

THE DAWN



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A HERALD OF CHRIST'S PRESENCE

THE DAWN

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HIGHLIGHTS OF DAWN

A Chaotic Start

THE 1948 news parade has started off in confusion, with uncertainty as the chief characteristic of the events thus far appearing in the lineup. Already more than 600 people—Arabs and Jews—have been killed in the Holy Land since the United Nations' decision concerning the partition of Palestine, and the violence is increasing.

The civil war in Greece has erupted into greater fury, and it is suspected by many that the dispatching of United States Marines to the Mediterranean is in some way associated with events in Greece.

Another of Europe's kings has abdicated, and is now in exile in Switzerland, leaving Rumania under the full control of the Communists. This leaves but five hereditary rulers, still exercising a measure of power in the European world, which, prior to the first World War, was almost completely controlled by monarchies.

With the beginning of 1948, Burma became an independent state, being no longer ruled by Great Britain. The wartime Prime Minister of Great Britain remarked during the days of his power that he did not propose to preside over the demise of the British Empire, but despite Churchill's ardent feelings in the matter the empire seems slowly to be disintegrating.

In the British Isles the new year sees the enforcement of a draft-labor law, and already the unemployed, and those not employed in important industry, are having to register. The call to register for essential work goes right down the line from Briton's aristocracy to street peddlers.

In France, the Schuman government has forced through what is designated a "soak the rich" tax bill, while deGaulle comes forward with a plan for a new French constitution, which experts say is familiarly like the one which Mussolini saddled upon the backs of the Italian people following his march on Rome.

Here at home Congress has reconvened, and will attempt to pass a tax reduction bill, and approve, disapprove, or amend, the Marshall Plan for saving Europe, as a prerequisite to saving ourselves.

The so-called "Little Assembly" of the United Nations has convened at Flushing Meadows much to the displeasure of Russia, who sees in this move an effort to circumvent her veto powers in the Security Council. One of the first issues before the Little Assembly is that of deciding what shall be done to improve relationships between the striving factions of India.

The Bible foretold that a time would come in the experiences of the nations when their rulers, their statesmen, and their advisers, would be at their "wit's end" to know what to do. There is no doubt but what we have reached that time now; and while from the human standpoint the outlook is dark, if we view world conditions through the telescope of God's Word, the prospect is glorious. It has been well said that the world's hopes for the future are as bright as the promises of God, which are very bright indeed.

The Rights of Man

TOWARD the close of 1947, a group of delegates representing the United Nations, who had been in conference at Geneva, Switzerland, for some time, agreed upon a bill of human rights, which it is hoped will exert a powerful influence for good throughout the world during years to come. This tentative declaration will be submitted to all the member nations of the UN for suggestions and revisions. Finally, in its amended form it will be brought before the General Assembly of the United Nations for adoption or rejection. Even if adopted, however, no legal machinery is expected to be set up to enforce this bill of rights. Its only authority will be the moral influence it will wield because of the favorable public sentiment with which it is likely to be received.

Among the "rights" set forth in the tentative draft of this document is an expression on religious liberty. It is reported that this statement was first drafted in the State Department at Washington. Then a number of the nation's outstanding religious leaders were called in to examine it and to make suggestions. In its original form provision was made for "freedom of worship," but not for

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freedom of practicing one's religion and for teaching it. Attention was called to this, and the words "practice" and "teach" were added. This broader interpretation of religious liberty was still in the draft as adopted at Geneva.

It can hardly be supposed that the officials in Washington who formulated the original draft of this declaration on the meaning of religious liberty did not realize its limitations. Perhaps it was hoped that a formula could be found that would be suitable to totalitarian governments as well as to the democracies; for merely the freedom to worship is the concept of religious liberty granted in such countries as Russia today. What this means in effect is that if, for example, one has been brought up a Catholic, he is permitted to attend a Catholic Church to worship, but he is not permitted to teach the Catholic doctrine to others. Even the professional clergy are not permitted to do this. It can be readily seen that such a restriction of religious liberty would in the long run greatly weaken all religion; for, as the members of the various denominations died off, there would be few, if any, newly instructed members to take their places. And it is this sort of thing that has been going on in certain parts of Europe almost continuously since the close of the first World War.

Representatives of many Protestant groups were invited to sit in at the Geneva Conference in an advisory capacity. The Vatican had an "observer" there, who had no official part in the deliberations. However, the delegates of the Protestant churches apparently made their presence felt, for the liberty to teach one's views of religion is broadened to include teaching with the objective of changing another's religious convictions.

This is tremendously important. For example, three years ago one of New York's leading radio stations refused to continue the Frank and Ernest broadcasts because the owner of the station claimed that to him religious liberty did not imply the right to attempt to change another's religious viewpoint. Later the same year, a group of Jews who had accepted Christ applied to the New York State government for a charter of incorporation permitting them legally to carry on activity which they defined as an effort to convert Jews to Christianity. The judge of the court who had the final say on the granting of this charter, refused it on the same grounds. He also explained that to him religious liberty did not

imply the right to persuade others to change their religion. It is well, therefore, that this point has been made very definite in the proposed bill of human rights for the world. One can't help wondering, though, what will happen to this particular clause in the present draft of the bill when it reaches the General Assembly of the United Nations.

Religious liberty granting the right to worship according to one's own conscience is in reality a step in advance of what Europe enjoyed for centuries; and perhaps by comparison with the past this seems like a lot of liberty to the priest-ridden nations of the old world. Throughout the Dark Ages, religious liberty in Europe meant the right to worship and serve God according to the encyclicals, edicts, and bulls of a centralized church-state government, not according to individual conscience. Those responsible for this restriction of religious liberty justified their position by the assumption that they alone represented the true God, and that their way of worship was the only one acceptable to him. If this assumption were true then it would be to the best interests of the whole world to forbid the practice of any other religion, for it would simply be encouraging the people to do wrong.

Religious belief which is not predicated on the conviction that all other viewpoints of religion are wrong, is not worth having. One of the greatest weaknesses of religion in the world today is the modernist viewpoint that after all it doesn't make much difference what one believes. This, in reality, is unbelief. One should be convinced that he is right, so convinced that he would be willing to die for his convictions; but he should not try to regulate the consciences of others. This would be proper only if one had been given such a mandate by God, and no individual or group has been given such a mandate during the present reign of sin and death.

The Scriptures teach that during the thousand-year reign of Christ there will be liberty only to serve the true God in the way which will be prescribed by the laws of that new kingdom. People will not then be given the right to choose their own religion, but will be fully enlightened concerning Jehovah the true God, and his beloved Son Christ Jesus. It will be made known to all that Jesus, by the grace of God, tasted death for every man, and that those who desire to live forever will need to believe on him and obey the laws of his kingdom. The way will be made plain. No

one will need to say to his neighbor, "Know the Lord," for all shall know him. A pure message will be given to the people and they will all call upon the name of the Lord to serve him with one consent.—Isa. 35:8; Jer. 31:34; Zeph. 3:9

Viewing the matter from another standpoint we could say that there will then be absolute religious liberty—liberty for all to serve God as they desire; but the whole world will be so thoroughly enlightened concerning the true God, and will have such an appreciation of his glorious attributes of wisdom, justice, love, and power, that they will wholeheartedly choose to serve him. The people will then say, "O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." (Isa. 26:13, 14) With all the "gods" of the past—animate and inanimate—destroyed and their memory forgotten, the people will be glad to serve the true God, and will rejoice forever in his loving-kindness. Thus will Christ's kingdom solve the problem of religious liberty.

Radioactivity on the Farm

PERSISTENT, although unconfirmed reports keep filtering through from Japan telling of the greatly stepped up growth of plant life in the vicinities of Nagasaki and Hiroshima resulting from the presence of radioactivity remaining after the explosion of those first atomic bombs. Undamaged trees around Hiroshima, it is said, have shown a two years' growth in one year. Henry Wallace has told of Russian experiments of plowing uranium into the soil for larger crops, and of his own experiment with "radioactivated" tomatoes.

Recently, however, the chairman of the Atomic Energy Commission, David E. Lilienthal, has issued a warning before the American Farm Bureau Federation, saying, "Do not, I urge you, take any stock at this stage in the vivid claims of great stimulation of growth and production by the use of radioactive materials directly on the farm as fertilizers or in feeds. These are not tested and proved." It is well to note from this quotation that Mr. Lilienthal does not deny the reports. He is simply saying that the prac-

tical use of radioactive materials as fertilizers and food has not yet been thoroughly tested—that the matter is still in the experimental stage.

Mr. Lilienthal, while sounding a note of caution, said, nevertheless, that radioactive isotopes can help enormously in solving the world's food problems. He referred not to their direct use in fertilizer, but to their indirect use in research, where they are already serving to trace the processes by which plants take up the materials of the earth to yield fruits, grains, and fibers. The new science of farming, it is claimed, will be based on more accurate knowledge of just what minerals a soil must have, and why. This can be determined now by supplying these elements in the radioactive forms that can be purchased from the Atomic Energy Commission.

It seems evident that the "atomic age" is destined to mean more to the people ultimately than the destruction of cities and millions of the human race. It is refreshing to learn that so much attention is being given to the matter of how atomic energy can be used for the benefit of the people; and surely increasing the world's food supplies at this time could do much to relieve human suffering. However, as long as it is considered essential to destroy foodstuffs which have been grown under normal conditions in order to keep prices up, it is difficult to see how the increased production of food can help very much.

Taking a long-range view, however, the application of radioactive science to farming with a view of increasing food production is most interesting. The Bible tells of a time coming when the earth shall yield her increase—an evident reference to abundant crops. (Psa. 67:6; Ezek. 34:27) This will be necessary, for the plan of God calls for the return from death of all who have died as a result of Adam's sin. These, together with the living generation are to have the opportunity of living on this earth as human beings forever.

Eternity is a long time, and while there will be ample room on the earth for the entire human race, the soil will need to be maintained at a high level of production in order to supply sufficient food for all. Perhaps atomic energy will be the answer to this problem; and it may be also to the problem of heat and light, for it is obvious that coal and oil deposits will not last forever. It

is significant indeed that just at the dawn of the new age, which will usher in everlasting happiness for the world, there should loom on the horizon that which may make for permanent supplies of heat and fuel, and an abundant and lasting supply of food.

Palestine Not Yet Partitioned!

WHEN the General Assembly of the United Nations voted for the partition of Palestine there was great rejoicing among the Jews the world over. And while there has been almost daily spilling of Jewish and Arab blood since, Zionists are still happy about the partition plan; and at the same time the Arabs are just as determined that the plan will never become effective. In taking the Arab viewpoint into account it is well to remember that the United Nations General Assembly is empowered only to make recommendations in matters of this kind. It has no authority to enforce its recommendations. It has set up a commission of five members to do the partitioning in case its recommendation is accepted.

But who must accept this recommendation? First is Great Britain, who now holds a mandate over Palestine, given to her by the deceased League of Nations. Great Britain has already accepted the recommendation, and has promised to withdraw her troops from Palestine well ahead of the date specified. From here on it is not so simple. There is no Jewish government to accept the recommendation, and no government that can speak for all the Arab world. Here it is a case of a recommendation being accepted by people—1,200,000 Arabs and 600,000 Jews—now resident in the territory it is proposed to divide. Not only the Palestinian Arabs, but the whole Arab world is opposed to the partition recommendation and has declared its determination to oppose the plan by force of arms. So what shall be done about it?

What the United Nations Assembly has actually done in this case, under the guidance of Canada, was to "request" the Security Council to "take the necessary measures as provided for in the [partition] plan for its implementation." This means that the Security Council is requested to proceed under the authority granted by the United Nations' charter to impose the partition by force. What force the Security Council is to use to do this is not specified in the partition resolution.

Here is a very unique situation. Unless the Arabs change their minds with respect to the partition plan, Palestine will not be partitioned except by force of arms authorized by the Security Council, and the Security Council operates on the basis of unanimous decisions. Any one member of the Council can veto any matter which comes before it, with the result that thus far it has accomplished very little, if anything, worth while.

Will it agree now to raise an army large enough to impose the partition plan upon the resisting Arabs? Will Russia, nearest Security Council member to the scene of controversy, insist that her army be the one used to force the partition plan, and, on the basis of this, occupy Palestine with her troops, much to the disadvantage of both the United States and England? Will an American Army be sent to Palestine? Obviously, the problem is far from being solved. Partition has been recommended by the United Nations, and, as *The Christian Century* puts it, "It is too late to turn back now. The die has been cast. But the future is dark, very dark. And there is smell of blood in the air."

Victor Emmanuel Dead

ON SUNDAY, December 28, the former King Victor Emmanuel of Italy died, just four days before Italy officially became a republic, the House of Savoy having been ousted from the government by popular vote of the Italian people. The House of Savoy began to crumble with the march of the blackshirts on Rome. Emmanuel yielded to the demands of Mussolini rather than precipitate a civil war. From that time on he was but a figurehead in Italian governmental affairs. He may have been somewhat flattered when proclaimed emperor of what was claimed to be the restored Roman Empire, as Mussolini viewed it, but that was a glory which quickly faded. When Mussolini's armies were defeated in the second global war, Emmanuel endeavored to take over and rally the support of his people, but it was too late. In the world's march toward liberty the Italians were ready to step into line, and the House of Savoy was voted out.

As was to be expected, there is now much chaos in Italy as the various factions which are attempting to rule the country strive for greater power. But despite their disagreements on other mat-

ters, apparently the vast majority of the Italian people as well as the representatives they have elected to govern them, are agreed that rule by a monarch shall never return.

And this represents progress along another line also. The church-state systems which once ruled the old Roman world were a union of the church with one or another of the hereditary ruling houses which held a whip hand over all of Europe. As one after another of these ruling houses is ousted by an enlightened people, it makes more remote the possibility that church-state governments will ever be restored.

All in America should rejoice in this, for it was to escape the evils of church-state government that many pioneer settlers of this country fled from Europe. Those systems were alleged to be the kingdom of Christ set up on earth, and they called the world which was governed by them "Christendom," meaning Christ's kingdom. But now we know that was a false claim. Now we know that Christ's kingdom will not go to war against itself; and we know, too, that Christ's kingdom will not be responsible for cruelties such as were practiced in the name of religion during the period we look back to and call the Dark Ages. Knowing this, we are glad that the Constitution of the United States precludes the establishment of a church-state government in this country.

We are not to suppose, however, that the failure of church-state governments to establish peace and good will in the earth means that Christianity itself has failed, or that the true kingdom of Christ will never be established. The Bible foretells the spurious efforts of men to set up Christ's kingdom before God's due time, and points out also that soon after the failure of these efforts and the downfall of the systems which made up the counterfeit, would come the real kingdom of Christ.

So while this is a time of great distress throughout the world as the institutions of the past which were based upon ignorance and superstition are crumbling to their fall, we can, nevertheless, be glad for the assurance that a new world is about to be born, not through the efforts of men, but because of divine intervention in the affairs of men. Then there will be genuine peace and plenty. Above all, there will be health and everlasting life for those who accept God's grace through the Redeemer, and obey the laws of that new, that genuine, kingdom of Christ.

Your Questions—Scripturally Answered

GOD'S FIRST CREATION

REVELATION 3:14—"And unto the angel of the church of the Laodiceans, write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Who is here spoken of as the "beginning of the creation of God"?

THIS text refers to our Lord. Some endeavor to take away from the honor which is his by denying that our Lord had a pre-human existence. The testimony of the Bible clearly proves that our Lord Jesus existed before his birth at Bethlehem. Jesus said, "Before Abraham was, I am." (John 8:58) and it is also recorded in John 1:14, 15, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me."

Some who believe that our Lord had a pre-human existence do not believe that he was created, but rather that he is co-eternal with Jehovah God. The doctrine of the trinity is not a scriptural one, as our text proves. Revelation 1:5 specifically states that Jesus Christ is the "faithful witness" who is spoken of in our text as "the beginning of the creation of God." The doctrine of the trinity has confused many, but the Bible record is clear. Our Lord is spoken of as

the "beloved Son" of God in whom he was well pleased. (Matt. 3:17; 17:5) A son receives life from his father, and in the "beginning of the creation of God," Jehovah, the great Life-giver, gave life to the One who, as his Son in his pre-human existence, was given the privilege of carrying out his Father's design in the creation of both spiritual and human beings. Please read Colossians 1:12-18

THE "ANCIENT WORTHIES"

IN a lecture given by one of your speakers, he referred to a class known as the ancient worthies." Whom did he mean, and what is their place in the plan of God?

