

a herald of Christ's presence

THE DAWN

"THE SON OF MAN
CAME NOT TO BE
MINISTERED UNTO,
BUT TO MINISTER."

--Matthew 20:28

September 1961

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The Powers of Heaven

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21:25, 26

THE picture language of the Bible employs essentially all the created things of God with which we here on earth are acquainted. There are various reasons why God has used so much symbolic language in his Word. We think that one of these is its unchangeableness. The meaning of words change somewhat through use and misuse. Whatever man "creates" is also subject to change, but this is not true of the created things of God.

In the "sign" language of the Bible God has employed the sun, the moon, the stars, and clouds; and on the earth, oceans, rivers, mountains, valleys, sheep, goats, horses, wheat, tares, fig trees, and so forth. The characteristics of these have not changed throughout the centuries, and when used in the Bible to illustrate the exalted thoughts of God they should

have the same meaning to us as they did to the ancients.

Our present study pertains more particularly to God's use of the "heavens," composed of the sun, moon, and stars, and the relationship of the "heavens" to the "earth." Our text mentions both of these. Jesus foretold that there would be signs in the heavens, and upon the earth distress of nations with perplexity. These prophetic words of the Master constitute part of his answer to the disciples' question pertaining to the signs of his presence and the end of the age.

In presenting the many signs of that future time concerning which his disciples asked, Jesus adhered closely to the general prophetic testimony of the Old Testament. The Prophet Isaiah wrote:

"Come near, ye nations, to hear;

and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth from the vine, and as a falling fig from the fig tree."—Isa. 34:1-4

Joel's prophecy follows this same general sequence. We quote:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining."—Joel 3:9, 10, 14, 15

As a result of the coming of the Holy Spirit at Pentecost the apostles were able to recall the teachings of Jesus, and to enlarge upon them. On the subject of the

"heavens" and the "earth" the Apostle Peter wrote:

"The heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:5-7, 10-13

In this prophecy Peter gives us added dimensions, which help in the comprehension of the symbols used, particularly the "heavens" and the "earth." He explains that a world [Greek, *kosmos*, meaning, order] comprising a "heavens" and an "earth" passed away at

the time of the Flood. (vs. 6) We know that the literal sun, moon, and stars did not pass away at the time of the Deluge, so we know that Peter is also speaking symbolically when referring to "the heavens and the earth, which are now."

Likewise, when Peter writes that in keeping with the Lord's promise we look "for new heavens and a new earth," we know that he is not referring literally to a new sun, moon and stars, but to something symbolized by these created things of God. God's promise of a "new heavens and a new earth" is recorded by the Prophet Isaiah, who assures us that a time is coming when "there shall be no more thence an infant of days," and that in the new regime "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."—Isa. 65:17-22

The Prophet Isaiah associates the "new heavens and a new earth" with a new Jerusalem which the Lord will also create. These symbolisms are also brought together for us in Revelation 21:1-5, 9, 10. With the coming of this New Jerusalem, the "new heaven and a new earth," there is the destruction of sickness, pain, and death, and the wiping away of tears.

The explanation is given that the New Jerusalem is "the bride, the Lamb's wife." The Lamb is

Jesus, who was slain for the sins of the world, and his bride is composed of those who have followed him sacrificially into death. (Rev. 14:1, 4) Together, these constitute the spiritual phase of the messianic kingdom, which is established for the blessing of all the families of the earth.

The gates into this "city" have on them the names of the "twelve tribes of Israel." (Rev. 21:12, 13) The gates are the entrance to the city, and the Bible reveals that the Ancient Worthies, those who will be made "princes in all the earth," will constitute these "gates." (Ps. 45:16) It will be through them, and under their leadership, that mankind will enter into the "city," the new government of earth, as subjects, and receive the long promised blessings of happiness and life.—Rev. 21:24-27

A city is used in the Scriptures as a symbol of government, and since the Holy City of the prophecies is so closely related to the new heavens and new earth, it seems evident that these also symbolize that new government, saying to us in pictorial language that it will have two phases; namely, heavenly and earthly.

Symbols Appropriate

THE symbology of the Bible is not arbitrary, but is based upon the known characteristics of the objects used as symbols. All life

on this earth is subject to the controlling influences of what we refer to as the heavens. Our climate changes with the movements of the earth as related to the sun, and this in turn has an important bearing upon vegetation, and therefore upon our existence. The tides are influenced by the moon. The heavens also keep in motion the circulatory water system by which all life on earth is sustained.

But humans are dependent creatures in still other ways. While created as free moral agents, they nevertheless look for direction and leadership, and God designed that this should be so. Thus, just as in a literal sense the God-ordained relationship of the heavens and the earth produce conditions suitable to physical well-being and life, God has used these literal creations to symbolize arrangements by which the minds and conduct of the people are governed.

All right-thinking people recognize this need of control over human conduct, and through the ages have subscribed to it. If perchance in small areas, and temporarily, there is no such control, we describe this as a state of anarchy. The accepted arrangements of law and order we refer to as a social order, or arrangement, and sometimes as a "world." Today, for example, we speak of the pre-1914 world.

Throughout the ages it has also been generally recognized that the standards of proper conduct emanate from sources higher than the human mind; from deity, that is. This has been true even among the nations which have not recognized and served the true God of the Bible. Every nationality and people have had their gods by which they have professed to be guided and controlled.

In most cases these gods of the people have been visualized as cruel and licentious. Oftentimes they have been worshiped through various forms of revelry and lust. Nevertheless, they have been recognized as having the right to control through their representatives, the kings and "priests" among men.

The Bible gives us the true picture in this connection of what has actually been taking place in all ages. Paul explains that because fallen man desired to forget the true God, he "gave them up." (Rom. 1:21-32) The righteous laws of the Creator were too binding upon them, so they created gods of their own lustful imaginations, who, as they supposed, were pleased to have them walk in their licentious ways.

And, as the Bible reveals, Satan, the great arch enemy of God and of man, was quick to take advantage of this situation. Indeed, he helped materially in creating it.

Associated with him have been the fallen angels who, even before the Flood, corrupted mankind by their unholy attempts to govern mankind apart from the Creator's guidance. In all ages, these higher, or spiritual, powers, have had their contacts with the human race largely through religious leaders, instructors, and rulers.

It is interesting to realize that even before the Flood the people had their various forms of worship, and their priests, to whom they could look for instruction in the proper ways to appease and please their gods. Tablets discovered by archeologists reveal this. In this respect the world before the Flood was not too much different from the world that has existed since.

We believe that it was this religious control, headed by Satan and the fallen angels, who followed his unholy leadership, that constituted the symbolic "heavens" which existed before the Deluge. The civil rulers and their various arrangements for controlling the people would be the symbolic "earth" of that time. Together these constituted the "world," or social order, which then existed.

And it was an extremely wicked world. We read that "God saw that the wickedness of man was great, in the earth, and that every imagination of the thoughts of his heart was only evil continually."

The unholy angels are referred to as "sons of God," and we read that these "came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." (vs. 4) These "mighty men" are also referred to as "giants."—Gen. 6:1-5; I Pet. 3:17-22; II Pet. 2:4; Jude 6

The Flood destroyed this wicked world, the symbolic "heavens" and "earth" of that time. But it was not long after the Flood that Satan again succeeded in bringing the increasing population of the new world under his control. His pattern of operation was much the same as before the Deluge.

Knowing that the people wanted to look up to a higher power, Satan substituted imaginary gods for the true God. There were always those who were glad to serve as priests and servants of these false gods, such as the priests of Baal. The more lustful the rituals by which the people worshiped these false gods, the better they liked it, and Satan accommodated them.

As before the Flood, there again were the civil rulers, the kings of the various nations and peoples. These were tied in closely with the religious guides who represented the various gods of the Gentiles in what was, roughly speaking, the counterpart of the church-state systems of more recent times.

The only exception to these arrangements in ancient times was Jehovah's rulership over the one small nation of Israel. But even here, the people of Israel frequently went into idolatry. (Exod. 34:15; Deut. 31:16; Ezek. 6:9) This typical kingdom of Israel came to an end with the overthrow of its last king, Zedekiah, in the year 606 B. C. Again the rulership of Satan was unchallenged in the earth, except as God prevented interference with the plan he was developing for the ultimate deliverance of all mankind from sin and death.

Besides, the righteous laws given by God to Israel, while seldom wholeheartedly accepted and obeyed by the Israelites, nevertheless had a certain wholesome influence not only upon God's own people, but to a lesser degree upon the people of surrounding nations. Because of these laws, and the people who have supported and obeyed them, God's standards of righteousness have always been present to some extent throughout the earth.

With the coming of Jesus and the introduction of his teachings, true righteousness was given further impetus. Jesus referred to those who were to represent him as the "salt of the earth," and they have indeed been a wholesome influence upon society.

The followers of Jesus were not commissioned to establish a right-

eous rulership over the nations, but merely to preach the Gospel. The righteousness of the Gospel, having its foundation in Israel's law, has had a vital and righteous influence in shaping the laws of all the civilized nations of the earth.

Church and State

NOT long after the apostles fell asleep in death, the professed Church began to lose sight of its real mission in the earth, to preach the Gospel. The ambitious among them began to grasp for power over the people. This led to the unholy church-state systems of Europe. It meant, also, that Satan had overreached these professed followers of the Master, and that now he was able to control the old Roman world in the name of the true God of the Bible.

This was simply a continuance of Satan's symbolic heavens and earth. So far as the Roman world was concerned, it was merely changing the god who supposedly was in control, but this was in name only. Prior to this, various pagan gods directed the moral behavior of the empire. The heads of state were styled "Pontifex Maximus," meaning "chief religious ruler." Soon after the change, the popes of Rome assumed this title, and claimed to be the vicegerents of Christ.

But let us not be misunder-

stood. The church-state rulership of Europe was not wholly unrighteous. Just as Israel's laws and the teachings of Christ exercised a certain amount of influence for good even among heathen nations, this was even more the case in those church-state governments; for, after all, on the religious side, they were the outgrowth of true Christianity, although terribly distorted.

The Ten Commandments formed the basis of most moral law in the governments which allied themselves with the church, and this was good. The greatest distortions occurred in the other religious teachings and concepts of the people. In this area the motives for obedience to divine law suffered frightening changes. In the true Gospel of Christ, love for God and for man is the motive for obedience. But under the direction of Satan, fear was substituted for love—fear of eternal torture in a hell of fire and brimstone.

Not only was the fear of future torment used to force obedience to the church-state systems, but during the Dark Ages the church authorized and practiced extreme cruelties upon those who dared to disagree with its doctrines, or to disobey its edicts. The so-called Holy Inquisition is a hideous blot upon the pages of church history. Millions of people were tortured and killed during that terrible

period of unchallenged religious control, particularly over the people of Spain.

With the coming of enlightenment and the Reformation, this outward and cruel torture of the people subsided. But the fear of even worse torture after death continued to be used as a scourge to frighten the people into obedience. Indeed, there is still a religious leader here and there who claims that it is necessary to preach hell-fire and brimstone to keep the people in line with moral law. However, we are thankful that this God-dishonoring claim is not so frequently heard as formerly was the case.

The Loss of Faith

FOLLOWING the Reformation, and as a result of increasing knowledge, the people as a whole gradually have been losing confidence in religious standards of all kinds. They look at the creeds of the Dark Ages with their distortions of truth concerning God, and their enlightened reason leads them to reject such concepts of deity. Too often, however, the righteous laws which came originally from the God of the Bible are also rejected, and millions are deciding that the matter of right and wrong is something we decide in our own minds, and that there is no God in heaven who has set standards for us.

This trend has been accentuated by the two global wars of our generation. In the first World War the clergy of the various denominations on both sides of the struggle served as recruiting agents to induce young men to join the army and fight for God. They were often told that death on the battlefield was a sure way of getting to heaven. Many of these young men who returned alive came back disillusioned. They discovered that the enemies against whom they fought were also told by their religious leaders that they were fighting for God.

Besides, with few exceptions, the church-state governments of Europe did not survive that first global struggle. Godless communism replaced it in Russia. A republican form of government was set up in Germany, which was followed by Nazi dictatorship. In Italy fascism took over. This meant that throughout Europe religious authority as an official aspect of government had virtually ceased.

The breakdown of religious restraints became more and more reflected in world affairs. National and international treaties were no longer held as sacred as formerly. Some of the powerful nations no longer paid serious heed to international law. The world was told that religion was an "opiate for the poor."

Then came the second global war, with all the horrors which it produced. Beyond the demolishing of cities and the destruction of millions of innocents was the further breakdown of faith in a higher power interested in caring for his human creatures. This was particularly true in the minds and hearts of the young. Not all the young became unbelievers, but millions did, thus seriously weakening the former religious restraints which through the centuries constituted the basis of what was called civilization.

One of the results of this has been the alarming increase of crime throughout the world; and it is still increasing. And when we speak of crime we do not refer only to shoplifting, bank robberies, rape, and murder, but also to dishonesty and corruption in government circles, high and low—to all forms of amoral and immoral conduct which evinces a lack of respect for moral and religious standards—in private life, in business, and in government.

Powers Shaken

WE CALL attention to this dark and shameful situation because we think it indicates a beginning of the fulfilment of Jesus' prophecy that in the end of the age and the time of his second presence the "powers of heaven" would be shaken. He was refer-

ring, we believe, to the controlling powers of the symbolic heaven.

Nor is this weakening of religious restraints over human conduct limited to the professed Christian world. It is the same in essentially all heathen countries, especially where communism is in control. Religion has also been divorced from the government of Japan.

This weakening of the symbolic heavens has gone on hand in hand with the disintegration of the former civil governments of earth. In Isaiah's prophecy (already quoted) these kingdoms are symbolized by mountains, which, the prophet said, would be "melted with their blood," the blood of their armies. (Isa. 34:3) The tremendous shedding of blood throughout our generation has indeed "melted" the symbolic mountains of earth. And the disintegration continues, as evidenced, for example, in the rapidly approaching bankruptcy of the nations in maintaining their boasted military might.

Isaiah indicates that while the "mountains" are thus "melting," "all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." (vs. 4) Three illustrations are here given to indicate the manner in which "the powers of

heaven" are "shaken." They "dissolve," they "roll together" as a scroll, they "fall down" as a leaf from the vine, and as a falling fig from a fig tree.

The dissolving of the heavens is described by Peter as the "elements" melting "with fervent heat." This reminds us that the powers of religious control are composed of various elements. There are, for example, the Protestant and Catholic elements. These "melt," not in numbers, necessarily, but as "heavens" which are unable—as they were able in the past—to control moral and religious standards of the people.

