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The DAWN

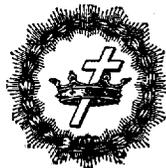
Why Do We Die?
Science Proves Man Has No
Uncle Eb's Bible Story

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THE DAWN

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DECEMBER 1, 1932

One Dollar a Year

News and Views

Enter—Santa Claus

CHRISTMAS, which comes but once a year, will soon be here again. Not many years ago Christmas was accepted as a matter of fact by all Christendom. In the last few years, however, many questions have been raised concerning this ancient festivity. Recently the Hearst Sunday papers carried articles showing that the festival is largely of heathen origin. But Christmas observance will go on just the same—at least for the present. The fact that there is no real Santa Claus, that Christmas has been commercialized, that it is held on an ancient holiday rather than on Jesus' true birthday anniversary, that the very word "Christ-mass" itself is suggestive of one of the "abominations" of a degenerate religious system, does not do away with the fact that the spirit of giving, which becomes almost spontaneous at this season of the year, is a very commendable thing. Those who give, at this or any other season of the year, with a sincere desire to bless others and lighten their burdens, cannot help but be blessed themselves, and enjoy a sense of divine approval. All such give, not to celebrate a heathen holiday, but to emulate the greatest of all givers, the One who "so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life."

Wonders of the Deep

THE sun-bathed surface of the ocean gives no idea of the Stygian darkness that prevails far, far down, remote from the realm of light. William Beebe and Otis Barton, two adventurers, recently penetrated nearly half a mile into the ocean's depths. From the windows of their diving bell, which they call a Bathysphere, they beheld self-luminous fishes of many sizes and hues, resplendently displaying themselves in the densely darkened waters. Some of these strange fish had double lines

of lights down their bodies. Some were hatchet-shaped, some filmy and rotund, some long and narrow, some nearly all mouth. There were great squid, and jelly fish, and transparent fish. Thus at a depth of 2000 feet the sea was literally alive with variegated inhabitants. What strange forms of life may exist in the ocean's greater depths can only be surmised.

After all, the realm of man's knowledge and research is exceedingly circumscribed in all directions. Of what beauty and form are the angels above? What are the harmonies of heaven, beyond the grasp of human ears? Is there something corresponding to flowers and other ornamentation in the celestial realms? Such questions stimulate the imagination of these finite minds. The universe is a storehouse of wonders. And back of all is that wondrous Intelligence, that all-powerful Being, that glorious and loving Personality, whom we call God.

Artificial Lightning

BY using three million volts of electricity Prof. Harris J. Ryan, of Stanford University, has produced a rival of natural lightning. Two hundred engineers witnessed this gigantic spark, which was of the highest voltage ever employed by man. With a mighty roar it sped across the twenty-five foot gap, tearing great timbers to shivers. The apparatus will be put to practical use in testing insulation for super-power transmission lines. It shows something of the wonderful things that man is able to do; but we must remember that all such progress in science is being made possible only because we are in the "day of His preparation." (Nah. 2:3, 4) The Lord is preparing to remove the old order of things and to establish His Kingdom; and during that wondrous era now at hand will be revealed much greater wonders than are even imagined today.

New System of Education

MANY educators predict that a new and easier system of education will soon come into vogue, with television and sound pictures replacing tedious textbooks. Dudley Crafts Watson, lecturer for the Chicago Art Institute, is of this opinion. In a recent lecture he said: "Within the next decade school teachers will be employed for half a day, instead of a full one, and the school term will be materially shortened. Through the use of machines the only school drudgery left will be dusting furniture and marking school papers."

Manifestly there is much room for improvement in our present educational system. And the needed change will come. One great thing that the young people need to learn is that the very world itself, with all its natural beauty and manifest purpose, is but a constant revelation of divine goodness, power, love, and wisdom; and that they should "look through nature, up to nature's God." And that too will come.

Depression Affects Many Schools

BECAUSE of the depression, many schools in the province of Quebec, Canada, and elsewhere, are having to close down. The Bible suggests to careful students that these schools, as well as all other modern institutions of learning, have come into existence by divine providence, to help fulfil prophecy. Daniel, for example, said that "knowledge shall be increased . . . in the time of the end" of this age. (Dan. 12:1) The educational systems of today thus constitute one of the signs of the transition period in which we live, a period that is carrying us across from what the Bible calls "the present evil world" to the Kingdom of God on earth. Maybe modern schools have about fulfilled their present purpose.

No Depression in This Business

AN Indiana paper makes the statement that during the month of September, in Chicago, the number of automobiles stolen exceeded the number of automobile sales; the latter totaling 2255 and the former 3375. So, at least there has been no depression in that racket. Such business, however, will come to an end with the New Order of things to be established by Christ, just beyond this cataclysm of trouble into which the world is fast drifting. Under that righteous regime of the future, the judgments of the Lord will be in the earth; and, assisted by such corrective instrumentalities, the people of the world will learn righteousness.—Isa. 26:9.

Money Love Cause of Trouble

EDMUND D. SOPER, president of Ohio Wesleyan University, says that the modern mad rush for wealth is the cause of the world's present financial problems, and that unless conditions improve there is a grave possibility of revolution everywhere. He declares:

"When the wealth of the country is in the hands of relatively few, and when millions upon millions of our fellow citizens are out of employment and cannot support their families, we have the seeds of change already planted.

"I cannot see that either political party today sees the significance of this in any large way. . .

"The sad thing about it all is that this struggle for wealth has not led to happiness, of which I believe we have less in America now than in the quieter days before the war. So long as this mad rush continues, I cannot discover anything which can be done to alleviate the situation in a fundamental way."

We suggest in reply that "man's extremity is God's opportunity," and that when the best-laid schemes of men have failed, God will come to the rescue and lay the foundations of an entirely new social system—that for which we have long prayed: "Thy Kingdom come, Thy will be done on earth." That prayer is about to be answered—the dawn is here!

Something on Missions

THOSE seven Protestant denominations which appointed a committee to investigate missionary enterprise possibly learned a thing or two. The report says: "It is incumbent upon us to acknowledge . . . an incomplete grasp of our own faith in matters affecting individual and social conscience, our common need to confer in the search for a deeper and more persuasive view of religious truth."

Verily, one needs to have the truth himself before he can give it to anyone else. The greatest fact of truth we know is that Jesus died for all men, to "bring them to God," and that all will benefit by His sacrifice, the heathen as well as others. God is to "justify the heathen through faith," and the knowledge of the Lord shall fill the earth "as the waters cover the sea." This will be during Christ's Kingdom on earth, when "all flesh shall see the salvation of God." How good it is to know that the salvation of the millions of the heathen does not depend on such puny effort as that of the missionaries! If it did so depend, well—we should pity the heathen!

Breakers Ahead?

A PROMINENT labor leader recently stated: "If we do not find some means of giving our men work by which they are enabled to earn their food, they will find other means of getting it." One of America's leading magazines has an editorial which reads in part:

"The people of the United States are now confronted with an emergency more serious than war. Misery is wide-spread, in a time not of scarcity but of over-abundance. . . During a war a nation is bound together; but now, we are in the midst of a chaotic situation. The nation is rent asunder by contending spirits; the calm content of a satisfied people has entirely disappeared. As a nation we are

confused, befuddled; we do not know which way to turn or what to do. Some of our most able statesmen, realizing the seriousness of the situation, even go so far as to talk of revolution."

Preparation For—What?

HECTOR C. BYWATER, the Naval Correspondent for the London Daily Telegraph, reports that the Italian government has fourteen ships of war under construction, whose existence had been unknown to the outside world; and further, that their new policy provides for the arming of all large merchant-men with guns. Be it noted that during the time that all this work was secretly progressing, Italy had her delegate present at the Disarmament Conference. No wonder there is jealousy, hatred and suspicion among the delegates at every round table conference! How forceful are the Lord's words regarding these conferences: "Associate yourselves, O ye people, and ye shall be broken in pieces. . . take counsel together and it shall come to naught: speak the word and it shall not stand."—Isa. 8: 9, 10.

New Style of Architecture

THE world's first porcelain house was recently built in Cleveland, Ohio. The cost of this house is relatively small. It needs no painting, and a simple application of soap and water keeps it forever clean outside. Roof and chimney are also of porcelain. Just what the houses of the Millennial Age will be constructed of we are not told, but we are informed that "they shall build houses and inhabit them, they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat." (Isa. 65: 22) It thus is evident that there will be no big rents to pay in that age.

Big Toads in Little Puddles

IN a recent booklet entitled **Life Work and Record of the Church of Scotland**, published in Scotland, there appears an interesting article setting forth the facts of a long struggle on the part of certain branches of the Church of Scotland, located in England, to gain the recognition and cooperation of the "Mother Church". This interesting narrative, although perhaps not very important in itself, is typical of similar struggles that have taken place down through the age in nearly every branch of the nominal Christian Church.

Shortly before His death Christ prayed for the oneness of His true Church; and all individual Christians who have been truly united to Christ have been one in spirit with each other, even though many of them may have been identified with different branches of Christendom. In man-made religious organizations, however, the viewpoint of what constitutes unity has been quite different. The kind of oneness and unity that they seek has always depended upon the ability of the prominent leaders to control.

Nearly all such leaders have clamored for unity,

but all have insisted that their own particular methods, dogmas, and authority must be recognized as a basis for unity. The "common people" in the Church, if left uninfluenced by selfish leaders, would have no difficulty in worshiping together and cooperating in the work of the ministry. But almost always the leaders refuse to have it so.

Inherent selfishness is the real cause of this attitude of religious leaders, as it is of every other manifestation of carnality among God's professed people. A politician was once asked why he moved from the city of New York into a small country town where he would lose so many opportunities of serving the people of the metropolis. His reply was: "I would rather be a big toad in a little puddle, than a little toad in a big puddle." Is it not too often just such a spirit that actuates many in the Church of God? If the leaders of one group should recognize and take into fellowship and cooperation another group of Christians it would mean that to some extent their own importance would be eclipsed.

Hence, all down through the age there has been a continuous struggle of certain ones to become "big toads"—with the resultant multitude of "little puddles" in which to splash around. In some instances, such as is represented at Rome, London, etc., rather large "puddles" have been maintained; but coming on down the line we find would-be leaders of God's people preferring to be recognized as supreme in a small "puddle" of only ten or fifteen people, rather than to unite in fellowship with other groups of brethren who have the same tenets of faith as themselves. There will be an end of all this human selfishness when Christ's Kingdom is established, and the knowledge of God's glory fills the whole earth. Then Christ, the true leader, will be recognized by all, both in heaven and earth.

A Beer Prosperity

NOW that election is over a new administration will soon come into power, and nearly everybody is wondering what the result will be. Will prosperity come back? Will the new president be able to find jobs for the ten millions of unemployed? Everybody wishes that he might, but very few really believe that he will be able to accomplish much more along this line than did Mr. Hoover. In some circles the hope is expressed that legalizing the manufacture and sale of light wines and beer will do much in the way of restoring prosperity. It is claimed that one million men will be put to work in this way. Arthur Brisbane, speaking over the National Broadcasting Company's radio system on the night of the election, said: "It is too bad that we cannot find something more dignified than beer with which to bring back prosperity." Probably, however, this is about the best that selfish man can do. God's Kingdom is the only real remedy for present world distress, and the present extent of man's extremity is but one of the evidences of the near approach of that Kingdom.



Working Out Our Own Salvation

"Work out your own salvation with fear and trembling"—Phil. 2:12

TO THE sincere student of the Scriptures there is no fact more apparent than that one's standing before the Lord is the most important consideration in any Christian's life. This fact, however, does not in any way mean the Christian life is one of selfishness. Indeed, in order for such a life to be successful it must be conformed fully to the requirements laid down in the Bible; and such conformity to the divine will always produces a course of complete unselfishness, which is divine love.

The words of our text might well be considered as a part of Paul's farewell message to the Philippian Church, inasmuch as he had expressed the thought that there is a possibility of his being put to death in the near future. (Phil. 1:23, 24) The devotion and zeal of the brethren at Philippi brought much joy as well as encouragement to the apostle, and he did not fail to remind them of it. He said, "I thank my God upon every remembrance of you. . . . For your fellowship in the gospel from the first day until now."—Phil. 1:3, 5.

One of the outstanding causes for the apostle's thankfulness is revealed in Philippians 2:15,16, where Paul predicts that his rejoicing will abound in the day of Christ, because of the fact he will have the evidence that he had not labored in vain in their behalf; for the Philippian Church (a fruit of his effort) was continuing faithful to the Lord in that they were zealously holding forth the Word of life amidst a crooked and perverse generation, among whom it was their privilege to shine as lights.

The Lord is Our Helper

While the apostle knew that the Philippian Church had been faithful to the Lord, both in his presence and in his absence, yet he felt it expedient to write to them this letter, which might prove to be his final message of encouragement, and therein assure them that He who had begun a good work in them was able to perform it until the day of Jesus Christ. (Chapter 1, verse 6) Doubtless the great apostle had become a very vital part of the Philippian Church; and, as in the case of all great leaders, the individuals of the Church were prone to lean upon him as a spiritual support.