THE BIBLE puts faith before works in the simple statement that without faith it is impossible to please God. (Heb. 11:6) Until recent years, Bible students had failed to recognize that those who had faith in God before Jesus' day were in a different class than those who have had faith in him since the Day of Pentecost. There were no true Christians before Christ came. Those who had faith in God prior to his day are known as "ancient worthies." Hebrews, the eleventh chapter, is devoted to an account of these men of faith. But no matter how faithful and loyal to God they were, Enoch, Abraham, David, and the other prophets could not be of the elect church of God, because they died before "a new and living way" had been opened for Christians of the Gospel

dispensation.—Heb. 10:20

One of the puzzling texts of the Bible is that of Luke 7:28 which reads, "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." However, this text becomes clear when we learn that John the Baptist—with the other prophets who died before Christ—is one of the "ancient worthies" who will be the earthly representatives of Christ's kingdom and, as "princes in all the earth," will assist in the administration of justice and righteousness.—Psalm 45:16

Since these great men and women of faith died before the first advent of Christ, they have not been favored with "the high calling of God in Christ Jesus" to membership in the elect body, or church of Christ (Phil. 3:14); but their reward is assured in God's Word. Hebrews 11:39, 40, reads, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us [the church], that they without us should not be made perfect." With the completion of the church as the heavenly bride of Christ, blessings will flow through these ancient worthies, as the earthly representatives of The Christ, even to all the families of the earth. The promises made to these champions of God in ancient days were earthly. For example, the great promise to Abraham was that he should enjoy the land of promise forever. While John the Baptist and the other prophets will not be in the heaven-

ly kingdom of God as "just men made perfect," they will rejoice in that kingdom that will bless all the families of the earth. (Heb. 12:23) Let us continue to pray, "Thy kingdom come; thy will be done in earth, as it is in heaven"; for it is that kingdom alone which is able to cure all earth's ills and bring in everlasting righteousness.

FAITHFUL STEWARDS

MATTHEW 22:21—"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." What is the lesson that our Lord would teach us in these words?

THE common people listened to our Lord with gladsome hearts; they liked his message. The Pharisees and others were jealous of his popularity and wanted to get him into trouble. Because of this, they had put to him the question recorded in verse 17 of this same chapter, "Tell us therefore, . . . Is it lawful to give tribute unto Caesar, or not?" If our Lord had answered "no" to this question, they could have had him arrested on the charge of sedition. On the other hand, if he answered "yes," the poor people who disliked paying taxes to the Roman Empire would forsake him in disgust. Jesus had marvelous wisdom and perceived their hypocrisy. He asked for a piece of money and asked them whose image and name were inscribed thereon, and when they replied it was Caesar's, he then said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." He did not avoid or dodge

the question, but gave them a complete answer. He used the occasion to teach a great truth.

All true Christians should obey the common law of the land. Taxes should be paid; no injury should be done to another's person, or property, or reputation. "Follow peace with all men," is the injunction of the apostle. (Heb. 12:14) But we should not be satisfied with merely refraining from doing evil, but rather, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10

Some quote this text to emphasize their obligations to the world and the things of the world. We think this is the wrong emphasis. We believe the proper one is for a Christian to ask, "What things are God's?" "What do we owe to God?" and, "Am I rendering to God his due?" We are his—every power and talent which we possess, therefore, should be used in his service and for his praise. At one time we were not in fellowship with God. In his mercy, we have been called from darkness into light, and we have consecrated ourselves to him, to learn and do his will. The temptation is to render unto Caesar the things which are God's. This deception must be resisted. I John 2:15, reads, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The lesson which our Lord would teach is that we have obligations to the world which we must meet, but our allegiance is to God, therefore we

must render unto him the service of all our mind, soul, and strength. If we stand the test of "God first" in our loyalty and obedience, we can be assured of his smile of approval now, and eventually of a place in the everlasting kingdom.

BREAD FROM HEAVEN

THE children of Israel were fed by manna in the wilderness. In the desert of Arabia we are told that manna exists today. Some claim that this proves there was nothing miraculous about the food supplied to the Israelites. Was the manna of Exodus 16:11-35, supplied miraculously, and if so, has it any significance to the Christian?

WE BELIEVE that the manna supplied to the Israelites in their wilderness journey was provided by God miraculously. The scriptural account is clear. We cannot compare the substance found in Arabia today and called "manna" with the manna described in Exodus—a substance of small whitish granules appearing as hoar frost, a little larger than a mustard seed, sweet to the taste. (Exod. 16:14, 31) Today's manna, which comes from the tamarisk tree or the flowing ash, is obtainable only for a short season of the year. It does not resemble the manna of the wilderness at all, and is not of a perishable nature.

Compare these facts with the account of Exodus that the manna of the wilderness was in constant supply summer and winter for a period of forty years, yet had to be gathered daily as it spoiled in twenty-four hours. (Exod. 16:20, 35; Deut. 8:2, 3) The only deviation

from this rule was that that which was gathered on the sixth day of the week remained good for forty-eight hours, and on the seventh day no manna fell at all. (Exod. 16:23-26) Surely these qualities alone certify the manna of the wilderness as a miraculous supply from God. It should have taught Israel faith in God as their great Provider.

The Master spoke of the manna in the wilderness. He compared it to himself. As spiritual Israelites we may learn some beautiful lessons from the manna which is called the "bread of heaven." Our Lord Jesus is the Bread of Life. Those who ate the manna in the wilderness eventually died. They were still under the condemnation of death through Adam's transgression, but those who partake of that which the manna symbolized, the Living Bread which came down from heaven, will live forever.—John 6:31-58

Some of us have criticized the Jew in the wilderness for his lack of faith and appreciation of that which God had supplied, until we examine ourselves and realize how often we, with greater light, fail to appreciate how all our needs are supplied. We often fail to go daily to the throne of heavenly grace to obtain our supply of grace and help. The necessity of daily feeding upon the Heavenly Bread is one of the lessons we learn from the manna in the wilderness.

Jesus said, "I am the . . . truth."

(John 14:6) Whoever partakes of the truth partakes of the "Bread from heaven," and receives the grace of its sanctifying power. Merely attending classes in school does not make one a scholar; merely occupying a seat in a church or a meeting place does not make one a Christian; to be strong in the Lord one must feed upon him daily. As fleshly Israel had to gather her manna daily, so our supply of grace and strength must be gathered daily. Even once a week is not sufficient. By continually feeding upon his Word, we have the assurance that we will have the strength to take us forward in the narrow way until we reach our heavenly Canaan.

Not all the manna that fell in the wilderness spoiled. By divine instruction a small portion of this miraculous substance was placed in a golden bowl and hidden in the ark of the tabernacle, under the mercy seat. This manna did not spoil, but remained fresh. There was a reason for this. Revelation 2:17, reads, "To him that overcometh will I give to eat of the hidden manna." Eating of the hidden manna which did not spoil would seem to picture that which elsewhere in the Scriptures is plainly taught; namely, that those who are overcomers during this Gospel dispensation will be the ones who will partake of life incorruptible, for immortality is the crowning reward of the faithful overcomer.—I Cor. 15:53, 54; Rev. 2:10; 20:6



"Marvelous Are Thy Works"

"I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth."—PSALM 139:14, 15

ALL the creative works of God are marvelous, and quite beyond the ability of finite minds fully to comprehend. The human organism, with its ability to see, to touch, to smell, to taste, to hear, to think; and above all, to know that there is a difference between right and wrong, good and evil, love and hate, and to worship its Maker, is one of the Creator's masterpieces. Many books have been written describing the complexities of man's anatomy, and while something is known of the functional co-ordination of the almost numberless parts of the human organism, of the basic secret of life, we know nothing. Yes, it is very true that man is "wonderfully made." It is also true that there is much concerning man's creation that is hidden from his understanding.

It is probably because the human body IS such a marvelous display of divine wisdom that the Creator uses it as a picture, or symbol, of The Christ, Head and body. And it is to this "body," this new creation, that our text particularly applies. This comes to light through a New Testament use of the expression in our text, "Lowest parts of the earth." In discussing the "creation" of the body of Christ, explaining Jesus' relationship thereto, and the manner in which all the members "fitly framed together" are developed "unto a perfect man, unto the measure of the stature of the fulness of Christ," the apostle writes that Jesus first "descended into the lower parts of the earth."—Eph. 2:21; 4:13, 9

Jesus' coming down from heaven into the "lower parts of the earth" had a direct bearing upon the manner in which his mystical body has been "curiously wrought" or "created." Evidently the

term "earth," as used by the Psalmist and by Paul in this connection, does not apply to this literal planet. To attempt a literal application would present difficulty. David was not himself "curiously wrought" somewhere beneath the surface of the ground; nor did Jesus descend to any such "lower parts" of the earth.

Evidently the references in these passages are to the symbolic earth, that is, human society, and particularly what human wisdom considers to be the lower strata of society. As God views the human race, all are fallen, all come short of his glory, all are under condemnation to death, and all finally go into death, thus sinking into the very lowest depth of experience to which sin inevitably leads. It was into this "lower" part of the symbolic earth that Jesus, the Redeemer of the world, descended.

John speaks of Jesus as the One who "came down from heaven." (John 3:13) In coming down from heaven, he who was the Logos was "found in fashion as a man." (Phil. 2:8) But there was more than that involved. He could have come to earth as a man and held aloof from fallen humanity. The sacrifice of his perfect human life would have provided the ransom price had he never mingled with the fallen race at all. But he associated with human society, and to a large extent with the lower strata of society. One of the charges leveled against the Master was that he fraternized with "publicans and sinners." (Matt. 9:10; 11:19) When he died he was "numbered with the transgressors," and in death he "made his grave with the wicked." (Isa. 53:9, 12; Mark 15:28) Thus did Jesus descend from the glory which he had with the Father before the world was, to the "lower parts of the earth."

"CURIOSLY WROUGHT"

Speaking prophetically of The Christ, Head and body, the Psalmist says, "I was . . . curiously wrought in the lowest parts of the earth." As we have seen, Jesus' death as a human being provided the ransom price, and this was quite apart from any contact he had with the human race. His association with the sinful world, and all the painful experiences which came to him as a result did, however, have much to do with his own development as a new creature and with the development of his body members. Paul explains that it was God's purpose, "in bringing many sons to glory, to make the Captain of their salvation perfect through suf-

ferings."—Hebrews 2:10

Both Jesus and his body members are "curiously" wrought, or developed. The Hebrew word here translated "curiously" means to embroider. It is the word translated "needlework" in the description of the curtains and veils of the typical tabernacle. It is the root of the word translated "needlework" in the 45th Psalm, where the bride of Christ is depicted as being brought into the King's palace in "raiment of needlework." It is a word, therefore, which in the Scriptures is associated with that which symbolizes Christian character development. And this is the work which is "curiously wrought" in the lives of those who make up the body members of The Christ, while dwelling in the "lowest parts of the earth."

Of Jesus we are told that he "learned obedience by the things which he suffered" because of his contact with fallen humanity. (Heb. 5:8) This does not imply that Jesus was not obedient to his Heavenly Father before he came to earth. The thought is, rather, that by his descending into the "lower parts of the earth" he learned what it meant to be obedient to God under these adverse circumstances when it cost ignominy, suffering, and finally death. Thus it was that Jesus was perfected as the "Captain" of our salvation, and to be the Head over his body, the church. So it was true of Jesus, even as it is true of each one of his body members, that he was "curiously wrought in the lowest parts of the earth."

And not only so, but thus also he was prepared to deal sympathetically and understandingly with his body members; for as a new creature he was "tempted in all points like as we are, yet without sin." (Heb. 4:15) Through our contacts with the fallen race and with world society we are subjected to the same tests of obedience as was Jesus. But being imperfect it cannot be said of us that we are always victorious, always "without sin," hence we need the provision which has been made through our sympathetic High Priest to come "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16) But this too is a part of the arrangement whereby it is possible for all the members of The Christ body to be developed—"curiously wrought"—through their contact with degradation and death.

Jesus said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished"—that is, How can I be com-

pleted, or how can the divine purpose be fully realized in me, until that baptism is fully consummated in death? (Luke 12:50) It was indeed a death baptism, and before Jesus was fully worthy to be exalted to the right hand of his Father, and in this high position to be the Head over the church, his body, he must be faithful even unto death—even the ignominious death of the cross—thus descending all the way into the lower parts of the earth, going all the way that man has fallen, even into the land of the enemy—not because he was a sinner, but because it was the Father's will that he take the sinner's place.

Jesus inquired of two of his disciples—and the question applies to all who would follow in his steps—"Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They asserted that they were able, and the Master added, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." (Matt. 20:22, 23) And so it is that all his body members, in order to qualify for a permanent position in that body, must die with him, must be "planted together in the likeness of his death." (Rom. 6:5) With these, then, as with Jesus, their full development as new creatures is not complete until they descend all the way into death, until they have stood every test, learned every lesson, and profited by every experience that comes to them, and through all these continue faithful to their covenant with the Lord by sacrifice, a sacrifice that is completed only in death.

THE CREATOR'S SUPERVISION

Paul writes, "For we are his [God's] workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10) Here we are reminded of God's part in bringing forth the new creation. After all, he is the Creator. It was the Heavenly Father who raised up Jesus as a new creature and exalted him to the divine nature; and Paul tells us that we are being "created in Christ Jesus," that even we who were dead in sin, and ourselves a part of the lower strata of the symbolic earth, have been "quickened together with Christ." (Eph. 2:5) We are not to suppose that the base elements of this world are the creative power in our lives. It is merely that the Creator, in his wisdom, and in order that the entire Christ company might

be a sympathetic priesthood to deal with fallen humanity during the Millennium, is able to utilize our experiences in the world as creative tools, as it were, to prepare us for the part he wants us to have in his plan.

In this work of creation the Heavenly Father is testing every member of The Christ body before exaltation to the divine nature is granted. With all the other works of creation it was different. The angels were created, and then tested. Some of them have failed under test, many have not. Man was created in the image of God, and then tested. He failed, but God in his mercy and love has provided another trial, through Christ. But those who compose the "new man" of this Gospel age, The Christ, Head and body, are tested as they are created. This is essential, for their "creation" involves exaltation to the divine nature, to immortality, to a condition which is indestructible. If they were raised to the divine nature and then tested, those who failed in the test would continue to live, and forever would be a detriment, a threat, to the other orders of creation. Hence God tests these thoroughly, and knows upon the basis of these tests that they will always be loyal to him and to the principles of righteousness represented in his perfect laws.

It is seemingly this viewpoint which is enlarged upon prophetically by the Psalmist in a number of statements in the 139th Psalm, from which our text is taken. In this prophecy Jesus speaks for himself and for all his body members, saying to his Heavenly Father, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."—Psalm 139:1-4

And then the Psalmist depicts Jesus to be almost lost in wonderment over the Creator's marvelous love and care, a supervision that reaches from an exalted position in the "heavens," even down into the tomb, into "sheol." We quote: "Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge [such understanding of all my needs] is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit [power]? or whither shall I flee from thy presence? If I ascend

up into heaven, thou art there: if I make my bed in hell [Hebrew, *sheol*, the death condition], behold, thou art there."—Psalm 139: 5-8

While it is true that God's power, and in this sense his presence, will reach down into *sheol* and restore all the dead, the thought of this passage seems to be especially fitting to God's dealings with The Christ. God's presence is peculiarly with them in death, for his plan is that upon the basis of their faithfulness unto death he will give them a crown of life. Their resurrection to glory, honor, and immortality is an evidence that he was pleased with the loyalty which took them into death, that he supervised this, gave them strength to endure, and will remember and reward them. Paul says that God has made us to sit together with Jesus in heavenly places, as mentioned also in this passage, and surely God's presence is with us there!—Eph. 2: 6

The prophet continues, "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." (verses 9, 10) And then the 13th verse, "For thou hast possessed my reins; thou has covered me in my mother's womb." This could well be a reference to the Sarah feature of the Abrahamic Covenant, a covenant which, throughout the Scriptures, is symbolized as a woman, from the womb of which is born The Christ. All the features of this covenant—its promises of help and guidance, etc.—are a covering, a protection, to all the body members while they are growing up into Christ to form this "new man," the "seed" which will bless the world.

REVERENTLY MADE

In the statement, "I am fearfully and wonderfully made," the Hebrew word translated "fearfully" would be more correctly translated "reverently" or to be filled with awe. It seems to describe the heart attitude of each one of the body members of The Christ toward the work which is being wrought in them, and the manner in which it is done. The creative power of God in the lives of all new creatures in Christ is that of his Word. Paul speaks of it as the "Gospel of Christ," and says that it is the "power of God unto salvation." (Rom. 1: 16) This Word, this power of God, however, is a creative energy in our lives only in proportion to our reverence for it, a reverence which causes us to yield in full submission to its molding influences.

The fear, or reverence, of the Lord "is the beginning of wisdom," writes the prophet. (Psalm 111:10) Paul writes, "Let us therefore fear [give serious and reverent attention], lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1) From this we gather that a proper reverence for the Lord is not only the "beginning" of wisdom, but that those who are truly wise toward God will continue to reverence him by giving careful attention to all he has said, that their lives might be fully pleasing to him.

Members of The Christ are also "discerningly" made—the King James Version says "wonderfully," but the Hebrew word here used means to distinguish. The same word is translated "sever" in Exodus 9:4, which reads, "And the Lord shall sever between the cattle of Israel, and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel." The use of this word in David's prophetic description of the manner in which The Christ is brought forth as a new creation suggests the thought of our being separated from the world and set apart to God and to the doing of his will.