These were also to be "rolled together as a scroll." A scroll is unrolled for use, and rolled together when it is not to be used. So here again is another apt symbol teaching that the symbolic "heavens" of this "present evil world" are no longer to be in use.—Gal. 1:4

It has been suggested that the rolling together of the two ends of this symbolic scroll could well picture the desire and efforts of the two main elements of the "heavens"—Catholicism and Protestantism—to work more in unison for their mutual strength and protection. This might well be, for certainly we see trends in this direction. The fact that the two ends of a scroll are rolled together when it is no longer to

be used might well be why the Lord employed this as one of the symbols to illustrate the setting aside of the symbolic heavens.

"And all their host shall fall down, as the leaf falleth from the vine, and as a falling fig from the fig tree." It is the dying leaves that fall from the vine. It is the useless figs that fall from the fig tree—either because they are diseased or overripe. These also are vivid illustrations of how the "powers of heaven" are shaken.

Filled with Fear

OUR text reveals that the hearts of the people would be filled with fear on account of the "powers of heaven" being shaken. This is true in the world today. The people recognize that chaos is increasing on every hand. They sense that human wisdom has lost control of the situation. They know that the forces of godlessness which threaten to engulf the world have no respect for what the noble-minded among the people still believe to be proper standards of righteousness.

Thinking men and women also realize that the moral and righteous standards of the western world have so broken down that it is impossible to raise a united front against the forces that are destroying what is left of civilization. Recognizing this, they see no hope, and their hearts are filled with fear as they look ahead

to the things coming upon the earth.

It is true that church membership in the United States is at an all-time high. But even this has been brought about largely through fear. It does not represent a real revival of religious fervor. There is little evidence of devotion and self-sacrifice that could effectively help to stem the intrushing tide of materialism and unbelief.

Offsetting the large church membership in the United States is the fact that, the world over, Christianity is losing ground, not only in numbers but in other ways as well. In Italy, of all places, there is a serious growing shortage of Catholic priests. The shortage in the ranks of the clergy in this country, both in the Catholic and Protestant churches, is also serious, and large numbers of laymen are being trained and used to supply the need.

Disintegration

THE authoritarian aspect of Catholicism, and to a lesser extent of Protestantism, was one of the "elements" of the symbolic heavens which gave them power. This was displayed in the sectarianism of churchianity. The Catholic Church claimed to be the only true church, and its people were not to fraternize with those of other churches along religious lines. The time was when this was

also true of many Protestant groups.

But this too is changing. The whole trend now is to get together. This also is being induced largely by fear. The desire is to strengthen their position against the rising tide of atheistic communism. To work together, overlooking past differences, is salutary, but it weakens the "powers of heaven" for it is an admission that none of the groups can be too sure any more that it, and it alone, is the one and only. The effect of this could well be that the public at large will wonder if any of them really represent the Lord.

We do not wish to speculate as to details of future developments along this line. There doubtless will be strenuous efforts on the part of the churches to regain their former position of influence and authority in the world. To us the Scriptures do not indicate the extent to which these efforts will succeed.

However, the prophecies of the Bible are definite that all the "elements" of the symbolic heavens are to melt with "fervent heat," and that all "the host of heaven" are to "fall down." This is the final prophetic picture. This being true, how we rejoice in the assurance that there is to be "new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:13; Isa. 65:17-25; Rev. 21:1-5

In that "new heavens" Christ will shine forth as the "Sun of Righteousness" with "healing in his wings." (Mal. 4:2) With him, also shining forth "as the sun in the kingdom of their Father," will be his true followers of the Gospel Age, the "children of the kingdom," symbolized by the wheat in The Parable of the Wheat and the Tares.—Matt. 13:43, 38

This will be, primarily, the new spiritual power of control, which, under another symbol, is described as "the throne of God and of the Lamb." (Rev. 22:1) "A pure river of water of life, clear as crystal" will flow out from this throne; and there will be "the tree of life" bearing life-giving fruit, and "the leaves of the tree" will be "for the healing of the nations."—Rev. 22:1, 2

This is symbolic language, but how beautifully it portrays the great changes which will take place when the powers of the "new heavens" take control. How the nations will need healing, and how glad the people will be to realize that the loving God of heaven has intervened in human affairs and has established peace and security, and is providing health and life for all the willing and obedient.

The Prophet Isaiah wrote, "They shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full

of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) And this will be the true knowledge of God, not adulterated by distorted and blasphemous theories which have maligned the character of God. It is described by the Prophet Zephaniah as a "pure language," under the inspiration of which the people will serve the Lord "with one consent."—Zeph. 3:9

Let us then not fear as we see

the prophecies of the Bible being fulfilled in the disintegration of civil and religious authority in the earth. Let us, rather, rejoice in the promises of God to establish his own social order, even his righteous kingdom. We know that with the fulfilment of these promises the nations will beat their swords into plowshares, and will learn war no more. (Micah 4:1-4) Then will indeed come a "new heaven and a new earth!"



"THE TRUTH ABOUT IMMORTALITY"

To be discussed by

"FRANK AND ERNEST"

WNTA—970 kc.—10:00 A. M.

Sunday, September 17

Does man inherently possess immortality? Does the human soul continue to live after the body dies. How do we know that there will be life beyond the grave? Hear "Frank and Ernest" discuss these questions, and send for a free copy of the 96-page book, "Hope Beyond the Grave." Address:

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OCTOBER TOPIC: On Sunday, October 15, the "Frank and Ernest" topic will be, "Israel Fulfilling Prophecy." This is a timely topic and should be well advertised. It will be of interest to both Jews and Gentiles. Special announcement folders will be available in any quantity desired. There is no charge for these folders, and you are invited to order as many as you can use. Let us continue to proclaim the Gospel of the kingdom while the opportunity is still open.

THE BIBLE ANSWERS TV SCHEDULE

Half-hour Programs

Portsmouth, Va.—WAVY-TV, Channel 10, Sundays, 9:00 a.m.
 Peterborough, Ont.—CHEX-TV, Sundays, 12:00 noon.
 Austin, Texas—KTBC-TV, Channel 7, Sundays, 11:00 a.m.
 Little Rock, Ark.—KATV, Channel 7, Sundays, 11:30 a.m.
 Bakersfield, Calif.—KLYD-TV, Channel 17, Sundays, 9:30 a.m.
 Petersburg, Va.—WXEX-TV, Channel 8, Sundays, 8:00 a.m.
 Lafayette, Ind.—WFAM-TV, Channel 18, Sundays, 11:00 a.m.
 Phoenix, Ariz.—KVAR-TV, Channel 12, Sundays, 8:30 a.m.
 Oakhill, W. Va.—WOAY-TV, Channel 4, Sundays, 7:30 p.m.
 Pittsburgh, Pa.—WTAE-TV, Channel 4, Sundays, 9:30 a.m.
 Bristol, Va.—WCYB-TV, Channel 5, Sundays, 12:00 noon.
 Grand Forks, N. Dak.—KNOX-TV, Channel 10, Sundays, 1:00 p.m.
 Salinas, Calif.—KSBW-TV, Channel 8, Sundays, 9:30 a.m.
 Albany, N. Y.—WAST-TV, Channel 13, Sundays, 9:30 a.m.
 Victoria, B. C.—CHEK-TV, Channel 6, Saturdays, 4:30 p.m.
 Jefferson City, Mo.—KRCG-TV, Channel 13: as a fill-in when possible.

Seattle, Wash.—KIRO-TV, Channel 7, Sundays, 10:00 a.m.
 Springfield, Mass.—WHYN-TV, Channel 40, Sundays, 12:30 p.m.
 Pueblo, Colo.—KCSJ-TV, Channel 5, Sundays, 2:30 p.m.
 Harrisonburg, Va.—WSVA-TV, Channel 3, Sundays, 12:30 p.m.
 San Luis Obispo, Calif.—KSBY-TV, Channel 6, Sundays, 9:30 a.m.
 Valley City, N. Dak.—KXJB-TV, Channel 4, Sundays, 11:00 a.m.
 New York, N. Y.—WNTA-TV, Channel 13, Every third Sunday, beginning September 3, 10:00 a.m.
 Salt Lake City, Utah—KUTV, Channel 2, Sundays, 11:00 a.m.
 Anchorage, Alaska—KTVA, Channel 11 (Time and day to be announced.)
 Fairbanks, Alaska—KTVF, Channel 11 (Time and day to be announced.)
 Cleveland, Ohio—WEWS, Channel 5, Saturdays, 9:30 a.m.

Fifteen-minute Programs

Charleston, W. Va.—WCHS-TV, Channel 8, Sundays, 2:30 p.m.
 Amarillo, Tex.—KVII-TV, Channel 7, Sundays, 2:45 p.m.
 Tampa, Fla.—WFLA-TV, Channel 8, Alt. Sundays, 8:45 a.m.

RADIO TOPICS FOR SEPTEMBER

3—"The World's End"
 10—"Increasing Faith"

17—"The Truth About Immortality"
 24—"The Evening and the Morning"

'Frank and Ernest'

BROADCAST SCHEDULE

Sundays Unless Otherwise Noted

ALABAMA

Birmingham WSGN 610 9:45 a.m.
Decatur WMSL 1400 10:05 a.m.
Haleyville WJBB 1230 12:05 p.m.

ARKANSAS

Jonesboro KBTM 1230 12:05 p.m.
Magnolia KVMA 630 12:00 noon

CALIFORNIA

Chico KPAY 1060 10:30 a.m.
El Centro KICO 1490 10:30 a.m.
Los Angeles KABC 790 11:15 a.m.
Morysville KMYC 1410 10:30 a.m.
Napa KVON 1440 10:30 a.m.
San Francisco KGO 810 2:00 p.m.
Tulare-Visalia KCOK 1270 10:30 a.m.

COLORADO

Ft. Collins KZIX 600 11:05 a.m.
Pueblo KDZA 1230 10:05 a.m.

CONNECTICUT

Waterbury WWCO 1240 2:05 p.m.

DISTRICT OF COLUMBIA

Washington WOL 1450 11:00 a.m.

FLORIDA

Belle Glade WSWN 900 12:05 p.m.
New Smyrna Bch. WSBB 1230 11:05 a.m.
Palatka WSUZ 800 12:05 p.m.

GEORGIA

Atlanta WGUN 1010 12:15 p.m.
Sandersville WSNT 1490 10:05 a.m.
Savannah WBYG 1450 12:15 p.m.

ILLINOIS

Chicago WEAU 1330 9:15 a.m.
LaSalle WLPO 1220 9:45 a.m.

INDIANA

Gary-Hammond WJOB 1230 11:15 a.m.

IOWA

Clinton KROS 1340 7:15 p.m.

KANSAS

Goodland KLOE 730 12:45 p.m.

KENTUCKY

Bowling Green WLBj 1410 12:15 p.m.
Louisville WTMT 620 10:00 a.m.
Newport WNOP 740 9:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Bangor WABI 910 12:05 p.m.

MASSACHUSETTS

New Bedford WBSM 1420 11:00 p.m.
Orange WCAT 1390 9:15 a.m.

MICHIGAN

Detroit WKMH 1310 10:00 a.m.
Grand Rapids WMAX 1480 9:00 a.m.
Muskegon WMUS 1090 12:15 p.m.
Saginaw WSGW 790 10:30 a.m.

MINNESOTA

Duluth-Superior WQMN 1480 11:05 a.m.
Long Prairie KEYL 1400 11:05 a.m.
Wadena KWAD 920 11:05 a.m.

MISSISSIPPI

Biloxi WLOX 1490 12:05 p.m.
Waynesboro WABO 990 2:00 p.m.

MISSOURI

Hannibal KHMO 1070 12:25 p.m.
Joplin WMBH 1420 10:00 a.m.
Kansas City KCMO 810 9:30 a.m.
St. Louis KXOK 630 8:15 a.m.

MONTANA

Miles City KATL 1340 9:15 a.m.

NEW JERSEY

Atlantic City WLDB 1490 12:05 p.m.
Newark WNTA 970 10:00 a.m.

NEW MEXICO

Roswell KGFL 1400 8:35 p.m.
Silver City KSIL 1340 10:05 a.m.

BROADCAST SCHEDULE

NEW YORK

Buffalo	WNIA	1230	9:00	a.m.
Jamestown	WJOC	1340	12:05	p.m.
Malone	WICY	1490	12:05	p.m.
New York	WNTA	970	10:00	a.m.
Rochester	WHEC	1460	11:15	a.m.
Syracuse	WSOQ		8:30	a.m.

NORTH CAROLINA

Beaufort	WBMA	1400	9:00	a.m.
Belmont-Charlotte				
	WCGC	1270	12:30	p.m.
Elizabeth City	WGAI	560	12:05	p.m.
Fuquay Springs	WFVG	1460	12:05	p.m.
Leaksville	WLOE	1490	12:05	p.m.
New Bern	WHIT	1450	12:05	p.m.

OHIO

Akron-Canton	WHLO	640	8:15	a.m.
Cincinnati	WNOP	740	9:00	a.m.
Columbus	WMNI	920	10:30	a.m.
Piqua	WPTW	1570	11:30	p.m.
Zanesville	WHIZ	1240	11:45	a.m.

OKLAHOMA

Oklahoma City	KTOK	1000	10:05	a.m.
Tulsa	KTUL	1430	11:05	a.m.

OREGON

Astoria	KAST	1280	10:30	a.m.
Lebanon	KGAL	920	10:00	a.m.
Portland	KGON	1520	9:30	a.m.
The Dalles	KODL	1230	9:15	a.m.

PENNSYLVANIA

Allentown	WHOL	1600	10:45	a.m.
Pittsburgh	WEPP	1080	12:05	p.m.
Scranton	WICK	1400	12:05	p.m.
Tyrone-Altoona	WTRN	1290	12:05	p.m.
Wellsboro	WNBT	1490	12:05	p.m.
Wilkes Barre	WBAX	1240	2:05	p.m.

SOUTH CAROLINA

Bennettsville	WBSC	1550	12:45	p.m.
Charleston	WOKE	1340	12:30	p.m.

TENNESSEE

Nashville	WNAH	1360	12:00	noon
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TEXAS

Hamilton	KCLW	900	1:45	p.m.
Lampasas	KCYL	1450	12:45	p.m.
Livingston	KVIL	1220	8:45	a.m.
Lubbock	KDAV	580	9:45	a.m.
Pampa	KPDN	1340	10:35	a.m.
Sherman-Dennison				
	KRRV	910	6:35	p.m.
Wichita Falls	KWFT	620	10:15	a.m.

UTAH

Salt Lake City	KSOP	1370	9:30	a.m.
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VIRGINIA

Charlottesville	WCHV	1260	12:05	p.m.
Mt. Jackson	WSIG	790	12:05	p.m.
Richmond	WLEE	1480	9:45	a.m.
Waynesboro	WAYB	1490	12:05	p.m.

WASHINGTON

Bellingham	KPUG	1170	11:15	a.m.
Centralia-Chehalis	KELA	1470	10:30	a.m.
Longview	KBAM	1270	10:30	a.m.
Olympia	KGy	1240	10:30	a.m.
Seattle	KTW	1250	1:30	p.m.
Spokane	KLYK	1230	10:30	a.m.
Tacoma	KTNT	1400	10:00	a.m.