But Paul, along with his words of encouragement, endeavored continually to point the brethren to the only true source of spiritual strength—

the Heavenly Father: "For it is God which worketh in you, to will and to do of His good pleasure."—Chapter 2, verse 12.

This seems to be the special point which the apostle sought to emphasize by the words, "Work out your own salvation." In other words, Remember that your standing as a Christian is an individual one before the Lord. He worketh in you; and you must learn to appropriate to yourself, and for your own use, all the gracious provisions the Lord has made for your salvation.

We Should Help One Another

Paul would not have us understand, of course, that we can live the Christian life successfully by isolating ourselves into separate corners of our own selfish choosing. Paul was not a separationist. Paul never preached that it was, or ever would be, God's purpose for the saints to practice factionalism. He did not tolerate the party-spirit in the Church—much less advocate the thought of "privileged" classes or individuals among the brethren. He did not encourage the idea that a privileged few could expect to live on a much higher level of saintship than others, to which heights the majority could never hope to attain.

Paul taught that God "gave some prophets, some apostles, some pastors, some teachers, and some evangelists," for the building up of the body of Christ; and that under this divine provision we should endeavor to "keep the unity of the spirit in the bonds of peace," and ever keep in mind the perfect goal as being the "unity of the faith."

That this God-given provision for mutual helpfulness, association, and unity, was to continue right down to the end of the Church's career is clearly shown by the apostle in his admonition to "not forget the assembling of ourselves together, AND SO MUCH THE MORE AS YE SEE THE DAY APPROACHING".

Individual Christians

Although it is clearly evident from the Scriptures that the Lord expects us to be sacrificed on the altar of service and helpfulness to our brethren, and that we are always to recognize the importance of "bearing one another's burdens," yet, as already suggested, in the final analysis we stand or fall before the Lord as individuals. We can and must accept all the help possible from our fellow-members

in the Body—"that which every joint supplieth"—but we can make only our own calling and election sure.

In thus "working out" our own salvation, it will be necessary for each of us to appropriate to ourselves all of those "exceeding great and precious promises" by which we will ultimately become "partakers of the divine nature." We are to add virtue to our own faith, but we cannot add it to the faith of another. We may be stimulated to greater efforts in the narrow way ourselves, by the example of devotion and zeal on the part of others; but the deriving of such benefit depends upon our own willingness and desire to be thus encouraged.

The same thing is true in respect to all the fruits and graces of the spirit. God has clearly outlined his requirements for us. He has caused His prophets and apostles to record the details of those requirements in a way that is possible of comprehension. He has provided other servants to remind us of those things—to stir up our pure minds by way of remembrance—and to encourage us to "lay hold" upon "the exceeding great and precious promises;" but upon us as individuals has He placed squarely the responsibility of carrying out our part of the program.

Yes, we each must "work out our own salvation." Neither Brother Jones nor Brother Smith can work out our salvation for us, nor can we work out their salvation for them. God commands us, individually, to love the brethren; to forgive our enemies; to be holy as He is holy; to be filled with the spirit; to be sanctified; to be made meet for the inheritance of the saints in light; to be fervent in spirit, serving the Lord; to preach the Word, being instant in season and out of season; to comfort all that mourn; and to assemble ourselves together; and our standing before the Lord depends upon the measure of zeal we manifest in our endeavor to carry out His instructions—His commandments.

Another's laxity along any of these lines will not

be accepted by the Lord as an excuse for our own negligence; but rather should it become an added incentive to renewed diligence on our own account, as well as a further opportunity to "provoke one another to love and to good works."

A Divine Law

God's provisions for all of His intelligent creatures are the same in this respect. Even back in Eden He made provision for Adam's help and assistance, by providing the "covering cherub." We may not know exactly how much influence Lucifer exercised in Adam's life. Angels are provided to be "ministering spirits" unto the saints, and it is not unreasonable to suppose that some such arrangement existed between Adam and Lucifer. It was God's provision for His earthly creatures. Nevertheless, Adam was not at all relieved of personal responsibility in the matter of obedience to the divine law. Lucifer sinned, and he finally will be destroyed. (Heb. 2:14) Adam sinned, and the just penalty for sin was required of him. (Rom. 6:23) His being influenced by Lucifer did not mitigate his personal responsibility in the matter.

This great divine principle of individual responsibility has operated in all ages, and in all of God's dealings with His intelligent creatures. It will still operate when the work of God's Kingdom shall have been completed. When all mankind then will be living for the mutual joy and blessing of each other, and for the glory of God, yet withal, each individually will be accepting the full responsibility of obedience and devotion to God, the Creator—each one having found it possible to work out his own salvation through the provisions God made for him, of which provisions the sacrifice of Christ is the chief. But beyond the millennium "there will be no more death," because every one who has worked out his salvation under Christ will have passed every possible test and will have been found faithful to the principles of righteousness.



An Unction From the Holy One

"And you have an anointing from the Holy One; you all know it"

1 John 2:20, Diaglott

THE foregoing words were written to the early Church; and the Apostle wished to convey to the minds of those Christians the important fact that if they received the anointing of God's holy spirit then they would have no difficulty in discerning the proper stand to take in regard to the controversies then confronting them. But his words apply with equal force today.

Even in those early days of the Church some false leaders were beginning to deny the fact that the Messiah had really made His appearance. Skepticism and doubt were rife. But the Apostle here as-

ures the faithful followers of the Master that they have received their unction, the anointing of the holy spirit, direct from their Head, Christ Jesus; and that they should not be deceived by the misleading sophistries of men which deny the evidence of that holy spirit.

The power of the holy spirit and the importance of its influence upon the heart and mind of the believer, is thus emphasized in our text. This holy spirit of God has been, is, and always will be the divine channel of communication and operation, so far as the affairs of men on earth are concerned. In

the very first chapter of the Bible we are told of the operation of God's spirit in the work of creation. In this instance His spirit is shown to have operated as a creative, life-giving force.

The Spirit's Power in Ancient Days

Another important operation of the holy spirit is brought to our attention by the apostle, when he declares that "holy men of old wrote and spake as they were moved by the holy spirit." This seems to have been a purely mechanical operation of God's power, enabling the prophets to write and speak of things concerning which they had no real appreciation or understanding—as the apostle explains.

When Jesus came to John at Jordan and was there baptized, the holy spirit descended upon Him in the form of a dove. We are told that Jesus was led of the spirit into the wilderness, where He remained for forty days; after which He entered upon the work of His active ministry. There are many texts to show that the influence of Jesus' spirit-anointing continued with Him until the end of His earthly career, enabling Him to follow a course of unswerving faithfulness as He went about doing good and proclaiming the glad tidings of His coming Kingdom.

Shortly before His death Jesus explained to His disciples that their inability to comprehend the full significance of His teachings was due to the fact that they had not yet come under the anointing of God's holy spirit. Then Jesus told them that He was going away, and that He would send the holy spirit to them. He here refers to the holy spirit as the "comforter", because of the fact that the only true comfort that could come to His disciples after His departure would be through their understanding of God's purposes for them; and a partial knowledge, at least, of the great divine plan, for the blessing of all the families of the earth.

Just previous to His ascension Jesus told His disciples to temporarily tarry at Jerusalem until the holy spirit should come; and indicated that when they thus should become endowed with that power from on high—the unction of the holy spirit—they would be authorized and impelled to go forth as His witnesses to the uttermost parts of the earth.

A few days later came Pentecost, and with it came also the promised outpouring of God's spirit upon the waiting disciples. The result was just as Jesus had foretold. He had said that the result of God's spirit upon His followers would be the energizing of their minds and hearts, in a way that would cause them to become successful as His witnesses. And so we find the effect of this holy spirit upon the disciples at Pentecost was that they immediately began to preach the message of truth concerning Jesus and the Kingdom. As a matter of fact, because the circumstances then required it, the power of the spirit there miraculously enabled these apostles to proclaim the gospel even in foreign languages which they did not understand.

The Spirit's Operation in the Early Church

As we study the Book of Acts, in which are recorded the activities of the apostles and the early Church, we find that the holy spirit is given credit for being the energizing power that enabled all those early believers to be faithful ambassadors of God and of Christ. We are told about a certain Ethiopian who was sitting in a chariot, reading the Book of Isaiah without being able to understand it; and the account says that the **holy spirit** suggested to Philip: "Go, join thyself to that chariot" and witness to this Ethiopian truth seeker.

We are told also about some converts to Christianity whose interest had been awakened by the ministries of a Christian named Apollos, and of the discovery that this zealous preacher of the gospel had failed however to inform his converts concerning the baptism of Christ and of the holy spirit. But the account shows that when they received this additional information, they readily consecrated and submitted themselves for baptism; and upon their receiving the holy spirit they too began, with one accord, to preach the gospel. That's what the holy spirit always does to every Christian who is willing to be led by it.

There are, of course, other important manifestations or operations of God's spirit, recorded in the New Testament. This unction is variously referred to as the spirit of humility, the spirit of **power**, the spirit of **love**, the spirit of a **sound mind**, etc. Much emphasis also is laid on the fact that it is the spirit of holiness and of purity. In short it is God's spirit; and its untrammelled operation upon the heart and mind of believers is certain to stimulate and produce in them all those righteous and wholesome characteristics which make true Christians genuinely Godlike.

Spirit-Begetting and Spirit-Anointing

The practical effect of the holy spirit in the life of the Christian is of far greater importance than is any theoretical, technical, or mystical interpretation of it. However, its interpretation or nature need not be confusing to any Bible student, if the various terms used in the Bible to describe the holy spirit are thought of as being merely illustrative or descriptive of its multitudinous operations, and not as constituting creedal dogmas. For example, the Christian is spoken of as being "anointed" of the spirit and also as being "begotten" of that same spirit. But there is not, nor should there be, any mystery attached either to the significance of these two very different terms, nor to the operation of God's spirit as described by them.

The thought of spirit-begetting is merely that of a new life begun. The Scriptures make it plain that the begetting of the "new creature" by the spirit is through the Word of Truth. Manifestly therefore it means simply that the enlightening influence of God's spirit, which enables us to under-

stand the exceeding great and precious promises of His Word, produces within us a new set of ambitions and desires, in fact, a new life—which new life will be completed in the “first resurrection.” There is no Scriptural authority to show that there is anything mysterious about this; except in the sense that the manifestation of God’s power, His holy spirit, is always beyond full comprehension by finite minds.

The same spirit which, through the Word of truth, begets within us the new life, and causes old things to pass away and all things to become new, is also the same spirit by which we are anointed. The term “anointed,” when used in connection with the operation of God’s spirit, takes our minds back to the ceremonial custom employed in ancient times when kings and rulers, as well as the priests of Israel, were inducted into official positions. A special anointing oil was used in such ceremonies; and, by this act of anointing, the person to whom the oil was applied was thus officially designated or authorized to occupy the position to which he had been called.

The lesson to Christians is apparent. To those into whose hearts has come the influence of God’s spirit through the Word of truth, and who because of this influence have consecrated their lives to holiness and divine service, are by the same holy spirit now authorized to be representatives of God and of Christ in proclaiming the glad tidings of the coming Messianic Kingdom.

Spirituality. Not Mysticism

However, it is only as we get a comprehensive view of God’s glorious character of love, and of the fact that His spirit is but a manifestation of His character, that we are able to sense the real purpose of His spirit in our lives. And, by this rational conception of the spirit’s influence, we are safeguarded from the personifying mysticism and theological humbuggery concerning the “Holy Ghost” that has come down to us from the dark ages.

Satan has always endeavored to make the truth of God’s Word appear too mysterious to understand; and this explains the reason why, in our King James Version of the Bible, the word **spirit** has been translated so many times as “ghost.”

It is sad to note that even today there is a tendency now to retrograde to that mystic conception of the spirit, and of spiritual life, that was introduced into the Christian Church back in the middle ages—having been borrowed from the teachings of Buddha, Confucius, Plato, and other non-Christian sources. The so-called “early fathers” gained “converts” from the heathen by substituting the names Christ and God for the various heathen deities; and then they proceeded to palm off various heathen mystic ritualisms as “holy” procedure for exemplifying the Christian spiritual life.

Spirituality is Unselfish

A moment’s reflection will at once impress us with the fact that every operation of God’s spirit, as recorded in the Bible, is shown to be essentially and above everything else, unselfish. There is no indication in God’s Word that the holy spirit ever produces a selfish, self-centered, egotistical, better-than-thou attitude on the part of any who are genuinely influenced by it. While God’s spirit is indeed the spirit of purity and righteousness, yet its effect upon the mind of the believer will be to produce humility, sympathy and mercy toward the erring, and not haughtiness and disdain.

Furthermore, when the holy spirit of God enters the heart of a believer it causes him to have a loving desire to meet and fellowship with all those who are begotten of the same holy spirit as himself. Thus the holy spirit is ever the spirit of oneness, of unity among God’s people. It never encourages nor prompts the party tendency of division, which the Apostle Paul refers to as the spirit of “carnality.” Since the spirit of God is “the spirit of a sound mind,” so we find that those who are truly influenced by it are guarded against narrow-mindedness, fanaticism, and extreme positions of every kind.