This is one of the conditions upon which each member of The Christ company is "curiously wrought in the lower parts of the earth." We are not removed from the world during the period of our development, but by heeding the divine call to consecration we become separate from the world. "I have chosen you out of the world," Jesus said to his disciples, and to us. (John 15:19) He said of himself, "I have overcome the world." (John 16:33) He encouraged his disciples in the thought that although they would experience tribulation because of their separation from the world and its spirit, they too would be able to overcome, not in their own strength, but in the strength of the Lord, the power of his Spirit.

This thought of separation is contained in what we speak of as "sanctification." Sanctification is a setting apart to God and to the doing of his will. It is two-sided. Jesus said, "I sanctify myself," and on behalf of his body members he prayed, "Sanctify them through thy truth: thy Word is truth." (John 17:17-19) The sanctification of the body members of The Christ does not mean perfection of their flesh, but rather a full heart devotion to God, a perfect heart condition of loyalty to him. As the prophet of old declared, "The eyes of the lord run to and fro throughout the whole

earth, to shew himself strong in the behalf of them whose heart is perfect toward him.”—II Chron. 16:9

Thus it is that God discerns, or distinguishes between the world and his consecrated people in the world, and works with those who take a stand on his side, who, through carrying out the terms of their consecration to him, “work out their own salvation,” while he works in them “to will and to do of his good pleasure.” (Phil. 2:12, 13) It is true also that those in whom the Spirit of God is working, preparing them for the glory of the divine nature, will exercise discernment in their tracing of the divine will in all the affairs of their lives. If they have applied the principles of the truth in their lives they will be among those “who by reason of use [of the truth] have their senses exercised to discern both good and evil.”—Heb. 5:14

HOW GOD WORKS IN US

We have seen how the experiences of Jesus in descending into the “lower parts of the earth” not only had much to do with his preparation for exaltation to the divine nature, but also furnished him with an experimental understanding of the temptations and tests to which all his body members are subjected while they are being developed to share his glory. In addition to this, the apostle tells us that when Jesus ascended up on high “he gave gifts unto men.” (Eph. 4:8) These gifts were the various servants of the church—apostles, prophets, pastors, teachers, and evangelists. (Eph. 4:11) The function of these servants has been to minister the truth in order that its sanctifying power might be operative in the lives of all the body members of The Christ.

To use the apostle’s words, he explains that the purpose of these “gifts” to the church is “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man [reverently and discerningly made], unto the measure of the stature of the fulness of Christ.” (Eph. 4:12, 13) A proper reverence for this arrangement which the Creator has made for the development of his new creation is very important on our part if we are to remain in the body. All the servants which God has provided are essential. We need the apostles, the prophets, the teachers, the evangelists, and the pastors. How very much

has the pastor which God gave at this end of the age contributed to the edifying of the body of Christ—Pastor Russell!

IN SECRET

"When I was made in secret," David writes. So far as the world is concerned, the bringing forth of God's new creation has been a secret indeed. It is referred to in the Scriptures as a great mystery, "hid from ages and from generations," but finally, when God's due time came, revealed to the "saints," the separated ones, the ones participating in the great project as prospective members of The Christ. (Col. 1:26, 27) And Oh, what blessedness has been the portion of those to whom this secret has been revealed! "Blessed are your eyes for they see: and your ears for they hear," said Jesus, for to those who "are without," he explained, "all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand."—Matt. 13:16; Mark 4:11

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him," writes Paul, "but God hath revealed them unto us by his Spirit." (I Cor. 2:9, 10) He has revealed to us the hope of the divine nature, that it may be an inspirational power in our lives. The "exceeding great and precious promises" of God are given, Peter writes, "that by these [by their power to mold our lives] ye might be partakers of the divine nature."—II Pet. 1:4

"WHOM HE DID FOREKNOW"

Again the Lord puts words into the mouth of David, referring not to himself but to Jesus, the Head of The Christ, saying, "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Psa. 139:16) Here we are reminded of God's foreknowledge of The Christ. Paul writes of this, saying, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." (Rom. 8:29) There is no thought here of the predestination of individuals, but of the characteristics each individual must possess in order to qualify as a member of The Christ. "In thy book all my members were written," David declares. It was predestinated by the Creator

just who would be written in his book as members of the body of Christ, his "jewels," and the prophet explains who they are. We quote, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Malachi 3:16, 17

This is clear enough! Those who were written in the Lord's book "when as yet there was none of them," were those who reverence him and who speak often one with the other concerning him, thus thinking upon his name with the desire to please him. They are the ones "which in continuance were fashioned"—or, who continued to be fashioned—into the image of Christ as the predestinated qualification of each of the body members. Any individual who does not thus continue to be fashioned loses his position in the body, and another takes his place.

But none who continue to yield their lives in full submission to the molding power of the Word of God will ever be severed from the body. This was true of Jesus, and it has been true of each body member since. It is still true today. To all these the Word of God is their life. "How precious . . . are thy thoughts unto me, O God!" says the prophecy, of Jesus and all his body members, "How great is the sum of them!" (Psa. 139:17) The thoughts of God are indeed precious, and the more so when we realize that it is the power of his thoughts—made available through his Word—in the lives of his consecrated people, that is bringing forth his "new creation."—II Cor. 5:17; Gal. 6:15, *Diaglott*

And how great, indeed, is the sum of God's thoughts! This "sum" of God's thoughts includes all of his exceeding great and precious promises; also his instructions, and his commands. His "thoughts" tell us of his love in chastening his people, and of his mercy in forgiving them. They tell of his loving arrangement through Christ, that by faith we may live in him and for him. They reveal the privilege of sacrifice which is ours—that "living sacrifice" which is holy and acceptable through Christ. (Rom. 12:1, 2) Through the revealed thoughts of God we also have learned of his love for all mankind, and of his purpose to "bless

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all the families of the earth" through the "seed" of promise, that "seed" which is The Christ, his new creation. This joy which is set before The Christ inspires us to be faithful, and helps us to endure the trials incidental to our training for the glories of the kingdom. What a glorious prospect!

"I will praise thee," declares our text in describing the attitude of Jesus and his church. To know of the Creator's marvelous works in connection with his new creation, and of his purpose through The Christ to bless all mankind with life, is indeed a great cause of praise. Not only will we want to praise God, but we will realize this to be one of the great privileges of our lives, the use of which will prove our worthiness to be members of the glorified Christ. Using various terms to describe the official glory of The Christ, Peter writes, "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—I Pet. 2:9

Acceptable Prayer

"If ye, then, being evil, know how to give good [earthly] gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13

Here we have distinct information respecting what should be the basis of all our petitions, if we would have them answered. Thus we must pray if we would not ask amiss. Our affections must be set on things above, and not on things beneath—upon the robe of Christ's righteousness and our future glorious apparel, when we shall be like our Lord and see him as he is, rather than on earthly apparel. Our affections must be upon the spiritual food—upon the bread

which came down from heaven, and upon all the precious promises of God of which Christ is the center and substance. These we must seek, these we must appropriate; and for these, therefore, the substance of our prayers will be. Thus our watching, praying, and daily seeking will be in full accord.

Moreover, thanksgiving must largely take the place of requests, from the time that we learn of the lengths and breadths and heights and depths of the divine provision, for both the new creation and for our dear ones according to the flesh, and for all the families of the earth. What could we ask for more or better than God has already promised?—C. T. R.

"Songs in the Night"

"Let the word of Christ dwell in you richly, . . . singing with grace in your hearts to the Lord."—COLOSSIANS 3:16

FEBRUARY 1

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.—Psalm 46:1

SETTLE it in your heart—that our Lord is at the helm superintending all of earth's affairs at the present time in a much more practical sense than ever in the past. And have we not seen his graciousness toward the church in the years of the harvest period that are already past? And can we doubt his continued supervision of the affairs of his betrothed to the grand consummation? Let us not be surprised concerning the fiery trials which may try us and the stormy billows which may at times seem about to overwhelm us, "For greater is he that is on our part than all that are against us"—however numerous, however strong, and whether demons or men.—Z '09-4379 (Hymn 330)

FEBRUARY 2

At midnight Paul and Silas prayed, and sang praises unto God.—Acts 16:25

THE Christian life is not a sad or morose one, but a most joyful one. He can even be joyful in tribulation, "knowing that tribulation worketh patience; and patience experience; and experience hope." Knowing also that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory"—beyond the veil. (Rom. 5:3, 4; II Cor. 4:17) We thus partake in the cup of suffering and joy which is an earnest of our inheritance. . . . This rejoicing in spirit is necessary to our courage

and zeal in the service of the Lord. Note the operation of it in St. Paul, who with Silas, could sing praises to God in the prison with his feet in the stocks and his back lacerated. And so it should be with all Christ's true followers in the narrow way.—Z '10-4592 (Hymn 65)

FEBRUARY 3

He will speak peace unto His people.—Psalm 85:8

THE Lord has a peculiar way of bringing peace to his people—not usually by interference with people of the world. The storms of life may go on just the same as ever; our way may be just as thorny as ever. But the Lord speaks peace to us! We hear his voice, the Word of God! By the knowledge he gives us, by his precious promises, he assures us of his wisdom, his love, his power, and of his loving purpose for his people. These things give us peace and rest of heart in the midst of outward trials and trouble. He makes known to us also his great plan for the world in general. He informs us now of the significance of the present conditions and of the glorious outcome of the great trouble about to break upon the whole world.—Z '15-5696 (Hymn 233)

FEBRUARY 4

We ought to lay down our lives for the brethren.—I John 3:16

IF ALL the Lord's brethren could realize this to be the divine rule governing the new creation, and realize that only those who do live up to this rule are making their calling and election sure, what an awakening of zeal

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amongst the brethren for the service one of another would result, and what a blessing would come to all the Lord's dear flock! Let us take heed that no man take our crown—that we be found possessors of the Master's spirit toward the fellow-members, and thus be accounted worthy of a share in the kingdom class.—Z '07-3929 (Hymn 210)

FEBRUARY 5

Blessed is the man [whose] delight is in the law of the Lord; and in his law doth he meditate day and night.—Psalm 1:1, 2

IF WE make the Word of God our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our characters more beautiful and commendable both to God and to our fellow men; and in harmony with the habit of the mind the acts of life will speak. The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact with it. It will make happier homes—better husbands, better wives, and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty.—Z '91-1296 (Hymn 22)

FEBRUARY 6

Are they [the angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—Hebrews 1:14

OUR LORD expressed the same thing, saying of his faithful followers: "Their angels [messengers] do always behold the face of my Father." It matters not whether we shall understand this to signify that spirit beings continually surround those called to be the "elect" of the Lord, to guide and shape their interests for their highest good, or whether we shall understand it to be merely a figure of speech, signifying that divine power surrounds God's people; for the results would be the same; it matters not by which means the Lord would deliver them from the

evil and help them in trial and adversity. The fact that God is "for us," and that he is making all things work together for good to those who love him, is the central thought, the essence, the strength of this message to "us."—Z '08-4214 (Hymn 145)

FEBRUARY 7

And He went up into a mountain apart to pray; and when the evening was come, He was there alone.—Matthew 14:23

THE Lord's people are glad to bow the knee in prayer every morning, giving thanks to the Giver of every good gift for the favors of life—for all of life's blessings and privileges. They are glad at the close of day to review it and to give God praise for his blessing and protection, for mercies enjoyed, for the promises fulfilled, for petitions answered. They are glad also to have the opportunity of recounting the experiences of the day and of making apologies and asking forgiveness for shortcomings, and to renew their vows of loyalty and faithfulness in the name and strength of the Redeemer. These blessed privileges of prayer belong to the Lord's family because they are his and have access to him continually through their great Advocate, their Redeemer.—Z '09-4419 (Hymn 97)

FEBRUARY 8

God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.—1 Peter 5:5, 6

EVERYTHING in the Scriptures points us to the fact that humility is a quality most essential to all of the Lord's people who would be used of the Lord in any important or special work for him. If the followers of the Lord could continually keep this in memory and would persistently shape their course accordingly, how much they would be used, we may be sure. Any service for the Lord is an honor; but the more we are permitted to serve, the more will be our blessing in the present life and the greater also will be our reward in the life to come.

Let us, therefore, as the apostle says, humble ourselves under God's mighty hand, that he may exalt us in due time.—Z '13-5262 (Hymn 95)

FEBRUARY 9

If any man be in Christ, he is a new creature.—II Corinthians 5:17

AS THE Christian grows in grace and in knowledge he should come to realize more and more that he is a new creature, and that the new creature is to pray for itself and not for the old creature. . . . We should pray for strength to overcome the flesh, for wisdom to know how to deal with ourselves, for strength of character and for the development of the fruits and graces of the Holy Spirit. We should pray for spiritual food, for grace and wisdom to keep our garments unspotted from the world, to put on the whole armor of God. We should ask for wisdom as to how to understand the Word of God, and how to appreciate the Spirit of the truth. All these things would be proper subjects of prayer, because they are part and parcel of what goes to make up the new creature.—Z '15-5708 (Hymn 21)

FEBRUARY 10

Seek ye first the kingdom of God, and his righteousness.—Matthew 6:33

WHEN we think how much time and energy are put forth, and how much money and influence are expended to obtain some little, petty earthly honor of worldly renown and glory, and when we reflect that these at most will last but a few years and be unsatisfactory at best, then we can appreciate the better the glory, honor, and immortality which God has in reservation for the "called and chosen and faithful," the bride, the Lamb's wife. If seeking the kingdom seems to hinder some of our earthly prospects, so much the better. The Master said it must cost us our all. Our earthly considerations we have left in his hands. Let him apportion our earthly blessings according to his wisdom of what will be most helpful to us in making our "calling and election sure" to a place in the kingdom.—Z '12-5048 (Hymn 47)

FEBRUARY 11

A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.—Luke 14:16, 17

THE feast to which we are invited is a spiritual feast of future good things—joys and pleasures in the presence of the Lord. It has a beginning just as soon as we accept the call and come to it. We at once begin to enjoy and feast upon God's bounteous provision; by hope, by faith, we have a joyful anticipation and rich feast on the promises of God. To come to the feast in any sense, either to the real feast of the future or to the feast of hopes and promises of the present time, involves a leaving of worldly hopes, aims, and pursuits. In proportion as earthly things are abandoned, each may feast now.—Z '82-343 (Hymn 104)

FEBRUARY 12

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

IT IS easy enough to love some of the brethren. We are apt to love those who are about on our own plane and of our own style and liking; but the Lord anticipated this and said, "If ye love them that love you, what thank have ye? [What proof have you that you have passed from death unto life?] Do not the publicans and sinners the same?" (Luke 6:32) We are to love one another as he has loved us. (John 13:34) He commends his love to us in that it is to each according to his needs. The more noble, the less of the Lord's grace is sufficient for them; the more degraded, the more of the Lord's grace is necessary and will be supplied.—Z '08-4253 (Hymn 23)

FEBRUARY 13

For Thou art my rock and my fortress; therefore for Thy name's sake lead me, and guide me.—Psalm 31:3

THOSE sheep which keep nearest to the Shepherd secure the fattest and richest experiences and refreshments. On the contrary, the sheep which stray

looking for pastures green on their own account, or following the voice of false shepherds, are the ones that are liable to become hungry and eat of the poisonous growths and fall into the pitfalls of sin and be devoured by the ravenous beasts of passion and worldliness. Happy is the sheep who learns to know the voice of the true Shepherd, and whose faith is such that he follows closely and not afar off!—Z '08-4279 (Hymn 110)

FEBRUARY 14

Let the saints be joyful in glory:
let them sing aloud upon their beds.
—Psalm 149:5

THE Psalmist here foretells that the saints at this time are at rest upon their beds, while they sing God's praise. The statement might be meaningless to us until we understand from other Scriptures that these beds represent creeds or the sum total of one's religious belief. . . . The true saints of God have at this time beds of full and proper size, and a cover which is warm and ample. They are shown in this prophetic picture as taking their ease, resting in faith, while others are restless and uncomfortable. But while thus resting in these good beds, representing their mental attitude and heart condition, and while praising the Lord, they are using skilfully the "two-edged sword." This sword in their hands is the Bible.—Z '15-5804 (Hymn 182)

FEBRUARY 15

At midnight there was a cry made,
Behold, the Bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.—
Matthew 25:6, 7

THIS cry has been going forth ever since A. D. 1874, and in response to it all of the virgin class everywhere are awakening and a fresh examination of the divine Word is in progress, the lamps are being trimmed. The question now then is, Who has a sufficiency of oil, of light, of the Holy Spirit, from which this illumination proceeds, to be able to stand in the procession of the virgins who will enter in with the Bridegroom before the door closes? It

is an important question, and one which appeals to every one who has his lamp burning.—Z '06-3868 (Hymn 230)

FEBRUARY 16

Watchman, what of the night? The watchman said, The morning cometh, and also the night.—Isaiah 21:11

WE MAY well be forewarned as to what to expect in this hour of trial that "a thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee"; yet we must remember that this promise is limited to the class specified, to those who have made the Lord, even the Most High, their refuge and habitation; for no evil can come nigh their dwelling place. (Psalm 91:7, 9) Therefore, dearly beloved, putting on the whole armor of God that we may be able to stand in this evil day, we will need to watch unto prayer for ourselves and for those over whom the Holy Spirit hath made us overseers, that we may feed the flock of God, which he hath purchased with the blood of his own Son. (Acts 24:28; Diaglott)—Z '08-4167 (Hymn 317)

