what talents I possess as a wise steward of my Heavenly Father.”

The Apostle Paul also sums up this thought for us very concisely. He wrote, “For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.” (Heb. 13:14-16) Let us then be faithful that eventually we may hear the Lord’s, “Well done!”

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### *Prayer of the Sanctified*

We seek not, Lord, for tongues of flame  
Or healing virtue’s mystic aid;  
But power thy Gospel to proclaim—  
The balm for wounds that sin has made.

Breathe on us, Lord; thy radiance pour  
On all the wonders of the page  
Where hidden lies the heavenly lore  
That blessed our youth and guides our age.

Grant skill each sacred theme to trace,  
With loving voice and glowing tongue,  
As when upon thy words of grace  
The wondering crowds enraptured hung.

Grant faith, that treads the stormy deep  
If but thy voice shall bid it come;  
And zeal, that climbs the mountain steep,  
To seek and bring the wanderer home.

Give strength, blest Savior, in thy might;  
Illuminate our hearts, and we,  
Transformed into thine image bright,  
Shall teach, and love, and live, like thee.

## Steadfastness

**“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”** —I Corinthians 15:58

**T**HE Lord’s fully consecrated people very gratefully rejoice in being fully assured of the truth of all the wonderful and precious statements recorded in the Holy Scriptures, including the announcement in Isaiah 55:11 that God’s Word which goes forth out of his mouth shall not return unto him void, but shall accomplish his good pleasure, and shall prosper in that whereto he sent it.

While we have this full assurance, it is obvious that we do not know all things. “The secret things belong unto the Lord our God: but those things which are revealed belong unto us.” (Deut. 29:29) We do not comprehend many of the wondrous works of God. We are not informed where those human hearts are located that are, by God’s grace, in process of preparation for the reception of the truth.

“No man can come to me,” said Jesus, “except the Father which hath send me draw him.” (John 6:44) Looking abroad in the earth today upon mankind in general, who of us can discern whom the

Father is drawing? Therefore, “sow beside all waters.”—Isa. 32:20

“None knows what is the way of the wind—so thou shalt not know the works of God, even all things whatsoever he shall do. In the morning sow thy seed, and in the evening let not thine hand be slack; for thou knowest not what sort shall prosper, whether this or that, or whether both shall be good alike.”—Eccl. 11:5, 6, **Septuagint**

In proportion as we desire to be the servants of the truth, we should be continually on the alert to note opportunities for service, and should expect to be guided and used of the Lord. All the Lord’s true people are ministers, servants of the truth, and each should seek to use every opportunity presenting itself, knowing not which may be specially prospered of the Lord.

Wherever we see evidences of devotion to the Lord and to his Word, we should, without delay, extend a helping hand, always alert to pass on the blessings which we have received, and to esteem that this is the chief business of life with those who have consecrated themselves to the service of the King of kings.

Our message is to bind up broken hearts, not to break hearts; we are to preach to the meek the Gospel of Christ. (Isa. 61:1; Luke 4:18, 19) “Who hath ears to hear, let him hear.” (Matt. 13:9) God is still—as throughout the Gospel age—

## THE DAWN

calling out a people who, if faithful, will be of the true church, the bride of Christ beyond the veil. These are, here and now, the meek and teachable ones, and they are not to waste their time in futile efforts, contrary to the Scriptures.

Regarding those who have not the Gospel, but who possess merely a message of reformation, let them preach their political, social, and moral reforms, as they will. The Lord's word to his consecrated servants, the royal priesthood, is to "preach good tidings unto the meek; . . . to bind up the broken-hearted," to proclaim the true Gospel of the kingdom.

Tell the simple story of how Christ had come into the world to redeem the world; had died for man's sins; had risen and ascended up to heavenly glory; that now, meantime, before blessing the world through Christ according to divine promise, God is calling out an elect "little flock" to be joint-heirs with Jesus in the kingdom; and that when each member of the church has made his or her calling and election sure, and all these are complete and glorified, the Messiah (Jesus the Head, and the church his body) would be manifested in glory, and in ruling and blessing power to the world of mankind. This will be the long looked-for Messiah whose glorious kingdom work has been foretold by the holy prophets since the world began.