While the influence of God’s spirit is always in the direction of purity, uprightness, and all other wholesome and desirable qualities of goodness and loveliness—and no one can be a true Christian and ignore this influence—yet the “anointing” feature of that spirit, in the case of Jesus, as well as in each member of the Church, has to do only with the “ministry of reconciliation.”

Anointed Ministers of Reconciliation

Jesus came into the world to affect this work of reconciliation, of which His ransom sacrifice is the essential basis. His work of reconciliation, by which the world of mankind ultimately will be restored to harmony with Jehovah, is to the end that those thus reconciled might have life everlasting—to the eternal praise of their Creator.

Throughout a period of four thousand years since Adam’s fall, God, by a mechanical operation of His spirit upon the minds of various prophets among His chosen people Israel, had foretold this coming work of reconciliation, which was to be instituted and made possible through the coming of the Messiah—the Anointed One. During that long period of time no outward effort toward the actual reconciliation of man was made. The Apostle Paul, in speaking to the Athenians on Mars Hill, said that “the times of this ignorance God winked at; but now commandeth all men everywhere to repent.”

This shows that no general command of repentance had been given prior to the coming of Jesus to be the Redeemer; and also, that ever since that time this command must be given; and surely those who are anointed to be the ambassadors of God are the ones who are expected to be His mouth-

pieces in declaring this message of reconciliation. It is in view of this that the apostle, in writing to the Church at Corinth, declares that even now God "hath given unto us the ministry of reconciliation."—2 Cor. 5 and 6.

It is true that there are different phases in this work of reconciliation. It also is true that it will be only through the power and administration of the Kingdom of God on earth that the entire world of mankind will have effectively brought to their attention this glorious opportunity of salvation. Yet this by no means relieved Jesus and the apostles, nor does it relieve us, from present responsibility as ambassadors of God and ministers of reconciliation.

Ear-Tickling Sophistry

No more cunning nor misleading sophistry has ever been presented to the Christian, and particularly to the present-day Christian who is privileged to have a knowledge of "present truth", than that which suggests that because the conversion of the world is to be accomplished during the time of the Kingdom, we therefore have no present responsibility toward our fellow-men. There are no greater enemies of the Truth today than those who, by appealing to the selfish propensities of our fallen human nature, seek to tickle Christian ears with theology that minimizes the importance of self-sacrificing service in preaching the gospel to those who have never heard.

Fallen nature is, above everything else, selfish; and there is no message that could be more honeyed or more welcome than one which openly or by subtle inference suggests that we can follow in the foot-steps of Jesus and develop the "Christ life" by quiet meditation, without the necessity of emulating His example of activity, of service, of work for our fellowman.

The Apostle Paul, in his letter to the Galatians, declares that if we sow to the flesh we shall of the flesh reap corruption; but that if we sow to the spirit, we shall of the spirit reap everlasting life.

In the verses following the foregoing words the Apostle Paul makes it very plain that sowing to the spirit involves doing good to all mankind as we have opportunity, and especially to the household of faith. If Paul was right, and undoubtedly he was, then it is evident there would be no surer way for us to "sow to the flesh" than to selfishly seclude ourselves in our own narrow sphere of life, and think to privately enjoy the truth and the glorious hope of the Kingdom—secretly, selfishly, without a burning desire to make known these glad tidings to others, as we have been commanded to do.

The Bible indeed presents the Heavenly Father to us as the God of Love—a God who so loved the entire sin-cursed world as to sacrifice the dearest treasure of His heart in order to redeem the lost race from the curse of sin and death. Jesus had the same spirit as His Heavenly Father. When Jesus came to earth He said to His followers: "He that

hath seen Me hath seen the Father." It was what the disciples saw in the life of Jesus that revealed to them the real characteristics of the Heavenly Father.

And what did the disciples see in Jesus? Unmistakably they saw in Him one whose chief ambition was to serve and to be a blessing to His fellowman. When the scribes and Pharisees accused Jesus of working on the Sabbath day, He reminded them that His Heavenly Father was a God that believed in work, and that His own activities were merely an effort on His part to follow the example that had been given Him by Jehovah. His words are: "The Father worketh hitherto, and I work."

Love Impels Action

As God Himself is a God whose love toward the fallen race has ever been expressed in the practical way of service and benefactions freely given, so we find that the holy spirit of God, the medium through which He operates on behalf of and through His earthly children, is also a power and influence which ever and always impels in them unselfish, holy service for others.

Fallen human nature of course is always prone to extremes. Hence it is not surprising to find that the holy spirit of service and devotion to the righteous cause of the gospel frequently has been prostituted by the selfish desire of human leaders to shine before their fellowmen, or else to make "merchandise" of the truth. Jesus warned us against these counterfeit works that would be attempted in His name, declaring that many would come to Him in "the last days" and would say: "Have we not done many wonderful works in thy name?" It is well to note, however, that while Jesus warned His disciples against selfish ambitions to accomplish great works in His name, yet He Himself did not use this as an excuse for inactivity or neglect of service for God and man.

There perhaps has been as much harm done to the cause of Christ in the earth by those who have gone to the extreme of counselling Christians against the importance of outward activity in preaching the gospel as there has been by those who have attempted to produce a selfish show of "great works." The true Christian life does not consist of an agitated, boisterous and glamorous beating of the air; nor will we find a healthy state of Christianity among those whose only thought and desire is to read and study and meditate. Both extremes are wrong, both extremes will sooner or later lead one away entirely from the example of Christ; yet both extremes are undoubtedly pleasing to the individuals who follow them.

(Concluded in January 1st issue)

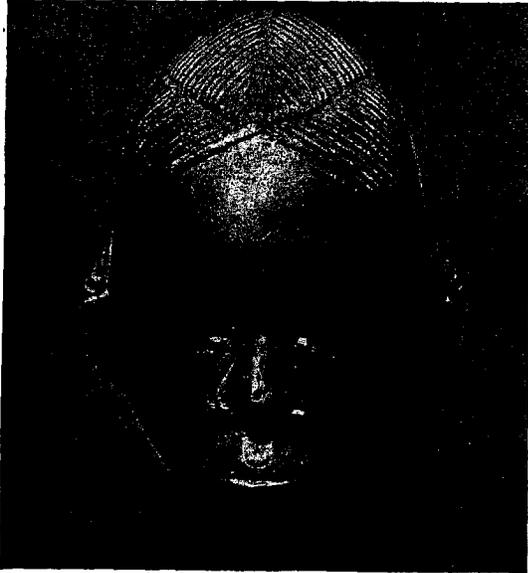
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SCIENCE AND THE BIBLE



Science Now Finds That Man Has Fallen



Very Recent
Discoveries
Indicate
That Black, Yellow
and White Races
Have Gone
Backward



It has taken science a long time to discover that the Bible tells the truth, when it says that man has "fallen" from a high plane to a condition of depravity. Even before Darwin's day the professors of worldly wisdom were insisting that the facts are the other way around—that man originally was on a very low plane, but has gradually risen to his present state of civilization.

They have pointed to the black cannibals of Africa, to the yellow men of Asia, to the redskins of America, and to the Eskimos of the arctics, and declared that these represent humanity in primitive stages of evolution, struggling slowly upward toward our own Caucasian heights.

The Eskimo Has Fallen

But now, in the dawn of a better day, the scientists are making discoveries which force them to reverse their former concepts entirely. They are finding, even as the Bible has long shown to be a fact, that these so-called "primitive" peoples are not primitive at all; but are depraved descendants of highly civilized ancestors of the long ago. Even the Eski-

mos are now known to be a degenerated people, and not a race that is evolving or progressing.

On November 4th the Smithsonian Institution at Washington gave to the Associated Press a report of discoveries at Point Barrow, Alaska, of relics of a highly civilized people that once inhabited that far northern land of the Eskimo. Far beneath the frozen tundra was found, among other things, a pair of ivory goggles which evidently had lain there for thousands of years, made by the civilized forebears of the present degenerated inhabitants of that region. We quote from the dispatch, as published in The New York Times on Nov. 5, 1932:

"The prehistoric pair of 'snow goggles', dug from a frozen grave at the northernmost point under the American flag, added a whole new chapter today to the history of the human race in the Arctics. The goggles of ivory, with narrow eye slits to shut out the glare of the sun on ice and snow, date back several thousand years to a long-lost civilization of the Eskimos. The Smithsonian Institution, in announcing these

finds by James A. Ford, at Point Barrow, Alaska, said that the discovery of these goggles and other ancient relics 'literally turns upside down' old ideas of man's past in the Far North.

"The Institution said that ancient Eskimos, far more civilized than any known in modern times, made these goggles, which are as useful as when they first were carved by prehistoric 'colonists' on the shores of the Arctic Sea. The discovery furnishes a long-sought connection between the old 'Ivory Civilization' and more recent Eskimos, showing that these people 'developed' in reverse fashion. . . They came to America from Asia with a high degree of culture, but instead of continuing to improve they have gone down hill ever since.

"Why this civilization degenerated, scientists do not know; but the Institution said that Mr. Ford's discoveries help to show that the decline was continuous. Old weapons and other relics were found in the graves, revealing a direct link between an old 'Ivory Civilization' and later times."

Black and Yellow Men Fallen

Although many scientists continue to cling to the evolutionary concept of civilization, and are still hoping against hope to find some evidence that the black and yellow races are 'newer' than the white man, and therefore are less advanced; yet others are beginning to admit that not only is there no evidence of this, but that there now is proof that these races are really old and descending, instead of primitive and ascending.

On this point we quote Prof. Rene Thevenin, distinguished French scientist, whose recent articles in the Sunday magazine sections of the Hearst newspapers, have been widely read. Insisting that the black and yel-

low races have 'fallen' far below the plane of their ancient ancestors, he says:

"It is demonstrable that the present black race is not, as is frequently held, a primitive race, but, on the contrary, is a very old one. . . The black race which we know today is a race near its end. Anthropology, ethnology and history confirm this statement.

"Even in the Middle Ages, when the people of the north came into contact with those of Central Africa, they found powerful kingdoms at Timbuktu, Gao, Ghana, Manding, etc. These mid-African kingdoms possessed a high grade of civilization, were important centers of political activity, had a thriving commerce, and an intellectual life. But even then, according to statements of their own inhabitants, they were much less illustrious and powerful than were their more ancient ancestors.

"Today what has become of these kingdoms? If Europeans had not come to the rescue of their last citizens, all would have fallen back into the most complete savagery, as has been the experience of many African tribes which formerly possessed a high social organization but have now receded to the level of the cannibals. In the case of the present black race, therefore, it is evident that we have to deal with a very old race, fallen into decadence. . . And what has been proved in the case of the black race may yet be proved also in the case of the other two."

White Men Also Are Fallen

The popular notion that the white man of today has evolved from the plane of the caveman or savage is pure conjecture based upon no sound evidence. Scientists admit this; but they have long hoped that further excavations in Mesopotamia, the reputed "cradle of civilization", and elsewhere, would finally prove the theory to be correct. They had expected that the farther down the excavations go, the more primitive would be-

come the relics; until eventually they would uncover the proof that the earliest man was but one step above the brute beast.

But they have been disappointed in their expectations, and now are beginning to frankly admit defeat. Their expectations have now been carried on in all parts of the world. In Mesopotamia practically every tel or mound has been unearthed. They have found plenty of relics, but not the kind they had anticipated. As the excavations approach the bottommost layers above the virgin soil they find man's handiwork becoming more wonderful instead of more primitive. The pottery and other relics of the very earliest layers are far more artistic and beautiful than are those made subsequently.

Prof. C. J. Gadd, of the British Museum, has just recently published his book entitled, "History and Monuments of Ur", in which he observes that "those works of art which astonish by their beauty belong not to the last but to the first ages." He emphasizes the fact that the artisans of later times were never able to equal some of the handiwork of those most ancient craftsmen.

The archeological record now shows that earliest historical man was not primitive, uncouth, undeveloped, or low in intelligence. On the contrary he had a well developed language, was accomplished in the arts and crafts, understood all the fundamental principles of architecture (such as the vault, the dome, the column, etc.), and indeed was accomplished in mathematics, astronomy and other sciences. The early Sumerians of Mesopotamia, who formed the oldest civilization known, had both elementary and higher schools of learning, and codes of laws and courts of justice, some of which would certainly do credit to our system of today.

In fact, much of our modern civilization, which is a "mushroom" growth resulting from the development of printing and the many other facilities for disse-

minating knowledge in these "last days", is fundamentally a rediscovery of things which were well known to the ancients. Nothing could be clearer than that all men have fallen from their first estate; and that the theory that earliest man was a "caveman" slightly above the brute, must be abandoned.