FEBRUARY 17

The Lord make you to increase and abound in love one toward another, and toward all men . . . to the end he may stablish your hearts unblameable in holiness before God, even our Father, at [in] the presence [parousia] of our Lord Jesus Christ with all his saints.—I Thessalonians 3:12, 13

INCREASE in love signifies that love already has attained an ascendancy in the heart, a mastery in the mind, by which it is progressing, conquering, and bringing into subjection all the thoughts and conduct of life. And this thought that love is to increase in the hearts of God's people is in full accord with the general testimony of the Scriptures, that we are to grow in grace and in knowledge and in love; approaching more and more and attaining and maintaining the "mark" which God hath set before us as the standard of character for which he will be pleased to award the prize in due time.—Z '10-4662 (Hymn 166)

FEBRUARY 18

Fear thou not; for I am with thee.—Isaiah 41:10

WE WHO believe do enter into rest—in proportion to our exercise of faith. He who exercises much faith may have much rest, and may conquer, and possess quietude. He who has less faith will have less rest and will be able only partially to enter upon his privileges. The storming of Jericho and the other cities of Canaan typified the warfare of the new creature, begotten of the Holy Spirit, against the things of the flesh, the weaknesses and depravities of the flesh. The Lord's Word to those who would enter into his rest is, "Be strong and of good courage. Be not afraid, neither be thou dismayed. The Lord thy God is with thee, whithersoever thou goest."—Z '13-5345 (Hymn 63)

FEBRUARY 19

This is the rest wherewith ye may cause the weary to rest; and this the refreshing.—Isaiah 28:12

WE ARE resting in the Lord's promises—we are resting in his strength and in his ability to make good his promises; for we know that he who has called us is able to fulfil all his good Word. This peace, or rest, is the special blessing of the Holy Spirit. Only in proportion as we receive the Holy Spirit, the holy mind of God, the holy disposition, can we have this peace fulfilled in us. It is a matter of simple ratio. As we grow in grace and in the knowledge of the Lord, in the knowledge of the truth, we shall have this to comfort and strengthen us; and we shall thus have more of the peace of God every day, and be able to abide in his love.—Z '14-5432 (Hymn 112)

FEBRUARY 20

To be carnally minded is death; but to be spiritually minded is life and peace.—Romans 8:6

A LITTLE while and the clouds will pass, and we shall see clearly the riches of God's inheritance in the saints and the exceeding greatness of their reward; a little while, and how miserable

appears the choice of those who, like Esau, have sold their birthright for business advantages, emoluments, honours of men, etc. . . . Now is the time for all to choose of which class we will be; now is the time to lay aside every weight and every besetting sin and to fully count the cost, to lay everything on the Lord's altar, sacrificing all of the earthly interests that we may be heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together. (Romans 8:17)—Z '07-3956 (Hymn 4)

FEBRUARY 21

If we love one another, God dwelleth in us, and his love is perfected in us.—I John 4:12

WHATEVER of earthly companionship we may have, the Lord's companionship must never be underestimated or forgotten. The Lord sometimes sends his angels to us to comfort us, to give us the assurance of his love and to point out to us the sureness of our confidence, our hope. But it is not necessary any longer to send a heavenly messenger, for already the Lord has on the earth angels—messengers, members of the body of Christ—imbued with the Master's spirit and love, and ready always and anxious to speak the kind word, to bind up the broken heart, to pour in the oil and wine of consolation and joy, and in every way to represent to us the Master himself.—Z '06-3886 (Hymn 206)

FEBRUARY 22

This is the will of God, even your sanctification.—I Thessalonians 4:3

OUR sanctification, which is the will of God and in harmony with which the present Gospel call is made, is effected not when we are "called," nor when we begin to turn from sin, nor when we begin to hear and heed the voice of God, but when, under the influence of these blessings and mercies of God, we come to the point of full consecration—full discipleship, full surrender, full sacrifice of all of the earthly rights and privileges, that we might have instead thereof the spiritual

blessings the divine nature, joint-heirship with our Lord in his kingdom.—Z '10-4592 (Hymn 198)

FEBRUARY 23

God heareth not sinners.—John 9:31

WE ARE to distinguish between prayer, petitions to God and adoration. Any one may worship God, may bow down and adore him. But in the matter of prayer there is a limitation. Only certain persons may pray to the Lord with any assurance of being heard. And these are they who have become his people by a definite covenant. Any who have come into such covenant relationship with God have the privilege of prayer. This was true of the Jews under the Law Covenant arrangement; and it is true of us who have made a covenant of sacrifice with the Lord through Jesus Christ. But even when privileged to pray, we must note the conditions of acceptable prayer. The conditions are that we should pray in harmony with the divine will and not seek to bend the divine will to ours.—Z '15-5708 (Hymn 274)

FEBRUARY 24

We shall be satisfied with the goodness of Thy house, even of Thy holy temple.—Psalm 65:4

THE Spirit of the Lord dwelling in us in fulness, as it should be, will cause our entire being to be so absorbed by the principles of righteousness laid down in the Lord's Word, to be so in love with the heavenly things, heavenly hopes, heavenly prospects, that everything else will be of no value to us. And this will be more and more our blessed experience if we continue faithfully in the narrow way, if we "follow on to know the Lord."—Z '16-5912 (Hymn 208)

FEBRUARY 25

There remaineth therefore a rest to the people of God.—Hebrews 4:9

HOW blessed to think of "the rest that remaineth for the people of God," as well as to enjoy a goodly share of it even while yet in the enemy's country: yet how blessed, also, is the thought

that our present opportunities for using our mortal bodies in the service of our Lord and his cause are but the prelude to the greater and more satisfactory works of grace we shall be privileged to engage in with our dear Redeemer throughout the glorious "times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Z '06-3860 (Hymn 7)

FEBRUARY 26

For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield.—Psalm 5:12

THIS loving favor of God, which is so appreciated by the true saints, is not a favor respecting future prospects and hopes merely, but it is the blessed possession also of the present life. Gradually these come to prize the communion and fellowship of the Lord to such a degree that any interruption of this communion produces misery of soul. It brings an aching void that nothing else can fill. The true child of God will walk so closely with him that nothing, however sweet or precious to the natural man, will be permitted to shut from him his Father's face.—Z '14-5411 (Hymn 273)

FEBRUARY 27

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways.—Psalm 91:1, 10, 11

THE advantages of this class are numerous, and lay hold upon the present life, as well as that which is to come. In the present time it is the privilege of these to enjoy the peace of God, which passeth all human understanding. It is their privilege to know by faith that all things are working together for good to them because they love God. It is their privilege to realize that whatever may happen to others in the world, nothing can happen so far as they are concerned. Their affairs and interests are all subject to

a divine supervision. No wonder they can have peace in every storm! No wonder they are able to rejoice even in tribulation!—Z '13-5242 (Hymn 294)

FEBRUARY 28

Be filled with the Spirit.—Eph. 5:18

THE spirit, or disposition, of the world will seek to invade the dominion of the new creature. But the new creature must be on the alert to see that his mind and body are freed from everything that would not be in fullest harmony with God's Holy Spirit. Each one should seek to judge himself in this respect. We may not judge one another, but we should judge ourselves. We are to see to it that the Spirit of the Lord is manifest in our words, our thoughts and our conduct. We should be able to do this more and more successfully, more and more continually, as we go on in the good way and grow in grace and knowledge. This we shall do if we are watching, pray-

ing, striving, day by day.—Z '16-5912 (Hymn 91)

FEBRUARY 29

Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—James 1:4

OUR ability and strength to endure patiently should increase as we progress in the narrow way. We should grow "strong in the Lord and in the power of his might." But we cannot possibly develop this essential trait of character without trials—experiences intended to call for the exercise of cheerful endurance. So let us not think it strange if we are called upon to pass through protracted trials which make necessary the nerving of ourselves to bear. But let us repeat that the virtue is not merely in the bearing; for the world has much to bear; but it is particularly in the manner in which we endure. At heart we must be sweet and submissive—in the fullest harmony with the Lord's processes of development.—Z '15-5651 (Hymn 60)

Asking in Faith

HOW necessary faith is to the attainment and retention of our present inheritance, the foretaste of coming blessings, is clearly shown by the Apostle James, who, after saying, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him"—adds, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." (James 1:5-8) The apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith, and all of the Lord's people need to pray as did the apostles, "Lord, increase our faith"; and praying thus they need to use the means which God designed for the fulfilment of this prayer. If their prayer be sincere they will use those means earnestly—they will seek the Lord in prayer, seek to know his Word, seek to obey it, seek and enjoy his service, seek to put on all the graces of the Spirit; and this being their attitude they will have strong faith, full assurance of faith, and "shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ"—in due time. (II Pet. 1:10, 11)—Vol. VI, p. 691

THE Scriptures tell us many wonderful things about Jesus! Whether we view him from the standpoint of the many sterling qualities of his perfect character, or whether we think of him in his relationship to the work of God which the Creator entrusted to him, we are lost in admiration, and mere words fail adequately to express the praise which is due his holy name. Perhaps this is the reason that one of the titles assigned to him by the prophet is that of "Wonderful." (Isa. 9:6) Certainly Jesus IS wonderful no matter how we view him.

And one of the most wonderful things concerning Jesus and the high position he occupies in the divine plan of human redemption and salvation is that expressed in our Golden Text, that he came to "seek and to save that which was lost." The human race lost divine favor, the privilege of living, and an earthly home and dominion.

In God's favor is life, wrote the Psalmist. (Psalm 30:5) When man sinned God turned his back upon him, and a long dark night of weeping and death settled down upon the race. But with the coming of Jesus, those who sat in darkness saw a great light. Not many as yet have appreciated him, but eventually he will be revealed to the eyes of all the nations, and "all the ends of the earth shall see the salvation of our God." (Isa. 52:10) The "salvation of our God" is the restoration of "that which was lost," and it was for this purpose that Jesus came.

Matthew associates our Golden Text with the Parable of the Lost

INTERNATIONAL

JESUS' WORK OF SALVATION

February 1

Sheep. (Matt. 18:11-14) In this parable the "lost sheep" pictures the entire human race, while the ninety and nine which did not go astray represent the other orders of God's creatures who remained loyal to him and to the divine principles of righteousness.

ISAIAH 53:4-6—"All we like sheep have gone astray," wrote the prophet. The "all we" of this prophecy are the entire human race, the "lost sheep" of Jesus' parable, and Jesus as the "Good Shepherd" bore all the necessary hardship and privation and danger in order to find and rescue us. He was "wounded for our transgressions," and "bruised for our iniquities," and the chastisement of our peace was upon him; and with his stripes we are healed."

Here, then, is further important knowledge concerning Jesus. He was "a man of sorrows," not because he had any inherent cause for sorrow, nor because he was not blessed with the smile of his Father's countenance, but because of his sympathy for the sufferings of those whom he came to redeem. When he stood beside the tomb of Lazarus he was overwhelmed with

IBLE STUDIES

GOLDEN TEXT: "For the Son of man is come to seek and to save that which was lost."—Luke 19:10

the sorrow which surrounded him, and he broke down and wept.—John 11:35

MATTHEW 1:21—Another fundamental truth concerning Jesus is that, while he was born of a woman, he was not a member of the sinful, fallen race, for he was the "Logos" made flesh. He was "holy, harmless, undefiled, separate from sinners." (John 1:14; Heb. 7:26) It was essential that he should thus be perfect, else he could not have redeemed Adam and his race. Adam was perfect before he sinned, and God's program of redemption called for an exact substitute; so Jesus was "made flesh"—perfect flesh—"for the suffering of death . . . that he by the grace of God should taste death for every man."—Heb. 2:9

MATTHEW 5:17—It is very important to realize that the coming of Jesus into the world was not for the purpose of establishing a new religion, but to carry on with and fulfil that which had been inaugurated through the Law and the prophets. While the Israelites failed to obtain the blessings which might have been theirs, the Law and the prophets did not fail.

The Law foreshadowed the need for a Redeemer, and the basis upon which redemption for the race would be attained, that is, through sacrifice. The sacrificial services of the tabernacle pointed forward to the offering to be made by Jesus when he gave his "flesh" "for the sins of the whole world." (John 6:51; I John 2:2) The prophets had foretold the coming of Jesus, the Messiah, the One whom God would send to save the world. The prophets also foretold the worldwide blessings which are yet to be showered upon the people as a result of Jesus' coming and work.

MATTHEW 20:26-28—Jesus was the greatest man who ever trod this earth. He was truly "Wonderful"! And one of the crowning features of his character which contributed toward making him "Wonderful" was his humility. He was not proud and pompous and arrogant, but "meek and lowly in heart." (Matt. 11:29) He was destined to be a King, the greatest of all kings who had ever ruled on this earth, yet he rejoiced to be a servant, the servant of all.

And his was a service rendered at great cost to himself. To begin with, he was rich. He occupied a position of favor and trust close to his Heavenly Father, and high above all others. But this he gave up, humbling himself to become a man. And then, as a man, he humbled himself still further by dying the ignominious death of the cross. Besides all this, he served his disciples and those who believed on him in many ways during the three and one-half years between Jordan and the cross. And the greatest

of all the service he rendered was the laying down of his life as a ransom for "many"—for "every man."—Heb. 2:9

HEBREWS 4:15, 16—The Scriptures ascribe many titles to Jesus, each one of which reflects one or more of the glorious qualities of this One whom the Creator has made "heir of all things." (Heb. 1:2) He is the great King, the "Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6) He will be the "Mediator between God and man," and is now the "Advocate" of the church. (I Tim. 2:5; I John 2:1) He is the "Good Shepherd," the "Lion of the tribe of Judah," the "slain lamb," the "Bridegroom," and the "arm of the Lord."—John 10:14; Gen. 49:9; Rev. 5:5, 6; 13:8; Matt. 9:15; 25:1; Isa. 53:1

In addition to these and other titles ascribed to Jesus, he is also our great "High Priest." But he is not a High Priest who serves in a mechanical or perfunctory manner. Rather, he serves sympathetically, because, as the apostle explains, he was "touched with a feeling of our infirmities." This does not mean that Jesus partook of our infirmities, but rather, that through observation, and through contact with the fallen race, he learned to understand the weaknesses against which they struggle, hence is able to deal with us in a sympathetic manner. Also, in the sense that in the healing of some long-standing diseases, "virtue" or vitality is said to have "gone out of him."—Mark 5:30; Luke 6:19

The apostle explains further that

Jesus was "in all points tempted like as we are, yet without sin." The expression, "like as we are" refers to Christians as "new creatures" in Christ Jesus.

Jesus said that he overcame the world, which means that the influence of the world had been brought to bear upon him. We know that his flesh shrank from the sacrifice on the cross, for he prayed, "If it be possible, let this cup pass from me."—Matt. 26:39

Jesus was tempted also by Satan. The Adversary launched a special assault against him at the beginning of his ministry, bringing pressure to bear along three lines—the turning of stones into bread; casting himself down from the pinnacle of the temple; and bowing down to worship Satan in order to obtain the kingdoms of this world.

As followers of the Master we too are tempted by the world, the flesh, and the devil. Knowing that Jesus was similarly tempted, and knowing that he overcame—that he did not in any instance yield—we can confidently look to him for succor and strength, and, when needed, for forgiveness.

QUESTIONS:

What was "lost," and how did Jesus "seek" and "save" it?

Why was Jesus a "man of sorrows and acquainted with grief"?

Why was it necessary that Jesus be "separate from sinners"?

Was the Gospel of Christ a new religion?

What was one of the outstanding qualities of Jesus' character?

How was Jesus tempted in all points like as we are?

THE NATURE OF JESUS

February 8

GOLDEN TEXT: "Thou art the Christ, the Son of the living God."
—Matthew 16:16

WHEN Jesus asked, "Whom do men say that I the Son of man am?" he received a variety of answers. These reported opinions of the general public as to the identity of Jesus were all good. They indicated that the people as a whole believed that Jesus was a prophet sent of God, even one of the ancient prophets raised from the dead. They had been impressed with his miracles, and with the gracious words which he spoke. Nevertheless, this report, favorable though it was, did not satisfy Jesus, for it came far short of the real truth.

The same has been true of Jesus throughout all the centuries since. Few, if any, have ever criticized his personality, nor have very many found fault with his moral and ethical teachings, except that they seemed unattainable. Even in the unbelieving world of today most people are willing to acknowledge that the impact of Jesus' life upon mankind has been powerful and good; and many will agree that in some way he was a special prophet sent of God. Millions have claimed that Jesus was a third part of a trinity of gods, and as such was coequal with God—in

fact was God. But all of these viewpoints come far short of the real truth, just as did the good opinions expressed about Jesus at the beginning of the age.

Jesus did not berate the public of his day for failing properly to identify him; nor can the unbelieving world since be held especially to blame for their blindness. Indeed, to the extent that the people have adhered to the high standard of righteousness taught by Jesus, and have followed the example of his noble life, the world has been made better, but it has not been made Christian.