The true Gospel of the kingdom is so wonderful and grand that whoever receives it into a good

and honest heart experiences a blessing which so greatly makes him rejoice that he strongly desires to live it, and to tell it to others. That desire is a spirit of the truth, a leading and love of the truth that should be closely followed. "Whatsoever thy hand findeth to do, do it with thy might." —Eccl. 9:10

Testimonies illustrating this blessed enthusiasm continue to reach us from various parts of the British Isles and Eire. We now quote instances from one area:

### Northern Ireland

In the Dawn Magazine of March 1954, page 56, details were given of two "Frank and Ernest" listeners living in Northern Ireland who, as a result of hearing these weekly radio programmes, followed on with the reading of various "Dawn" publications, including "The Divine Plan of the Ages," and subsequently, the remaining five volumes of **Studies in the Scriptures**. They rejoiced to attend the local class meetings and, progressing in the truth, were delighted to pass on the "good tidings" to others; gladly distributing copies of Volume I, also Dawn booklets. For example, here are extracts of a letter they wrote to a brother in England who had visited them:

"Regarding 'The Divine Plan of the Ages,' which I have read and reread, I have found this little book to be very helpful, and it has made the Scriptures more clear harmonious. So much so, that I passed the volume on to a Christian friend. He was so much impressed by this book that he wrote to The Dawn office for six more copies for circulation among his friends, to-

gether with dozens of Dawn booklets. Since then this friend of mine has been attending the local class of Bible Students. . . . Recently we had a bereavement in the family, a little niece of eight; and as we stood around the graveside listening to the burial service, we thought what a message of hope and comfort could have been given by any one of our local class brethren on this sad occasion. However, you will be glad to know that a copy of 'The Divine Plan of the Ages,' also some Dawn booklets including 'Hope Beyond the Grave,' had previously gone into that home. My wife and I still go to the class meetings, and enjoy them very much."

The "Christian friend" referred to in the foregoing letter, has recently written us a very interesting letter; but, before quoting from it, something should be mentioned about this brother by way of introduction. At the onset, he lost no time in making calls upon listeners to "Frank and Ernest" in connection with the follow-up work, and made really good progress, greatly assisting the local class.

While the Lord was graciously drawing him into a fuller knowledge of the truth, this brother in the early state, continued to hold his position as a teacher in a Sunday School class of boys, which was attached to a nearby church. Being faithful to the Lord, he witnessed to the growing light of truth to those around him, including the boys in the church Sunday School. Because of the fuller measure of the true Gospel of the kingdom now being taught in the church school, the clergyman in charge said to the brother in question: "You are not to give out any more of those books [Dawn publications]

in the church; and you must not teach any of those things in the Sunday School."

The brother pointed out to the clergyman that he had told him some months previously about his accepting this present truth as being scriptural, and, in the light of I Timothy 4:10, 11, he must teach it. "Oh," the clergyman replied, "I thought it was only for yourself; I did not think you were teaching it." The brother answered, "Out of the abundance of the heart the mouth speaks, and I would not teach contrary to the Scriptures."

In these circumstances the brother was forced to resign, the alternative being to keep silent upon the truth, and this he refused to do. However, the opposition meted out to this brother including his enforced resignation has, by the Lord's grace, resulted in much blessing to him, and with the sense of freedom, he has been guided more and more fully into God's Holy Word and will. Now to quote from this dear brother's recent letter:

"Concerning the father of the little girl who passed away some time ago [reference is made to this sad bereavement in previous paragraph], he has experienced by the Lord's grace a wonderful comfort, coupled with a growing knowledge of the Scriptures, afforded by reading and studying God's marvelous plan of salvation revealed in his inspired Word. In all this he has been greatly assisted in the understanding of this storehouse of knowledge, by a wondrous 'key,' Volume I of the Studies in the Scriptures, 'The Divine Plan of the Ages.'