Accordingly Professors Shepard and Morris, of New York University, in Vol. 1 of their recent collaborated series entitled "The World's Essential Knowledge", voiced the correct scientific viewpoint concerning earliest historical man, as follows:

"It is unfortunate that the people of this 'pre-civilization' era all bear in the popular mind the stigma of inferiority, of brutishness and of savagery. Some of this is no doubt due to the riotous imaginings of scientists and pseudo-scientists. A single bone in the hands of some of these scientific magicians is soon transformed into a complete human being, physically perfect but ethically horrible. . . In recent years we have had more than our normal supply of sweeping generalizations, which too often are the last resort of baffled or tired minds.

"When we open the first page of authentic history we find man in possession of almost all the fundamental inventions. He has learned the art not only of using tools but also of making them. . . By the invention of language he is able to exchange his thoughts with his fellows. . . In drawing, painting and sculpture he has developed a very respectable ability in response to his instinctive desire to express his love of the beautiful.

"Living in society he has learned to establish forms of government suited to his needs. Such a picture as these earliest records present to us, differ in no essential from life lived on great areas of the world's surface today. How all these inventions and discoveries came about, we have no certain knowledge."

The Dawn of Creation

IT is admitted by Bible students of all shades of belief that the Scriptures give us very little information as to how this earth came into being, beyond the simple assertion that "in the beginning God created the heavens and the earth."

The first chapter of Genesis does set forth some highly important facts concerning what happened on this planet after it was created; but as to the actual origin of the earth itself we have no certain knowledge, aside from the few suggestive facts which serious scientists have been able to gather up. But the gathering of such facts is one thing, and the proper assembling and interpretation of them is quite another.

Scientists themselves cannot always agree on the interpretation of their own data, mainly because it is generally so fragmentary that gaps in the record must be filled by conjecture; and all minds do not theorize the same way upon the same set of facts. Hence, theoretical gaps are not always filled in the same way by scientists of equal calibre. But this is no reason why Bible students should not give careful consideration to what the scientists claim to have learned.

Unquestionably all true scientists are sincerely seeking to find out the real facts of nature—a very commendable task. God is the Author of nature, and of nature's laws. When, therefore, the scientists discover enough real facts of nature, we know they will discover **God** as the great Creator and Controller of the universe. Some have already discovered Him as a result of their scientific researches, as was shown in a recent issue of this journal. Others are still groping in the dark. But they are really seeking the light; and this, we believe, is not so very far away.

It will be the purpose of this department of THE DAWN to report the earnest efforts that able scientists are making in the

direction of truth. As they cast aside a former theory and formulate another, in their effort to fathom nature's secrets, we shall try to tell the readers of this magazine something about it. Possibly some of their newer theories may also need much revision before they finally accord with the real facts of nature—**time alone will tell.**

Careful scientists are always loath to discard an old accepted view on which they have built their hopes, unless they have discovered some unquestioned fact that appears utterly inconsistent with it. It is a fact, however, that recent discoveries are literally forcing modern scientists to generally revise their former theories. And this we should expect in these last days, when so many secret things are being revealed for the first time.

Nebular Theory Discarded

In this article we shall endeavor to outline briefly, for the benefit of popular readers, the reasons why our scientists recently have discarded the well-known Nebular Theory of creation; and shall also attempt to set forth their latest views on how this planet, and our entire solar system, was brought into being. We make no suggestion as to which of the two views is nearer to the solution of the problem—we leave that to the reader.

But many scientists are now convinced that their once celebrated Nebular Theory of earth's origin, which was so positively taught in the school books until a short time ago, no longer is tenable. Some readers may think that the scientists were too slow in rejecting the Nebular Theory, while others may insist that they have acted altogether too hastily. We venture no opinion, but leave it to each reader to decide what he thinks is more reasonable.

We do believe, however, that

scientists should be commended for their honesty in publicly repudiating their former theories when they feel that later discoveries disprove them. If theologians had the same degree of honesty, humility, and freedom from prejudice in respect to their ancient creeds, as these scientists have in respect to their former theories, more progress would have been made by "Christendom" in discerning Bible truths.

This Is a Day of Revision

Certainly this is a day marked by startling changes in all directions. Until a short time ago most of us thought we knew just how this earth and all our sister planets of this solar system had come into existence, under divine direction. The Nebular Hypothesis of creation seemed reasonable enough, and the world's leading scientists had unanimously placed their stamp of approval upon that famous theory, formulated by the French astronomer Laplace.

Accordingly the educators of the world had proceeded to incorporate Laplace's Nebular Theory into school textbooks, and thus the idea became thoroughly "orthodox." **N o b o d y** thought to question it after that. But now we are rudely told that what the schoolbooks taught us awhile ago was entirely wrong, that most of Laplace's theory is absolutely untenable, and that we now must go back and learn our elementary science all over again.

Laplace was a great Parisian astronomer who lived in the early part of the nineteenth century. His theory was that at some time in the remote past, maybe billions of years ago, a huge mass of gaseous matter happened to gather together in our region of the universe, and became a great spiral nebula.

Whether this matter came from, or just how it was gathered Laplace did not attempt to ex

plain; though some said it was composed of "stray" atoms that happened to be floating independently in outer space. Or, as some of the later scientists might say—stray aggregations of electrons and neutrons, which are believed by some to be simply little kinks or swirls in the hypothetical ether that is supposed to fill all space.

Of course this is getting things down too fine for us poor mortals to understand. But anyway, according to the scientists, the agitated atoms and molecules of this huge nebula, beating incessantly against one another, created great heat in this region of space which heretofore had been but a barren expanse of ultra-arctic frigidty. And, due to this molecular activity, the entire mass acquired a rotating motion of exceedingly high velocity, because of the absence of friction from without.

This super-heated, revolving mass of gaseous matter, said Laplace, was our Sun in infancy—which became the "father" of this whole solar "family" of planets, and whose formation his nebular theory attempted to explain. He did not deny that a Creator may have had a hand in the matter; but even so, he felt sure that his theory explained the method or process of planetary creation; and all the leading scientists agreed with him until recently.

Laplace's Nebular Theory

Laplace reasoned that as this gaseous nebula (our sun) cooled down a trifle, its central core became condensed into a molten state; while its outer layers formed themselves into successive shells or rings of super-heated vapors. But these, by reason of their tenuous character and also because of their distance from the core, would rotate somewhat slower than the central condensed mass; and finally these rings would gather themselves into an independent ball and would be flung off, one by one, into surrounding space. But, still being within the grav-

itational field of the central mass, they would be held within bounds and continue to rotate at a distance around that parent core, or Sun.

These "detached rings" of vapor that were flung off, became the planets of this solar system—of which our Earth is one; while the main central core remained to form the Sun. So said Laplace, and all the rest of the world's scientists hailed this Nebular Hypothesis as the true explanation of our solar system.

Laplace also said that our moon, and all the other 25 known satellites of our 8 sister planets, had been formed in a similar way—each having been flung off by its parent planet while still in a nebulous or gaseous state. It sounded like a good theory, and the world readily embraced it. But now our scientists tell us that we must give it up for something newer and better.

Why It Was Rejected

One reason why the scientists finally have rejected Laplace's famous theory after upholding it for a century, is that it cannot explain the contrary movements of some of the moons of Jupiter and of Saturn, but is inconsistent therewith; for if these moons were flung off by the parent planet while still in a gaseous state, naturally they all would have to rotate in the same direction in which the planet itself rotates.

But this is not the case; some of the moons of Jupiter and of Saturn rotate with the planet, while others rotate in the opposite direction around those planets. After trying for decades to explain this fact on the basis of the Nebular Hypothesis, scientists have had to give it up as a bad job; for it certainly is contrary to known physical laws.

Neither could the Nebular Theory explain how any great mass, such as the Sun or the earth, would be able to fling off a portion of itself to such a great distance that it would be unable to draw it back to its

surface—unless aided by some outside gravitational factor.

Mathematicians calculated, geologists pondered, while physicists experimented with gravitational law. All reached the same conclusion—that Laplace's Nebular Theory raises more problems than it solves, that it violates the proven laws of physics, and therefore cannot be used to explain the origin of this solar system.

Laplace was an astronomer, and the geologists had given way to him. But now the geologist has assumed the role of scientific dictator, and the astronomers are the ones who have to acquiesce. Prof. C. T. Chamberlin, famous geologist of the University of Chicago, probably contributed most to the formulation of the new Planetesimal Hypothesis of creation, which is meeting with wide acceptance by the various schools of present-day scientists.

The New Planetesimal Theory

According to this new Planetesimal Theory, the Sun should never have been thought of as a "father." Rather, when we speak of "Old Sol," we might well think of a kindly "mother" instead of a stern old man—one who, in the long ago, actually traveled and gave birth to a family of planetary children, under the influence of a vagabond star whom we may regard as our paternal ancestor.

This wanderer from outer space is believed to have chanced into the neighborhood of the virgin Sun, and then sped on, long ago. True, he came only within hailing distance of her; but that was enough for his gravitational influence to cause a series of tremendous disturbances within the sun; until he wandered on beyond her gravitational field, perhaps in search of other worlds to conquer.

The scientists now insist that when this Earth was born, our Mother Sun was not a gaseous nebula such as Laplace had supposed. Instead, they believe it was a condensed molten mass of

superheated matter not vastly different from what it is today. They say that under the gravitational influence of the aforementioned visiting star an immense tidal wave was caused to pass over the Sun's molten surface, which finally resolved itself into a prodigious "mountain peak" of liquid fire, probably hundreds of thousands of miles in height.

This peak finally burst, and spectacularly flung huge masses of molten material far and wide, like the erupting lava of a mighty volcano. But, unlike an

and they continue to do so even to this day.

Scientists believe there were at least nine exceedingly large fragments that were thus drawn out from the solar "volcano", which formed the nine known planets of this solar system. There are also in this system of ours at least 800 other smaller fragments large enough to be identified, and which we call planetoids; besides innumerable lesser fragments that seem to literally swarm in space throughout our system. Earth's atmos-

elves were drawn out from the solar peak. Some may have been flung primarily from the "volcano" itself, while others may have spattered off later from the revolving planet masses after they lodged out here in space.

This general spattering in various directions, and possible colliding of some of the smaller fragments, could reasonably account for the retrograde motion of some of the satellites of Jupiter and Saturn, which Laplace's Nebular Theory was never able to explain.

In the light of the foregoing new Planetesimal Theory, the birth of our earth and of the whole solar system, say the scientists, was an **accident**—not an inevitable evolutionary development. They think the wandering star responsible for these solar upheavals just happened along, and without him the Sun would have had no children.

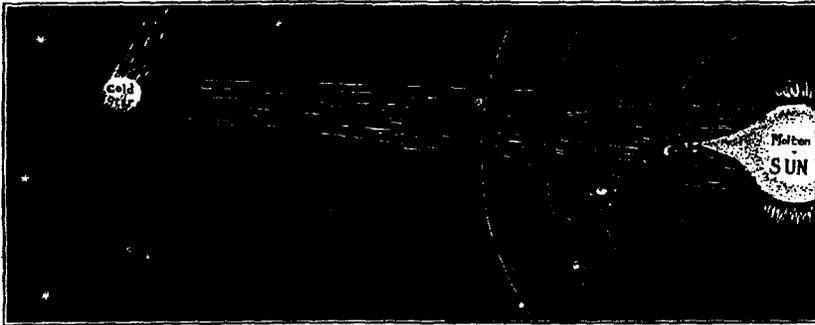
Bible students know, of course, that this "accident" was by divine intention. But there is no star exercising any such influence over our Sun at the present time. It is assumed that the one which was able to perform such a feat in the long ago was simply a lone wanderer who long since has passed on into the vastness of space, and now indeed may be cold, dark and lifeless.

Oceans of Space For All

Is there any likelihood that another wanderer may some day come near enough to repeat this past performance, and again throw the Sun and all our planets into incontrollable convulsions? The chances of that are remote, say the scientists, even aside from the fact that there is a guiding Providence, an intelligent Creator and Governor of the universe, able to keep everything within proper bounds.

The reason why scientists feel so secure is because there are so few stars in the universe in comparison to the amount of space between them. But we suggest that a better reason for confidence is the prophetic promise

(Continued on page 16)



Birth of Our Solar System, According to the New Planetesimal Theory

ordinary volcanic eruption, all of the "lava" did not fall back to the Sun's surface; some of the larger fragments were drawn out by the wandering star, and finally "landed" out in space, too far to be reclaimed by the Sun's gravitational "pull"—the antagonistic pull of the visiting star thus partially overpowering the solar gravitational field.

Mother Love Usually Wins

This vagabond star must have been close enough to the Sun at that time to exert a tremendous influence—to draw out these fragments for many millions of miles beyond the Sun's gravitational power to reclaim them. But he could not have been close enough to draw the fragments to his own surface, nor even to capture them as satellites and make them revolve around him.

The Sun, mother like, seems to have exerted the major influence over all her children. Although she did not draw them back to her bosom, yet they did faithfully swing to her "apron strings";

phene cuts through myriads of these little fragments daily, and burns them to ashes long before they reach the ground.

We see some of these small fragments as "shooting stars" at night. Occasionally one is large enough to endure the friction of the air, so that an unconsumed portion of it finally falls upon the planet as a "meteorite." Were it not for the resisting power of our atmosphere which consumes nearly all of these stray fragments, we would be literally pelted with them day and night.