Jesus was not satisfied with the general idea of the people concerning him, that he was a good man, a prophet of the Lord, so he asked the disciples what they thought about it. It was in reply to this that Peter said, "Thou art the Christ, the Son of the living God." (Matt. 16:16) "Blessed art thou, Simon Barjona," was the Master's prompt reply to this true identification, and then added, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

With God's help, Peter recognized in Jesus the One whom the prophets had foretold would be sent by Jehovah to redeem and restore Israel, and to bless all the families of the earth. He was not an ordinary prophet with a message of repentance and reformation, as many of Israel's prophets had been; but he was greater than all the prophets. He was the Messiah, the sent of God, the One of whom all the prophets wrote. Recognizing this great truth concerning Jesus, Peter would also believe

that Jesus was the One who would fulfil all the wonderful promises of blessing to the people which had been made dependent upon his coming. Peter truly was blessed to be given such an insight into the divine plan.

The millions throughout the age who have looked upon Jesus as a good man, and have tried to emulate him in their words and conduct, have been benefited, but they have not been among those of whom Jesus said, "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16) Those whom the Lord draws to Jesus, and whose eyes of understanding are opened by the Holy Spirit, recognize Jesus as the Christ of promise, even as Peter did, and they have confidence that he will carry out all the details of the divine plan of blessing just as they have been promised by the Heavenly Father. Blessed indeed have been those who have seen Jesus as the sent of God.

JOHN 6:35-40—"For I came down from heaven," is the theme of this passage of Scripture, and it helps us to understand something of the nature of Jesus. The manner in which Jesus came down from heaven is explained in the opening chapter of John's Gospel. There we are told that in his pre-human existence Jesus was the "**Logos**," the "Word," or mouth-piece of God. This **Logos** was made flesh by being born of a woman. It was thus that he "came down from heaven."

Let us note, however, that it was not God himself who was made flesh, but the **Logos**, the Son of

God. According to a literal translation of the Greek in John 1:1, 2, we learn that the **Logos** was "a" god, and that he was in the beginning with "the" God. It was the **Logos**, "a" god, or mighty one, who was made flesh, not "the" God, the Almighty Jehovah. But the fact is emphasized that Jesus "came down from heaven." He was the sent of God, the One who visited the earth as an evidence of the Heavenly Father's love.

In this lesson, Jesus speaks of himself as the "bread" from heaven. The thought here is that those who accept him will have their life sustained through belief in him and by faithfulness in doing his will.

COLOSSIANS 1:9-20—Jesus, the apostle explains, was the "firstborn of every creature." This great truth was expressed by Paul nearly two thousand years ago, yet today practically all professed followers of Jesus insist that he was not a creature at all, but God himself, who never had a beginning. But truth-enlightened Christians will accept the inspired testimony of the apostle and thus know that Jesus was, as John states it, the Word of God, the **Logos**, the "only begotten of the Father."—John 1:14

Paul confirms the testimony of John that the **Logos**, the "first-born of every creature," co-operated with Jehovah in connection with all the other works of creation—"For by him were all things created," the apostle writes, "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things

were created by him, and for him." (Col. 1:16) Of this same great truth John writes, "All things were made by him; and without him was not anything made that was made."—John 1:3

Paul's list of the things created by the Logos includes those in heaven as well as on earth, the "visible and invisible." Our understanding of the great universe of God would be limited indeed unless our faith can visualize the invisible things of God. Indeed, much of the inspiration needed in running for the "prize of the high calling of God in Christ Jesus" is derived from looking "at the things which are not seen."—Phil. 3:14; II Cor. 4:18; Heb. 11:1

When the Logos was made flesh and "dwelt among us," he was visible to human eyes, but in his resurrection he was "quickenened"—made alive—in the Spirit, and is now invisible, even as God is invisible. (I Pet. 3:18; Col. 1:15; I Tim. 1:17; Heb. 11:27) Due to the divine power which he possessed following his resurrection, Jesus was able to manifest himself to his disciples; but John tells us that these manifestations were merely "signs" which were given to prove the fact of his resurrection. (John 20:29, 30) Neither John nor the other apostles saw Jesus as the glorious divine being which he was after his resurrection. John believed that if he was faithful he would be made like Jesus in the resurrection, so he wrote, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2

Notice the strength of John's argument as to why we shall be like Jesus. It is because, he says, "we shall see him as he is." Human beings cannot see Jesus "as he is," but Jesus promised that although the world would see him no more, his disciples would see him, and John takes this as one of the proofs that, in the resurrection, Jesus' followers will be made like him in nature. (John 14:19) It is this great truth that Paul enlarges upon in I Corinthians 15, where he writes concerning the followers of Jesus that they shall be changed from the glory of the terrestrial to the glory of the celestial. What a blessed hope!

One of the biblical terms descriptive of the change of nature from human to spiritual is that of Spirit birth, and Paul explains that he saw Jesus as one "born out of due time [*Diaglott*, prematurely]." (I Cor. 15:8) It was a miracle which enabled Paul to see Jesus momentarily, as all his body members see him when made like him through Spirit birth. The "due time" for Paul to be born of the Spirit is at this end of the age—"in that day"—but at the cost of his eyesight he was favored with a glimpse of Jesus before the "due time."

QUESTIONS:

What was the great importance of Peter's confession, "Thou art the Christ, the Son of the living God"?

In what sense was Jesus the bread sent down from heaven?

What was the nature of Jesus before he was made flesh?

What is his nature now?

THE POWER OF THE HOLY SPIRIT

February 15

GOLDEN TEXT: "But ye shall receive power, after that the Holy Ghost is come upon you."—Acts 1:8

THE King James translation of our Golden Text is in error in using the word "Ghost" instead of "Spirit." The word ghost was employed by early translators of the Bible in an effort to establish the erroneous theory that the Holy Spirit is a personality, and the third part in a trinity of gods. The Holy Spirit is not a personality, but simply the invisible power of God, his holy influence. It is the power by which all God's mighty works are accomplished. In the life of the Christian, it is largely the power of God's mind, his will, as expressed through his Word. The influence of God's will is a tremendous power in the lives of those who are wholly devoted to him.

Every part of the Word of God, the Bible, comes to us as a direct result of a miraculous use of his power in the lives of those whom he employed to pen its many books. Peter explains that "holy men of God spake as they were moved by the Holy Spirit." (II Pet. 1:21) This means that when we read the Old Testament in the desire to be guided by its counsel, and inspired by its promises, we are putting ourselves under the influence of

the holy power of God which inspired those writings.

There was a further miraculous operation of the power of God in the life of Jesus. This was different, however, than in the case of the prophets. With them it was mechanical in the sense that they did not understand the deep significance of the things which they wrote. But with Jesus, the Spirit of God revealed the meaning of the prophecies which previously had been written. This gave an inspiration and power to his ministry which went beyond ordinary human ability and comprehension.

But there was to be a still further manifestation of the Holy Spirit in a miraculous and revealing manner in order that the will of God concerning the church, and the church's part in his plan, might be fully made known. This further manifestation came upon the apostles at Pentecost. The Spirit of God came upon all the waiting disciples at that time, and has flowed down to the whole church; but only upon the apostles did it come as an inspiring power and it is through their writings that the completed testimony of God comes to the church. It is therefore through the written Word, provided for this express purpose, that the remainder of the church are guided by the Holy Spirit.

JOHN 14:25, 26—In this text, also, we find the mistranslation, "Ghost." Here the Holy Spirit is designated the "Comforter," and how true it is that the knowledge of God, of his plans, and of his will for us, bring comfort. The disciples were disheartened and

discouraged when Jesus was crucified, but their hearts burned with joy when they learned the meaning of his death—that it was a necessary part of the plan of God. There were many great truths which Jesus did not reveal to the apostles, and many of the things he did teach would have been forgotten by them; but the coming of the Holy Spirit revealed these truths and called to remembrance what the Master had taught. Through the ministry of the apostles a permanent record was made of these truths, including “things to come.”—John 16:13

ACTS 2:1-4—As we have already noted, there was a miraculous manifestation of the power of God as it came upon the waiting disciples at Pentecost. It was an opening of the minds of the apostles to understand the plan of God more clearly; and the visible signs of the Holy Spirit as witnessed by all the disciples were of a miraculous nature. Some of these signs were repeated later when Cornelius was converted—the first Gentile convert—but their repetition since has not been necessary.

“Tongues” of fire symbolized the “power” of the Spirit in the midst of the church, and the reality of that power was evidenced by the fact that “they began to speak.” An interesting sidelight in this narrative is the fact that “they were all with one accord in one place.” It has been true ever since Pentecost that when the Lord’s people fail to assemble “with one accord” there is little evidence of the Holy Spirit in their midst, for the spirit of discord is a carnal one,

and in opposition to the welfare of any group of the Master’s followers.

ACTS 4:31—Here was another occasion when the apostles and other believers were given definite assurance that God was with them. It was not a second Pentecost. There were no tongues of fire, no rushing wind. The Greek word translated “shaken” in this text is rendered “stirred up,” in Acts 17:13, and the reference here is to an agitation, a stirring up of the people. It is possible that this is what occurred in the incident described in Acts 4:31. As a result of the apostles’ report, and their united prayers, the whole company must have been tremendously stirred.

GALATIANS 5:22-26—The “fruit” of the Spirit is the growth of godlike qualities of heart and mind resulting from the indwelling of his Word, and an unreserved yielding to its influence. The “gifts” of the Spirit were given to the Early Church to supply a need in the beginning of the age, but they have ceased. The fruit of the Spirit, however, is still the chief evidence of a true Christian life, for “by their fruits ye shall know them,” said Jesus. (Matt. 7:20) The “fruit” of the Spirit is described in Galatians 5:22, 23.

QUESTIONS:

What is the Holy Spirit? Does it have personality?

How does the power of the Spirit reach the rank and file of the church?

What is one of the chief manifestations of the Holy Spirit?

What is the difference between the “fruit” of the Spirit and the “gifts” of the Spirit?

THE FELLOWSHIP OF BELIEVERS

February 22

GOLDEN TEXT: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Ephesians 4:4-6

ACTS 2:37-47—Peter's pentecostal sermon convinced the hearts of many of the Jews assembled there, so much so that it resulted in the conversion of three thousand in one day. Nor was this conversion merely a show of temporary enthusiasm or emotionalism, for the account explains that "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Evidently these three thousand were the ripened wheat of the Jewish dispensation, needing only that their eyes be opened to the fact that their Messiah had come, and that his death was on their behalf to accomplish their redemption.

These were not of the ungodly or unregenerate, but Jews who had been developed under the Law Covenant. They were not perfect, hence had failed to get life under the Law; but they were a part of the house of servants who demonstrated their fitness to be transferred to the house of sons by the

fact that they had been "pricked in their heart" when they learned the truth concerning Jesus, and asked, "What shall we do?" They were told to repent, and to be baptized in the name of Jesus Christ "for the remission of sins."

Baptism for the remission of sins was John's baptism, and applied only to the Jews, to the members of that nation which had been "baptized unto Moses in the cloud and in the sea." (Mark 1:4; I Cor. 10:2) The whole nation, in a typical sense, was consecrated to God, that consecration having occurred representatively in and through Moses. Through repentance, therefore, which restored them to fellowship with God through the Law, and the symbolizing of that repentance by John's baptism for the remission of sin, they were prepared to be transferred into the house of sons, over which Jesus is the Head.—Heb. 3:5, 6

They "had all things common," the account states. The Early Church thus started out with an experiment in pure communism. This is indicated in other passages as well. (Acts 4:32) It had to do with the death of Ananias and Sapphira. (Acts 5:5, 10) They pretended to sell their holdings and turn all the receipts in to the common treasury, but actually held some back. Peter detected the misrepresentation, and called for the wrath of God upon them.

But the custom of having "all things common" did not continue. As the believers became more widespread, the difficulties of such an arrangement would increase. Besides, in a world so dominated by selfishness it was probably

found not to be the best arrangement for the church. Nevertheless, the community spirit should dominate all believers, and even now we would seriously doubt the sincerity of one's professions who shut his heart to the needs of his brethren even though he could ill afford to help him.

EPHESIANS 4:1-6—Our Golden Text is incorporated in this section of today's lesson. It emphasizes the oneness of purpose, doctrine, and spirit which exists among the members of the body of Christ. Christians should never seek excuses for any lack of oneness which may be among them, for it is never to their credit. And there will never be any lack of unity among the Lord's people if, as with that original three thousand who were converted on the Day of Pentecost, they continue "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Failure to utilize privileges of prayer is oftentimes a contributing cause for disunity among the brethren. Let us not neglect our "prayer meetings."

The apostle speaks of "forbearing one another in love." There was great need for this in the Early Church, for many of the congregations of that day were made up of an admixture of Jewish and Gentile converts. Traditionally, Jews and Gentiles were far apart in their religious viewpoints, and because of this, there was great antipathy between them. This had to be overcome when they were brought together in the body of Christ.

From the Jewish viewpoint the

Gentiles were mere "dogs." They were "aliens from the commonwealth of Israel, and strangers from the covenants of promise. But as Paul explains, those who were "far off" had been "made nigh" by the blood of Christ. Furthermore, the "middle wall of partition" between Jewish and Gentile converts had been broken down, and they had all been brought together in "one body."—Eph. 2:11-17

This was the doctrine, the teaching of the Gospel as it applied to Jews and Gentiles. They were all called in one hope, they had one faith, one Lord, one baptism, and they all had the same God. But for traditional enemies to practice this oneness, this true unity of the Spirit, was the real test of their love. Hence the great need to "forbear one another," to be patient and try to understand one another's viewpoint, and to work together. This was the great undertaking of the Early Church, and it should be the great objective of God's people today. We do not have the Jew-Gentile problem now, but we have other carnal influences which will keep us apart if we let them. One of the chief of these is the fallen tendency to follow human leaders. This was true also in apostolic times, as indicated in I Corinthians 1:12, 13.

QUESTIONS:

Why were the Jewish believers told to be baptized "for the remission of sins"?

Why did the Early Church give up the practice of communism?

What is one of the severest tests of Christian love among the brethren?

THE MISSION OF THE CHURCH

February 29

GOLDEN TEXT: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; . . . that publisheth salvation."—Isaiah 52:7

THE richest blessings are assured those who, out of a pure heart, and inspired by love, devote their lives to making known the love of God as it is revealed in the divine plan of the ages. "Good tidings" indeed is the truth of the divine plan for the recovery of a lost race, and "beautiful" in God's sight are those who are so thrilled by it that they are happy to spend time, strength, and means in publishing this wonderful story of God's love. Only those who have been overreached by the Adversary and deceived into believing error could reach the conclusion that it is wrong to make known, by every means possible, the "good tidings" of the kingdom.

In Romans 10:15, the apostle quotes a part of our Golden Text, and applies it in principle to the commission of the Holy Spirit to the body members of Christ, that they are all "sent" to proclaim the glad tidings, the Gospel. The full text of Isaiah 52:7, however, contains as a part of the message of the "feet of Him," the statement, "Thy God reigneth." Paul did not

apply this to the work of the Early Church for it was not then true; even as Jesus, in quoting from Isaiah 61:1-3, did not apply the statement concerning the "day of vengeance," and for the same reason; namely, that the day of vengeance was not then upon the world. In both of these cases we see an exactness in the application of the Scriptures which we might all do well to emulate.

ROMANS 10:8-15—In this passage we have a wonderfully clear and emphatic statement showing that a heart belief in Christ that does not manifest itself in a spoken confession, or witness, is not sufficient to obtain salvation. Heart belief IS essential, but it is not enough; for "with the mouth confession is made unto salvation." It is equally true that a mere lip confession which does not come from the heart is of no consequence in God's sight, being no more than "sounding brass or a tinkling cymbal."—I Cor. 13:1

Nor should we conclude from this passage of Scripture that confessing Jesus with our lips is a mere form, something to be done at a revival meeting, or before the brethren. As the apostle applies the lesson, we learn that confessing Christ with our lips means the devoting of time and talent—whatever resources we have—to the proclamation of the truth concerning Christ and his part in the divine plan. This is the "good tidings" which all consecrated, Spirit-filled Christians are commissioned to proclaim. And it is our faithfulness in thus bearing witness to the truth that constitutes the "con-

fession" of our faith, the confession which leads to salvation. This is one of the great fundamentals of the Christian life which is just as applicable today as it was to the followers of Jesus in the Early Church.