"You will rejoice with us over here

## THE DAWN

to know that he is now firmly entrenched in the truth, and is doing the work of an evangelist (II Tim. 4:5), announcing the glad tidings of great joy, which shall be to all people. This is particularly encouraging in his case, for he is a teacher of a Bible class of young people in a local nonconformist church. Various members of this class are showing a marked interest, and they wait behind to ask questions. Whenever there is an opportunity to witness more and more fully concerning the truth, by word of mouth, also by supplying 'Dawn' literature, this privilege has been, and will continue to be, promptly seized upon.

"It is a real pleasure for me to also give you details about another brother to whom the Lord has very graciously revealed more and more of his glorious truth during the last year or two. He is seventeen years of age, and we have had the joy of his fellowship in class study, and of seeing him grow in grace and heavenly knowledge. (Col. 1:10) He also is spreading the glad tidings wherever the Lord provides opportunities.

"Recently he addressed a young people's discussion group connected with his grammar school. He spoke for forty-five minutes, and the subject of his talk was 'Hell.' During his address he went fully into the meanings of the original Hebrew and Greek words from which 'hell' and 'grave' are translated in the Bible. Most of his audience were used to translating languages, and it is evident that they were impressed by his discourse, because he was invited to speak again when the authorities of his school were asked to conduct a meeting held weekly in a nearby mission hall.

"He accepted this invitation and duly spoke upon the subject, 'Selecting a Bride.' Quoting an abundance of scriptures, including many verses in Genesis 24th chapter, also Romans 5:1 and 12:1, he explained that there was much more to be experienced in the Christian life than 'justification by faith,' although this was essential, and indeed a great blessing. There was also a call to full consecration to God;

complete sanctification; preparing to be the bride of Christ beyond the veil. Our faithfulness unto death will mean having part in the first resurrection, immortal, and reigning with Christ.—Rev. 20:6

"Then, the 'bride,' or 'church,' being complete and glorified with her Lord, the fulfilment of Revelation 22:17 will be a blessed reality: 'And the Spirit and the bride say, Come. And whosoever will, let him take the water of life freely.'

"We over here maintain a very grateful and joyous heart towards the Lord and toward all those in America who in any way contribute to the continuance of these 'Frank and Ernest' radio programmes; also to the preparation and circulation of The Dawn literature. I would like to emphasize the fact that God used these broadcasts to bring all who are mentioned in this correspondence to a knowledge of his great eternal purpose in Christ Jesus.

"In due course the various Dawn publications came into our hands and these also were blessed to us by the Lord. All this radio and publishing work involves much self-denial and self-sacrifice, and we thank our Heavenly Father upon every remembrance of all those who so lovingly and untiringly serve, in any respect, so glorious a cause.

"During this week I visited one of the 'Frank and Ernest' listeners. I was very warmly received, and he explained to me that he was reading one of The Dawn publications as I called. He is happy to be in possession of 'The Divine Plan of the Ages,' and the various booklets, and promised to attend the local class meetings.

"I was pleased to find that another person had ordered 'The Divine Plan of the Ages' after reading the introductory folder which we had distributed. It is marvellous to receive these encouragements as we press along spreading the glad tidings. These are just some of the experiences and blessings I have had from time to time as I visit around seeking to serve him who loved me, and gave himself a satisfaction for my sins, and not for mine only, but also for the sins of the whole world."

# Encouraging Radio Letters

## From Sweden

"Dear 'Frank and Ernest': Please send me a copy of 'The Church and Its Mission.' Thank you very much for your most interesting programmes. They are very inspiring and bring blessings to many people who, like me, listen each week. May God bless you! I work at a religious school home. Many thanks for every time you broadcast. Yours sincerely, I. L., Sweden"

## From South Africa

"Dear 'Frank and Ernest': Would you be so kind as to send me a copy of your booklet, "The Kingdom of God Conquers." Your broadcasts are most interesting and most valuable to me.