But whether this meteoric dust of outer space was produced by the same factor that gave origin to our planets is still a matter of debate by present-day scientists. And some claim that the planetoids are "dead comets," which really had their origin outside our own solar system.

How Moons Were Born

The satellites or "moons" of the various planets are now regarded as "spatterings" which resulted when the planets them-



Our Biblical Dialog



Why Must We Die?

ERNEST: Frank, you know, death is a terribly serious thing, when you're brought face to face with it. I've just been looking at this picture, and it seems to stare right at me and demand to know why all this sorrow is permitted by a just and loving God. Just look at it, will you?

Frank: And that, by the way, was the first death; and it was just as appalling then, as now.

Ernest: Yes, just notice the anguish and despair of the grief stricken father and mother. They are helpless, as helpless as a cricket under the foot of an elephant. What could they do? Nothing! It is cruel death, and that innocent young body must helplessly fall before it without a chance.

Frank: Yes, Ernest, about a hundred thousand fall every day before this universal enemy of man.

Ernest: Which means, Frank, that a hundred thousand times each day that great big question "WHY" is raised in some family's mind; and the same number of times it goes utterly unanswered. It just doesn't seem right, to me!

Frank: Well, the picture isn't quite as dark as that. There are at least some who are beginning to find the answer.

Ernest: Pray tell me who they are, and where they get their information.

Frank: Ernest, the Bible is the source of the information, and it answers the question fully.

Ernest: Now listen, Frank; do you realize I have asked many a Bible scholar about the meaning of all this, and have never received a satisfactory explanation from any of them.

Frank: But you mustn't blame that on the Bible.

Ernest: But Frank, I have been told that the Bible is a "sealed book" which nobody can fully understand; and it certainly seems to me that it is.

Frank: I don't care what you have been told, Ernest. What we as individuals must learn to do is

to go direct to the Bible ourselves, and there find the great message of comfort which it contains.

Ernest: But does the Bible say what death is, and why it is visited upon the innocent?

Frank: Well, get your Bible, and turn first to the 9th chapter of Ecclesiastes, and read the 10th verse. That will give you a clear statement of the truth concerning the actual condition of the dead.

Ernest: Yes, I remember that from my Sunday School days. I once had to memorize the names of all the books in the Bible. But that's about all I ever learned about it.

Ah, here it is; anyone would think I knew something about the Bible to see the way I turned to the right place. Chapter nine, verse ten: "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor devise, nor knowledge, nor wisdom, in the grave whither thou goest."

Frank: The word grave, in that text, is the same word that is often translated hell. Both are from the same Hebrew word **sheol**—

the only word in the Old Testament that is ever translated hell. It means the condition of death, which is one of sleep, unconsciousness.

Ernest: Is that anything like hades? I've heard various ones speak of hell and call it **hades**.

Frank: Yes, **hades** is the Greek word translated hell in the New Testament. It corresponds to **sheol** in the Old Testament, and likewise means the condition of death.

Ernest: Frank, do you mean to tell me that I have never read anything in the Bible about "fire and brimstone?"

Frank: No doubt you have; but just the same the Bible does not teach eternal torment.

Ernest: Thanks a lot, Frank; but here's something else, suppose we take for granted that death is a nice quiet sleep, just as you say it is—and I sincerely hope you are right. Yet we still have the



Artist's Conception of the Death of Abel

question on our hands as to why it is necessary for innocent people to die. Take the case illustrated in this picture. Why does that family have to be broken up that way? Why all the tears, the suffering, the distress that is brought about by death? Why does God permit it? At least why can't everybody live to be a good old age before they die?

Frank: And why should they die even when they reach a good old age?

Ernest: Oh, I suppose it's all right to die when one becomes old and feeble. Anyway it wouldn't be very pleasant to limp around forever with a lame back or stiff knees. It seems natural enough to die when one gets real old. But mere children having to go—that doesn't seem right.

Human Death is Unnatural

Frank: No, Ernest, it isn't **natural** for anybody to die, whether young or old. In reality there is no such thing as "natural death." Death is very unnatural, and that's why we cannot become accustomed to it. Death always comes as a shock, no matter at what age. We all fight against dying.

Ernest: That is true, Frank; but remember this: death has always been in the world, and it always will be. So we may as well try to get used to it, and do our best to understand the reason why it has to be.

Frank: Again I must disagree with you, Ernest. Death has not always been in the world, neither is it to continue in the world forever.

Ernest: What? Now I'm convinced you're seeing things.

Frank: Yes, Ernest, I **am** seeing things. I am seeing, or have seen, the wonderful plan of God as it is revealed in the Bible—the divine plan for human redemption and salvation from death.

Ernest: But Frank, what's the use of trying to tell me that people have not always been dying? When was there ever a time in earth's history when death wasn't the common enemy of man? Answer that question, if you can.

Frank: Way back in the Garden of Eden, before man transgressed the Divine law. Abel did not die until after Adam's transgression.

Ernest: Oh, well, everybody knows that—

Frank: That may be so. On the other hand nearly everyone has lost sight of the real significance of man's fall. Death came because of sin; but Jesus paid the penalty for man's sin, which means that death will end eventually.

Ernest: What about the time you speak of, when death will end?

Frank: The last book of the Bible tells us of that time. In the 21st chapter of Revelation, verse 4, we are told that "there shall be no more death."

Ernest: But Frank, that's talking about Heaven, not about death ceasing here on earth.

Frank: That's just where you and millions of others are wrong. The passage I quoted has nothing to do with heaven at all. It tells us that there shall be **NO MORE DEATH** where death now

reigns. There has never been any death in heaven; but on the earth it has been the greatest enemy of man for now more than six thousand years. Statisticians tell us that at least twenty thousand million persons have gone down into death since Adam's day. Ernest, that means that twenty thousand million times there have been scenes just like, or similar to, the one illustrated in this picture which depicts the first human death. All this has taken place right here on the earth; but the apostle assures us that with the establishment of God's Kingdom on earth, death will be brought to an end. That will be when God's will is done on earth as it is done in heaven. No longer will people grow old and die, when that time comes.

Ernest: Well, all I have to say is that it's too bad the Lord's Kingdom didn't come before these twenty thousand million persons had to die; then everybody might have had some blessings out of it. As it is, maybe a few millions will reap the benefits of the Kingdom when it finally does come, but even these few millions will probably be worrying for all eternity about what happened to their relatives and friends. Say, Frank, why did the Lord allow death to enter the world in the first place, and mix things all up?

Frank: Ernest, death hasn't mixed things up a bit. On the contrary it is teaching man some very valuable lessons. I remind you again, that there was a time when death was unknown to man—when he was first created, back in the Garden of Eden. Then came the fall—

Ernest: Yes, I know. God created Adam and rested; then He created Eve, and she ate the apple; and since then nobody has rested; is that it?

Frank: I don't know whether it was an apple or not. The important thing is that a test of obedience was placed upon our first parents, and they failed.

Ernest: And were sent to hell, huh?

Frank: Yes, to the Biblical hell, **sheol**; not to the mythical hell of tradition.

Death and Resurrection

Ernest: But Frank, you haven't helped matters a bit. We are right back where we started. We see the world is now full of sorrow and death no matter what happens hereafter. But why does God permit it? Why doesn't He stop it? You did say that according to the Bible sometime in the sweet by and by there will be no more death; but so far as our **present** troubles are concerned all you have done is to take away what little hope I did have that perhaps some of our dead friends are now enjoying themselves up in heaven; for you say that the dead know nothing.

Frank: It is the Bible that says that. (Eccl. 9:5, 10.) But Ernest, if you have really taken in that simple truth, that the dead are **dead**, then you are in a position to appreciate as never before one of the most glorious doctrines of the whole Bible—the doctrine of the **resurrection** of the dead.

Ernest: Do you mean that all these twenty thousand million persons are to be resurrected?

Frank: Exactly. Jesus gave Himself "a ransom for all." The apostle tells us that as all in Adam die, even so all in Christ shall be made alive. Jesus Himself tells us, in the 5th chapter of John's gospel, that all in their graves shall hear His voice and shall come forth from the grave.

Ernest: And that will be the time when they will go to Heaven, is that it?

Frank: No. Very few from among men will ever go to Heaven—only the Church class. Nearly all will remain on this earth—which is to be the everlasting home for man. Man lost the privilege of living here, because of sin. Jesus redeemed man from sin and death; and during the time of the Kingdom He will restore him to life again UPON THE EARTH—the entire earth itself being then made like the Garden of Eden.

Ernest: But, they'll be rather spooky creatures when they're resurrected, won't they?

Frank: No, just regular human beings—the same as when they lived here before, except they will be freed from sin and imperfections.

Ernest: And this lad here in the picture will come back too?

Frank: Yes, Ernest, all are to come back from the dead, to live upon the earth. In the meantime, all are sleeping peacefully in death—sleeping until the resurrection.

Ernest: And no one will go to Heaven at all?

Frank: A very limited number will, and for a very special purpose. But that I will tell you about at some other time.

Ernest: Say, Frank, that's wonderful, when you stop to think of it! What a time it will be on the earth—just like coming back from the war, only a thousand times better.

Frank: Yes, Ernest, and those who didn't come back from the war will come back in the resurrection. It will be a general time of reunion. The prophet tells us that they shall come "with songs of everlasting joy upon their heads," and that "they shall obtain joy and gladness, and sorrow and sighing shall flee away." Doctors will no longer be needed; and death scenes, such as you have there, will be but memories of the past.

Then all will fully realize the wisdom, the justice, and the love of Almighty God. They will see that the just wages of sin is death; that divine wisdom saw that it was best for man to experience, and for angels to witness, the evil effects of sin; but that His loving plan was able to swallow up death in victory by bringing about the resurrection of the dead as a result of Christ's ransom sacrifice, which was able to satisfy the demands of divine justice against the human race. Then all will exclaim: "O death, where is thy sting; O grave, where is thy victory now!"



The Dawn of Creation

Continued from page 13

that this Earth was made "to be inhabited," that the meek are to "inherit it," that it "abideth forever," and that all God's promises can be relied upon.

But anyway, although millions of stars may be photographed through high-power telescopes, yet the nearest star outside our own solar system (Alpha Centaura) is some 25 million million miles away. The chance of two stars colliding, or even of coming within hailing distance of one another, in this vast universe, is about as remote as would be the likelihood of two toy balloons bumping into one another if they were a million miles apart when simultaneously released.

Furthermore, our earth, compared to the entire expanse of the universe, is but a microscopic speck of the finest dust; and men are but ultra-microscopic mi-

crobes clinging in its crevices. Yet the Creator has caused this earth to be formed, ordered and prepared; has placed us upon it, and actually condescends to deal with us and call us His children!

Perhaps it makes no great difference as to just what method may have been adopted by the great Creator in bringing this world into existence; yet who of His children could help but be interested in knowing all we can about the majestic works of His hands?

The Psalmist David, with his

limited knowledge of the universe, in those ancient days long before telescopes, spectroscopes, astronomy, astro-mathematics and celestial photography had been invented, nevertheless appreciated the fact that "the heavens declare the glory of God." In future articles of this series we may be able to see still more clearly how remarkably true that statement really is. The more we learn of the Creator's handiwork and of His great divine plan, the more does His indescribable glory and majesty appear.

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• THE EVERLASTING GOSPEL •

The Fact and Philosophy of the Atonement

THE doctrine of the Atonement lies at the very foundation of the Christian religion. Having thus the most important place in theology, a clear understanding of this subject is very essential, and this is generally conceded among Christian people. Nevertheless, the Atonement, though believed in, is little understood; the various ideas and theories respecting it are disconnected as well as vague; and faith built upon these disconnected and vague views of the foundation doctrine must, of necessity, be proportionately unstable, weak and vague.

On the contrary, however, if this important subject be clearly seen, in all the grandeur of the proportions accorded, it in the Word of God, as the foundation of the divine plan of salvation, it not only will firmly establish faith, rooting and grounding it upon correct principles, but it will serve as a guide in discriminating between truth and error in connection with all the minutiae of faith. When the foundation is well established and clearly discerned, and every item of faith built upon it is kept in exact alignment with the foundation, the entire faith superstructure will be perfect. As we shall show later, every doctrine and theory may be brought in contact with this touchstone, and have its proportion of gold or of dross quickly determined thereby.

There are two popular views of the Atonement:—

The "Orthodox" View

(1) What is known as the orthodox view, namely, that man, as a transgressor of the divine law, came under divine condemnation—"under wrath"; and that

God, while hindered by Justice from exonerating the sinner, has provided a just redemption for him, and thus provided for the forgiveness of his sins, through the sacrifice of Christ. This entire work of satisfying the claims of Justice and making the sinner acceptable to God, is denominated the work of Atonement.