WEST VIRGINIA

Huntington	WPLH	1470	10:15	a.m.
Wheeling	WWVA	1170	9:30	a.m.

WISCONSIN

Eau Claire	WBIX	1400	12:05	p.m.
Fond du Lac	KFIZ	1450	11:05	a.m.
Janesville	WCLO	1230	11:00	a.m.
Reedsburg	WRDB	1400	11:45	a.m.

WYOMING

Cheyenne	KVWO	1370	9:05	a.m.
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CANADA

Calgary, Alta.	CKXL	1140	10:45	a.m.
Corner Brook, Nfld.				
	CFCB	570	10:30	a.m.
Hamilton, Ont.	CHML	900	9:45	a.m.
Prince Albert, Sask.	CKBI	900	10:30	a.m.
St. John's, Nfld.	VOCM	590	10:30	a.m.
Vancouver, B. C.	CJOR	600	9:00	a.m.
Dauphin, Man.	CKDM	730	10:30	a.m.

GOD'S PLAN FOR MAN**Lesson V**

Following the Master

JESUS invited those who believed on him to become his followers. He made it plain, however, that the only ones who could be his true followers were those willing to deny themselves and bear the cross.¹ Jesus explained that those who did not love him even more than they loved the members of their own families were not worthy of him.² These terms of discipleship laid down by the Master are very exacting. They are not the terms upon which mankind in general will eventually receive life through Christ, but are the conditions upon which, at the present time, one can be a true follower of Jesus.

Self-denial as taught by Jesus is not merely the giving up of certain good things to eat, or the foregoing of other pleasures of life. Rather it is the denial of self, a dedication to the Lord that is so complete and wholehearted that self is denied all rights to govern one's life. It is the giving up completely of one's own will and ways, and accepting the will of the Lord as the rule of life. It means a complete change of outlook in life, a transforming of the mind to conform to the will of God.³

Cross-bearing signifies more than

enduring unpleasant experiences. For one to take up his cross and follow Jesus signifies his willingness to suffer and to die with the Master. Those condemned to death under the Roman law carried their own cross to the place of crucifixion. For one to carry a cross, therefore, meant that he was on his way to death, and this is the symbolic meaning of Christian cross-bearing. As Jesus' disciples, we suffer and die with him.⁴

Being a disciple of Christ, therefore, implies much more than living a moral and upright life. It means the dedication of one's life to the cause of God as it is being carried out through Christ. It means a dedication to this cause that leads to the sacrifice of self and to all self-interests. This is the Christian life.

But the life of sacrifice in the Christian cause has its compensations of peace and joy in the Lord which result from the assurance of having divine approval. This is a peace and joy which is based upon the knowledge that our loving Heavenly Father knows what is best for us, and causes all things to work together for our good.⁵

There are also future compensa-

tions for those who faithfully lay down their lives walking in the footsteps of Jesus. The promise to these is that if they faithfully suffer and die with Jesus they will live and reign with him.⁶

The purpose of living and reigning with Christ is to share with

him in extending blessings of health and life to the remainder of the world of mankind, the blessings which he provided by his own death as the Redeemer and Savior of the world. The invitation to share in Jesus' exaltation is described by Paul as "the prize of the high calling."⁷

STUDENTS' HELPS

QUESTIONS

There is no more important vocation than to be a dedicated follower of the Master, as the answers to these questions will show:

What are the terms of Christian discipleship as laid down by Jesus?

Will the world of mankind in general be expected to meet these terms in order to enjoy everlasting life on earth?

What did Jesus mean by denying self?

What is meant by bearing one's cross?

What are some of the present compensations enjoyed by those who are laying down their lives in the divine cause?

What are the future rewards for those who suffer and die with Jesus?

What is the purpose of living and reigning with Christ?

BIBLE PROOF

¹Matt. 16:24

²Matt. 10:37, 38

³Rom. 12:2

⁴Rom. 6:3-6;

II Tim. 2:11, 12

⁵Rom. 8:28

⁶Rom. 8:17, 18;

Rev. 3:21

⁷Phil. 3:14

REFERENCE MATERIAL

"The New Creation," page 443, par. 2, and page 444.

SUMMARY OF IMPORTANT THOUGHTS

To be a true Christian means much more than living an upright and moral life. It means sacrifice even unto death.

GOD'S PLAN FOR MAN

Lesson VI

The Glory of the Terrestrial

ONE of the marvels of the creative works of God is their almost endless variety. Evolutionists believe that this variety simply indicates development and progression, which fluctuates as one species evolves into another. This continues, they say, haphazardly and endlessly. The Bible disagrees. The Bible teaches that the great variety in creation is by the Creator's design, and that species are fixed.¹

The highest order, or species, in God's earthly creation is the human. This is referred to by the Apostle Paul as the "terrestrial," which simply means earthly.² Man was created in the image of God, and in his perfection reflected the glory of the Creator's character.³

Man was not a blending of earthly and spiritual natures. In all the myriad creations of God there are no hybrids, except as man has produced them. While, as we shall see in a later lesson, a very limited number of God's human creatures, upon conditions of faithfulness in following in the footsteps of Jesus, will be exalted to a higher nature in the resurrection, this does not mean that humans by nature are partly spiritual.⁴

The perfect man was given dominion over all the lower forms of the earthly creations. In this respect

he was endowed with the official glory of the Creator, who exercises dominion over the entire universe.⁵

Because of disobedience to divine law, man not only lost life, but he also lost his dominion over the earth. Because of this we do not see the glory of God reflected in the human race as it was possessed by the first man, Adam. We see man today fallen, imperfect and dying, and unable to extricate himself from the thralldom of sickness and death into which he was plunged because of his sin.⁶

But God has continued to love his human creatures, and has made provision to deliver them from sin and death.⁷ God's provision for the sin-cursed and dying world of mankind, his terrestrial human creatures, is redemption through Jesus. So, while today we see man dying, and without his dominion, by faith we see that Jesus has already given his life that man's life and terrestrial glory may, during the thousand years of the messianic kingdom, be restored to him.⁸

It is not the divine purpose to exalt the people of earth to a higher plane of life, but, through a resurrection from death, to restore them to life on the earth. This is described by the Apostle Peter by the word "restitution," which means, not exaltation, but restoration.⁹

What a glorious provision this is for a sin-cursed and dying race! Today the world is filled with misery and woe, degradation and sorrow, all of which will pass away as the work of restitution progresses. Eventually not a stain of sin will mar the peace and harmony of humanity. There will not be an ache nor a pain, nor any evidence of the former reign of sin and death. No longer will there be need for doc-

tors and undertakers. Hospitals will be emptied of patients. Instead of dying and going into the tomb, the people will be returning from death, the power of God being utilized to restore them to life. This is God's loving provision for man. This is the destiny for humanity which has been made possible through the redemption which is in Christ Jesus. This will be the restored glory of the terrestrial.

STUDENTS' HELPS

QUESTIONS

Explain the difference between the evolutionist's view of creation and the truth set forth in the Bible.

What is the highest order of earthly creation, and what is one of the Bible's words pertaining thereto.

Is man a blending of earthly and spiritual natures?

What was one aspect of the glory with which Adam was endowed by his Creator?

Is man able to extricate himself from the result of his sin?

Explain God's provision for the restoration of man to life and to his lost dominion.

What word does the Apostle Peter use to describe man's restoration?

BIBLE PROOF

- | | |
|------------------------------|----------------------------------|
| ¹ I Cor. 15:39; | ⁶ Ps. 14:1-3; 53:1-3; |
| Gen. 1:24, 25 | 49:7; Rom. 3:10, |
| ² I Cor. 15:40 | 12, 23 |
| ³ Gen. 1:26, 27; | ⁷ Ps. 102:19, 20; |
| Ps. 8:4, 5; | John 3:16, 17; |
| Heb. 2:6, 7 | 5:28, 29, R. V. |
| ⁴ I Cor. 15:47-49 | ⁸ Heb. 2:6-9 |
| ⁵ Gen. 1:28; | ⁹ Acts 3:21 |
| Ps. 8:4-8 | |

REFERENCE MATERIAL

"The Divine Plan of the Ages," pages 173-177.

SUMMARY OF IMPORTANT THOUGHTS

Man was created an earthly being, and is not a blending of earthly and spiritual. Through the ransom and resurrection, he will be restored to life on the earth as a human.

GOD'S PLAN FOR MAN

Lesson VII

The Glory of the Celestial

THE word "celestial" appears only twice in the Bible.¹ It is a translation of the Greek word, *epouranios*. The literal meaning of this word is, "above the sky."²

This same Greek word is also translated "heaven" in a statement by the Apostle Paul in which he contrasts things in heaven with things on earth.³ This indicates that there are intelligent creations of God in the realms of the universe above, or beyond the sky; or more scientifically speaking, beyond the atmosphere of the earth.

Epouranios is also translated "heavenly" in various associations. It is this word that is associated with Father in the name, "Heavenly Father."⁴

The Apostle Paul was assured that the Lord would deliver him from evil so that he might participate with Jesus in the "heavenly" kingdom.⁵ Here also the Greek word *epouranios* is used.

It is also this word that is used by the Apostle Paul when, in presenting the hope set before the dedicated followers of Jesus, he uses the expression, "heavenly calling."⁶

When Nicodemus, a ruler in Israel, expressed surprise to Jesus over the idea of being "born again" Jesus referred to it as among the

"heavenly things which the human mind could not appreciate."⁷ Here again it is the Greek word *epouranios* that is used.

The Apostle Paul uses this word in another context in which he emphasizes that celestial, or "heavenly" beings are separate and distinct from earthly, or human beings.⁸ Paul does explain, however, that some members of the human race will, in the resurrection, be exalted to a "heavenly" or celestial state.⁹

It is important to keep the import of these various texts of Scripture in mind for they emphasize that there is a great distinction between the heavenly nature and the earthly nature, that the two are in no way blended into one, as erroneously supposed by so many. Man was in no sense whatever a heavenly, or spiritual, being when created, nor will the nature of man ever change.

The Scriptures do teach that those who sacrifice their earthly lives, following in the footsteps of Jesus, will be exalted to the heavenly nature in the resurrection. Indeed, in a future lesson we shall see that there are different planes of life, or natures, "above the sky," and that the followers of Jesus will be exalted to the very highest of these, even to the divine nature.¹⁰

It is this glorious hope that the promises of the Bible hold out to the faithful followers of the Master. It is worth far more than giving up all that we have and are in order to attain that glorious "prize" of the divine nature.

The "glory of the celestial" is indeed a wonderful prize. The Apostle Paul describes it as "the prize of the high calling of God in Christ Jesus." (Phil. 3:14) Jesus explained

that this "treasure in heaven" was attainable only by giving up all earthly treasures and becoming his followers into sacrificial death, which he illustrated by the idea of taking up one's cross as his disciples. (Matt. 19:21) May all who have thus set their affections on things above be diligent as they press on in the narrow way which leads to glory, honor, and immortality.

STUDENTS' HELPS

QUESTIONS

How many times does the word "celestial" appear in the Bible, and what is the Greek word and its meaning from which it is translated?

What other words are used in the New Testament to translate the Greek word *epouranios*?

What is implied by Paul's contrast between the things in heaven and the things in earth?

What did the Apostle Paul mean

by a "heavenly" kingdom and a "heavenly" calling?

What did Jesus say to Nicodemus about "heavenly" things?

Are the heavenly and earthly natures ever blended in one being? If not, why do followers of Jesus hope to be heavenly beings in the resurrection?

Are there different planes of being "above the sky"?

BIBLE PROOF

¹I Cor. 15:40

²Phil. 2:10

³Matt. 18:35

⁴II Tim. 4:18

⁵Heb. 3:1

⁶John 3:12

⁷I Cor. 15:48

⁸I Cor. 15:49

⁹II Pet. 1:4

REFERENCE MATERIAL

¹Strong's Greek Dictionary of the New Testament, page 32, No. 2032.

"The Divine Plan of the Ages," pages 181-184.

SUMMARY OF IMPORTANT THOUGHTS

The Bible teaches that God has created beings on higher planes of life than the human, and that the faithful followers of Jesus are promised exaltation to the highest of these, which is the divine.

GOD'S PLAN FOR MAN

Lesson VIII

The Hope of Immortality

THOSE who possess immortality live everlastingly, but everlasting life is not necessarily immortality. Had our first parents remained obedient to their Creator and been permitted to continue partaking of the lifegiving trees of Eden, they would have lived forever, but they would not have been immortal.¹

Immortality is indestructibility. It is a quality of the divine nature which was possessed originally only by God, and was conferred upon Jesus at the time of his resurrection.²

The Apostle Paul informs us that Jesus brought both life and immortality to light through the Gospel.³ The Gospel is the good tidings of salvation from death through the redeeming blood of Jesus Christ. During the Millennial Age eternal life will be offered to the whole world of mankind in fulfilment of God's promise to bless all the families of the earth, but those who now accept Christ upon the basis of faith, and dedicate their lives to the Lord, are promised immortality.⁴

This means that these faithful followers of Jesus will, in the resurrection, be highly exalted to be like him.⁵ To be like the resurrected

Jesus means to be a partaker of the divine nature.⁶

To attain to this exalted condition and position implies humility and faithfulness to the Lord in the present life, a faithfulness demonstrated by a willingness to sacrifice life itself in the service of the Lord. And it must be an abiding faithfulness which continues until death.⁷

Man was created mortal. This means that death was a possibility, but not a necessity. Death for humans became a certainty because of sin.⁸ The followers of Jesus being members of the human race are, by nature, mortal. By faith the condemnation of death is lifted from them, and they lay down their justified humanity in sacrifice.⁹

The Apostle Paul uses the contrasting words "corruptible" and "incorruptible" to describe the qualities of mortality and immortality, and informs us that it is in the resurrection that Christians, who are now mortal, or corruptible, put on incorruption. For emphasis Paul repeats this thought, using the words mortal and immortality.¹⁰

Paul refers to the time when death is swallowed up in victory. This is one of the Old Testament

promises of God which applies to the Millennial Age, when mankind is restored to perfect life on the earth.¹¹ But these blessings of everlasting human life cannot flow out to the world of mankind until all

the true followers of Jesus during the present age have proved worthy of exaltation to immortality. Then these will live and reign with Christ for the purpose of destroying the great enemy Death.¹²

STUDENTS' HELPS

QUESTIONS

This lesson uses every text in the Bible in which the words "mortal" and "immortality" are used. Can you answer these questions pertaining to immortality?

Explain the difference between immortality and eternal life.

What is one of the qualities of immortality, and who first possessed it?

Explain the manner in which Jesus brought both life and immortality to light through the Gospel.

When are Jesus' followers exalted to the divine nature?

How does one qualify to receive immortality?

Do the followers of Jesus die as condemned humans? Explain.

How does the Apostle Paul explain the exaltation of Christians to immortality, and when does this take place?