## THE BRITISH SECTION

I have been enlightened through your radio programmes on many aspects which I was never able to understand before, and am taking this opportunity of expressing my gratitude. May you be blessed in your wonderful work. Thanking you, Your friend in Christ, E. W., South Africa"

## Praise the Lord

"Dear 'Frank and Ernest': I send you herewith a donation toward the General Fund of The Dawn. I get the magazine every month and it is very helpful to me. I was for a long time without any human fellowship, but when Brother Woodworth from the U. S. A. visited Northern Ireland I got in touch with the local brethren. I feel that our Heavenly Father has been very kind in bringing me into fellowship with his people in the evening of my life. Praise the Lord! Wishing you much joy in the Master's service, Yours faithfully, S. E., North Ireland"

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## "Let Not Thine Hands Be Slack"

### Zephaniah 3:16

Go labour on; spend and be spent,  
Thy joy to do thy Father's will;  
It is the way the Master went;  
Should not the servant tread it still?  
Go labour on; 'tis not for nought;  
Thy earthly loss is heavenly gain;  
Men heed thee, love thee, praise thee, not;  
The Master praises—what are men?  
Go labour on; enough, while here,  
If he shall praise thee—if he deign  
Thy willing heart to mark and cheer;  
No toil for him shall be in vain.  
Men sit in darkness at thy side,  
Without a hope beyond the tomb;  
Take up the torch and wave it wide,  
The torch that lights the thickest gloom.  
Go labour on; are thy hands weak?  
Are thy knees faint, thy soul cast down?  
O falter not; the prize ye seek  
Is near—a kingdom and a crown.

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## SPEAKERS' APPOINTMENTS

### W. CLARKE

Anerley ..... August 28  
Lincoln ..... September 4  
Oxford ..... 11

### A. BOYCE

Liverpool ..... September 11

### C. A. CORNELL

Yeovil ..... August 21

### C. E. DICKINSON

Birmingham ..... August 28  
Leigh (afternoon) ..... September 18  
Letchford (evening) ..... 18

### G. A. FORD

London ..... September 3  
Letchworth ..... 18

### J. LESLIE MC KEOWN

Clonelly ..... August 7  
London ..... September 3  
Ilford (Labour Hall) ..... 4

### J. H. MURRAY

Letchworth ..... August 21  
Lincoln ..... September 11  
Dublin ..... 20  
Clonelly ..... 21  
Londonderry ..... 22, 23  
Belfast ..... 25

### W. E. PAMPLING

Guildford ..... August 14  
Ipswich ..... September 18

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**CONVENTION** at Dewsbury, September 24 and 25, in the Central Liberal Club, Bond Street.

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### "FRANK AND ERNEST" BROADCASTS

#### "Radio Luxembourg"

Mondays, 11:15 P. M.—208 Meters, 1439 kc.

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

#### SIX PENNY BOOKLETS

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#### MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/

God's Promises Come True—10/

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THE DAWN

98 Seel Street

Liverpool 1

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## The Dawn of the Golden Age

**F**OR over three thousand years the Bible has been declaring that a divine curse is upon man and his earthly home, and that he cannot extricate himself. However, the Bible assures us that God, who imposed the sentence of death and labor with sweat of face—the curse—has purposed that it shall be rolled away, and that instead of divine displeasure shall come blessings through Messiah's kingdom.

Moreover, a time was fixed in the divine purpose for the bringing in of these blessings through Messiah's kingdom. The reign of sin and death was to be permitted for six great days of a thousand years each, in which mankind would learn the "exceeding sinfulness of sin," and of his own inability to free himself from it and its penalty—sickness, sorrow, death. The great seventh day, also a thousand years long, was appointed for Messiah's kingdom. (II Pet. 3:8) Everything will be taken out of man's hands and put under the control of Messiah for human uplift—to bring the willing and obedient back to God, to perfection, and everlasting life.