The Modernist View

(2) What is known as the unorthodox view of the Atonement (at one time represented chiefly by Unitarians and Universalists, but which has recently been spreading rapidly and generally in every quarter of Christendom), approaches the subject from the opposite side: it presupposes no requirement on the part of divine justice of a sacrifice for the sinner's transgression; it ignores the wrath of God as represented in any special sentence of death; it ignores "the curse." It holds that God seeks and waits for man's approach, placing no hindrance in the way, requiring no atonement for man's sin, but requiring merely that man shall abandon sin and seek righteousness, and thus come into harmony with God,—be **at-one** with God.

Hence this view is generally styled **At-one-ment**, and is understood to signify harmony with righteousness regardless of the methods by which mankind may be brought into this state: atonement for sin being considered from the standpoint of expiation by the sinner himself, or else as unconditional forgiveness by God. From this standpoint our Lord Jesus and all his followers have part in the at-one-ment, in the sense that they have taught and exhorted mankind to turn from sin to righteousness, and in no sin-offering sense.

The Scriptural View

(3) The view which we accept as the Scriptural one, but which has been overlooked very generally by theologians, embraces and combines both of the foregoing views. The Bible doctrine of the Atonement, as we shall endeavor to show, teaches clearly:

(a) That man was created perfect, in the image of God, but fell therefrom, through wilful disobedience, and came under the sentence of wrath, "the curse," and thus the entire race became "children of wrath."—Eph. 2:3.

(b) While God justly executed against his disobedient creature the sentence of his law, death, and that without mercy, for over four thousand years, yet, nevertheless, blended with this justice and fidelity to principles of righteousness was the spirit of love and compassion, which designed an ultimate substitutional arrangement or plan of salvation, by which God might still be just and carry out his just laws against sinners, and yet be the justifier of all who believe in Jesus. (Rom. 3:26) By this plan all the condemned ones might be relieved from the sentence without any violation of Justice, and with such a display of divine love and wisdom and power as would honor the Almighty, and prove a blessing to all his creatures, human and angelic,—by revealing to all, more fully than ever before seen, the much diversified wisdom and grace of God.—Eph. 3:10—Diaglott.

(c) It was in the carrying out of this program of Atonement to the divine law for its transgression by father Adam, that our dear Redeemer died, "a ransom for all, to be testified in due time."—1 Tim. 2:6.

(d) But the sacrifice for sins does not complete the work of Atonement, except so far as the satisfaction of the claim of Justice is concerned. By virtue of the ransom paid to Justice, a transfer of man's account has been made, and his case, his indebtedness, etc., is wholly transferred to the account of the Lord Jesus Christ, who paid to Justice the full satisfaction of its claims against Adam, and his race. Thus Jesus, by reason of this "purchase" with his own blood, is now in consequence the owner, master, "Lord, of all."—Rom. 14: 9.

(e) One object in this arrangement for Adam and his race was the annulment of their **death sentence**, which, so long as it remained, estopped Love from any efforts to recover the condemned, whose privileges of future life under any circumstances were wholly abrogated—destroyed.

(f) Another object was the placing of the fallen race beyond the reach of divine Justice, and under the special supervision of Jesus, who as the representative of the Father's plan proposes not only to satisfy the claims of Justice, but also undertakes the instruction, correction and restitution of so many of the fallen race as shall show their desire for harmony with Justice. Such he will ultimately turn over to the Justice of the divine law, but then so perfected as to be able to endure its perfect requirements.

(g) Though originally the only separating influence between God and man was the divine **sentence**, now, after six thousand years of falling, degradation and alienation from God through wicked works,—and because of ignorance, superstition, and the wiles of the Adversary—and because the divine character and plan have been misrepresented to men, we find the message of grace and forgiveness unheeded. Although God freely declares, since the ransom was accepted, that he is now ready to receive sinners back into harmony with himself and to eternal life, through the merit of Christ's sacrifice, nevertheless

the majority of mankind are slow to believe the good tidings, and correspondingly slow to accept their conditions. Some have become so deluded by the sophistries of Satan, by which he has deceived all nations (Rev. 20: 3), that they do not believe that there is a God; others believe in him as a great and powerful adversary, without love or sympathy, ready and anxious to torment them to all eternity; others are confused by the Babel of conflicting reports that have reached them, concerning the divine character, and know not what to believe; and, seeking to draw near unto God, are hindered by their fears and by their ignorance. Consequently, as a matter of fact, the number who have yet availed themselves of the opportunity of drawing nigh unto God through Christ is a comparatively small one—"a little flock."

"A Ransom For All"

(h) Nevertheless, the sacrifice for sins was not for the few, but for the "many," "for all." And it is a part of the divine program that he who redeemed all with his own precious blood shall ultimately make known to all men, "to every creature," the good tidings of their privilege under divine grace, to return to at-onement with their Creator.

(i) Thus far only the Church has been benefited by the Atonement, except indirectly; but the teaching of the Scriptures is that this Church shall constitute a priestly Kingdom, or "royal priesthood," with Christ the Royal Chief Priest, and that during the Millennial age this Heavenly Kingdom class, this royal priesthood, shall fully and completely accomplish for mankind the work of removing the blindness which Satan and error and degradation brought upon them, and shall bring back to full at-onement with God whosoever wills, of all the families of the earth.

(j) In harmony with this is the Apostle's statement that we, believers, the Church, **have received** the Atonement. The Atonement was made, so far as God

was concerned, eighteen centuries ago, and that for all; but only believers have received it in the sense of accepting the opportunity which the grace of God has thus provided—and the rest of mankind are blinded. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—2 Cor. 4: 4.

(k) In harmony with this thought also is the statement of Scripture, that the first work of Christ in connection with his Millennial reign, will be to bind, or restrain, Satan, that he shall deceive the nations no more for the thousand years (Rev. 20: 3), also the numerous statements of the prophets, to the effect that when the Kingdom of God shall be established in the earth, the knowledge of the Lord shall fill the whole earth, as the waters cover the great deep, and none shall need to say to his neighbor, "Know thou the Lord" (Heb. 8: 11), also the petition of the Lord's prayer, "Thy Kingdom come, thy will be done on earth"—because this implies what the Apostle expressly declares, that God desires all men to be saved and **come to a knowledge of the truth**.—1 Tim. 2: 4.

(l) The Atonement, in both of its phases—the satisfaction of Justice, and the bringing back into harmony or at-onement with God of so many of his creatures as, under full light and knowledge, shall avail themselves of the privileges and opportunities of the New Covenant—will be completed with the close of the Millennial Age, when all who shall wilfully and intelligently **r e j e c t** divine favor, offered through Christ, "shall be destroyed from among the people," with "an everlasting destruction from the presence of the Lord, and from the glory of his power;"—with a destruction from which there will be no hope of recovery by future resurrection.—Acts 3: 23; 2 Thes. 1: 9.

(m) Then the great work of the Atonement will be completed,

and all things in heaven and in earth will be found in harmony with God, praising him for all his munificence and grace through Christ; and there shall be no more dying and no more sighing, no more pain there, because the former things shall have passed away—as the result of the work of the Atonement, commenced by the propitiation of Justice by our Redeemer's sacrifice, concluded by the full reconciliation of all found worthy of eternal life.

However the word Atonement may be viewed, it must be conceded that its use at all, as between God and man, implies a difficulty, a difference, an opposition, existing between the Creator and the creature—otherwise they would be at one, and there would be no need of a work of atonement, from either standpoint. And here particularly we discern the deadly conflict that exists between the Bible and the modern doctrine of Evolution; which, for the past fifty years in particular, has been permeating the faith of Christian people of all denominations, and which shows itself most markedly in theological schools and in the principal pulpits of Christendom.

No Atonement Necessary Say Evolutionists

The Evolution theory denies the fall of man; denies that he ever was in the image and likeness of God; denies that he was ever in a fit condition to be on trial before the bar of exact Justice; denies that he ever sinned in such a trial, and that he ever was sentenced to death. It claims that death, so far from being a penalty is but another step in the process of evolution; it holds that man, instead of falling from the image and likeness of God into sin and degradation, has been rising from the condition of a monkey into more and more of the image and likeness of God.

The logical further steps of the theory would evidently be, to deny that there could be any justice on God's part in condemning man for rising from a lower to a higher plane, and de-

nying, consequently, that Justice could accept a sin-offering for man, when there had been no sin on man's part to require such an offering. Consistently with this thought, it claims that Christ was not a sin-offering, not a sacrifice for sins—except in the same sense, they would say, that any patriot might be a sacrifice for his country; namely, that he laid down his life in helping to lift the race forward into greater liberties and privileges.

But we find that the Word of God most absolutely contradicts this entire theory, so that no harmony is possible between the Scripture teaching and the teaching of Evolution—science falsely so-called. Whoever believes in the Evolution theory, to that extent disbelieves the Scripture theory; and yet we find a very large number of Christian people vainly struggling and attempting to harmonize these antagonizing teachings.

Manifestly, to whatever extent they hold the theory of Evolution, to that extent they are off the only foundation for faith which God has provided; to that extent they are prepared for further errors, which the adversary will be sure to bring forward to their attention, errors presented so forcibly from the worldly-wise standpoint that they would, if it were possible, deceive the very elect. But the very elect will have "the faith once delivered to the saints;" the very elect will hold to the doctrine of the Atonement, as presented in the Scriptures; the very elect will thus be guarded against every item and feature of the Evolution theory: for the very elect will be taught of God, especially upon this doctrine of the Atonement, which lies at the very foundation of revealed religion and Christian faith.

The Scriptures unequivocally testify that God created man in his own image and likeness—mental and moral; that man, an earthly being, was the moral and intellectual image or likeness of his Creator, a spirit being. They declare his communion with his

Creator in the beginning; they declare that his Creator approved him as his workmanship, and pronounced him "very good," very acceptable, very pleasing; they show that the proposition of life or death was set before the perfect Adam, and that when he became a transgressor it was an intelligent and wilful act, inasmuch as it is declared that Adam "was not deceived." They declare the beginning of the execution of the death penalty. They record the progress for centuries of the death sentence upon the race. They point out how God revealed to faithful Abraham his purpose, his intention, not at once, but later on, to bring in a blessing to the race, which he declared he had cursed with the sentence of death.—Gen. 1:31; 2:17; 3:23; 1 Tim. 2:14; Gen. 12:3; 18:18; 3:17.

Life Through Abraham's Seed

Since the curse or penalty of sin was death, the blessings promised implied life from the dead, life more abundant; and the promise to Abraham was that in some unexplained way the Savior who would accomplish this work of blessing the world should come through Abraham's posterity. The same promises were, with more or less clearness, reiterated to Isaac, to Jacob and to the children of Israel.

The prophets of Israel also declared that the Messiah coming should be a Lamb slain, a sin-offering, one who should "pour out his soul unto death," for our sins, and not for his own. And they portrayed also the result of his sacrifice for sins, in the glory and blessing that should follow; telling how ultimately his Kingdom shall prevail; and, as the Sun of Righteousness, he shall bring into the world the new day of blessing and life and joy, which shall dispel the darkness and gloom and the sorrow of the night of weeping, which now prevails as the result of original sin and the fall, and inherited evil tendencies.—Isa. 53:10-12; 35:60; 61.

The Apostle Peter, speaking

under the inspiration of the holy Spirit, so far from telling us that man had slowly evolved to the plane of a monkey, and had risen to his present degree of development, and would ultimately attain perfection by the same process of evolution, points, on the contrary, a reverse lesson, telling us that Christ died for our sins, and that, as a consequence of the redemption accomplished by his sacrifice, there shall ultimately come to mankind, at the second advent of our Lord, great times of refreshing—times of restitution of all things, which, he declares, "God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

Whoever may insist that the Apostle Peter was preaching a doctrine of evolution, when preaching the gospel of restitution, must have closed his eyes and stopped the operation of his reasoning faculties; for if the original condition of man was that of a monkey, or if it was anything whatever inferior to our present condition, the Apostle would have been the veriest fool to hold out, as a grand hope and prospect, **times of restitution**, for restitution means a restoration of that condition which previously existed.

On the contrary, the Apostle's words are thoroughly out of harmony with and antagonistic to the theory of evolution, and in strictest harmony with the doctrine of the Atonement, reconciliation and restitution—in strictest harmony with the Scriptural teaching that mankind were sold under sin, and became the slaves of sin, and suffered the degradation of sin, as the result of father Adam's original disobedience and its death-penalty. Restitution, the good tidings which Peter preached, implies that something good and grand and valuable was **lost**, and that it has been **redeemed** by the precious blood of Christ, and that it shall be **restored**, as the result of this redemption, at the second advent of Christ. And the Apostle's ref-

erence to the prophets, declaring mentioned by all of them who were holy, distinctly implies that the hope of restitution is the only hope held out before the world of mankind by divine inspiration.

All the Apostles similarly pointed backward to the fall from divine favor, and to the cross of Christ as the point of reconciliation as respects divine Justice, and forward to the Millennial age as the time for the blessing of all the world of mankind with opportunities of knowledge and help in **their reconciliation to God**. They all point out the present age as the time for the gathering out of the elect Church to be associates with Messiah (his "royal priesthood" and "peculiar people") to cooperate with him as his "bride," his "body," in the work of conferring upon the world the blessings of restitution secured for them by the sacrifice at Calvary.