When will death "be swallowed up in victory"?

BIBLE PROOF

¹Gen. 3:22-24

⁸Gen. 2:17;

²I Tim. 1:17; 6:16

Rom. 5:12

³II Tim. 1:10

⁹Rom. 5:18; 8:1

⁴Rom. 2:7

¹⁰I Cor. 15:53, 54

⁵I John 3:1-3

¹¹I Cor. 15:54, 55;

⁶II Pet. 1:4

Isa. 25:7, 8

⁷Rev. 2:10

¹²I Cor. 15:25, 26;

Rev. 20:6

REFERENCE MATERIAL

"The Divine Plan of the Ages," page 207, paragraph 1, and page 208.

SUMMARY OF IMPORTANT THOUGHTS

Man was not created immortal, but immortality is promised to the faithful followers of Jesus, and is conferred upon them in the resurrection.

When the Lord Speaks

"The Lord is in his holy temple: let all the earth keep silence before him."—Habakkuk 2:20

IN ONE of the prophecies descriptive of the raging nations in the great "time of trouble" with which the present age is ending, the Lord says, "Be still, and know that I am God." (Ps. 46:10) The people of the world today have little inclination to listen to anything the Lord might say to them. For this reason they blindly continue on in their futile attempts to restore order among the strife-ridden nations and peoples of the earth.

The ability to listen is a great asset even in human relationships. He who never listens to what another says shuts himself up in the small world of his own thoughts; and yet probably all of us are more or less guilty of this habit. Are we good listeners, or are we discourteous toward those with whom we converse by almost always interrupting them in the midst of thoughts they endeavor to relate to us?

On one occasion two brethren in Christ were conversing, and one was trying to express a certain thought to the other, a thought that could be stated in

one sentence. The conversation went on for fully half an hour, and time after time the brother tried to express the thought he had in mind, but was always interrupted by his friend. Finally he gave up, and the other brother walked away without knowing what it was he had failed to learn. Indeed, he probably did not realize what he had lost. He was probably satisfied in that he had managed to express what he had in his own mind and did not realize that he had lost a blessing by not being a good listener.

In our fellowship with the brethren it is especially important that we cultivate the habit of being good listeners, for each of them has thoughts that will refresh and strengthen us as new creatures if given the opportunity to express them. Some of the richest spiritual gems of thought have been expressed by those who are not considered teachers in the church. Let us realize this, and try not to monopolize every conversation in which we participate.

The ability to listen is also im-

portant in our meetings, especially our study and testimony meetings. It is possible to be concentrating on some supposedly important thought of our own and miss a blessing from what someone else is saying. None of the Lord's people wilfully do this, but it is so easy to fall into habits which tend to rob us of blessings which the Lord provides for us when we meet together with his people.

A Comparison

THE loss of blessings through failure to listen to each other emphasizes the still greater importance of giving ear to the truths the Lord expresses to us through his Word. It is unfortunate if we show a lack of courtesy to our brethren by constantly interrupting them when they endeavor to converse with us, but we are both discourteous and irreverent to the Lord when we fail to give attention to him, or treat lightly what he has to say.

Throughout the Old Testament particularly, the Lord pleads with his people to give ear to his instructions. To be impressed with this fact, consult a concordance and note how many times the word "hearken" is used by the Lord in exhortations to give heed to his Word. One of the Hebrew words used in these exhortations is explained by Prof. Strong to mean hearing with intelligence,

and with the implied object of obeying.

In the New Testament we have that well-known exhortation, "He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 2:7) This admonition is used in connection with the messages to each of the "seven churches" referred to in chapters 2 and 3 of the Book of Revelation. This repetition should impress us with the importance of hearkening unto the Lord. If he has given us "ears" that are capable of hearing and obeying his instructions and admonitions, how serious it would be not to listen to "what the Spirit saith unto the churches."

In each of these messages to the seven churches there are commendations and condemnations. These messages are directed to the professed followers of the Master, some of whom are true to their profession, and some are not. To a large extent the message to "the church at Ephesus" is one of commendation, but not altogether. "I have somewhat against thee," said the Master, "because thou hast left thy first love."—Rev. 2:4

Could this be true, or partially true, of any of us? Certainly we should search our hearts to see if this message is directed to us. Looking back to the time when we first dedicated our lives to the Lord, and remembering how zeal-

ous we were then, do we now find that there has been a cooling of our "first love"? Paul wrote, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."—Heb. 10:32

Perhaps the loss of our first love is manifested by our inability to endure hardships resulting from the faithful carrying out of our consecration vows. It may be that the "light affliction" of the "former days" now seems to be an extremely burdensome trial. (II Cor. 4:17) If to any extent a change like this has occurred, we should take the Master's warning seriously to heart, and endeavor by divine grace, not only to remember the "former days," but also to regain our original "first love" enthusiasm for the Lord, the truth, and the brethren.

"Fear Not"

THE Spirit's message through Jesus to "the angel of the church in Smyrna" reveals the presence "of them which say they are Jews, and are not, but are of the synagogue of Satan." These, apparently, were as the "tares" which had grown up amongst the "wheat." (Matt. 13:30) The true disciples were encouraged to remain faithful despite the opposition which might be leveled against them by those of "the synagogue of Satan."

"Fear none of those things

which thou shalt suffer," Jesus said. While Jesus was still with his disciples in the flesh he said to them, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) One of the purposes of what "the Spirit saith unto the churches" is to remove fear from the hearts of the Lord's people. However, this objective will not be accomplished in us as individuals unless we give ear to what the Spirit says through the Word of God.

To the church at Smyrna the Master said, "The Devil shall cast some of you into prison, . . . and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) This is not being fulfilled literally in the experiences of a great number of the Lord's people today; but as few as twenty years ago hundreds of the brethren were suffering in prisons and concentrations camps in Europe, and we do not know when conditions in this chaotic world might change to such an extent as to bring about a similar situation again, not only in Europe, but in America and elsewhere also.

We are not to "borrow trouble." "Fear not," is the Master's admonition. We know that strength will be given for our every time of need. Ofttimes it requires greater courage and stamina to endure the little vexing day by day trials

than it does to stand up against severe persecution. It is not for us to determine the experiences which are best suited to our needs. Our chief concern is that we remain faithful even unto death. If we do, we shall receive "a crown of life."—Rev. 2:10

"More Than the First"

THE message of the Spirit to "the angel of the church in Pergamos" reveals that there was much in this assembly which the Lord did not approve. But it did contain some fervent and pure-hearted individual followers of the Master who held fast to the Master's name, not denying the faith, but suffering as "faithful martyrs." (vs. 13) And there were those faithful ones of the church in Thyatira, who had increased in "charity, and service, and faith," also in their patience and works. "The last" was "more than the first," the Spirit said.—Rev. 2:19

This information is not given merely as an item of interest, but rather that we might endeavor to be like these faithful brethren, who, amidst all the unfavorable circumstances which surrounded them in the Thyatira period of the church, progressed in grace and in godlikeness. They did not permit the iniquities in the nominal church to cause their zeal to "wax cold." (Matt. 24:12) Even if our greatest trial is simply in waiting for the outworking of

the divine plan, may we actively wait, and continue to increase in love, and service, and faith, and patience, and works.

The message to the unfaithful in the Thyatira church is a drastic one, emphasizing that dire punishment was to fall upon those who practiced evils of various kinds. Speaking of symbolic Jezebel, or Babylon, the Master said, "I will kill her children with death." One of the purposes of this, the Lord explains, is that "all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."—Rev. 2:23

The glorified church of Christ beyond the veil will be made up of those who, individually, were faithful unto death. The Lord is not taking groups into the kingdom to live and reign with Christ. It is blessed to fellowship and work together in our ecclesias, and to co-operate nationally and internationally in a general service of the brethren and proclamation of the truth. But participating in a local or world-wide fellowship does not, in itself, assure us joint-heirship with Christ. The Master said, "I will give unto every one of you [as individuals] according to your works." On the other hand, one of the tests which the Lord permits may well be how humbly we obey the instructions of his Word to "be subject one

to another." (I Pet. 5:5) This is essential if we are to work together to the glory of his name. We might be very faithful in serving the Lord independent of association with others of like precious faith, but the Lord who "searcheth the reins and hearts" might be more pleased if we worked together with others of like precious faith.

The general fellowship of the brethren in meetings and in the service of the truth is the Lord's arrangement. It began at Pentecost, and was encouraged in the Early Church by the apostles. The spirit of division and of going separate ways was deplored. However, individual faithfulness to the Lord was then, and still is, required of each one who proves worthy to live and reign with Christ. May we realize at all times that the Lord sees into our hearts, and that only if they are pure and fully dedicated to him, will we enjoy his approval, and, as a joint-heir with Jesus, receive "power over the nations."—Rev. 2:26, 27

Even in Sardis

THE mingling of the true and the nominal disciples of the Master throughout the various stages of the church's development, as illustrated by the "seven churches which are in Asia," is again clearly indicated in the Spirit's message "unto the angel of the church in Sardis." The Lord said, "I have not found thy works per-

fect before God." (Rev. 3:2) But the Lord also said to this church: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."—vs. 4

To this church the Lord also said, "Thou hast a name that thou livest, and art dead." (vs. 1) Here, apparently, is described a state of spiritual lethargy on the part of many in this church which is such a crippling malady in any Christian's life. This is a timely reminder to all of us of the possibility of becoming spiritually drowsy. We do not actually have to practice wrong in order to lose the Lord's favor. Permitting our first-love enthusiasm to cool, and drifting aimlessly along will do it. Are we hearing and heeding this message from the Lord's Word and profiting by it?

And how wonderful is the reward that is promised to those who overcome! The Lord says, "The same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (vs. 5) Can we think of anything more wonderful than to have our names confessed before the Heavenly Father, and before his angels? This is one of the rewards for obediently hearkening to "what the Spirit saith unto the churches."

To "Philadelphia"

IN DELIVERING his message "to the angel of the church in Philadelphia," the Master mentions some of his own qualifications to speak. We read, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth."—vs. 7

Jesus is both "holy" and "true." We can depend upon his word. How unwise it would be not to give ear to him! Besides, he has the "key of the house of David." (Isa. 22:22) This is the antitypical house of David in which Jesus himself is the supreme Ruler, and the overcomers of the Gospel Age the joint-heirs with him. However, he possesses the "key," the authority, to open this door of opportunity to whomsoever he will, and to close it whenever he desires to do so. What "the Spirit saith unto the churches" is that this door is opened only to the overcomers.

As we have noted, there are those who have been associated with each of the seven churches who have practiced the evils mentioned in these messages. The door to the "house of David" is closed to these, and no man can open it for them. It cannot be opened by human philosophy, nor by an outward show of righteousness. Nor can it be closed to those whom the Lord judges to be over-

comers, although some are attempting to do this.

But let us give ear to the Lord, rather than to human philosophy, and continue on zealously to do his will, that we may be among the overcomers. The Lord says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, . . . and I will write upon him my new name."—vs. 12

While these messages to the seven churches have special chronological application, yet in principle they all apply throughout the entire age. It has been true of the called of God in every part of the age that they have set before them "an open door" of opportunity to prove worthy of joint-heirship with the Master. (vs. 8) Human philosophies cannot close this door.

"For thou hast a little strength, and hast kept my word, and hast not denied my name," the Master said. (vs. 8) None of the Lord's people have sufficient strength of their own to be overcomers, but all must make the endeavor. If our hearts are in harmony with the Lord's Word and we are willing to acknowledge him and accept the opportunity of suffering and dying with him, he will give us the needed strength for every time of need. This is what the

Lord is saying to us; but if we fail to listen we will not receive this much needed encouragement, and may faint by the wayside.

Laodicea

THE Lord's message to the Laodicean church indicates that, like the others, it is also made up of the nominal and the true. "I know thy works," he said, "that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (vss. 15, 16) This is addressed to the nominal believers who fail to prove worthy.

And what a realistic illustration the Lord uses to indicate lack of faithfulness on the part of nominal believers! A drink that is hot or cold is palatable and enjoyable, but distasteful if lukewarm; and the nominal Laodiceans are like the lukewarm drink, so they are rejected by the Lord.

Their claim is that they "are rich, and increased with goods, and have need of nothing." The reason they say this is because they have not hearkened unto the voice of the Lord, but have followed their own philosophies. This has left them outside of God's love and care. While they feel secure in their own wisdom and strength, they do not realize that from the Lord's standpoint they are "wretched, and miser-

able, and poor, and blind, and naked."—vs. 17

While these words are addressed to nominal believers as a group they could apply to any one of us as individuals, and would apply should we embrace the same viewpoint and attitude of self-reliance, and in our spiritual pride fail to give proper heed to the voice of the Lord. Let us not take the attitude of the Pharisee of Jesus' parable who thanked the Lord that he was not like the publican, assuming that the Lord's favor to us is a certainty. (Luke 18:9-14) Rather, let us "fear, lest a promise being left us of entering into his rest," any of us should seem to come short of it," by failing to hearken unto the voice of the Lord, and to obey its instructions.—Heb. 4:1

"Behold, I stand at the door, and knock," Jesus said, "if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (vs. 20) "If any man hear my voice" is addressed to individuals, and it is the individuals who hear the Lord's voice, and obey it, who make up the overcoming class.

So let us be careful lest outside influences of one sort or another be allowed to shut out the voice of the Lord. It is not a matter of hearing the Lord's voice once, accepting his invitation, and being thereafter secure. It is a matter

of continuous hearkening to the Lord's Word if we are to continue feasting at the banquet table provided by his love.

Chronologically, we are now living in the Laodicean period of the church, and the Lord's statement, "I stand at the door, and knock," indicates that it is the time of his second presence. This makes it all the more important that we give heed to his voice and that he "sups" with us, for this includes the privilege of feasting with him on the precious doctrines of present truth.

How humble it should make us to realize that he has given us "ears" to hear the "knock" of his presence! This is one of the witnessings of the Spirit that we are his children. Paul wrote, "Ye, brethren, are not in darkness that that day should overtake you as a thief." (I Thess. 5:4) How thankful we should be to be among the "ye, brethren," who have recognized the voice of the Lord in the message of present truth.

But having been given "ears" to "hear," it is necessary that we continue hearkening to the Lord's voice. Only by so doing can we hope to be overcomers. And how precious the promise to those who are thus faithful. Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

"More Earnest Heed"

PAUL wrote that "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1) It is not enough that we once heard the Lord's voice and obeyed it in making a full consecration to do his will. In the daily carrying out of our consecration vows it is essential that we continue to listen and to give earnest obedient heed to his voice if we are to continue in his favor.

There is always the danger that the cares of this life, the deceitfulness of riches, the weaknesses of the flesh, and the temptations of the Devil, may dull our ears to that all-important voice of the Lord, hence the need of daily giving "more earnest heed" to what the Lord is saying. Let us be watchful lest we "interrupt" the Lord with our own selfish opinions and fail to hear his messages which are so essential for our guidance and strength.