EPHESIANS 3:8-12—"That I should preach among the Gentiles the unsearchable riches of Christ," is spoken of by Paul as a wonderful "grace," or favor, which had been given to him by the Lord. No Christian should consider the matter of bearing witness to the truth as a burden, a duty to be performed, but as a favor which has been given to him by the Lord. Almost anyone would consider it a great honor to be privileged to represent some high potentate of the world. How much more should we consider it a privilege and an honor to represent God, and to be an "ambassador for Christ."—II Cor. 5:20

Paul speaks of his commission to "make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." We are not to understand that the "all men" referred to here means all mankind. From the context it is apparent that the reference is to Jewish and Gentile believers. It was a great mystery to the Jews how it was possible for the Gentiles to become fellow-heirs with them of the promises and covenants of God. It was doubtless difficult also for Gentile believers to grasp fully the significance of this high favor which had come to them. But Paul was given a special mission to help them "all" see

this point, and in seeing it, to become "one in Christ Jesus."—Eph. 2:13-17; 3:2-7

While the principal objective in preaching the Gospel has always been the reaching and building up of the body members of Christ, incidentally there has been a witness given to the world, and many in the world have doubtless obtained a measure of blessing from the knowledge they have received. And Paul takes us a step further with respect to the witness work of the church. He indicates that through the church—a light-bearing church (not those who hide their light under a bushel)—"principalities and powers in heavenly places" have the truth concerning "the manifold wisdom of God" made known unto them. This is evidently the thought of the apostle when he says that they were made a "spectacle unto the world, and to angels, and to men."—I Cor. 4:9

Similarly Jesus, by his faithfulness, preached to "spirits in prison," that is, the angels who disobeyed God in the days of Noah. (I Pet. 3:19) It should help all Christians to be more circumspect in their walk, and more faithful in their ministry, to realize that angels—holy and unholy—as well as men, are watching and are being affected by what we say and do.

QUESTIONS:

Is it ever improper to bear witness to the truth?

Is heart belief in Christ sufficient to obtain salvation?

What is the chief objective of preaching, and who is affected by the witness work of Christians?

THE PARTITION OF PALESTINE

February 1

¶ Just think, Frank, the Jews as a people are a very small minority in the total population of the world, and Palestine is only a mere dot on the map, as it were, yet this people and their Promised Land have constituted one of the nations' number one problems for the past many years—dating back, as a matter of fact, to shortly after the close of the first World War.

¶ Yes, and continuing right on down to the vote of the United Nations to partition the land of Palestine, and the end is not yet. But have you ever wondered why the problem of Palestine should be thrust upon the world at this time?

¶ Is it because God is taking a hand in their affairs, for the reason that it is his time for them to repossess the land which he gave to their fathers?

¶ That, Ernest, is the real reason, and that is why it is so important to keep abreast of what is happening among this people, and particularly in Palestine, for therein is convincing evidence that the long-promised kingdom of Christ is near—not that the newly organized nation of Israel in Palestine will be the kingdom of Christ, but because the prophecies show that this is one of the events which would immediately precede the manifestation of Christ's kingdom to the world.

¶ At the same time though, Frank, there is something very paradoxical about the matter. You say that God is taking a hand in their affairs, yet think of all the suffering they have been going through for the past many years. As you know, millions of them were killed during the second global war. They could not have gone to Palestine no matter how much they may have

wanted to do so. It is difficult to see how God could have been dealing with them under such circumstances.

¶ That does seem like a paradox, I'll admit. Nevertheless, it is a part of the prophetic pattern affecting this historic people when the time was due for them to be re-established in their Promised Land. One of the prophecies which helps to form this pattern is that of Jeremiah 16:14-18. In this prophecy the Lord contrasts the time when he led the children of Israel out of Egypt with the time when he would bring them from the land of the north, and from all the lands whither he had driven them. God promised, "I will bring them again into their land that I gave unto their fathers."

¶ That, Frank, is simple enough. The children of Israel have been scattered throughout the world for centuries. You say that now the time has come for them to be brought back to their own land. That's understandable. Where the difficulty comes in is to know why millions of these people should be murdered in cold blood when the time comes for them to return to Palestine. Does the prophecy explain that part of it?

¶ Yes, Ernest, it does. As a matter of fact, there are several prophecies which explain it. You see, when God's due time came for Palestine to be given back to the children of Israel, there were not too many of them who were especially enthusiastic about the idea. The Zionist organization had done its best to stimulate interest in the homeland, and made some progress. When the doors to Palestine were first opened—that was through a mandate issued by the now deceased League of Nations—wonderful things were accomplished in the Holy Land, and many inducements were held out to Jews all over the world to go there and settle.

FRANK AND ERNEST BROADCASTS

¶ And if I remember correctly, many of them did.

¶ It seemed like quite a large number—a few hundred thousand—but that was very small indeed compared to the millions of Jews who might have gone there, had they been interested enough to do it.

¶ But Frank, there are not many Jews in Europe today who are not ready and anxious to go to Palestine. Those who are in a position to know say that with most of them this is the one great desire of their lives; and now, of course, the United Nations has given them the green light to proceed with their plans.

¶ That's just the point, Ernest. There was a time when European Jews were not interested in going to Palestine, but now they are. What has brought about this change of viewpoint?

¶ Well, I think all will agree that it has been the bitter persecution through which they have passed, particularly during the Hitler regime. Isn't that right?

¶ Yes, I believe it is! But the Bible has another name for it. In our Scripture reading the Lord speaks of "fishers" and "hunters" which he would send among his people in order to induce them to return to the land which he gave to their fathers. It seems to me that to a large extent the Zionist movement, and those co-laboring with it would be among the fishers which the Lord sent among his people. They held out many inducements as bait to lure the children of Israel back to the Promised Land. And they had a considerable measure of success. But not enough Jews went to Palestine to fulfil the prophetic picture, so other methods were permitted.

¶ Do you mean the "hunters"?

¶ Yes! Hunters drive and kill and destroy.

¶ And that is what happened in Europe, isn't it?

¶ Yes, Ernest, when the prophetic hunters had been in the field for a while, the Jews who escaped their murderous attacks thought of little else but to get

away from Europe, and into Palestine.

¶ Frank, that is a wonderful picture of what has been taking place. Did you say that there is more than one prophecy which touches upon this point?

¶ This is the only one that refers to the "hunters," but there are other prophecies which show that when God's time came for the children of Israel to return to Palestine, it would be a time of great distress and trouble for them. One such prophecy is that of Jeremiah 30:3-5, and you may read it if you will.

¶ Thank you, Frank. It reads: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; we have heard a voice of trembling, of fear, and not of peace." Well, this is certainly revealing. It states that the Lord's time has come for Israel and Judah to be restored to the Land of Promise, yet the prophecy emphasizes that it would be a time of trembling and fear rather than a time of peace. I don't know how the experiences of the European Jews in recent years could have been more accurately described. But Frank, why does the prophecy speak of both Israel and Judah?

¶ Back in ancient times, following the death of King Solomon, ten of the tribes of Israel rebelled against their king, and established a separate kingdom. The ten-tribe kingdom became known as Israel, and the other two tribes as the kingdom of Judah. But in making his promises to them, God included both. They have all been scattered among the nations throughout the centuries, and it will be at least portions of all twelve tribes who will return. Another prophecy which speaks of the bringing again of the captivity of this people is that of Joel 3:1, 2. Perhaps you would like to read that one, also.

¶ Frank, I am always ready to read the Bible. "For, behold, in those days, and

THE DAWN

in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

¶ Notice, Ernest, that in this prophecy the return of Israel to Palestine is associated in point of time with a war-like gathering of the nations, and certainly the nations have been gathered in these last days. And how true it is also that Palestine has become a problem of these assembled nations. The League of Nations came to grips with it, and the United Nations was also forced to make some disposition of the issue.

¶ Frank, I notice too that in this prophecy there is a reference to the parting of the land. Do you think that refers to the partition of Palestine by the United Nations?

¶ It seems very much that way.

¶ But according to the prophecy that is something with which the Lord is very well pleased, although the Zionists appear to be satisfied with this solution.

¶ The Zionists are viewing the matter from the present strategic advantage of being able to re-establish Israel as a nation; but it is well to remember that God gave all the land to Abraham and to his descendants, not merely a part of it. Giving a part of the Promised Land to Israel is probably the best the United Nations can do, but when the due time comes, God will see to it that they get it all.

¶ Frank, would you say, then, that the problem of Palestine is not yet fully solved?

¶ Ernest, the partitioning of Palestine, and the granting of permission to the Jews to form their own government there, is only one step in the direction of the ultimate goal God's promises outline for his people.

¶ Would you say that it is an important step?

¶ Yes, very important. Of course, they are bound to have trouble, but the

prophecies tell us, nevertheless, that the time will yet come when they will be dwelling in Palestine in safety and in prosperity, after the land shall have been brought back from the sword. The sword has been very much in evidence in connection with their experiences in securing the land, but apparently that phase will pass, and they will be permitted to dwell there for a while in peace.

¶ Did you say only for a while?

¶ Yes. The prophecy I have in mind is that of Ezekiel, chapter 38. In this chapter we are told that after the children of Israel have been re-established in Palestine, and are dwelling there prosperously and in confidence that now their problem is settled, they are attacked by forces which come down from the north. A powerful nation, together with its satellites, is pictured as coming against restored Israel, and would easily overcome them, but for the fact that at this juncture the Lord shows his hand on behalf of his ancient people by destroying their enemies.

¶ That will be a miracle, then, won't it?

¶ Quite true! When the United Nations voted to partition Palestine and permit the Jews to return there, many, especially Zionists, hailed that as a miracle; but God's real miracle on their behalf is still future.

¶ Well, Frank, all I can say is that it's too bad so many of them had to lose their lives before that final miracle is performed on their behalf.

¶ That won't matter, Ernest, for when God's purposes concerning his ancient people are fully accomplished, those who have died will have been restored to life to enjoy his blessings with the remainder of their people. God's plan leaves nothing undone. There are no forgotten men with him.

¶ Complimentary copies of the book, "CHOSEN PEOPLE," will be offered on these broadcasts. Additional copies for distribution are obtainable at 15 cents a copy. The Dawn, East Rutherford, New Jersey.

THE JEW IN PROPHECY

February 8

¶ Frank, last week you called my attention to a wonderful promise of God to the Jewish nation recorded in the prophecy of Jeremiah. Today I would like to read a prophecy from Jeremiah 24: "I will bring them again to this land, and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart."

¶ And now, Ernest, what is your question concerning this prophecy?

¶ Why, Frank, some people seem to think that prophecies like this were fulfilled at the time the Jews returned to Palestine following their captivity in Babylon nearly six centuries before Christ. Could that be true?

¶ No, Ernest. The prophecy itself indicates that such an understanding is not possible, because it states that they were to be planted in their own land, and not driven out again, whereas we know that they were driven from the land after their return from Babylon. In fact, it is since then that they have been scattered among all nations. Ernest, while we are on the subject of God's promises to the Israelites, it might be well to read another wonderful prophecy by Jeremiah, recorded in chapter 31, verses 8 to 12. Would you like to read it for us?

¶ Certainly, "Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . . A great company shall return thither. They shall come with weeping, and with supplications will I lead them. . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a

shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion. . . . and they shall not sorrow any more at all."

¶ The Prophet Ezekiel likewise predicted, "And I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ezek. 37:14) Amos, another of God's prophets, declared the same thing. His prophecy is recorded in the 9th chapter, verses 11-15, which I suggest you read.

¶ "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. . . . And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

¶ Ernest, these are wonderful promises, which cannot logically be explained in any symbolic sense. Here God is not promising a Canaan in heaven, but on earth. Israel is to be planted again, upon their "own land," the land of their fathers, which God had given them, the land which was divinely promised to Abraham and his seed as an "everlasting possession." (Gen. 17:8) God's original promise of Canaan to Abraham and his seed is recorded in the 13th chapter of Genesis, verses 14 to 17. To make the case complete, I think it would be well to read that promise also, if you don't mind.

¶ I'll be glad to, Frank: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Well,

BROADCAST SCHEDULE

Frank and Ernest programs—Sundays unless otherwise noted.

N. F. TIME **STA. KC. P.M.**
 St. John's, N. F. (Thurs.) VOCM 1006 9:00

Fort Worth, Texas KWBC 970 2:15
 Waukesha, Wis. WAUX 1510 3:15
 Wausau, Wis. WSAU 1400 2:45

EASTERN TIME **STA. KC. A.M.**
 Akron, Ohio WADC 1350 9:45
 Augusta, Ga. WGAC 580 10:15
 Baltimore, Md. WFBR 1300 9:15
 Bay City, Mich. WBCM 1440 10:00
 Binghamton, N. Y. WBNF 1290 10:00
 Columbus, Ohio WHKC 610 9:30
 Hamilton, Ont. CHML 900 9:45
 Hendersonville, N. C. WHKP 1450 10:00
 Knoxville, Tenn. WBIR 1240 8:45
 Lawrence, Mass. WLAW 680 10:15
 Martinsburg, W. Va. WEPM 1340 10:30
 Philadelphia, Pa. WIP 610 9:30
 Pittsburgh, Pa. WWSW 1490 9:45

» » P.M.

Dayton, Ohio WHIO 1290 12:15
 Detroit-Windsor (Sat.) CKLW 800 4:45
 Grand Rapids, (Thurs.) WLAV 1340 10:00
 Jacksonville, Fla. WJHP 1320 2:45
 New York, N. Y. WINS 1010 10:15

CENTRAL TIME **STA. KC. A.M.**
 Anderson, Ind. WHBU 1240 9:45
 Birmingham, Ala. WSGN 610 10:00
 Clinton, Iowa KROS 1340 9:45
 Fergus Falls, Minn. KGDE 1230 11:00
 Grand Forks, N. D. KIL0 1440 9:15
 Jamestown, N. D. KSJB 600 10:30
 Louisville, Ky. WGRC 1370 8:45
 Medford, Wis. (Wed.) WIGM 1500 9:45
 Minneapolis, Minn. WTCN 1280 9:15
 St. Louis, Mo. KXOK 630 10:00
 San Antonio, Tex. KMAC 1240 8:45
 Shenandoah, Iowa KMA 960 9:15

» » P.M.

Chicago, Ill. WAIT 820 1:30

MOUNTAIN TIME **STA. KC. A.M.**
 Caldwell, Idaho KCID 1490 9:30
 Douglas, Ariz. KAWT 1450 8:45
 Globe, Ariz. KWJB 1240 10:15
 Phoenix, Ariz. KPHO 1230 9:45
 Prescott, Ariz. (Sat.) KYCA 1490 8:45
 Safford, Ariz. KGLU 1450 9:45
 Tucson, Ariz. KVOA 1290 8:45
 Wallace, Idaho KWAL 1450 10:15
 Yuma, Ariz. (Sat.) KYUM 1240 9:15

» » P.M.

Kalispell, Mont. KGEZ 1460 4:45
 Prince Albert, Sask. CKBI 900 12:15

PACIFIC TIME **STA. KC. A.M.**
 Albany, Ore. KWIL 1240 10:45
 Berkeley, Calif. KRE 1400 9:00
 Brawley, Calif. (Sat.) KROP 1300 12:45
 Brawley, Calif. KROP 1300 10:15
 Calexico, Calif. KICO 1490 7:00
 Indio, Calif. (Sat.) KREO 1400 12:45
 Indio, Calif. KREO 1400 10:15
 Lewiston, Idaho KRLC 1400 8:15
 Long Beach, Calif. KGER 1390 8:45
 Riverside, Calif. (Sat.) KPRO 1440 12:45
 Riverside, Calif. KPRO 1440 10:15
 Riverside, Calif. KPOR FM 10:15
 San Diego, Calif. KFMB 1450 9:45
 Seattle, Wash. KJR 950 7:45
 Spokane, Wash. KREM 1340 9:45
 Stockton, Calif. KGDM 1140 9:30
 The Dalles, Ore. KODL 1230 9:15
 Vancouver, B. C. CKMO 1410 10:30
 Vancouver, Wash. KVAN 910 9:15
 Victoria, B. C. CJVI 900 10:00

FRANK AND ERNEST BROADCASTS

there doesn't seem to be any question as to the meaning of a promise like this.

¶ In reality, Ernest, it constitutes God's deed to Palestine given to Abraham and his descendants.

¶ Well, Israel will soon have title to at least a part of the land.

¶ But eventually they will be given all of the land, not by the United Nations, but by God. God has a plan, and in that plan are time features. He has a due time for every detail of his plan, including what he has promised to do for Israel. In the Psalm 102:13, the prophet declares concerning Israel, "The time to favor her, yea, the set time, is come." It is true that God's providences have overshadowed Israel throughout all the centuries, but the prophet assures us of a time, set by the God of Israel, when his favor is to be especially manifested.

¶ Frank, is there any way of knowing from the Scriptures just when this foretold "set time" to favor Israel is due?

¶ Yes. The centuries of national affliction and calamity that have been visited upon Israel were foretold long ago. A prophecy of this is recorded in Leviticus 26:18, where the Lord speaks to his people saying, "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." This warning of "seven times more" of punishment was repeated four times in this same chapter. It is the time measurement of the period

during which Israel was to be without national independence.

¶ Frank, how long a period is this foretold "seven times"?

¶ There is substantial scriptural authority for believing that each of these seven "times" is a period of 360 years. They are symbolic years, in which each day stands for a literal year, and the Jewish year has 360 days. Seven of these periods would therefore be 2,520 years.

¶ That's certainly remarkable, Frank. Probably few people realize that the Bible contains time measurements such as you have outlined.