The coming of Messiah's kingdom and its blessings of restitution was foretold by all the prophets. (Acts 3:21) God declared to Abraham that the great Messiah to bless all the families of earth would be of his seed. Finally, Jesus came, and by his death for man he gained the right to be the Messiah and do the uplifting work. He came before the time for blessing and release from the curse—to call out from the world of sinners a special class, the bride class, to be his joint-heirs in his kingdom, sharers of his glory, honor, and spirit nature. Jesus promised through his apostles, and in his special Revelation, that as a result of his kingdom there would be no more curse, and ultimately no more sighing, crying or dying. All of these wonderful changes are to mark the new day—the long-looked-for Golden Age.— Rev. 21:1-5; 22:1-3

God's true saints, instructed through the Bible, realize that the new day is now dawning, that many of its blessings, are now here though the Sun of Righteousness has not yet risen. "Midnight shadows" of ignorance and superstition are passing away, and the beauty of God's character and glorious plan for humanity are becoming more and more discernible as the light of morn increases. God's people are made joyful by what they see, and it is their privilege to tell it out to the world.

The Bible intimates that none except the saints of God will be able to see clearly the new dawn until their eyes of understanding shall be rudely opened by the great time of trouble with which the new dispensation is being ushered in.—I Thess. 5:4-6

## LETTERS OF APPRECIATION

### **Wonderfully Clear**

Dear "Frank and Ernest": Thank you for your letter. I purchased a copy of "The Divine Plan of the Ages," and have read it through. It has been a revelation to me of God's great plan, and an education in Bible study. I have loaned it to several others, some of whom think it is too deep to comprehend, but it seems wonderfully clear to me. Yours in fellowship, G. E. D., N. H.

### **A Shut-in Blessed**

Dear "Frank and Ernest": I cannot express in words my sincere thanks and appreciation for the Bible booklets you have sent to me. The reading of these little booklets has been a real pleasure and instruction. I listen to you every Sunday morning. I am a shut-in. Yours truly, E. F., Ky.

### **Has Received Light**

Dear "Frank and Ernest": Will you please send me two booklets entitled, "Paul Counsels the Church," as I want one for myself and one to lend out to others. I get a lot of good from your books, and I find that others are also being helped. God bless the both of you, is my prayer. You have given me light in understanding the Scriptures, and I thank you. E. H., Ore.

### **Finds Peace**

Dear Friends: I wish I could put into words the marvelous benefits

I have received from your broadcasts and from your literature. I have just emerged from a very trying experience and was almost in despair when I re-read your little booklet, "The Church," and in it I found peace to my soul. Please send me booklets six and seven of the "Book of Books" series. They are wonderful. Gratefully, S. B. H., Ky.

### **Same Spiritual Food**

Dear Friends: Greetings in the name of our Lord and Savior Jesus Christ, and God our Father. I am writing these few lines to tell you how much I appreciate the wonderful articles I have read lately in The Dawn. It has the same spirit and spiritual food that Brother Russell gave us before he died. After reading and studying the pages of The Dawn, I can't help but praise God for his loving kindness. May God bless you all, and keep you, and may he enable you to keep up the good work. We know by the signs that the time is short. Your brother and fellow servant, C. E. J., Ind.

### **Much Inspiration**

Dear Friends: I feel you are my friends. I have listened to and enjoyed your radio talks for several years. I have read The Dawn Magazine and other literature for years. I have most of your textbooks, and have received many of the free booklets, for which I thank

## LETTERS OF APPRECIATION

you. I have gotten much inspiration from them, and think that all The Dawn literature is most understandable, most reasonable, and most truthful. I thank you for all. E. M. M., Tex.

### A Help in Bible Study

Dear Sirs: I am writing to ask if I might have a copy of the booklet, "The Church and Its Mission." My neighbor remarked to me that she and friends of hers had tried several times to read the Bible through, but so much of it didn't seem to mean anything. So I suggested that they read the booklets in the "Book of Books" series, containing the easily understood explanations of the books of the Bible. This did the trick, so when I finish with my booklets I turn them over to them. I wonder if you will be making up all of these booklets into one volume. If so, I would like to get a copy for them, as well as one for myself. They help so much. Thanking you for everything, I remain, yours for a better understanding of the Bible, M. P. M., Calif. (Editorial Note: The "Book of Books" series of booklets is now available in one volume. Cloth bound, \$1.00)

### Thankful to God

Dear Sirs: This \$1.00 is to pay for the "Book of Books." Your literature certainly has helped me find my way to knowledge, wisdom, and an understanding of the Bible. Every day I pray for your ministry and thank God for sending you to my family. God bless you, W. P., Tex.