Paul wrote, "Casting down reasonings [margin], and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:5) How foolish we would be to set up our own opinions above the instructions of the Lord. Instead, let us hearken unto his voice, and zealously endeavor to obey his every instruction.

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THE PARABLE SERIES

Article VII—Matthew 25:31-46

The Sheep and the Goats

THE Parable of the Sheep and the Goats is the conclusion of Jesus' reply to his disciples' question pertaining to the signs of his return and second presence. (Matt. 24:3) "When the Son of Man shall come in his glory," are the opening words of the parable, and they clearly establish it to be one of the signs of his presence, or **parousia**, as it is in the Greek text.

The coming of the Son of Man in "glory" is in contrast with his first advent, which was in humiliation and suffering. When Jesus was raised from the dead he announced that "all power" had been given to him "in heaven and in earth." (Matt. 28:18) He was then exalted to the right hand of "the throne of God." (Heb. 1:3; 12:2) It is this divine, glorified Jesus who returns and rewards his followers, and establishes his kingdom for the blessing of all people.

The signs of the Master's second presence do not all appear at once, just as the signs of his first presence did not all occur at the same time. First, upon his return, Jesus reckons with and

rewards his servants, his disciples. These enter into his joy, and are made joint-heirs with him. (Rom. 8:16-18) Thus, in presenting the final sign of his presence—The Parable of the Sheep and the Goats—Jesus specified that his servants, his angels, or messengers, would be with him. This is in fulfilment of Jesus' promise that his faithful followers would sit with him in his throne.—Rev. 3:21

All Nations

WITH the faithful overcomers of the Gospel Age exalted to glory, and with Jesus on his throne, the divine plan of redemption and restoration moves into its final phase, which is the offering of restitution blessings to "all the families of the earth." The parable states that the people of all nations are gathered before him.

It is well to guard against endeavoring to understand this parable too literally. The people of all nations will not be gathered before the throne of Christ's glory in the sense of all being assembled

in one vast field, or area, with the goats herded to the left of the field and the sheep to the right. The thought is, rather, that the people of the whole world will be taken into active consideration by the Great Judge of all, and that through the agencies of his kingdom he will deal with them for their development, and with the view of determining their worthiness or unworthiness of everlasting life.

We are informed that the judgment day will be a time when the people will learn righteousness. (Isa. 26:9) But those who are evil at heart, and wilfully persist in continuing in the way of disobedience, will not learn righteousness in that "land of uprightness," nor will they "behold [recognize] the majesty of the Lord." (Isa. 26:10) These are the ones in the parable who are represented by the goats.

Dominion Restored

THE sheep class of the parable hear the King say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (vs. 34) This is the kingdom mentioned in Genesis 1:26-28. It is man's dominion over the earth, a dominion, or kingdom, that was lost because of sin.

The ultimate purpose of Christ's return and second presence is the restoration of man to life and to

his lost dominion. Peter stressed this point when he said that the heaven received Jesus until "the times of restitution of all things, which," he added, "God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

The "all things" to be restored to those of the human race who prove worthy include life as well as the lost dominion. So the parable states that the sheep class enter into life eternal. Jesus made provision for this at his first presence by dying on Calvary's cross, "the just for the unjust."—I Pet. 3:18

Sinners Destroyed

GOD is unchangeable, and the "wages" or punishment for sin will always be death. (Rom. 6:23) The "goats" of the parable represent the incorrigibly wicked during the world's coming judgment day. These hear the sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels."—vs. 41

Fire is used in the Bible as a symbol of destruction. Everlasting fire would be everlasting destruction. In verse 46 it is described as "everlasting punishment." Peter speaks of this punishment as being "destroyed from among the people."—Acts 3:23

To the sheep class of the parable the King said, "I was an hun-

gered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me. I was sick, and ye visited me: I was in prison and ye came unto me." (vss. 35, 36) The "sheep" are surprised at this, and inquire when they had rendered all these good services.

The King's reply to their inquiry is, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (vs. 40) The expression, "these my brethren," denotes that the King is speaking of those right there on the scene. These would be the people of the restored world of mankind at the close of the thousand-year judgment day.

While Jesus will be instrumental in awakening the dead world of mankind from the sleep of death, and in restoring the willing and obedient to human perfection, the Heavenly Father will become the Father of the restored world of mankind when the kingdom is turned over to him at the close of the Millennium. He is also Jesus' Father. From this standpoint the "sheep" will be the least of Jesus' brethren, while his followers of the present age, exalted to divine glory with him, will be the greatest.

The "sheep" of the parable demonstrate their worthiness of

everlasting life by their loving interest in and solicitude for those about them. Hunger, thirst, loneliness, nakedness, sickness, and imprisonment, symbolize a fairly complete cross section of human needs. The "sheep" sense these needs of their fellows, and do what they can about them. It becomes part of their character to do this, and they do not realize that they are performing deeds so pleasing to the King. They learn and practice the way of love, and at the end discover that they are worthy of inheriting the dominion of earth which our first parents forfeited through their disobedience to divine law.

The "goats," on the other hand, do not display the qualities of divine love. Apparently their outlook is entirely selfish, so they do not enter into the spirit of the kingdom age, and do not co-operate with the kingdom agencies for the general welfare and blessing of the people. They do not "learn righteousness" so continue in the evil ways of the selfish world in which they had formerly lived. Consequently they are cut off from life.

Jesus, of course, is the great King referred to in the parable; the One who, together with his joint-heirs, the church class of the present age, will administer the just and righteous laws of the kingdom period, the future judgment day. And we know that

there will be no misjudging of the people. No mistakes will be made. Concerning the King who sits upon "the throne of his glory," the Prophet Isaiah wrote:

"The Spirit of the Lord shall be upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; . . . and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth [the truth], and with the breath of his lips [a decree of condemnation] shall he slay the wicked [the goat class of the parable]. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reigns."—Isa. 11:2-5

With the work of the judgment day complete, the purpose of Christ's return and second presence will have been fully accomplished. This will be the final sign of his parousia. Many of the earlier signs of the Master's presence are already visible, but this final sign is still future. It will not appear until all the true followers of Jesus have proved their

worthiness to live and reign with him, and are exalted in the first resurrection to sit on the throne of his glory.—Rev. 20:6

The work of the judgment day, as an evidence of the Master's presence, will continue throughout the thousand years of his kingdom. But there will be some, the wilfully wicked, who will not "see" or recognize even this outstanding sign. These will, as Isaiah foretold, refuse to behold the majesty of the Lord as it will then be on display all around them.—Isa. 26:10

But how different it will be with the righteous, the "sheep" of the parable! These will join in the proclamation, "Say among the heathen [the Gentiles] that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Ps. 96: 10-13

"Sing unto the Lord a new song, and his praise from
the end of the earth."—Isaiah 42:10

"The Doctrine of Baptisms"

IN LISTING some of the basic principles of the truth, the Apostle Paul includes "the doctrine of baptisms." (Heb. 6:2) Doctrine simply means teaching, and since the word "baptisms" is used in this expression in the plural, Paul is apparently reminding us that in the teachings of the truth we may expect to find reference to more than one baptism. In a general way, however, all these baptisms bear a certain relationship to one another, so that actually to us there is but "one baptism."—Eph. 4:5

The Bible identifies certain typical baptisms. There are also symbolic baptisms. We have the baptism of John for the remission of sin. There is a death baptism, and the baptism of the Holy Spirit. And the Bible speaks of being baptized into Jesus Christ, and also of being baptized for the dead.

Basically the Greek words translated "baptize" and "baptism" mean to "make whelm," or shall we say, "overwhelm," or submerge. This would indicate that the sprinkling or pouring of water on the head is in no sense of the word the true water baptism referred to in the Scriptures, for the candidate is not thus submerged or covered by water.

John's Baptism

BAPTISM is first brought prominently to our attention in the Bible in connection with the ministry of John the Baptist. We read concerning him that "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1:4) John's ministry was not to the world in general, but to the people of the Jewish nation, who, through the Law given at Mt. Sinai, were professedly in covenant relationship with God.

But there were many individuals in Israel who at heart were not living up to their privileges under the Law. Thus they were estranged from God and from his covenant. Their repentance, and the remission of their sin against the Law Covenant brought them back into God's favor and friendship. To encourage the people thus to repent was the object of John's ministry.

We are not to understand that repentance and remission of sin were accomplished by water immersion. This was merely an outward symbol which indicated that repentance and the acceptance of God's will as expressed through the Law had already taken place in the heart and life of the one

immersed. There is no sin-cleansing efficacy in water, not even in the water of the river Jordan.

The real objective of John's ministry seems well illustrated by Jesus' parable of the two Israelites who "went up into the temple to pray." One was a Pharisee, the other a publican. The Pharisee prayed, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." The publican, on the other hand, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." —Luke 18:10-13

In the parable, Jesus said of the repentant publican, "I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (vs. 14) A true spirit of repentance and humility resulted in his justification, or reconciliation to friendship with God under the terms of the Law Covenant. It was this that prepared Israelites for water immersion by John.

John's ministry was designed to prepare a people to receive Jesus. Those who followed on to accept the Messiah, and devoted their lives to being his disciples, eventually came under the merit of his blood and thus received justification to life. But, under the law arrangements, and until Pen-

tecost, the publican of the parable represented those who took the necessary step of repentance to restore them to the favor of God in the manner in which it was then available. It was this opportunity of returning to God through repentance that John offered to the Israelites.

Jesus Requests Immersion

JOHN the Baptist had been conducting his ministry for about six months when Jesus went to him and asked to be immersed. (Matt. 3:13-15) John refused, saying, "I have need to be baptized of thee." John knew that the one great desire of Jesus had been to do his Heavenly Father's will. He knew that there was no occasion for repentance in Jesus' sinless life, so he felt that the symbol of repentance as he had been administering it was wholly inappropriate.

But Jesus did not explain the situation to John. He simply said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." John then yielded to Jesus' request and immersed him, realizing, apparently, that the Master must have had some valid reason for taking this step of water baptism.

Jesus did not explain to John, nor to anyone else later, just why he desired to be baptized in water. His only remark was, "Thus it becometh us to fulfill all right-

eousness." Evidently there was something in the Old Testament Scriptures which indicated to Jesus that this was a proper and necessary thing to do.

The Old Testament contains many instructions which served as a guide for the Master in laying down his life as man's Redeemer. Some of these were in the nature of prophecies, and some were in the form of types; as, for example, the sacrifice of the passover lamb, and later, the offering of the bullock on Israel's typical day of atonement. Related to these was the point mentioned by Paul in Hebrews 3:1, 2. Here the whole "house" of Israel under Moses is compared to another "house" over which Christ is the Head.

The nation of Israel came under the leadership of Moses while still in Egypt. In order to be delivered from their bondage to Pharaoh, it was necessary that they trust themselves fully to Moses' headship over them. They knew that upon leaving Egypt they would encounter dangers and difficulties.

Soon after they left Egypt the Israelites were faced with a real test of their devotion to God and to his servant Moses. This was at the Red Sea. The Egyptian army had pursued and overtaken them. The Red Sea was in front of them. Through Moses, the Lord instructed them to go forward. A failure to obey meant death at the hands

of the Egyptians. To obey meant the risking of life in the Red Sea. The Israelites followed the leadership of Moses into the sea, which meant that they put themselves wholly into his hands as the representative of their God.

Two Typical Baptisms

COMMENTING on the typical significance of this experience, Paul wrote that the Israelites "were all baptized unto Moses in the cloud and in the sea." (I Cor. 10:1, 2) This, of course, was a symbolic baptism. The real baptism, or burial of the Israelites into the headship of Moses, had previously occurred. They had committed themselves to his leadership, else they would not have been with him in the Red Sea. But the water about and above them in the heavy mist served well to illustrate this surrender to Moses.

Since the Apostle Paul thus refers to this typical immersion in water, certainly Jesus knew about it, and of its significance. We think it reasonable to conclude that Jesus saw it as his guide to "fulfil all righteousness." The whole typical house of servants was thus immersed at the same time. But with the antitypical house of sons it is different: these are dealt with individually, Jesus, the Head, being the first.

The Apostle Peter refers to another symbolic and typical bap-

tism. He speaks of the "eight souls [which] were saved by water," and then explains, "The like figure whereunto even baptism doth also now save us." (I Pet. 3:20, 21) Here another family, or "house," was involved—Noah, his wife, and his sons and their wives. Here, also, death would have come to the family had they not followed the leadership of Noah into the ark and to safety.

But how could they be sure that they would be saved in the ark? This was a matter of faith, and surrender. The Lord had given instructions concerning the building of the ark. If they trusted in Noah they would enter the ark, which they did, and were saved. The waters of the Flood in which they were more or less engulfed pictured their immersion into the will of God, under their head, Noah. Since Peter applied the experience of Noah and his family in this manner, it seems that Jesus also could see in it a guide in the way of righteousness, and this, therefore, could be another reason he asked John to immerse him.

Baptism of the Spirit

WHEN Jesus was immersed by John, the Holy Spirit came upon him and he was filled by it. (Luke 3:21, 22; 4:1) This constituted for Jesus what is later referred to in connection with his disciples as the baptism of the Spirit. (Acts 1:5) Jesus yielded himself fully to

do the Heavenly Father's will, and through the Holy Spirit of truth the divine will was revealed to him. We are informed that the "heavens" were opened to him.—Matt. 3:16

Jesus offered himself in full consecration to do his Father's will. He buried his own will into the will of his Father. Then God "immersed" him, as it were, filling him with his Holy Spirit of truth. The descent of the dove upon Jesus was merely the outward manifestation of the Holy Spirit's baptism.

Jesus recognized this, and later he referred to his real baptism as something which had not as yet been fully accomplished. He said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." (Luke 12:50) The Greek word here translated "straitened" means to "compress," or "arrest." In Luke 8:45 it is translated "throng," but here the Revised Version renders it "press," and Rotherham uses the expression, "hemming in."

Nor is this statement by Jesus in a question form, as might be indicated by the sequence of words, "How am I." The modern arrangement would be, "How I am pressed," or "hemmed in," until my baptism is accomplished! Jesus' baptism, or immersion by the Holy Spirit, held him captive to the will of his Heavenly Father, and would continue to do so until he finished his course in death.

With Him

JOHN the Baptist said that Jesus would baptize with the Holy Spirit. (Matt. 3:11) Shortly before Pentecost Jesus told his disciples that in a few days they would receive the baptism of the Holy Spirit. (Acts 1:5) Cornelius and his household were said to be baptized by the Holy Spirit. (Acts 11:16, 17) Later, the Apostle Paul wrote that we are all baptized by one Spirit into the one body of Christ.—I Cor. 12:13

In connection with Jesus' baptism of the Spirit there was an outward and miraculous demonstration of the power and acceptance of God. This was true also at Pentecost, and in connection with the experience of Cornelius and his household—in this latter case to give assurance of the acceptance into the divine family of Gentile believers, for this represented an extension of divine grace beyond that to which the Jews were accustomed.