¶ The more we learn about the Bible the more wonderful we find it to be. This long period of 2,520 years thus so ingeniously pointed out by the prophet is referred to by Jesus as the "Times of the Gentiles."

¶ What does that mean?

¶ Simply that it would be a time during which Gentile dominion would control the affairs of men, while God's ancient people would be subject to, and in many cases severely persecuted by them.

¶ When did the period of 2,520 years of the Gentile Times begin? If we knew that, we could then figure the time for its termination, could we not?

¶ Certainly, and we do know when the Gentile Times began. The final domination of Jerusalem by Gentiles, from which there has been no subsequent release, began in 606 B. C., when Nebuchadnezzar of Babylon came and

AUSTRALIAN BROADCASTS

Vic. and N. S. W. Time	
Geelong	3GL 222 metres 10:00 A. M.
Sydney	2KY 294 metres 8:15 A. M.
Western Australian Time	
Perth	6KY 227 metres 10:15 A. M.

POLISH BROADCASTS

Ashtabula, Ohio	WICA 8:45 a.m.
Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:45 a.m.
Niagara Falls, N. Y.	WHLD 9:45 a.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.

subjugated the land, taking the Israelites captive back to Babylon. As you can easily figure for yourself, 2,520 years from 606 B. C. brings us to A. D. 1914.

¶ Why Frank, that's when the first World War began!

¶ Right you are, Ernest! And from that war came the ousting of the Turks from Jerusalem by General Allenby. Then followed the famous Balfour Declaration, and the opening of the ancient homeland to Jewish refugees and pioneers from all countries. Years before this the Zionist movement was organized, and one of its main objectives was to reclaim Palestine for the Jews. Some progress has been made, but with the developments subsequent to 1914, this whole movement was infused with new life and hope.

¶ Well, it certainly does seem evident that we are now living at the termination of the foretold "seven times" of national affliction upon Israel. It seems logical to suppose, therefore, that the events which have taken place in Palestine since are the beginning of a new day for them. I believe it is a matter of common knowledge that since 1914 hundreds of thousands of Jews have made their way to Palestine.

¶ Yes, Ernest, and that is not all. Palestine, much of which was a land without an inhabitant, has been changed into an eden of citrus-bearing trees. The citrus orchards are but one of the evidences that Palestine is being rehabilitated in a most marvelous manner. It would take hours to tell of all the wonderful things which have been accomplished there since the close of the Gentile Times, in 1914, which proves that that was indeed God's "set time" to favor the children of Israel.

¶ Frank, what you say about Palestine is, of course, all very true, and no doubt the tragic events associated with its post war problems have caused the general public to lose sight of the marvelous developments of the land in that ancient cradle of Christianity. But

now the outlook for the Jews in Palestine is much brighter, it seems to me. Don't you think so?

¶ True, but even now there are formidable obstacles standing in the way of a further possession of the land by its rightful owners, yet this should not weaken our faith in the fulfilment of God's promises.

¶ But Frank, does the Bible foretell the present baffling problems of the Israelites in connection with their land, and why they have developed just at this time?

¶ Yes, Ernest, the seemingly paradoxical experiences of the Israelites during the last thirty years are clearly prophesied in the Bible. When we realize how vividly these experiences have been foretold, it strengthens one's faith in the Bible. And if we can have faith in the Bible, then there is no need to be concerned about the future peace and security of the world.

¶ What do you mean by that?

¶ Simply this: The same prophecies which outline so accurately the present experiences and outlook of the Israelites have also prophesied the present period of distress upon Gentile nations, showing that it would come at the very time when the Jews would be passing through the severest trial of their existence as a people. The dovetailing of these prophecies in point of fulfilment is irrefutable proof of their accuracy and divine inspiration. And what is even more important, these same prophecies tell us what to expect beyond the present period of uncertainty and trouble. They assure us that the long-promised kingdom of Messiah is the thing to expect. That will be the answer to every Christian's prayer, and the realization of Israel's hope—that messianic hope which throughout the long centuries of their suffering has been a life-sustaining tonic which has given them strength while they waited and prayed for deliverance.

Broadcast topics for last three weeks of February are:

World Destruction; Miracle of the Coming Kingdom; The Bow of Promise.
"God and Reason" Gift Dawn will be offered on these programs.

As the Spirit Leads

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot."—ACTS 8:29

ONE of the most subtle delusions of our great Adversary is the philosophy that zeal for the service of the Lord, through the proclamation of the truth to the church and to the world, runs counter to the best spiritual interests of the Christian. This theory is often suggested by Satan when other efforts fail to prevent the truth from becoming known. If he can succeed in corrupting the message and thus cause God's people to proclaim false doctrines instead of the pure truth of the divine plan, he encourages zeal. Also, when he finds that there are those who are determined to adhere to the pure truth no matter what the cost, his next effort often is to induce these, by vain philosophy which appeals to their flesh, to believe that the time is now past for making known the glad tidings.

Whenever these suggestions are made it is well to remember that one of the foremost evidences of the indwelling of the Holy Spirit in the lives of God's people is their zeal for holding forth the word of life. The impulse to glorify God by making known the truth of the divine plan is begotten of the Holy Spirit. It is the Spirit of God that anoints us to preach the truth. (Isa. 61:1-3) One of the first results of the coming of the Holy Spirit upon the waiting disciples at Pentecost was the loosening of their tongues to proclaim the Gospel. Judging from all that the Scriptures say on the subject, we may well conclude that there is no activity more spiritually elevating than that of proclaiming the glad tidings of the kingdom; and certainly the work of God along this line is authorized and encouraged by the Spirit of God.

Another scriptural example of this is the case of Philip and the Ethiopian eunuch. First of all, an angel of the Lord directed Philip to go toward the south where he would intercept the chariot in which the eunuch was traveling. And then, as our text indicates,

it was the Holy Spirit which directed Philip to go near and "join" himself to the chariot. It is not important for us to know the exact manner in which the Holy Spirit indicated the Lord's will in this matter. The point is that here was an opportunity for service in explaining the truth to one who had ears to hear, and that the circumstances which put Philip in contact with the Ethiopian chariot were leadings of the Holy Spirit.

We believe that it is not improper to think that there are still "chariots" to which the Holy Spirit is leading the Lord's people—that is, opportunities of service which in his providences are opening up for the Spirit-filled followers of the Master. Every consecrated child of God will be richly blessed in noting the providences of the Lord along this line, and especially so if gladly they "join" the "chariots" which pass their way from time to time. And as these opportunities for letting our light shine are presented to us, may we realize with rejoicing that God is favoring us by the leadings of his Holy Spirit.

In the general service work conducted under the auspices of The Dawn, it is encouraging to note the providences of the Lord; and we find that rich blessings result from watching for the Holy Spirit's guidance. The development of the radio work was a very marked evidence of the Lord's leadings. The opportunity to serve the brethren in Europe and to make known the truth in those war-stricken countries has been another clear case of the Holy Spirit's direction. And we are continuing to watch the providences of the Lord and to be ready and alert to enter other "chariots" as the Holy Spirit may direct.

More than a year ago it was decided that a series of articles dealing with the Lord's second presence should be published. Now, in the Lord's providence, this decision is about to reach fruition. The subject will be covered under the general title, "Behold Your King!" Further announcement will be made later concerning this, but we are mentioning it now, confident that the friends will be glad to know that this piece of literature will be available, not only to strengthen the faith of the brethren, but also for use in witness work, for it will be well adapted to both purposes.

The desire has often been expressed for the publishing of a new edition of the "Reprints." This is an undertaking which is quite beyond the resources and facilities of The Dawn. However,

TALKING THINGS OVER

it has been decided to publish a book of choice articles from the Reprints. These articles will be chosen with the view of covering all the doctrines of the divine plan, as well as the devotional life of the Christian. The articles will be arranged according to topics, and the book will be suitable for easy reference. This book will not be ready for several months, but it is something which we feel many will look forward with keen interest to obtaining. Incidentally, we hope that this publication will also be suitable for general distribution.

From the beginning of the radio work, we have received inquiries from time to time concerning recordings which would be suitable for home use. These inquiries have come from both the public and the friends. Consideration is being given to this possibility, and if we become convinced that here is another "chariot" the Holy Spirit is directing us to "join," further announcement will be made concerning it. Nor have we given up the idea of using pictures as a means of bearing effective witness to the truth. We hope to be able to make a definite announcement concerning this in the near future.

A few months ago we mentioned in this department that it was difficult to secure all the paper that was needed for tracts. We are happy to announce that now the paper shortage is not so acute as it was and that we can furnish all the free tracts the brethren desire to order. The same is true of Kingdom Cards and Consolation Cards. We are considering the preparation of a special message to the bereaved which will be particularly appropriate for use in connection with the Consolation Card work.

So, brethren, these are some of the things we have in mind, and we are making mention of them in the belief that all will rejoice with us that in the Lord's providences more and more opportunities of service appear in the way ahead. It is gratifying also to realize that the various fields of service which are now of long standing are continuing to be blessed by the Lord. The pilgrim work is a great source of comfort to the brethren.

The message over the radio is still being used to create new interest in the truth as well as to warm hearts of "old timers," especially those who have been out of contact with their brethren. Probably many of the brethren have lately noticed the absence of music on the Frank and Ernest broadcasts. The omission of music

has been found necessary due to the latest ruling of the Musicians' Union with respect to recorded music. We are now using a Scripture reading at the beginning of each program, and we are inclined to the thought that this may prove more effective than the singing of a hymn.

One of the most blessed of the newer opportunities of service is that of the work in foreign countries. It warms our hearts to realize that the truth is going out in so many lands—even in far-away India. In order that you may share our joys along this line, we are herewith publishing a few letters received recently from outside of America. May God help each and every one of us to appreciate more fully all the opportunities of service which he gives us.

Encouraging Letters

From the Athens Ecclesia

Dear Brethren: Greetings in the name of our Lord Jesus, our Redeemer. The Greek Dawn continues to be a fountain of many blessings. We worry when The Dawn is delayed in arriving. It is the only magazine that heralds the present truth for all the brethren in Greece. It upholds the pure truth as was given by the Lord in this harvest time through our beloved brother, Pastor Russell, the wise and faithful servant. We greatly value your efforts in printing the Greek Dawn. We pray with zeal to the Lord for you. Have courage! The Lord is with you and he will make your righteousness shine forth as the noon day.

I believe that Brother Kapatos wrote to you the triumph of the trial that took place in an Athen's

court. It is as follows: The detective squad arrested a brother because he carried in his arms fifteen copies of The Dawn and God and Reason. These were confiscated, and the brother was brought to the detention house. He stayed there ten days and ten nights before being brought to trial.

One night, in the detention house, the keeper struck the brother with his fist, and the captain saw this and said to the brother, Do you want to arrest the keeper for striking you?" The brother answered, "We are taught not to give evil for evil." The captain marveled at this, and gave orders to permit the brother free action in the detention place, and also to communicate with anyone he wanted, until the day of the trial, which ended to the glory of God and the truth.

In the trial there were five judges. The chief judge, who was the prosecutor, asked the other judges if they had read *The Dawn* which they were holding in their hands. They answered no. Then the chief judge arose and said, "I am against the Millennialists, but I will confess, and I will defend the truth that, if it was in my power, I would jail the accusers who brought this man here, because this man has been brought here unjustifiably. This magazine [showing *The Dawn*] and its contents, is all right. It contains nothing to warrant the arrest of this man." The judge then turned to the detectives who brought the brother in, and said to them, "Did you read this magazine?" The detectives answered no. "Then why did you bring this man here?" There was no answer. They were ashamed. The case was dismissed, and the name of God was glorified. Yours in Christ, The Athens Ecclesia

The Truth in India

Dear Brothers in Christ: I am extremely glad to come in contact with your association through Brother Solomon Subamangalam. All your booklets and magazines were read with great joy. With Brother Solomon I went for a short tour with your literature. To many the books were given, and also the free tracts. They are a great blessing to the hungry and truth-loving people. Let the Almighty God bless all your sacrificial works that you do for his glory.

God has not left his people in this far-off heathen country. For

the last fifteen years this small association in Bangalore is spreading the Gospel of the kingdom in seven languages. There are about fifty members in this town. We are doing those things which the Lord is willing should be done, according to our strength.

We know that your books are of great value to English-speaking persons. They carry a timely message for all types of people. We want more of your literature and free tracts, which we will widely distribute with fresh zeal. There is another brother whose name is Barnabas who is a co-worker with me. We both are anxious to be workers in your association as Gospel preachers and colporteurs. We like to have mass meetings in the vernaculars and English. We like to give a good witness by visiting from house to house.

We are free, separated for this work, but in India there is none to help us. We do not require pay for our food and raiment, but if a certain help is given by your books and tracts, we will be very glad, and will send you regular reports of what work we do in this country. . . . Help us only to spread the glad news. My loving greetings to all the brothers and sisters. Yours truly in Christ, S. R. G., India

Others' Needs Are Greater

Dear Brethren: For some months we have been saving money to repair our little cottage (or "shack" as some call it) which is falling apart in spots, like the social fabric of the earth, "the garment that waxeth old," but we are convinced that the needs of other body mem-

bers are worse, or greater than ours.

To a practical person our move may seem foolish, but we are enclosing a money order for you to use as you see best in alleviating the suffering of our brethren in Christ across the seas. We will also attempt to send you some money each month from our relief allowance and the aid our son gives us. (We are both unemployable.)

The names for clothing arrived this A. M. and we shall get packages out as soon as possible. Yours in Him who is our life, Brother and sister G. E. M., Wash.

Likes New Features

Dear Brethren: Christian love and greetings for 1948. I am enclosing my renewal slip for The Dawn for another year with a change of address, but I am sending the amount to your Toronto office along with a little donation for the friends in Europe, which I am privileged to spare.

I received the several copies of Frank and Ernest dialogs which you sent. I appreciate very much your kind service in sending these, and the others earlier. They have indeed been a great blessing to me and to others, and I thank you very much. I think your new arrangement, however, is much better, that is, having them printed monthly in The Dawn magazine. I also like the other new features of the 1948 Dawn. I think they are very fine. The "Songs in the Night" should be a great help and blessing, and all the other good things will also help and encourage

us along the way in these troublesome times. May the dear Lord bless you and all the dear brethren abundantly in 1948, or to the end of this pilgrimage. Yours in much Christian Love, G. L., Ont., Can.

A Young Truth Seeker

Dear Frank and Ernest: I'm a quite steady listener of your very nice program. And I am very interested in the book called "The Everlasting Gospel." I am especially interested in this book because lately in Sunday School we have been discussing the moral laws, and there are many questions being asked, but our Sunday School teacher is not able to answer the majority of them because she hasn't had any special education in theology. So I thought I could answer at least some of them by obtaining this book. I would appreciate it very much if you would send me a copy of this book, "The Everlasting Gospel." Your steady listener, J. W., Wis.

Interest Revived

Dear Frank and Ernest: It is with great pleasure and interest that mother and I hear your broadcast each Sunday, and through it we have once again started to study God's wonderful Word, as my parents were Bible Students from the time I was a little girl, and I am thirty-five now.

Though we had drifted away from study as so many others, we never lost sight of the things we were taught, and through trouble and sickness I in my heart often prayed to God for guidance and courage. Then one morning we

heard your broadcast and it seemed to be the answer. We sent for The Dawn, and in turn were contacted by some good members of your group, for which we thank God. We would like the book "God's Plan," offered this morning, and also "God and Reason," "Everlasting Gospel," and "The Battle of Armageddon," if possible. Thanking you in advance, E. B., Calif.

Like a Convention

Dear Brethren: You will find enclosed a check for the General Fund. The Dawn comes almost like a real convention each month, bringing renewed strength through its many helpful articles, and keeping the Lord's people in contact with one another throughout the world. For all these blessings we thank our gracious Lord, and you for being the instrument ready for his use. May he continue to bless and guide you in your service to him. With Christian love, Yours in His service, A. E. E., Mo.

"A God-sent Comfort"

Dear Friends: In this terribly hard time, your booklet "God and Reason" [German edition] came into my hands by a coincidence. And since you encourage sending for more copies of same for distressed people—some of whom I meet every day—may I ask for some more of these comforting booklets? I'm a refugee myself,

with two children. We are all undernourished and sick. My husband died of the spotted fever in Russia in 1943, and we lost all we had. In this great distress I feel that this booklet is a God-sent comfort. It's truly a consolation booklet! The Lord has not forsaken us, even if at times I feel as though I cannot go on. In Christian bonds, Mrs. M. A., Germany

Mind Now at Rest

Dear Brethren: I am glad I can herewith contribute a little to help along. It is the widow's mite, but it will help some. Of all the different teachings I have heard, yours comes the closest to being the right interpretation, and I am so glad I got to hear it over the air about four years ago. I have listened to a number of different programs, but none come up to the Frank and Ernest program. My mind is at rest now, as everyone that has ever existed will have a full chance to be saved. Under the general teachings only a few have a chance to secure everlasting life. I am glad their theory is wrong, as our Father and our Savior love us all. So they have given us a way to be theirs. Yes, praise their holy names forevermore, and may the work grow and grow faster and faster and God bless you all back there and everywhere! From your sister in Christ, Mrs. C. R., Wash.