### Appreciation

Dear Brethren: Greetings in the name of our dear Lord and Redeemer! I have just received my first copy of the "Book of Books," and I feel that The Dawn has added another gem to its collection of jewels. I am highly impressed with the simplicity with which it is able to meet its great objective, and I feel certain that the Lord has guided and directed its appearance at this time. With Christian love and sincere prayer that the Lord will continue to richly bless you, I am, your brother by his grace, G. E. C., Calif.

### Thankful for the Truth

Dear "Frank and Ernest": I have just received The Dawn Magazine—latest issue—for which many thanks. I enclose renewal notice for myself, also particulars of two new subscribers; postal orders attached. The Dawn magazines are just splendid for the people, especially in these days. I ever give thanks to the dear Lord for revealing his truth to me in 1914, and am always rejoicing. He giveth songs in the night, particularly at this dark hour. The Lord bless you. Thy God reigneth. Your brother by divine grace, J. D., England

### Recordings Enjoyed

Dear Brethren: Greetings in the blessed name of our Lord. The tape recordings you have sent us have proved to be a great blessing. May the Lord prosper you in this wonderful ministry. Sincere Christian love, Brother and Sister J. P. E., Ga.

# SPEAKERS' APPOINTMENTS

The services of the lecturers here scheduled are furnished upon request, and free of charge. If you would like to have one serve in your community, simply address a request to the Dawn Bible Students Association, Pilgrim Department, East Rutherford, N. J. A visit will be arranged when possible.

### HENRY E. ANDERSON

Groton-New London, Conn. . . August 20, 21

### SAMUEL BAKER

Bloomington, Ind. . . . . July 30-August 5  
 Chicago, Ill. . . . . 7  
 Rockford, Ill. . . . . 8, 9  
 Milwaukee, Wis. . . . . 10  
 Kenosha, Wis. . . . . 12  
 Appleton, Wis. . . . . 14  
 Wausau, Wis. . . . . 15, 16  
 Withee, Wis. . . . . 17-21  
 Northern Wisconsin . . . . . 22-26  
 Duluth, Minn. . . . . 28  
 Cummings, N. D. . . . . 29, 30  
 Fergus Falls, Minn. . . . . 31  
 Parkers Prairie, Minn. . . . . September 1, 2  
 Minneapolis, Minn. . . . . 3-5

### WILLIAM A. BAKER

Seattle, Wash. . . . . September 3-5

### NICK BARACOS

Duquesne, Pa. . . . . August 7

### EUGENE BURNS

Catawissa, Pa. . . . . August 14

### JENS COPELAND

La Salle, Ill. . . . . August 21  
 Minneapolis, Minn. . . . . 23  
 Havre, Mont. . . . . 25  
 Spokane, Wash. . . . . 28  
 Victoria, B. C. Can. . . . . 29  
 Duncan, B. C. Can. . . . . 30  
 Vancouver, B. C. Can. August 31, Sept. 1  
 Seattle, Wash. . . . . 3-5

### ORLANDO D. DEIFER

Brooklyn, N. Y. . . . . September 3-5

### RUSSELL DEAN

Wallingford, Conn. (Morning) August 21  
 Hartford, Conn. (Afternoon) . . . . . 21

### GEORGE A. FORD

Bloomington, Ind. . . . . July 30-August 5  
 New York, N. Y. 3 p. m. . . . . 7  
 Rutherford, N. J., 8 p. m. (37 Wilson Ave.) 7

### GEORGE O. JEUCK

Bloomington, Ind. . . . . July 30-August 5  
 Jackson, Mich. . . . . 7  
 Detroit, Mich. . . . . 12  
 Chicago, Ill. . . . . 14  
 Indianapolis, Ind. . . . . 15, 16  
 Cincinnati, Ohio . . . . . 17, 18  
 Knoxville, Tenn. . . . . 19  
 Atlanta, Ga. . . . . 20  
 East Point, Ga. . . . . 21