These outward and miraculous demonstrations were never repeated, and there is no reason to suppose that they ever will be. However, every true follower of the Master has come under the captivating and impelling influence of God's Holy Spirit. Just as Jesus was filled with the Spirit from the very beginning of his dedicated life of sacrifice, so is every one of his consecrated fol-

lowers, in proportion to their ability to be emptied of self that God's Spirit might take control.

The privilege of sharing in Jesus' baptism was indicated by him in a conversation with James and John. They said to him, "Master, we would that thou shouldest do for us whatsoever we shall desire." Jesus replied, "What would ye that I should do for you?" Then they requested, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."—Mark 10:35-37

Jesus' reply to this request was, "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" Upon saying that they were able, Jesus said, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized."—Mark 10:38, 39

Jesus is not here referring to his symbolic immersion in the waters of Jordan, but to his baptism into the will of his Heavenly Father, that will which was revealed to him by the Holy Spirit. With Jesus, this baptism was continuing, and did continue, until on the cross he cried, "It is finished." (John 19:30) To James and John he indicated that they would have the opportunity of sharing this death baptism with him.

Into Death

THE sacrificial death aspect of baptism is brought to our attention by the Apostle Paul in Romans 6:3-5. "Know ye not," Paul writes, "that so many of us as were [margin, are] baptized into Jesus Christ were [are] baptized into his death? Therefore we are buried with him by baptism into death.... For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Our baptism as followers of the Master is, as Paul indicates, "into Jesus Christ," even as the baptism of the typical house of servants was into Moses. Our wills are buried into God's will, as his will is expressed through Christ. This burial means that we accept the headship of Jesus, and the spirit of our consecration is to be obedient to the dictates of our Head.

Thus we become captives to the influence of the Holy Spirit in our lives, the same Spirit that led Jesus into the wilderness, and pressed in upon, and urged him on to sacrifice himself even unto death. The Holy Spirit leads all those who are surrendered to the will of God in the same direction as it did Jesus.

There is only one Holy Spirit. It is, in this context, the Holy Spirit of truth. All who are accepted by the Father come under its influence because they are all

members of the same body. There is only this one true baptism for the consecrated believers of the Gospel Age.

Water Baptism

WHEN Jesus presented himself to John to be baptized in water, a new "house," the house of sons, began to be formed. But this house of sons was to be made up of faithful individuals from among all nations. These were to be inducted into this "house" because of individual surrender to the will of God, and willingness to accept the headship of Jesus over their lives.

Jesus, our Head, recognized that it was the will of God to symbolize his dedication to the Father by water immersion. If we had no other criterion to guide us, we should recognize that it is also the will of God that we follow Jesus' example in this as in all other matters pertaining to the will of God.

True, not a great deal is said in the Bible about water baptism, but enough, nevertheless, to reveal clearly that it is the will of God for all who present themselves to him to do his will. When the Ethiopian eunuch to whom Philip witnessed in the chariot saw the privilege of becoming a disciple of Christ, he said, "See, here is water; what doth hinder me to be baptized?" Philip realized that there was nothing to hinder, so

he baptized the eunuch.—Acts 8: 36

This readiness to recognize the propriety and importance of water baptism might well be one of the early indications of the genuineness of one's consecration to the Lord. True, it is only a symbol, but what a meaningful symbol! The one being immersed is overwhelmed by the water into which he is submerged. It presses in on him from all around until he is lifted out of the water by the immerser as a picture of his being raised up in the "first resurrection." Surely all who have truly surrendered themselves to do the will of God should, when the opportunity presents itself, feel like the Ethiopian, and they will not want anything to hinder them from taking this step.

Saved by Baptism

WHEN the Apostle Peter referred to Noah and his family passing through the Flood he added that this was a "like figure whereunto even baptism doth also now save us." (I Pet. 3:21) Peter makes a further observation concerning the baptism which saves us. He explains that it is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ."

"The answer of a good conscience toward God" is the dedication of ourselves to do his will. When we come to understand

something of the great love God has expressed toward us through Jesus Christ, if our conscience is tender and pure, the only answer we can give is to say, "Here Lord, take my little all, and take me. Reveal to me thy will from day to day, and give me strength to do it." This is consecration. This is the burial of our will, the denial of self, the acceptance of the headship of Christ. This is our part in true baptism.

Since Jesus took this step of full surrender and dedication to his Father, there was no turning back. He realized that the completion of his baptism meant voluntary and sacrificial death. But he realized also that only by faithfulness even unto death could he hope to be raised from the dead by the power of his Father, to participate in the great future work of the kingdom. Knowing this, when Peter tried to dissuade him from going to Jerusalem where Jesus knew he would be put to death, he said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."—Matt. 16:21-25; Mark 8:31-35

Thus Jesus explained that for himself, and for all who take up their cross to follow him, salvation depends upon faithfulness even unto death, the baptism of

death. For those, then, whose conscience has answered to the love of God by the denial of self and the taking up of their cross to follow the Master, life itself depends upon faithfulness.

Thus seen, the implications of true baptism are serious and exacting. True baptism is a great deal more than a reformation of life, or, as Peter states it, a "putting away of the filth of the flesh." This is expected by the Lord as a prerequisite to the dedication of our lives to him. But when we make a full consecration, we should remember that it calls for all that we have and are; for from thenceforth everything belongs to the Lord, and we are following Jesus into death.

Jesus said that if we lose our lives for his sake and "the Gospel's" we will save them. We are glad that he included the Gospel, for otherwise there might be a question as to how we should lay down our lives in sacrifice. But now we know. The Gospel represents Jesus. It reveals his will and the Father's will. The divine will is that this Gospel shall be ministered to others, to all the world as we have and can make opportunities. This is the great commission that is given to us by God through His Holy Spirit. If we are completely "buried" in the tasks implied by this commission, and remain so until we are completely consumed in this sacrifice of praise to God, then glory

and honor and immortality will be ours in the resurrection.—Rom. 2:7

For the Dead

THE baptism of the true disciples of Christ is unto death, and it is "for the dead." Paul mentions this aspect of baptism in the 15th chapter of First Corinthians. He sets forth the hope of the resurrection of the dead, and assures us that in the kingdom death will be destroyed, and then adds, "Else, what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"—vs. 29

Here Paul explains that if there is to be no resurrection of the dead, then those who have been "baptized for the dead" have served in vain. What does he mean? The proper answer is suggested by Paul in his letter to the brethren at Galatia. We quote: "As many of you as have been baptized into Jesus Christ [by that 'one Spirit'] have put on Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—ch. 3: 27, 29

The "key" here is Paul's use of the expression, "Abraham's seed." God promised Abraham that his "seed" would bless "all families of the earth." (Gen. 12:3; 22:18) All the families of the earth concerning which this promise is made are either dead or dying.

Jesus, and those baptized into him, are the faith "seed" of Abraham, being prepared by God to bless the dead world of mankind.

The only way the dead can be blessed is by their being raised from the dead. But, as Paul argues, if there is no resurrection of the dead, then Christ has died in vain. His baptism into death was for nought; and the baptism into death of his disciples is to no purpose. Jesus died on behalf of the dead world, and the death baptism of his disciples is designed by the Heavenly Father to qualify them to be associated with Jesus in the future work of blessing those who have died, by raising them from the dead and

helping them to qualify for life eternal.

This emphasizes that there is a real and glorious divine purpose in connection with Christian baptism. That purpose is that those who participate in it shall be the future blessers of the world of mankind. And it is more than living a moral life, and attending religious meetings when it is reasonably convenient. It is a death baptism. Paul said, "I die daily." Are we who are being baptized into Christ dying daily? Only by faithfulness in so doing will we gain that "great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3



WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 7—"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."—II Corinthians 5:17 (Z. '03-333 Hymn 246)

SEPTEMBER 14—"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. For this is thank-worthy, if a man for conscience toward God endure grief, suffering

wrongfully."—I Peter 2:12, 19 (Z. '03-365 Hymn 44)

SEPTEMBER 21—"Yea, though I walk through the valley of the shadow of death, I will fear no evil."—Psalm 23:4 (Z. '03-413 Hymn 284)

SEPTEMBER 28—"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."—I Peter 5:8, 9 (Z. '03-32 Hymn 330)

"Living Waters"

"Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth."

—Isaiah 12:2-5

IN THIS hymn of praise the Prophet Isaiah poetically shows God to be the Author of the plan of salvation which is to result so gloriously in world-wide blessings. Verse 3 refers to him as a well of water from which we may draw with joy. A fountain or well in the Scriptures is an emblem of that which produces joy and refreshment; which sustains and cheers. The figure is often employed to denote that which supports and refreshes the soul, which sustains when one is sinking from exhaustion even as the bubbling fountain or well refreshes the weary and fainting pilgrim.

It is in this way applied to God as an overflowing fountain prepared to supply the wants of all his creatures. It applies also to his plan of salvation as the source of comfort which he has opened through his redeeming mercy to satisfy the needs of all mankind.

In Proverbs 14:26, 27 we read, "In the fear [reverence] of the Lord is strong confidence: and his children shall have a place of refuge. The fear of the Lord is a fountain of life." But, as yet, men have not turned to this satisfying fountain in their need; but rather, like Israel, "they have forsaken" the Lord, "the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jeremiah said this of Israel in chapter 2:13, as did Isaiah in chapter 1:4; and it is true of all nations.

Feast of Tabernacles

IT IS little wonder that we find Jesus taking advantage of an opportunity to teach this important lesson. He was familiar with his Father's Word and plan, and he knew wherein lay this great source of strength and refreshment so greatly needed by mankind. We read of it in John's Gospel, chapter 7, on the occasion of the feast of tabernacles. This

constituted seven days of feasting, sacrificing, and singing, and the last, or eighth, day was called the great day.—vs. 37; Lev. 23:33-36, 39

Commentators explain that the priest filled a golden pitcher with water from the pool of Siloam and bore it in procession back into the courts of the temple amid shouts of the multitude and the sound of cymbals and trumpets. This was so timed that he might pour the water onto the pieces of the sacrifice laid upon the altar of burnt offering at the close of the ordinary sacrificial service.

On each of the seven days the priest had made a circuit of the altar saying, "As then, now work salvation, Jah O Jah, give prosperity." On the last great day this was done seven times, remembering how the walls of Jericho had fallen and anticipating that similarly, by direct interposition, God would cause the walls of their enemies to fall before them that they might walk in and possess the land.

It is believed that just at this point Jesus cried, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." (John 7:37, 38) What did this mean to Jesus? He saw that God would give prosperity, but not by the golden pitcher of water from the pool of Siloam;

not by those ceremonies which would soon be obsolete, but by him: "Let him come unto me." He was "the way."—John 14:6

Samaritans, Jews

IN THE 4th chapter of John we read of another incident by a well of water. This was where our Lord spoke to the woman of Samaria. The first few verses tell us that in order that his work should not be confused with the work of John the Baptist, Jesus left Judea and departed into Galilee, and verse 4 says, "He must needs go through Samaria."

Jews generally did not go through Samaria, but went east to avoid it as there was so much bitter feeling between Jews and Samaritans. The reason for this is told in II Kings 17. Verse 6 tells how Israel, whose capital was then Samaria, was carried away captive into Assyria, and verse 24 says that the King of Assyria brought men from Babylon, Cuthah, Ava, Hamath "and from Sepharvaim, and placed them in the cities of Samaria instead of [or, in place of] the children of Israel."

In course of time these people became open enemies of Israel to such an extent that when the time came in the Lord's providence for the children of Israel to return to rebuild the temple at Jerusalem, "the people of the land weakened the hands of the people of Judah, and troubled

them in building." (Ezra 4:4) The Samaritans built a temple on Mount Gerizim, and this intensified the animosity and spirit of rivalry more than ever, as they claimed that their temple on Gerizim was superior to the one at Jerusalem.

This is shown in the woman's words in John 4:20: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Even after their temple had fallen, wherever the Samaritans were it was towards "this mountain" that they directed their worship. Thus, in our Lord's day they were a people distinct from the Jews although living in the very midst of them; a people preserving their identity although more than 700 years had passed since they were placed in Samaria by the King of Assyria.

At Jacob's Well

THE account of the Samaritan woman coming to the well to draw water when Jesus was resting there is very instructive. (John, chapter 4) Our Lord's interview with her constitutes one of the most striking representations of divine truth found in the Gospels. It is interesting that on so many occasions our Lord said remarkable things to not very remarkable people, and under not quite ordinary circumstances.

There is encouragement in this for the Lord's people, for we find

that this principle is true right through the Gospel—not many wise, not many great; mainly the poor of this world, rich in faith. It gives us cause for rejoicing—and for humility too—to remember that he is taking of the ignoble things of the world with a view to making of these the noble that will reflect his glory and show forth his praise through all eternity, as marks of his grace.

In verse 7 we read that Jesus said to the woman, "Give me to drink." In asking her for a drink of water Jesus used a most tactful method of approach, as he was putting himself under a measure of obligation to her. It broke down the icy barrier, and she replied, "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria?"

Jesus, who was more anxious to preach the Gospel than to drink of her water, was not to be drawn off by her questions into a discussion of the wrongs and rights of Samaritans. He had an important lesson to teach and he replied, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

The force of the expression is seen when we realize that the words used by Jesus, "the gift of God," were quite familiar words to her. They were the words used by the water carrier who was

heard daily in the cities crying,
"The gift of God! the gift of God!"

Of course the woman did not discern the deeper meaning. How could she? She only thought of some specially good water, for she asked, "Whence then hast thou that living water?" She evidently thought the water in the well was especially good water, for she continued, "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" She could conceive of nothing better than this, but the answer Jesus gave was, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—verses 9-14

Water of Life

HOW strangely wonderful this statement must have seemed to her! How wonderful it is to us, even after we have learned its real depth of meaning. The more we learn about it, the greater is the refreshment as we continue to partake of it.

The value of water is much more appreciated in oriental countries; for it means the cooling refreshment of the blood, the cleansing of the skin, and the

comfort of life in every way. It has been said poetically:

"Traverse the desert, and then you can tell

What treasures exist in the cool,
deep well.

And then you may learn what
water is worth.

The gnawing of hunger's worm is
past,

While fiery thirst lives on to the
last.

The hot blood stands in each
gloomy eye.

And, 'Water, O God,' is the only
cry.

Let heaven this one rich gift with-
hold,

How soon we find it better than
gold."

Just as our physical systems call for water and cannot do without it, so we thirst for higher things. The world is seeking to satisfy its "thirst" in various ways. The thirst for wealth, for influence, for power, is insatiable; but what the world is seeking and failing to get, our Lord gives to his people.