Redeemed From Death

Mark the words of the Apostle Paul along this line: "By one man's disobedience sin **entered into the world**—and death as a result of sin; and so death passed upon all men, for (by reason of inherited sin and sinful dispositions) all are sinners." The Apostle Paul quite evidently was no more an Evolutionist than the Apostle Peter and the prophets. Mark the hope which he points out as the very essence of the Gospel, saying: "God commendeth his love toward us, in that while we were yet sinners Christ **died for us**; much more then, being now **justified by his blood**, we shall be saved from **w r a t h** through him." (Rom. 5:8, 9)

Here is a specific statement that the race was under divine wrath; that the saving power was the blood of Christ, the sacrifice that he gave on our behalf; and that this sacrifice was an expression of divine love and grace. The Apostle proceeds to show the work of Atonement, and the restitution which will follow as a result, saying: "As through one offence (Adam's disobedience)

sentence came upon all men to condemnation (the death sentence); so also through one righteous act the free gift (the reversal of the sentence) came on all men unto justification of life. For as through the disobedience of one man (Adam) many were made sinners (all who were in him), so by the obedience of one (Jesus) many (all who ultimately shall avail themselves of the privileges and opportunities of the New Covenant) shall be constituted righteous."—Rom. 5:12, 18, 19.

The same Apostle, in many other of his masterly and logical discourses, presents the thought that the Atonement, so far as God is concerned, is a thing of the past—finished when "**we were reconciled to God** through the death of his Son," while we were yet sinners. (Rom. 5:10) In this he evidently did not refer to a work accomplished in the sinner, reconciling the sinner to God, because he states it in the reverse manner, and declares that it was accomplished, not in us, but by Christ for us, **and while we were sinners**.

Observe also that in various of his learned and logical discourses he points out a work of blessing to the world, to be accomplished through the glorified Church, under Christ, her divinely appointed Head, showing that it will consist in bringing the world to a knowledge of God's grace in Christ, and that **thus** so many of the redeemed world as may be willing can return to atonement with their Creator during the Millennial Kingdom,—a restitution of the divine favor lost in Eden.

As an illustration of this point note the argument of Rom. 8:17-24. Here the Apostle distinctly marks as separate the salvation of the Church and the subsequent salvation or deliverance of the world, the "groaning creation." He calls attention to the Church as the prospective joint-heir with Christ, who, if faithful in suffering with him in this present time, shall ultimately share his glory in his Kingdom. He assures us

that these sufferings of this present time are unworthy of comparison with the glory that shall be revealed in us by and by. And then he proceeds to say that this glory to be revealed in the Church after its sufferings are all complete, is the basis for all the earnest expectations of the groaning creation,—whose longings and hopes necessarily await fruition in the time when the sons of God shall be revealed or manifested.

Now the sons of God are unrevealed; the world knows them not, even as it knew not their Master; and though the world, indeed, looks forward with a vague hope to a golden age of blessing, the Apostle points out that all their earnest expectations must wait for the time when the Church, the sons of God, shall be glorified and shall be manifested as the kings and priests of God's appointment, who shall reign over the earth during the Millennial age, for the blessing of all the families of the earth, according to the riches of divine grace as revealed by God in his promise to Abraham, saying: "In thy seed shall all the families of the earth be blessed."—Gal. 3: 8, 16, 29.

The Apostle proceeds to show that mankind in general, the intelligent earthly creation, was subjected to **frailty** ("vanity") by heredity, by the transgression of father Adam, according to divine providence, and yet is not left without hope; because under divine arrangement also, a sacrifice for sins has been provided, and provision made that ultimately mankind in general may be emancipated, set free, from the slavery of sin, and from its penalty, death, and may attain the glorious freedom (from sickness, pain, trouble, sorrow) which is the liberty of all who are the sons of God. It was from this plane of sonship and such "liberty" that mankind fell through disobedience, and to the same plane of human sonship they will be privileged to return, as a result of the great sin-offering at Calvary, and of the completion of the work of atonement in them,

reconciling them to the divine law by the Redeemer, as the great Prophet, the antitype of Moses.

Paul also says that the Church, which already has received the atonement (accepted the divine arrangement) and come into harmony with God, and has been made possessor of the first-fruits of the spirit, nevertheless, by reason of the surroundings, groans also, and waits for her share of the completed work of the atonement, in her complete reception to divine favor, the deliverance of the body of Christ, the Church, in the first resurrection.—Rom. 8: 23-25.

The New Covenant

These two features of the Atonement, (1) the righting of the wrong, and (2) the bringing of the aliens into accord, are shown in the divine proposition of a New Covenant, whose mediator is Christ Jesus our Lord. When father Adam was perfect, in complete harmony with his Creator, and obedient to all His commands, a covenant between them was implied, though life in its perfection was not given to father Adam.

Additionally, he had been given dominion over all the beasts and fish and fowl, and over all the earth as the territory of his dominion; and the additional fact that it was declared that if he would violate his faithfulness to the great King, Jehovah, by disobedience, he would forfeit his life, and vitiate all those rights and blessings which had been conferred upon him, implied, we say, a covenant or agreement on God's part with His creature that his life was everlasting, unless he should alter the matter by disobedience, and bring upon himself a sentence of death.

The disobedience of Adam, and its death penalty, left him utterly helpless, except as the Almighty provided for the recovery of the race through the New Covenant, and the New Covenant, as the Apostle points out, has a mediator. God, on the one part, deals with the mediator, and not with the sinner; the sinner, on the

other part, deals with the mediator, and not with God. But before our Lord Jesus could become the Mediator He must do a work for mankind which, in this figure, is represented as sealing the New Covenant with His own precious blood—"The blood of the New Covenant."

God, in justice, cannot receive nor deal with the sinner, either directly, or indirectly through a mediator, so as to give the sinner a release from the sentence of death, and reconciliation to God, with its accompanying blessing, the gift of eternal life,—except first divine Justice be remembered and satisfied. Hence it was our Lord Jesus, in paying our penalty by his death, made possible the sealing of the New Covenant between God and man, under the terms of which all who come unto God by him, the mediator, are acceptable.

Reconciliation with God, atonement with him, was impossible until, first, the redemption had been secured with the precious blood, that the one seeking atonement might approach God, through the mediator of the New Covenant: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." (John 14: 6) It is for this reason that the highest privilege of the most favored of mankind, previous to the commencement of Christ's sacrifice, was that of "servants" and "friends" of God;—none could be accorded the high privilege of sonship (with all that this implies of divine favor and eternal life), and none were thus recognized. (John 1: 12; Matt. 11: 11) Thus it will be seen that those who ignore the sin-offering and Justice-appeasement features of the Atonement are ignoring important and indispensable parts—primary and fundamental features. But not less do others err, who, while recognizing the sacrifice of Christ as the sacrifice of the Atonement for sealing the New Covenant, ignore a work of reconciliation toward men, by which men are to be brought, through the oper-

ation of the New Covenant, back into harmony with God.

Nor can this work of Atone-ment, so far as mankind is concerned, be accomplished instantaneously and by faith. It may begin in an instant and by faith, and **at-one-ment** may be reckonedly accomplished between the sinner and the Almighty through faith; but the scope of the At-one-ment which God purposes is grander and higher than this. His arrangement is that those of the human race who desire to return to at-one-ment with him (and his righteous law) shall be reckonedly accepted through their Mediator, but shall not be fully and completely received. (by the Father) while they are actually imperfect.

Work of the Mediator

Thus we see that while it is the work of the Mediator (Head and "body") to proclaim to mankind the fact that God has provided a sin-offering, whereby he can be just and yet receive the sinner back into harmony with himself, and that he is now willing to confer the blessing of sonship and its eternal life and freedom from corruption, it is additionally his work to make clear to all mankind that this offer of salvation is a great boon and should be promptly accepted and that its terms are but a reasonable service. And, additional to this, it is the Mediator's work, as the Father's representative, to actually restore—to mentally, morally and physically restitute mankind,—so many of them as will receive his ministry and obey him. Thus eventually the Mediator's work will result in an **actual at-one-ment** between God and those whom the Mediator shall restore to perfection.

This great work of the Mediator has appropriated to it the entire Millennial Age; it is for this purpose that Messiah's Kingdom shall be established in the earth, with all power and authority: it is for this purpose that he must reign, that he may put down every evil influence which would hinder the world of mankind

from coming to a knowledge of this gracious truth of divine love and mercy;—this provision under the New Covenant, that "whosoever will" may return to God. But while the great Mediator shall thus receive, bless and restore, under the terms of the New Covenant, all who desire fellowship with God through him, he shall destroy from among the people, with an everlasting destruction, all who, under the favorable opportunities of that Millennial Kingdom, refuse the divine offer of reconciliation.

Mediation Complete

The close of the Millennial age will come after it shall have accomplished all the work of mediation for which it was designed and appointed. And there the mediatorial office of Christ will cease because there will be no more rebels, no more sinners. All desirous of harmony with God will then have attained it in perfection; and all wilful sinners will by that time have been cut off from life. Then will be fulfilled our Lord's prophecy that all things in heaven and earth will be found praising God; and then will be realized the divine promise that there shall be no more dying, no more sighing and no more crying, because the former things (conditions) will have passed away.—Rev. 21:4; Psa. 67.

When the great Mediator-King shall resign his completed work to the Father, delivering up his office and kingdom as the Apostle explains (1 Cor. 15:24-28), what lasting results may we expect the great Mediator's redemptive work toward mankind to show?

It will have accomplished:—

(1) The sealing of the New Covenant with his own precious blood; making its gracious provisions possible to all mankind.

(2) The reconciling or bringing back into harmony with God of a "little flock," a "royal priesthood," zealous of good works—willing to lay down their lives in God's service; who, because thus copies of their Savior, shall by divine arrangement be privileged

to be his joint-heirs in the Millennial Kingdom and partakers of his divine nature.—1 Pet. 2:9, 10; Titus 2:14; Rom. 8:29.

(3) The reconciliation, the full restitution, of an earthful of perfect, happy human beings—all of mankind found desirous of divine favor upon the divine terms: these the Mediator turns over to the Father, not only fully restored but fully instructed in righteousness and self-control and full of the spirit of loyalty to God, the spirit of holiness and possessed of its blessed fruits—meekness, patience, kindness, godliness,—love. In this condition they shall indeed be blameless and irreproachable, and capable of standing every test.

(4) The destruction of all others of the race, as unworthy of further favor,—the cumberers of the ground, whose influence could not be beneficial to others, and whose continued existence would not glorify their Creator.

Thus, at the close of the Millennial age, the world will be fully back in divine favor, fully at-one with God, as mankind was representatively in harmony, at-one with God, in the person of Adam, before transgression entered the world: but additionally they will possess a most valuable experience with evil.

And we can see that this lesson will be profitable, not to man alone, but also to the holy angels, who will have witnessed an illustration of the equilibrium of divine Justice, Love, Wisdom and Power in a measure which they could not otherwise have conceived possible. And the lesson fully learned by all, we may presume, will stand for all time, applicable to other races yet uncreated on other planets of the wide universe.

And what will be the center of that story as it shall be told throughout eternity? It will be the story of the great **ransom** finished at Calvary and of the atone-ment based upon that payment of the corresponding price, which demonstrated that God's Love and Justice are exactly equal.

International Sunday School Lessons

Living With People of Other Races

Lesson for December 4, 1932

John 4: 5-10: Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

And Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well; and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

(For His disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water.

Acts 10: 30-35: And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea side: who, when he cometh, shall speak unto thee.

Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.

THE Samaritans of Jesus' day were a mixed people. In 2nd Kings 6: 23 we read that "Israel was carried away and other nations were placed in the cities of Samaria of the children of Israel." These became the Samaritans of our Lord's time. They had their own religion and their own customs, and though they lived close to the Jews, the relation between the two peoples was not friendly. In fact all Gentiles were looked down upon as "dogs" by the typically clean Jews. On one occasion Jesus Himself, to emphasize the Jewish viewpoint, said: "It is not meet to take the children's bread and cast it to dogs." (Matt. 15: 26) And the woman of our lesson said: "The Jews have no dealings with the Samaritans."

This first Biblical story we have for our consideration today is exceedingly interesting. The place where Jesus sat down to rest was on the road that led from Judea to Galilee. On the evening of that spring day, being wearied by His travels, He found

a resting place by Jacob's well, at Sychar. Evidently some of His disciples were with Him. Before them extended the gorge through which they had come; and above them rose the heights of Gerizim, crowned by its temple. Presently a Samaritan woman came to draw water at the well. Jesus asked her for a drink, and a conversation ensued. But Jesus did not talk of fields or of natural beauty. He embraced the golden opportunity to witness to the Truth, as was ever His custom. He told the woman that He Himself had thirst-quenching water to give, which is perennial in its flow, and that it would be to its possessor a well of water springing up within him unto everlasting life.

The woman was puzzled by this statement, as many a one has been since. She asked for the "living water;" and Jesus replied by telling her something about herself, which proved to her that He was a prophet; and then He told her about God. He said: "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Finally He concluded the interview by disclosing the fact that He was the promised Messiah.