### PETER KOLLIMAN

Baltimore, Md. . . . . August 21

### ARTHUR H. KRUMPOLT

New Haven, Conn. (Morning) August 14  
 Waterbury, Conn. (Afternoon) . . . . . 14  
 Hazleton, Pa. . . . . 28

### RAYMOND J. KRUPA

Paterson, N. J. . . . . August 21

### LUDLOW P. LOOMIS

New Bedford, Mass. . . . . August 14  
 Mahanoy City, Pa. . . . . 21

### JOHN Y. MAC AULAY

Bloomington, Ind. . . . . July 31-August 5  
 Indianapolis, Ind. . . . . 7  
 Mattoon, Ind. . . . . 8, 9  
 Champaign, Ill. . . . . 10, 11  
 LaSalle, Ill. . . . . 12, 14  
 Aurora, Ill. . . . . 15  
 Chicago, Ill. (area) . . . . . 22-28  
 Gary, Ind. . . . . 16, 17  
 South Bend, Ind. . . . . 19  
 Detroit, Mich. . . . . 21  
 Covert, Mich. . . . . 29, 30  
 Grand Rapids, Mich. August 31, Sept. 1  
 Saginaw, Mich. . . . . September 3-5

## SPEAKERS' APPOINTMENTS

**MARTIN C. MITCHELL**  
Allentown, Pa. . . . . August 28

**EVERETT MURRAY**  
Columbus, Ohio . . . . . August 12  
Ebensburg, Pa. . . . . 14  
Monessen, Pa. . . . . 15, 16  
Brooklyn, N. Y. . . . . September 3-5

**LEON H. NORBY**  
Asbury Park, N. J. . . . . August 21  
(Y. M. C. A. Building, 3:00 p. m.)

**ADOLPH OBENLAND**  
Cleveland, Ohio . . . . . August 7, 21  
Erie, Pennsylvania . . . . . 26  
Buffalo, N. Y. . . . . 28  
Allentown, Pennsylvania . . . . . 30  
Rutherford, N. J. ( 37 Wilson Avenue) 31  
Brooklyn, N. Y. . . . . September 3-5

**HARRY PASSIOS**  
East Liverpool, Ohio . . . . . August 14

**LEO B. POST**  
Gary, Ind. . . . . August 21

**KENNETH RAWSON**  
Easton, Pa. . . . . August 21

**RAYMOND RAWSON**  
Adrian, Mich. . . . . August 21

**ALBERT SHEPPELBAUM**  
Milwaukee, Wis. . . . . August 14

**MICHAEL A. STAMULAS**  
York, Pa. (Morning) . . . . . August 21  
Lancaster, Pa. (Afternoon) . . . . . 21

**AUGUST SWANSON**  
Spokane, Wash., . . . . . August 1, 2  
Kalispell, Mont. . . . . 3  
Havre, Montana . . . . . 5-7  
Bismarck, N. D. (areo) . . . . . 8, 9  
Cummings, N. D. . . . . 10, 11  
Fergus Falls, Minn. . . . . 12

Parkers Prairie, Minn. . . . . 14, 15  
Duluth, Minn. . . . . 16, 17  
Minneapolis, Minn. Aug. 18-21, Sept. 3-5  
Austin, Minn. . . . . 29  
Ostrander, Minn. . . . . Aug. 31, Sept. 1

**J. I. VAN HORNE**  
Monessen, Pa. . . . . August 28

**CLAUDE R. WEIDA**  
Wilkes-Barre, Pa. . . . . August 21

**GEORGE M. WILSON**  
Cleveland, Ohio . . . . . August 21  
Cincinnati, Ohio . . . . . September 3-5

**W. NORMAN WOODWORTH**  
Wilmington, Del. (Morning) . August 14  
Philadelphia, Pa. (Afternoon) . . . . . 14  
Paterson, N. J. . . . . 28