Jesus said that whoever drank of Jacob's well would thirst again, and we know it is true that every source to which men go for happiness and satisfaction still leaves a craving for something else. Frances Ridley Havergal said to those seeking satisfaction from sources other than the "well of living water," "Look into your own heart and you will find a copy of that inscription already traced, 'shall thirst again.' "

Those, however, who have tasted of the good Word of God, the living waters, can testify to the truth of our Lord's next words: "Whosoever drinketh of the water that I shall give him shall never thirst." Indeed, it satisfies our longings as nothing else can do.—vs. 14

But this is not all, for our Lord went on to say that it "shall be in him a well of water springing up into everlasting life." Our hearts rejoice as we see in this the suggestion of blessing other hearts—passing on the blessing and refreshment—which will eventually "satisfy the thirst [the desire] of every living thing."—Ps. 145:16

The woman could not see the depth of meaning in the Lord's words. She only thought of the water she could put in her bucket, for she asked him to give her the water that she might not thirst or need to go to the well to draw. (John 4:15) She was tired of the daily round and common task and would be glad to have an inexhaustible supply.

This woman could have drawn water from the well of Sychar, at the foot of Mount Ebal, but it has been suggested that she traveled much farther to Jacob's well to avoid the other women of the town on account of her manner of life, as the water spring, or well, was the great meeting place of the town's womenfolk.

This seems to be borne out by the fact that she came to Jacob's well alone.

Jesus answered her request in an extraordinary way by telling her to fetch her husband. "The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."—John 4:16-18

Jesus used this means to reveal to her that he was no ordinary Jew, but one who knew the secrets and thoughts of the heart, and the woman replied, "Sir, I perceive that thou art a prophet." (vs. 19) This was certainly a step forward. She realized that Jesus was a prophet, but she seemed to reason that this was a delicate subject and tried to get on to something else by questioning whether Samaritans were right in worshiping in this mountain, or whether the Jews were right in saying, "We should worship at Jerusalem."

Dispensational Change

JESUS gave a plain statement of fact in his answer, "Salvation is of the Jews." But it is clear that he also indicated a change in dispensation, for he continued, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor at Jerusalem, worship the Father." Up to that

point the law of offerings had been the way to worship God acceptably, but "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."—vss. 20-23

In spirit! This stands opposed to rites and ceremonies; the pomp of external worship, and refers to the mind, the heart. They shall worship God with a sincere mind and with the simple offering of gratitude or prayer. In spirit and in truth; not through the medium of shadows and types or by means of the blood of slain animals, but in the true way of direct access to God, through Christ.

"I know that Messias cometh, which is called Christ: when he is come, he will tell us all things." (vs. 25), said the woman. It is here, to this Samaritan woman, that Jesus first openly professed, "I that speak unto thee am he." (vs. 26) A remarkable statement indeed, to a not very remarkable woman. Nearly two years were to pass before Jesus openly professed this to his disciples.—Matt. 16:15-17

The disciples returned, and the woman went into the city and saith to the men, "Come, see a man, which told me all things that ever I did: is not this the Christ?" She was certainly impressed, and wanted others to come and see. Meantime, the dis-

ciples desired the Lord to eat, but he forgot his own need and said, "My meat is to do the will of him that sent me, and to finish his work." ((vss. 27-34) So, too, have his people through the ages testified that in the joy of serving others they have forgotten their own needs.

The Outflowing Stream

JESUS understood the broadness of the plan of God, which no one else understood at that time. He could say that the fields were already white to harvest, although the time had not yet come to gather in the grains from the Gentile strangers. The woman's invitation to come and see bore fruit, for some believed on him through her testimony and many more believed because of his own word, and were convinced that they had found the Messiah.—vss. 39-42

Later on, when the Gospel was preached there by Philip, they obtained a taste of that living water of which Jesus had spoken. (Acts 8:5-6) So we, too, may rejoice as we seek to tell of God's plan. Even if we find our hearers do not see and appreciate the riches of God's grace as yet, we know that they will be blessed when "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."—Rev. 22:17

Encouraging Letter

God's Keeping Power

"Dear Brethren: Connected with various sects in Christendom until the age of forty-two, I was then permitted to see something of the truth with respect to God's marvelous plan of the ages. It was a tract entitled, 'Hope for the Titanic Dead,' which led to my attending some Bible lectures on the truth. One of the greatest liners in the world had sunk in the Atlantic during her first voyage, and hundreds of lives had been lost. The title of the opening lectures in the series

of meetings was, 'The Resurrection of the Dead.' After the series was finished a man and wife offered their home for further meetings; and now, forty-eight years later, that home is still our meeting place for studies and discourses. 'The Studies in the Scriptures' are wonderful keys to the understanding of God's holy Word. All the publications of The Dawn are also greatly appreciated. We wish to be supplied with Dawn tracts for distribution, and with consolation folders. 'Let us not be weary in well doing.'"—England

SPEAKERS' APPOINTMENTS

A. BOYCE

Letchford Oct. 1

G. A. FORD

Letchworth Sept. 10
Llanelli 23-24

E. HALTON

Liverpool Sept. 3
Dewsbury Oct. 1

J. H. MURRAY

Lincoln Sept. 3

Belfast 17
Dublin 18, 19
Gorticar 20-25
Londonderry 26-Oct. 1
Stroud Oct. 14-15

E. TERRY NADAL

Londonderry Oct. 1
Liverpool 7-8

H. E. NADAL

Letchworth Oct. 1

AVAILABLE IN GREAT BRITAIN: All books and booklets listed on pages 32 and 33 are available in Great Britain, and also the six volumes of "Studies in the Scriptures." The prices are:

Five cent booklets, three pence; ten cent booklets, six pence; fifty cent books, 2/6; one dollar books, 5/-; two dollar books, 10/-. Scripture Study sets, 19/9; One year subscription to The Dawn Magazine, 5/.

The Portrush Convention

(REPORT FROM ENGLAND)

THIS very happy annual occasion in Northern Ireland was held as usual during the Whitsuntide week-end. As hitherto, the convention was arranged by the brethren of the Londonderry Ecclesia, who, as announced on the programme, are "friends of 'Frank and Ernest.' "

Brethren attended from various parts of Ireland. There were also an encouraging number from England, Scotland, and Wales, who crossed the Irish Sea to partake of the spiritual blessings of this fellowship. It was indeed with grateful hearts, and with faces aglow with joy and expectancy, that all these gathered together.

The whole assembly was delighted and much blessed in having Brother and Sister Pollock of the United States in their midst. Their visit to Portrush formed part of an extensive pilgrim journey to the British Isles and to various countries on the Continent. Brother Pollock's ministry at Portrush and elsewhere was much appreciated.

SATURDAY EVENING

THE convention opened with an address of welcome by Brother T. R. Lang of the Londonderry Ecclesia. He spoke of the joy and warmth of Christian love within the hearts of the local friends toward their brethren who had travelled long distances to be amongst them for a few days. They had left behind the things of the world, and had gathered to magnify the name of our Heavenly Father and to learn from him, and to be blessed from his bountiful hands through his beloved Son.

The Joyful Sound

NEXT followed an address by Brother W. F. Reader, of Brentwood, England, based on the text, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." (Ps. 89:15) Most versions render this verse "Happy the people," and truly the Lord's people are both blessed and happy.

God's typical people of Israel

were indeed a "blessed" people. Of them it is recorded, "You only have I known of all the families of the earth." (Amos 3:2) To that nation alone God gave gracious promises, and showed great favor and forbearance.

However, the principal application of the text is to the spiritual "holy nation" of the Gospel Age. This "holy nation" includes all the truly consecrated gathered from all nations, who have responded to the heavenly call and follow in the footsteps of their Lord. (I Pet. 2:9) These are "happy" because they know the joyful sound of the truth.

In the text the expression, "joyful sound," translates the Hebrew word *teruah*, which applied to the sounding of the silver trumpets by the priests on various occasions, such as the typical day of atonement, when the temple foundations were being laid, and as an introduction to the jubilee year. (Lev. 23:24-28; 25:8-10; Num. 10:1-10; Ezra 3:10, 11) These were joyful occasions for the Israelites.

But how much greater is our blessedness, our happiness! We recognize the antitypical significance of these events. By God's grace, we not only understand but have experienced the blessings of the atoning sacrifice of our Lord Jesus through which we have received forgiveness of our sins—not merely for a year, but forever. Besides, we have been invited to

share with our risen Lord in the "ministry of reconciliation."—II Cor. 5:18-20

The "joyful sound" of Present Truth assures us that the sacrificial part of the great atoning work of Christ is nearing completion, and will ere long be made manifest to the world, to the glory of God and for the blessing of the world of mankind. The same "joyful sound" resulting from our Lord's second presence reveals that the glorious spiritual temple will soon be completed, and the work of making "all things new" will commence.—Rev. 21:3-5

A great and glorious prospect awaits mankind who are now "travailing in pain." When the "times of restitution" are experienced they will be liberated from the bondage of sin and death in which they have been held for so long, and will be restored to harmony with their Creator. How happy, how blessed, are the Lord's people who hear and know the joyful sound, the true Gospel of the kingdom!

Divine Secrets

THE first address on Sunday was delivered by Brother A. Boyce, of Dewsbury, England. His subject was, "Divine Secrets," from the text, "The secret of the Lord is with them that fear [reverence] him: and he will show them his covenant." (Ps. 25:14) The question, "Can you keep a

secret?" is often asked. We all have secrets of various kinds, some of which we would only tell to the Lord, and some only to our closest friends.

So it is with divine secrets. God does not reveal these to everybody, but only to those who are near and dear to him. Our Heavenly Father has kept certain secrets for thousands of years. Some of these he revealed in past ages; some he has made known to us in this age; while others are yet to be revealed. How thankful we are that God has made known to us certain features of his plan which had been hidden through ages and generations!

In prayer Jesus said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Luke 10:21) Verses 23 and 24 read, "And turning to his disciples, he said privately, Blessed are the eyes which see the things that ye see; for I say unto you, that many prophets and kings desired to see these things which ye see, and saw them not: and to hear the things which ye hear, and heard them not."—Revised Version.

The secrets of the Lord are truly with those who reverence him, and the psalmist adds, "He will show them his covenant." God's "covenant" is really the key to the entire divine plan. His

covenant with Abraham, "In thee and in thy seed shall all families of the earth be blessed," includes directly and indirectly all the riches of divine grace. But how few see this covenant! But we have had it revealed to us, and we know that if we are Christ's, we are Abraham's seed, and heirs according to the promise.—Gal. 3:8, 16, 27-29

Our Heavenly Father had made known to us the wondrous "dispensation of the grace of God." (Eph. 3:1-6) Also, in our consecrated lives we experience a "secret" providence, and "we know that all things work together for good." (Rom. 8:28) We have a "secret" song. The joyous expression of our hearts is sweetly melodious, and is quite beyond the comprehension of the natural-minded person. Only the hundred and forty and four thousand can learn it.

Contentment

THE next address was by Brother H. E. Nadal, of the Aldersbrook, England, Ecclesia. His text was, "Godliness with contentment is great gain." (I Tim. 6:6) The encyclopedia shows that contentment is the state or condition of being satisfied, easy in mind, at rest. Since man fell, discontentment has prevailed. Only amongst the few Old Testament worthies, and the true followers of Jesus actuated by the Holy Spirit, has true contentment reigned. Today, with

greatly improved conditions in the western world, there is less contentment than ever so far as the unconsecrated are concerned.

True godliness is a most valuable acquisition; and, coupled with contentment, is great gain. Herein is a condition of mind that is calm, satisfied, free from murmurings and disputings. The true Christian has surrendered his rights, and consecrated his all to the Heavenly Father. He has placed himself in the Lord's hands to be taught of him, and to obey. But how often we fail in this matter when we are dealt with unjustly!

The life of Joseph was one of "godliness and contentment." He enjoyed a sweet restfulness which was great gain for him in all the trying experiences through which he passed. Although Joseph experienced such dreadful adversities, he was able to say to his brethren, "Ye sold me hither: for God did send me before you to preserve life: ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive."—Gen. 45:5; 30:20

Throughout his entire pilgrimage, Jesus also was a wonderful example. He was a perfect pattern for every Christian in contentment with his Father's will, and in his obedience, regardless of the consequences.

The apostles also were blessed with the same spirit, which by

divine favor has been passed on to every true member of the body of Christ. Paul's life clearly shows how he followed the example of his Lord in this respect as he acknowledged the wondrous promise, "My grace is sufficient for thee." Paul accepted his thorn in the flesh, proving himself qualified to exhort Timothy and others with the words, "Godliness with contentment is great gain." It is for each one of us to seek to emulate those who have gone before, that being found faithful to the end we may be associated with Jesus in dispensing the blessing for which the groaning creation so longingly waits.

Our Enemies

AFTER an inspiring testimony meeting and brief interval, Brother Russell Pollock spoke. His topic was, "The World, the Flesh, and the Devil." Reading from Ephesians 6:10-13 the brother explained that the world, the flesh, and the Devil are truly our enemies. They desperately oppose us as we press along in the narrow way toward the prize of the high calling of God in Christ Jesus.

The world is our enemy because it has a wrong sense of values. Its interests are not our interests. "Love not the world," John wrote, "If any man love the world, the love of the Father is not in him." (I John 2:15-17) We need strength to overcome the world and obtain life eternal.

Every one of the Lord's people is likely to come into contact with what can be termed "successful failures"; that is, those who gain something of the world, only to lose the things of the Spirit, including glory, honor, and immortality. It is for us to see that we have something we can take with us at the end of our earthly pilgrimage. We are to be rich unto God.

The flesh is our enemy because of its ambitions, passions, and desires. It is subject to temptations from without, and is apt to fall because of weaknesses within. No matter how wholesome the ambitions and desires of earthly minds may be, the Lord's people are not to yield to them.

Gratifying fleshly ambitions is not the goal of the new creature, so a battle has to be waged between the new man and the old nature. We are to sow to the Spirit, and not to the flesh. (Gal. 6:8) We are to have no confidence in the flesh. This rules out pride, and leads us on to victory.

The Devil is a real enemy. He convinces many that he does not exist, and thus he gains a victory over them. We are to resist the Devil by being steadfast in the faith. We are not ignorant of his devices, and it is for us to stand firm for the true Gospel of the kingdom.

To help us on to victory we need the Lord, the truth, and the brethren. The battle is worth-

while. It will be gained or lost, not because of some great work we may accomplish, but because of the little things in which we have been truly faithful. We can give a little sympathy here and there. We can pass on crumbs of truth to bind up the broken-hearted. We can give a kind word, letting others know that we have been with Jesus and learned of him.

Prophecies Fulfilled

SUNDAY'S program was concluded by a discourse by Brother Terry Nadal of the Aldersbrook, England, Ecclesia, on the topic, "The Fig Tree and All the Trees." (Luke 21:29-31) In Luke 13:6-9 Jesus had told of the man who sought fruit on his fig tree but found none. God looked to Israel for fruit, but they failed of his requirements. The common people welcomed our Lord, but their leaders caused them to clamour for his death.