THE 1948 GENERAL CONVENTION will be held during the first week of August at Chautauqua, Ohio. Start making your plans now to attend.

Peace-- When There Is No Peace

TWO years after the cessation of fighting in the global war, and by which time the people had hoped that peace would be established, the British Government startled the people by an announcement, on December 10 last year, that they are to build up at once an Atom Age Air Raid Precaution and Civil Defence Force in preparation for the next war. The *Daily Mail* of London dated December 10 states: "The spearhead of Britain's reorganised Civil Defence in the Atom Age is to be a highly mobile disciplined and well trained force, backed by a force recruited from every city, every village, and every able-bodied man and woman will be called on to assist."

And Knowledge Shall Be Increased

THE theory that evolution was a principle drawing human beings to greater heights has received a setback. Science admits, even in the realm of organic life, that we now know there is no continuous progress. Professor J. B. S. Haldane has written, "Certainly the study of evolution does not point to any general tendency of the species to progress," and again, "Degeneration is a far commoner phenomenon

than progress." Dr. F. C. S. Shiller says, "There is no sign of continuous progress in the world."

Today, fallen man is the same impulsive, emotional, foolish, destructive, cruel, and credulous creature he always was. What is called modern civilisation is not the result of a balanced development of man's nature, but of accumulated knowledge applied to everyday life. The Prophet Daniel states (Dan. 12:4) that knowledge shall be increased, at the "time of the end" of this age. Is this increase of knowledge bound to make man wiser and more moral? The answer is no.

The examples of the nations, particularly Germany, where science and education attained a high degree, producing totalitarian forms of oppression and brutality never heard of before, show the devastating effect of knowledge in evil hands. The eager interest of all nations to possess the secret of atomic power for destructive purposes shows the same thing. Increased knowledge creates super-difficulties, not supermen, and therefore economic, political, social, and international problems become more acute. There is no evidence that man will cease to apply his knowledge to self-destruction. The *Manchester Guardian* states of the atomic weapons that man has at last discovered how to destroy himself utterly.

The impending trouble erupting from the increase of knowledge does not cause dismay to those en-

lightened by the truth of God, because they know that these conditions are indicative of the second presence of Christ. As Daniel 12:1 states, it is the presence of the Deliverer that produces the trouble, and as indicated in Revelation 11: 15 and 18, the anger of the nations follows the transfer of the sovereignty or rulership to Christ. Let us, dear brethren, rejoice, and as the poet says:

Tell the whole world these blessed tidings;

Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.

The Dawn Office In Liverpool

THE opening of The Dawn office in Liverpool and the announcement that truth literature can be had, and that a pilgrim service is available for the ecclesias, have aroused great interest among the brethren. For many years the friends have striven to maintain the knowledge and spirit of the truth. Under these circumstances it was only to be expected that some would be in a quandary as to what is the Lord's work at this time. Is it the sanctification of the church only? Has the witness work to the world ended? The answer is that both are necessary and operate together.

It was the faithfulness of Jesus in declaring his Father's purpose that drew the enmity of the world upon him and thereby enabled him to complete his sacrifice. In our case, God is working in our hearts, and we must work with him. As

the apostle says, we work out our own salvation (Philippians 2:12), and this can only be done as Jesus did it, by declaring the Father's plan both among the brethren and to the world as we have opportunity.

It should be remembered that John the Baptist was a witness, heralding the first advent (John 1:6, 7), and his witness was not generally accepted. He was one crying in the wilderness, but it was what God wanted him to do, and it was done. So today, when the nations are being judged, it is the privilege of the church to declare the day of vengeance of our God. This is not done vindictively, but as a means of pointing to the kingdom of Christ that is even at the door.

Our witness may apparently be unsuccessful. It may seem as though we are like one crying in the wilderness of this world, but it works out our sanctification, and the results we must leave in God's hands. The people of Jerusalem were amazed at the boldness of the early church who filled the town with their doctrines, and the church prospered. So with us, when we uncompromisingly take our stand for the truth, and tell it to the brethren and the world, we grow in grace, and thus make our calling and election sure.

Assistance To German Brethren

THE British Branch desires to thank the friends in the British Isles for the splendid response to the invitation to help the brethren

in Germany. It is not necessary to send B. U's. (bread units) or points for rationed goods to the office, as assistance can be sent without these. Our thanks to the friends in the Ipswich district who sent an anonymous donation. Gifts of old clothes should be sent to Brother H. E. Nadal, 35, Palace Gardens, Buckhurst Hill, Essex, who has kindly consented to deal with these on our behalf, and who has already on behalf of the Aldersbrook Class and ourselves forwarded many parcels to the Continental brethren.

Written Aforetime For Our Admonition

OF THOSE things written aforetime, none conveys a greater lesson than that of Kadesh Barnea, when, after hearing the report of the spies, the whole of the fighting men of the Hebrews refused to go forward and take the land that God had promised them, although he had led and fed them through the wilderness, guaranteed their victory, and brought them to the moment of attaining the land. The record of this unbelieving disobedience is given in Numbers 13 and 14. This is referred to in Hebrews 3:8 as "the provocation." When David was about to take Jerusalem he reminded his followers of the sin of Kadesh Barnea. (Psalm 95:7-11) The apostle refers to these incidents, and admonishes us to hear the Lord's instruction and not to harden our hearts.

Failure is due to lack of faith. Without faith we lose confidence in the power of our Heavenly Father.

The disobedient Israelites appeared in their own sight as grasshoppers compared to their enemies (Num. 13:33), but to Joshua and Caleb those same enemies were meat. (Num. 14:9) This incident has been a lesson to the church throughout the Gospel age, but we today are almost through the wilderness, the millennial kingdom lies before us, and if faithful we shall soon reign with Christ.

It is inconceivable that we should let the truth slip now, but the apostle warns that we are made partakers of Christ if we hold fast the beginning of our confidence firm unto the end. The message of truth that warmed our hearts and gave us such joy in the Lord was the Gospel of the kingdom, the message of the restitution of all things, and the blessing of the world as set forth in the writings of Pastor Russell. If the truth is not as clear to us as it used to be, or not as vivid, let us get back to the volumes of Scripture Studies. Some have difficulties that would easily be solved by a fresh studying of these volumes. The message is the same. Events in the world show that the kingdom is at the door. Let us be up and doing, by constant vigilance preparing ourselves for a place in that kingdom.

PILGRIM FROM AMERICA

It is expected, the Lord willing, that Brother J. Y. MacAulay will arrive in Great Britain in time to serve at the Warrington Easter Convention. He will remain in Britain for some time following the convention to meet with and serve the brethren. Requests for his visits should be addressed to The Dawn, 68 South Castle St., Liverpool 1.

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE	
Anerley	March 14
J. E. HUMPHREY	
Anerley	February 15
Ipswich	March 21
H. R. KIPPS	
Oxford	February 15
F. LINTER	
Warrington	February 15
Leigh (Lancs.)	29
Gateshead	March 7
W. J. MERCER	
Leigh (Lancs.)	March 14
J. H. MURRAY	
Heswall Hills	March 7
Luton	14
W. E. PAMPLING	
Yeovil	February 15
Oxford	March 14

R. J. PHILIP

Leigh (Lancs.)	March 7
Warrington	14

WARRINGTON, ENGLAND. Annual convention at Easter. For accommodation apply to: Mr. C. Spillsbury, 94, Heath Road, Penketh, Warrington, Eng.

Aldersbrook Ecclesia Appointments

W. R. CHANDLER	
Luton, (Beds.)	February 15
A. W. PARKER	
Birmingham (Warwick)	February 29
D. P. VAUGHAN	
Kettering (Northants.)	February 15
T. W. WATSON	
Maidstone (Kent)	March 14
ILFORD, ESSEX, March 26-29 —The Aldersbrook Ecclesia is holding its usual Easter Convention. Secretary, Mr. W. R. Chandler, 29, Woodlands Avenue, London, E. 11.	

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THE DAWN

68 South Castle Street

LIVERPOOL 1

Speakers' Appointments

H. E. ANDERSON

Wilmington, Del. (Morning) Feb. 15
Philadelphia, Pa. (Afternoon) 15

W. T. BAKER

Boise, Idaho Feb. 1, 2, 4
Emmett, Idaho 3
Lewiston, Idaho 5, 6
Spokane, Wash. 8, 9, 10
Wenatchee, Wash. 11
Yakima, Wash. 12, 13
The Dalles, Ore. 14, 15
Salem, Ore. 16, 17, 19
Lebanon, Ore. 18
Portland, Ore. 20-22
Tacoma, Wash. 23, 24
Seattle, Wash. 25, 28, 29
Bremerton, Wash. 26, 27
Sultan, Wash. Mar. 1

F. A. BRIGHT

Easton, Pa. Feb. 1
Binghamton, N. Y. 8

N. T. CONSTANT

Paterson, N. J. Feb. 1

JENS COPELAND

Urbana, Ill. Feb. 22
Danville, Ill. 23
Mattoon, Ill. 24, 25
St. Louis, Mo. 26
New Albany, Ind. 27
Cincinnati, Ohio 28, 29
Indianapolis, Ind. Mar. 1, 2

O. D. DEIFER

Lehighton, Pa. Feb. 22

EDW. FAY

Whittier, Calif. Feb. 15

EARL L. FOWLER

San Diego, Calif. Feb. 1

LEVI JACOBS

Hartford, Conn. (Afternoon) Feb. 8
Wallingford, Conn. (Evening) ... 8
Brooklyn, N. Y. 22

G. S. KENDALL

Richmond, Va. Jan. 30-Feb. 1
Enfield, N. C. 2
Greenboro, N. C. 3-5
Asheville, N. C. 6
Knoxville Tenn. 7, 8
Chattanooga, Tenn. 9-11
Atlanta, Ga. 12, 13
Jacksonville, Fla. 14, 15
Riverhills, Fla. 16
Melbourne, Fla. 18-20
Sebring, Fla. 21, 22
Miami, Fla. 29

P. KOLLIMAN

Baltimore, Md. Feb. 15

R. A. KREBS

LaSalle, Ill. Feb. 8

A. H. KRUMPOLT

Paterson, N. J. Feb. 15

R. J. KRUPA

Flint, Mich. Feb. 8

EDW. LORENZ

Santa Ana, Calif. Feb. 22

J. Y. MAC AULAY

Piqua, Ohio Jan. 31-Feb. 1
Columbus, Ohio 2, 3
Pittsburgh, Pa. 4
Lewistown, Pa. 5
New Haven, Conn. (Morning) 15
Waterbury, Conn. (Afternoon) ... 15
Brooklyn, N. Y. 22

EDWARD MAUREL

Monessen, Pa. Feb. 29

SPEAKERS AND CONVENTIONS

C. H. MEADORS		York, Pa. (Morning)	29
Riverside, Calif. (Morning) Feb.	15	Lancaster, Pa. (Afternoon)	29
Pomona, Calif. (Afternoon)	15	H. PASSIOS	
M. C. MITCHELL		Connellsville, Pa.	Feb. 29
Groton, Conn. (Evening) ... Feb.	14	V. E. SAMUELS	
Groton, Conn. (Morning)	15	Brooklyn, N. Y. (3 P. M.) ... Feb.	8
New London, Conn. (Afternoon)	15	Rutherford, N. J. (8 P. M.)	8
R. E. MITCHELL		J. L. VAN HORNE	
Paterson, N. J.	Feb. 29	Duquesne, Pa.	Feb. 1
JOHN H. MOORE		Washington, Pa.	15
Oakland, Calif.	Jan. 31, Feb. 1	C. R. WEIDA	
San Francisco, Calif.	2, 3	Reading, Pa.	Feb. 1
Modesto, Calif.	4	G. M. WILSON	
Fresno, Calif.	5, 6	East Liverpool, Ohio	Feb. 8
Stockton, Calif.	7, 8	Jacksonville, Fla.	11
Sonora, Calif.	9	Miami, Fla.	15
Sacramento, Calif.	10	Orlando, Fla.	18
Fallon, Nev.	12, 13	St. Petersburg, Fla.	22
Ogden, Utah	15	Sarasota, Fla.	29
Salt Lake City, Utah	16	W. N. WOODWORTH	
Boise, Idaho	17, 18	Paterson, N. J.	Feb. 8
Lewiston, Idaho	19, 20	Allentown, Pa.	15
Spokane, Wash.	22-24	New Bedford, Mass.	29
Wenatchee, Wash.	25	C. W. ZAHNOW	
Yakima, Wash.	26, 27	Birmingham, Ala., territory Feb.	1-29
The Dalles, Ore.	28, 29		
Portland, Ore.	Mar. 1, 3		
L. H. NORBY			
York, Pa. (Evening)	Feb. 28		

CONVENTIONS

SAGINAW, MICH., Feb. 8—Regular monthly gathering in the Woman's Club, 311 N. Jefferson Street.

BROOKLYN, N. Y. Feb. 22—Convention opens at 9:30 a. m., in the regular meeting place, 104 Clark Street.

CHICAGO, ILL., Feb. 22—All day gathering in the Central Masonic Temple, 910 N. LaSalle Street.

CINCINNATI, OHIO, Feb. 29—Regular

fifth Sunday gathering in the Y. W. C. A., Room 507, 9th and Walnut Streets.

DETROIT, MICH., Feb. 29—All day gathering in the Maccabees Bldg., Woodward Avenue at Putnam.

WEATHERFORD, TEX., Feb. 29—Regular fifth Sunday gathering in Zion Hill Schoolhouse.

CHICAGO, ILL., May 29, 30, 31.

THE MEMORIAL DATE for 1948 will be after six o'clock on Thursday evening, April 22.

PARTITION OF PALESTINE

WHY should Palestine become a storm center threatening the peace of the world? Will a Jewish nation actually be established in the Promised Land? Learn the answer to these and related questions. Send a post card now to Frank and Ernest, Dept. N, Box 60, General Post Office, New York City, and ask for a free copy of the book

"Chosen People"

FRANK and ERNEST will discuss the prophecies relating to this subject in their Sunday broadcasts of February 1 and 8.

BE SURE TO HEAR THEM

(Station information here)

This ad may be inserted on the church or radio page of your local paper, January 31 and February 7.

One Another's Burdens

FOR the benefit of those who may have overlooked previous announcements, we take this opportunity to state again that addressed labels and shipping instructions will be sent upon request to those who desire to mail clothing or food to our needy brethren in Europe. We understand that food can be shipped together with clothing, provided packages do not exceed the maximum weight of 22 lbs. permitted by the postal authorities.

If you prefer to have The Dawn send food or literature to our overseas brethren, donations may be made to us for that purpose. Through The Dawn a special multi-purpose food is being shipped, and reports indicate that it is proving very satisfactory. All inquiries and correspondence concerning this branch of the service should be addressed to The Dawn, Overseas Service Committee, East Rutherford, N. J.

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 5—"This is the will of [concerning you], even your sanctification."—1 Thessalonians 4:3 (Z. '99-4. Hymn 267)

FEBRUARY 12—"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:4 (Z. '93-295. Hymn 7)

FEBRUARY 19—"All things, are indeed pure to those who are pure; but to those

that are defiled and unfaithful, nothing is pure; but both their mind and conscience are defiled. They profess to have known God, but by their works they renounce him, being abominable and disobedient, and as to every good work worthless."—Titus 1:15, 16, Diaglott (Z. '99-214. Hymn 130)

FEBRUARY 26—"Rejoice in the Lord alway: and again I say, Rejoice."—Philippians 4:4 (Z. '03-7. Hymn 247)

THE new creation needs not only to unite devotional services, prayer and praise, as a part of every meeting, but we believe needs in addition a special meeting of a devotional kind once a week, joined with which should be opportunities for testimony respecting Christian experiences. . . . Such up-to-date testimonies prove helpful to those who hear; sometimes encouraging them by the rehearsal of favorable experiences, and sometimes comforting them by the narration of trials, difficulties, perplexities, etc., because they thus discern that they are not alone in having trying experiences, and sometimes failures.—Vol. VI

YOUR EASTER WITNESS

Order Greeting Folders Now

IT IS appropriate to use every opportunity possible to inform our friends, neighbors, relatives, and business associates of the glorious hope of the kingdom which is so soon to be manifested in the blessing of the world with peace and life. During the Easter season it is customary to send greeting cards in commemoration of the resurrection of Jesus, and many of the brethren have found that this presents an excellent opportunity to send a greeting which contains a message of the truth. Consequently, we are this year again prepared to supply special greeting folders for this purpose, with envelopes to match.

These folders will be artistically designed and printed, and in appearance will compare favorably with the general run of Easter greeting cards. Their real merit, however, will be the message of truth they carry, based upon the great fact of the resurrection. Decide how many you can use, and place your order as early as possible, that we may know how many to print.

Folders, together with envelopes to match, will be supplied at 25 cents a dozen; \$1.00 for fifty. Your order will be acknowledged when received, and filled when folders are printed.

THE DAWN East Rutherford NEW JERSEY

To Us the Scriptures Clearly Teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—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; 2 Pet. 1:4

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

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