**ERNEST G. WYLAM**  
Bloomfield, Ind. (Old Clifty Chapel) Aug. 14  
Dayton, Ohio, . . . . . 15  
Cleveland, Ohio . . . . . 16  
Erie, Pennsylvania . . . . . 17  
Rochester, N. Y. . . . . 18  
Albany, N. Y. . . . . 19  
Portland, Me. . . . . 21  
Worcester, Mass. . . . . 25  
North Brookfield, Mass. . . . . 28  
Springfield, Mass. . . . . 29  
Waterbury, Conn. . . . . 30  
New Haven, Conn. . . . . 31  
Wallingford, Conn. . . . . September 1  
Brooklyn, N. Y. . . . . 3-5

**CHRISTIAN W. ZAHNOW**  
Bloomington, Ind. . . . . July 30-August 5  
St. Louis, Mo. . . . . 7  
Kansas City, Mo. . . . . 8, 9  
Topeka, Kans. . . . . 10  
Colorado Springs, Colo. . . . . 12, 14  
Denver, Colo. . . . . 15-17  
Glenwood Springs, Colo. . . . . 18  
Salt Lake City, Utah . . . . . 21-23  
Los Angeles, Calif. . . . . 25-31  
San Diego, Calif. . . . . September 3-5

## CONVENTIONS

**GENERAL CONVENTION, BLOOMINGTON, IND., July 30-August 5.**

**ALBANY, ORE., August 7—3596 Bernard St.**

**SILOAM, TEXAS (near Gustine), August 12-14—**For details regarding this annual convention, write the secretary, Mrs. C. R. Westmoreland, R. F. D. 1, Gustine, Texas.

**SAGINAW, MICH., August 14—**Opens 10:00 a. m. in the Women's Club, 311 N. Jefferson Street.

**CLEVELAND, OHIO, August 21—**Convention opens 9:30 a. m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

**DETROIT, MICH., August 21—**Maccabees Building, Woodward Avenue at Putnam.

**SALEM, ORE., August 21—**Convention opens 11:00 a. m. at 2339 State Street.

**CHICAGO, ILL., August 28—**Opens 10:00 a. m. in Central Masonic Temple, 912 N. LaSalle Street.

**BROOKLYN, N. Y., September 3-5—**Convention sessions will be held in the Church Auditorium, 104 Clark Street. For reservations, write the secretary, Mr. Russell Dean, 68 Middagh Street, Brooklyn 2, N. Y.

**CINCINNATI, OHIO, September 3-5—**For details and room reservations, write the

secretary, Mrs. W. N. Pae, 1 West Ridge Place, Newport, Ky.

**MINNEAPOLIS, MINN., September 3-5—**For reservations and other details, address the secretary, Mrs. Charles R. Newham, 678 40th Avenue, N. E., Minneapolis, Minn.

**SAGINAW, MICH., September 3-5—**Convention opens 3:00 p. m. Saturday in Y. W. C. A. Building, 215 S. Jefferson Street. Room reservations and other details may be obtained by writing the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, Mich.

**SAN DIEGO, CALIF., September 3-5—**Convention will be held in the Temple Beth Israel, 2512 Third Avenue. Room reservations and other details may be obtained by writing the secretary, Mrs. Gilbert Rice, 8775 Troy Street, Spring Valley, Calif.

**SEATTLE, WASH., September 3-5—**Convention will be held in the Norway Center, 300 Third Avenue, West. A baptismal service is being arranged. Details and room reservations may be addressed to Mrs. F. French, 2821 W. 63rd Street, Seattle 7, Wash.

**COVERT, MICHIGAN, September 18**

**NORTH BROOKFIELD, MASS., September 18.**

**GRAND RAPIDS, MICH., October 15, 16.**

**ONTARIO, CALIF., October 16.**

**ORLANDO, FLA., October 30.**

HEAR . . .

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**LITHUANIAN:** "Behold Your King," 25 cents; Spiritualism, 10 cents.

**GREEK:** "Behold Your King," 25 cents; Hymns of Dawn, without music, 25 cents; God and Reason, 10 cents.

**DANISH:** God and Reason, 10 cents; Hope booklet, 5 cents.

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

**ROUMANIAN:** Where Are the Dead?, 10 cents.

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**SLOVAK:** God's Kingdom; The Day of Jehovah, 5 cents each.

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to us

the SCRIPTURES

clearly teach . . .

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

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

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

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

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

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