At the close of his ministry Jesus cursed the fig tree because it bore no fruit, and such was the desolate condition of the Jewish nation. "Your house," Jesus said, "is left unto you desolate." Jesus did not cast off the Israelites forever, but they did lose the exclusive opportunity of the high calling. They were, however, to be only partially blind "until the fullness of the Gentiles be come in." (Rom. 11:25) They lost their claim, as a people, to be in the heavenly phase of the kingdom, which

Jesus said would be given to a nation bringing forth the required fruit. This is the nation referred to by Peter, which, because of God's mercy, is a "chosen generation, a royal priesthood," a people set apart.—I Pet. 2:9, 10

In Romans 11:26, 27 Paul states that when the church is complete God will make a covenant with Israel to take away their sins. Hebrews 8:8-12 explains that this covenant is new because it replaces the old Law Covenant, and this new arrangement cannot operate "until the fulness of the Gentiles be come in."

Our text states that the sprouting of trees is a promise of summer. Fifty years ago Palestine was a desert. The Turks were driven out and by 1948 Israel as a nation was re-established. During the last thirteen years we have witnessed on a small scale how the desert will blossom as a rose.

In addition to the fig tree, Jesus mentioned "all the trees." This seems to be a reference, symbolically, to the nations generally. This was to be another sign of the approach of the new age. Of this time Paul wrote, "The Lord shall descend from heaven with a shout." (I Thess. 4:16) A shout draws attention to something happening. In 1889 Brother Russell wrote that world affairs then corresponded to this symbol. What can we say of current affairs?

No longer can the white races

dominate the coloured folk. In 1947 India gained independence from Britain, and so did Nigeria in 1960. On the 26th of April this year Sierra Leone was added to the list which already included Ghana and the Congo.

One statesman has said that this shrinking of the old world empires is due to the "wind of change." But selfishness is not yet eradicated from the human heart, and the new-found liberty has not brought to these freed peoples the happiness and peace which men everywhere seek. The political world today is like a festering sore. As one crisis subsides another breaks out elsewhere. We see the evidence of the "time of trouble" which must worsen when divine power releases the "four winds" to finish the destruction of the present social order.

The Revelator gives us comfort by saying that the "four winds" are to be held back until the servants of God "are sealed in their foreheads." (Rev. 7:2, 3) A great levelling will follow the gathering of the last grains of wheat into the "barn," and then the desire of all nations shall come. In that day Israel will no longer be divided, but like Ezekiel's two sticks, will become united in the hand of God. (Ezek. 37:15-23) We, as the Lord's people, are sharing in the early stages of the "time of trouble," but let us rest in the Lord, keeping our hearts pure and devoted to him.

Baptism

MONDAY was the last day of the convention, and the first discourse of the day was by Brother J. H. Murray, of Grays, England. Brother Murray's topic was "Baptism." The real baptism, Brother Murray explained, precedes water immersion, and is a baptism "into Jesus Christ . . . into his death."—Rom. 6:3

This overwhelming immersion, or burial of ourselves, took place when, individually, we made a full surrender of our wills to God, consecrating all that we have and are to follow Jesus even unto death. This full consecration was followed by our begetting of the Holy Spirit through the Word of truth, to walk in newness of life.—Rom. 6:4

The complete surrender of self and being dead with Christ are fittingly illustrated by our being lowered into the baptismal waters. Our walking in newness of life is also beautifully pictured by our being raised out of the water.

Faithfulness unto death, however, is required. This means that full consecration be maintained throughout our earthly pilgrim journey. It is a joyous privilege to be footstep followers of Jesus. Indeed, it is a great honour to be permitted to suffer with him, to be dead with him; and, if faithful, to live with him. This means that we will share his glory forever and be joint-heirs of the great

King of kings and Lord of lords.

May we all rededicate ourselves to the Lord, and see to it that we keep our whole sacrifice on the sacred altar of our Heavenly Father's will. Thus will we be counted worthy to meet again in that great convention referred to in The Epistle to the Hebrews, that "general assembly and church of the firstborn" whose names are written in heaven.—Heb. 12:

Truth Sanctifies

THE next session of Monday's program was an address by Brother R. Simms, of Londonderry. His topic was, "Faith, the Road to Love." Brother Simms explained that as our faith increases we are blessed by a growing understanding of the greatness and goodness of our Heavenly Father, and of his will for us.

As our faith becomes living and obedient we rejoice to respond in full consecration to God, who then imparts to us his Holy Spirit. Paul wrote, "Now we have received, not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God." (I Cor. 2:12) We now develop a fruitage of the Spirit, and press along in full assurance of faith, running for the prize of the high calling of God in Christ Jesus.

It is vital that we give earnest heed to the teachings of Jesus, and of the holy prophets and

apostles, lest at any time we should let them slip. (Heb. 2:1) These sacred doctrines, dwelling in our hearts richly, separated us from Christendom and its erroneous creedal teachings; and we need to be aware lest, being led away by the error of the unstable, we fall from our own steadfastness.—I Pet. 3:17

Divine truth in which we exercise unwavering faith leads to love. It is this truth that sanctifies us. (John 17:17) Error cannot do this. The false teachings of Christendom are not to be found on "the road to divine love." We are a greatly privileged people to have heard of our Heavenly Father's wondrous divine "plan of the ages which he formed in the Anointed Jesus our Lord."—Eph. 3:11, Diaglott.

We are to grow as new creatures in Christ Jesus, and to be more and more filled with the Holy Spirit of love. The Scriptures explain that whoever keeps and loves the Word of God, and seeks to conform thereto, "in him verily is the love of God perfected."—I John 2:5

Closing Discourse

THE closing discourse of the convention was given by Brother Pollock. His topic was, "The Faithful Sayings of the Apostle Paul." The first one he quoted was, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world

to save sinners; of whom I am chief."—I Tim. 1:15

The great Apostle Paul stressed the importance of the ransom, elaborating upon the divine theme that the man Christ Jesus gave himself a "ransom for all, to be testified in due time." (I Tim. 2:3-5) Paul revealed plainly that it is God's purpose to bring mankind back into harmony with himself through the loving provision of the redeeming blood of Christ.

Another "faithful saying" is recorded in II Timothy 2:11-13, which reads, "If we be dead with him [Christ], we shall also live with him; if we suffer, we shall also reign with him." Let us rejoice in the faithfulness of this promise, and be faithful to our covenant of sacrifice.

Again, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions and genealogies and contentions... for they are unprofitable and vain."—Titus 3:8, 9

"Good works"—those in complete harmony with God's holy Word and will—are indeed profitable. On the other hand, we should avoid foolish questions and wrangling about nonessentials. Let us look for opportunities to serve, seeking to do all to the glory of God.

SPEAKERS' APPOINTMENTS

These speakers are associated with the Pilgrim Department of The Dawn. Their services are furnished free, upon request. Address your request to Dawn Bible Students Association, Pilgrim Department, East Rutherford, New Jersey. A visit will be arranged when possible.

W. A. BAKER

New York, N. Y.	Sept. 2-4
Allentown, Pa.	7
Ebensburg, Pa.	8
Connellsville, Pa.	10
Monessen, Pa.	11, 12
Pittsburgh, Pa.	13
Columbus, Ohio	14, 15
Cincinnati, Ohio	17
New Albany, Ind.	18
Columbus, Ind.	19
Muncie, Ind.	20, 21
Indianapolis, Ind.	22
Toledo, Ohio	24
Jackson, Mich.	25, 26
Grand Rapids, Mich.	27
Saginaw, Mich.	28, 29

F. A. BRIGHT

Washington, D. C.	Sept. 17
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O. D. DEIFER

Reading, Pa.	Sept. 10
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THOMAS HICKS

Allentown, Pa.	Sept. 17
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PETER KOLLIMAN

Columbus, Ind.	Sept. 1
Piqua, Ohio	2
Charleston, W. Va.	3

ARTHUR H. KRUMPOLT

Saginaw, Mich.	Sept. 2-4
Toledo, Ohio	5
Pittsburgh, Pa.	6
Buffalo, N. Y.	30, Oct. 1

R. J. KRUPA

Baltimore, Md.	Sept. 17
Philadelphia, Pa. (Aft.)	17

LUDLOW P. LOOMIS

Reading, Pa.	Sept. 5
West Newton, Pa.	6
Steubenville, Ohio	7
Akron, Ohio	8
Erie, Pa.	10
Buffalo, N. Y.	11
Rochester, N. Y.	12
Syracuse, N. Y.	13
Pulaski, N. Y.	14, 15
Wilkes Barre, Pa.	17

JOHN Y. MAC AULAY

New York, N. Y.	Sept. 2-4
Paterson, N. J.	10
New London, Conn.	13
New Bedford, Mass.	14, 15
Boston, Mass.	17
Lynn, Mass.	19
Portland, Me.	20
Deer Isle, Me.	22-24
Wilton, Me.	25

Gardiner, Me.	27, 28
Somersworth, N. H.	Oct. 1
Dover, N. H.	1

J. A. MEGGISON

St. Louis, Mo.	Sept. 17
Indianapolis, Ind.	18
Columbus, Ohio	19
Pittsburgh, Pa.	20
Allentown, Pa.	21
Staten Island, N. Y.	23, 24
Denver, Colo.	30-Oct. 1

M. C. MITCHELL

Catawissa, Pa.	Sept. 17
Hazleton, Pa. (p.m.)	17

G. P. OSTRANDER

San Diego, Calif.	Sept. 2-4
Los Angeles area	8-21
San Luis Obispo, Calif.	26
Fresno, Calif.	26
Stockton, Calif.	27
Sacramento, Calif.	28
Fallon, Nev.	Oct. 1

G. P. RIPPER

New York, N. Y.	Sept. 2-4
Rochester, N. Y.	5
Buffalo, N. Y.	6
Cleveland, Ohio	7

Muncie, Ind.	8	RICHARD SURACI	Buffalo, N. Y.	30, Oct. 1
Chicago, Ill.	10	Wallingford, Ct. Sept. 24	GEORGE M. WILSON	
Kansas City, Mo.	11	Bridgeport, Ct. (Aft.) 24	Saginaw, Mich.	Sept. 2-4
Denver, Colo.	12		Detroit, Mich.	6
Laramie, Wyo.	13	STEPHEN SURACI	Grand Rapids, Mich.	10
Sacramento, Calif.	15	Groton, Ct. Sept. 16, 17	Steuvenville, Ohio	17
San Francisco, Calif.	17	New London, Ct. 16, 17		
San Jose, Calif.	18	C. R. WEIDA	W. N. WOODWORTH	
Stockton, Calif.	19	York, Pa. Sept. 24	Buffalo, N. Y.	30, Oct. 1
Fresno, Calif.	20	Lancaster, Pa. 24	Grand Rapids, Mich.	
				Oct. 14, 15

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

MIKE BALKO		STANLEY W. JEUCK		HARRY PASSIOS	
Monessen, Pa. Sept. 3		St. Petersburg, Pa. Sept. 10		Erie, Pa. Sept. 10	
Connellsville, Pa. (Aft.) 3					
JOHN BARACOS		EDMUND JEZUIT		G. R. POLLOCK	
Steuvenville, Ohio Sept. 10		Aurora, Ill. Sept. 10		San Bernardino, Calif. 10	
				Whittier, Calif. 17	
THOMAS C. FAY		RUSSELL L. JURD		LEO B. POST	
Bakersfield, Calif. Sept. 10		Whittier, Calif. Sept. 10		Gary, Ind. Sept. 17	
Riverside, Calif. 17		Fullerton, Calif. 24			
Ontario, Calif. 17		EDWARD G. LORENZ		ALBERT SHEPPELBAUM	
		San Luis Obispo, Calif. 17		LaSalle, Ill. Sept. 10	
IRVING C. FOSS				Covert, Mich. 17	
Ventura, Calif. Sept. 10		ADAM MISKAWITZ		J. I. VAN HORNE	
Whittier, Calif. 24		Milwaukee, Wis. Sept. 10		Duquesne, Pa. Sept. 3	
				East Liverpool, Ohio 10	
JOHN G. HULL, JR.		W. A. PARDUE		HOWARD K. YOUNG	
Tehachapi, Calif. Sept. 17		Chicago, Ill. Sept. 24		Washington, Pa. Sept. 17	

CONVENTIONS

For Mutual Fellowship, Edification, and Service

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

***NEW YORK, N. Y., Sept. 2-4**—Henry Hudson Hotel, 353 West 57th Street. Mr. F. S. Wassmann, 453 West Saddle River Road, Upper Saddle River, N. J.

SAGINAW, MICH., Sept. 2-4—YWCA Building, 215 South Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

SAN DIEGO, CALIF., Sept. 2-4—Temple Beth Israel, 2512 Third Avenue. Mrs. Gilbert L. Rice, 4005 Olympic Street, San Diego 15.

***SEATTLE, WASH., Sept. 2-4**—Norway Center, 300 Third Avenue West. Mrs. Edith M. Walker, 5710½ 28th, N. W.

COLUMBUS, OHIO, September 10—Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 S. Algonquin Ave., Columbus 4.

CONNELLSVILLE, PA., Sept. 10—Flatwood Grange Hall. Basket picnic. Mrs. Raymond Siesky, R. F. D. 2, Box 497, Conneltsville.

ERIE, PA., Sept. 10—YMCA Building, 31 West 10th Street. Mrs. John Karr, 354 East 24th Street, Erie.

WARREN, OHIO, Sept. 10—Mrs. Margaret Wancheck, 1486 Hamilton S. W., Warren.

CINCINNATI, OHIO, Sept. 23, 24—Masonic Temple, 317 East 5th Street

(Social Room 3). Mrs. W. N. Poe, 1 West Ridge Place, Newport, Kentucky.

PITTSBURGH, PA., Sept. 24—610 Arch Street, N. S. Mr. John Baracos, 736 Dunster Street, Pittsburgh 26.

DENVER, COLO., Sept. 30-Oct. 1—Farmers' Union Building Auditorium, 1575 Sherman. Mr. Jack Taylor, 1265 Stuart Street, Denver 4.

BUFFALO, N. Y., Sept. 30-Oct. 1—Mr. T. L. Thomas, 55 Philadelphia Street, Buffalo 7.

AGAWAM, MASS., Oct. 1.

PIQUA, OHIO, Oct. 7, 8.

MINNEAPOLIS, MINN., Oct. 7, 8.

ST. LOUIS, MO., Oct. 7, 8.

CLEVELAND, OHIO, Oct. 15.

GRAND RAPIDS, MICH., Oct. 14, 15.

NEW LONDON, CONN., October 15.

READING, PA., Oct. 15

MILWAUKEE, WIS., Oct. 28, 29.

POTTSTOWN, PA., Oct. 29.

WACO, TEX., Nov. 11, 12.

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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.—1 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; 1 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.—1 John 3:2; John 17:24; Rom. 8:17; 11 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 abedient, at the hands of their Redeemer and his glorified church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35