The practical lesson for us in this incident is that God is no respecter of persons. This is also taught in His dealings with Cornelius when the time came to visit the Gentiles with His favor. (Acts 10: 30-35) So it is that the Lord will deal with ALL in that great age of life and blessing when the truth shall be given to the whole world. As Jesus was said to be the friend of publicans and sinners when He was on earth, so He will prove Himself the friend of all sinners when He shall begin to rule over the world. Without respect to class or individual, the cross of Christ will then be lifted up to the entire race of man (John 3: 14) and the way of salvation will be clearly revealed to all. Although Jesus knew that the past life of this woman was not creditable, yet He did not seek to avoid her on that account.

Cornelius was the first Gentile convert. Since that time God has been visiting the Gentiles and selecting from them members for His Church. This matter is concisely set forth in the words of James, recorded in Acts 15: 14-17: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return and will build again the tabernacle of David that is fallen down, and I will

build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord, who doeth all these things."

The statement we have just quoted shows that it is God's purpose to bless all mankind with a great world-wide manifestation of His favor, after the selection of His Church has been accomplished. The Church is to be the great Seed of Promise, which under its glorious Head, our exalted Lord, is to

grant the boon of happiness, peace and life to all nations and families of the earth.

Questions

Why is truth properly compared to living waters? And how is it contained in Christ?

Why did not God select His entire Church from the Jews?

Prove from statements of the Bible that God is no respecter of persons now, and that He will grant equal favors to all in the coming age of Christ.

Is there any chronological reason why God visited Cornelius just when He did?



The Christian's Use of Leisure

Lesson for December 11, 1932

Neh. 8: 10-17. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.

So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

And they found written in the law which the Lord has commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of Ephraim.

And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

Mark 6: 30. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

And he said unto them, Come ye yourselves apart into a desert place and rest a while; for there were many coming and going, and they had no leisure so much as to eat.

And they departed into a desert place privately.

WHAT joy there is in freedom after one has been long in bondage! So the Israelites found it after their 70 years' captivity. Through the tedious years of their exile they suffered much tribulation. Now, restored to their own land, and with Jerusalem, rebuilt, they found great cause for thanksgiving. The Feast of Tabernacles called them to their tents; and out under the open sky they had the Law read in their hearing, and they worshiped the Lord who had dealt so bountifully with them. After the holy day the people returned home, and

the festival of thanksgiving continued for a week. They were told to enter into the spirit of this joyous occasion, and to forget the trials and sorrows of the past; and this they were by no means loath to do.

Since the Apostle Paul has explained that God's dealings with the children of Israel were typical of "good things to come" on a larger scale (1 Cor. 10: 11; Heb. 10: 1), it is interesting for the Bible student to look for the antitype or fulfilment of the foregoing experience. Is there to come a great universal Harvest Festival, an era of freedom and thanksgiving for the entire world? The Bible's reply to this question is in the affirmative.

During the long ages of the past the world has lain in bondage, groaning under the power of sin and death. This period the Bible speaks of as a night time. But long ago David prophesied, "Sorrow may endure for a night, but joy cometh in the morning." During the long night of sin the powers of darkness have been abroad. They have wrought fearful deeds, some of these in the very name of religion and of Christ. Death, too, has wrought its dreadful desolations. The poor world has a hard time; but, thank God, the wonderful day of its deliverance is now not far away! Increasing dissatisfaction we daily behold, and a last destructive convulsion will wreck the old fabric of earth's affairs; but then will come the emancipation, the change, the inauguration of the Divine Kingdom, the breaking of the dawn of God's glorious day.

Even now a rest time has come to the Christian, through faith. The Apostle says: "We that have believed do enter into rest." This is a rest by faith in Christ's finished work. The Master still says to those who hear His voice, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly of heart; and ye shall find rest unto your souls." (Matt. 11: 29) What a beautiful promise this is! It indeed brings joy to all those who trust in the Lord.

This rest is not necessarily physical, but a rest of heart. Jesus did invite His disciples apart at

times, to enjoy a certain period of physical rest; because He knew that it was necessary. He Himself became weary from much activity in witnessing to the people, and He knew that the disciples were also fatigued. God does not require us to work to exhaustion, even in the service of preaching the gospel; but He does expect us to render our "reasonable service." While resting, the disciples were in their Lord's company. How delightful such a rest must have been!

As with our work, so also with our leisure, our time is not to be spent apart from Him; for, as the Apostle expresses the matter: "In Him we live, and move, and have our being." In times of leisure we can be feeding on His precious promises.

We can think at times of that heavenly home to which we journey. We can let our minds dwell on the blessings coming to the world in the times of restitution of all things which God hath spoken about by His holy prophets.

Questions:

Has the world ever had a day of rest and rejoicing? If not, will it have one in the near future? Prove this from the Scriptures.

What part will God have in the world's festival of gladness?

Name some of the things that will bring happiness to the world when the divine Kingdom is established.

How should the Christian use his leisure time? What is our "reasonable service"? And why should we rejoice NOW?



Christian Standards of Life

Lesson for December 18, 1932

2 Pet. 3:14-18. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.

And account that the longsuffering of our Lord is salvation; even as our beloved Paul also, according to the wisdom given unto him, hath written unto you;

As also in all his epistles, speaking in them of these things; in which are some things hard to understand, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Ye, therefore, beloved, seeing that ye know these things before, beware lest ye also, being led astray with the error of the wicked, fall from your own stedfastness.

But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

IN THE part of this chapter which precedes our lesson the apostle has been speaking of the second coming of Christ. He reminds us of the fact that the first world, "being overflowed with water perished." The Greek word translated world here is *kosmos*, from which we get the English word *cosmos*. The significance of the term is order or arrangement of things. Hence, we appreciate the fact that while the first world perished, the earth did not perish, but remains to this day. Moreover, the earth will always remain; for God's Word says: "The earth abideth for ever." (Eecl. 1:4.) Instead of destroying the earth, the Lord will fill it with joy and gladness, and make it glorious; and the promise that He will do so is the chief theme of the writers of the Old Testament. Thus we read of the "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—Acts 3:21.

But while God will not demolish the literal earth, He will overthrow and obliterate the symbolic earth; that is, the structure of society that has existed so long. Indeed, the apostle says that the very "elements" thereof "will melt with fer-

vent heat." This heat will be generated by the friction between the various social elements. It will cause matters to culminate in the great "fire" or "time of trouble" foretold in the Bible (Dan. 12:1), by means of which the old world-system will pass away, and will give place to a new, glorious system of affairs wherein will dwell righteousness—the Divine Kingdom.

"Seeing then that all these things shall be dissolved," says the apostle, "what manner of persons ought ye to be in all manner of holy conversation and godliness; looking for and hasting unto the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?"—2 Pet. 3:11, 12.

These words indicate that God's people would "see" and know what was taking place, at the time of the fulfilment of this prophecy. Speaking of the "time of the end" of the age, the Prophet Daniel had written: "Many shall run to and fro, and knowledge shall be increased . . . and the wise shall understand." He also went on to say: "None of the wicked shall understand." The apostle's exhortation to "holy conversation and godliness," therefore, is very timely. True Christians should "lift up a standard for the people." They should act as becometh elect priests and kings of the earth, who are to reign during the Millennial Age of Christ. They should exemplify in their characters the great principles of righteousness.

To all such the apostle says: "Add to your faith fortitude, and to fortitude knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness love. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten

that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."—2 Pet. 1:5-10.

What is the "calling and election" to which the apostle alludes? It is vitally connected with God's purpose to lift the present darkness from the earth and bless all mankind with life and peace, in that era when the Sun of Righteousness shall arise with healing in his beams (Mal. 4:2). We remember that this deliverance was to be accomplished through the "Seed" of the woman (Gen. 3:15; Rom. 16:20), the seed of Abraham. (Gal. 3:16) The wonderful "Seed" referred to is not one person, but many persons. In Gal. 3:29, we find the clue to the "mystery," in the words: "And if ye be Christ's, then are ye Abraham's seed, and heirs

according to the promise." No wonder God's people are called to holiness, when they are to be this mighty seed through which God is to bring blessings untold to the sons of men!

Questions:

What is the world that is to be destroyed? Heavens are also alluded to; symbolically, what do they represent?

Why does the world-system of the present time need to be overthrown? Has it brought happiness to the people?

What indications are there that a great change is soon to take place? Explain the present great depression in terms of the fulfilment of Bible prophecy.

Who or what is to constitute the "seed" of promise that will bring in the blessings of the divine Kingdom to the human race?

Why should the Christian hold up the standards of holiness?



God's Gift to Man

Lesson for December 25, 1932

Luke 2:8-20. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

WE like to think of that memorable night as being majestic and still, while the stars in their stately beauty, in the serene vault of heaven, like glorious sapphires, gemmed the canopy above, looking down upon a world inhabited by men. Peaceful shepherds in the fields beheld the stars, the shadowed vales, and the fair, light-reflecting hills; and in the mighty far-expanding cathedral of the vast out-of-doors, they perhaps felt near to Him who holds the world in the hollow of His hand. But lit-

tle did they think that a greater light than that of the moon or the stars was soon to shine around them, and that the voice of prophecy was to speak to them that night, as never before. Yet this was indeed the night of nights! And,

"Over the chanting shepherds
There suddenly shone a light,
As though a host of myriad moons
Were filling the ancient night,
And, wearing a glory that dimmed the stars,
Came an angel down the height."

And the angel told them not to be afraid, for he was bringing them good news. This was contained in the message that the long-looked-for Messiah was born that very night, in Bethlehem, David's city. They should go and find Him there, near the cattle, in a manger. And this was God's gift to man. The mighty Logos of the heavens had humbled Himself to be born into the world. Nor was He born in a palace, but in a lowly cattle shed. Thus He fulfilled the Scriptures concerning His birth.

It has been given to few to realize yet what the birth of Jesus really meant to the world. This is because the full results of His life's work have not yet been made manifest. The great thing that Jesus did was not to give an example of holy living, but to give His life a "ransom for all, to be testified in due time." (1 Tim. 2:5, 6) That was the purpose of His coming to earth. That was why at His nativity the angels sang: "Glory to God in the highest; and on earth peace, good will toward men!" That was why the heavenly messenger said to the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people."

Not to all people as yet has the news been given; for the world still lies in the evil one, under the power of darkness. But the time of earth's glad-

(Continued on page 32)



Uncle Eb's Bible Story

No. 1—The Creation

SAID Uncle Eb to us as we gathered together before the great open fireplace to hear some stories from the Bible: "Which of you can tell me just what shape the earth is? Can you, John?"

"I don't know, Uncle Eb; but I heard papa say last night that it's in an awful shape."

"Well, your father is right; but he was talking about the people on the earth. That's not what I am referring to now. What I mean is, Is the earth itself round or square, or flat? What is its general shape?"

"I know; it's round, like a big ball, but flattened at the poles," answered Eva.

"Yes, that's right; Eva has been studying her school books, I see," said Uncle Eb. "The earth is a very large ball. To walk around it you would have to go a distance of about 25,000 miles. It could easily be travelled over if we went by automobiles, trains, and steamships; but not so easily if we went by foot. Yes sir, we would wear out many pairs of shoes before we got to our journey's end. Now then, who can tell me who made the earth?"

"In the beginning God created the heaven and the earth," said thoughtful Peter.

"Very good, Peter. You have given us something right out of the Bible, so we know that you are right. But granting that God made the earth, then out of what did He make it?"

This was a hard question for us all. We didn't really know. Uncle Eb saw that we were puzzled, so he said:

"I am not surprised that you cannot answer that one. Such a question has baffled much wiser heads than yours. You see this gold watch of mine? The case of the watch is made of gold. But nobody knows what gold is made of. It is just gold, and that is all we can tell. Gold is called an element. The wood of this chair is made mostly of carbon, which is another element. But how God made the various elements, we don't know. There are about ninety-two known elements on the earth, and all other things are made from them."

"Does water have elements in it?" asked Peter.

"Yes, it has two very important elements—oxygen and hydrogen. The air too has oxygen, and we couldn't live without it; neither could the animals. Dog Rover needs it just as much as we do. We breathe it in with every breath we take; and it makes the rosy cheeks I see on you young folks. So oxygen is a mighty good friend of ours. But, com-

ing now to the Creation of the earth—after the earth was made, what was the next thing that appeared?"

"I think it was light," said Paul.

"Yes, that is right. Before that, the earth was all in darkness. The sun was shining, but heavy clouds or mists kept its light away; so, as the Bible says, "darkness was upon the face of the deep." Then a certain amount of light came; not bright light like we have today, but perhaps somewhat like it is when a new moon is shining."

"Where did the light come from?" asked John.

"The light came from the sun; but, as I have said, only a little light came at first, because the earth had some curtains around it, in the form of mist. When these curtains were taken away one after the other, the light shone through more clearly, so that by the fourth day of creation the sun could be seen in the sky."

"God made everything in six days, didn't He?" asked Eva.

"Yes, but the days of creation were not the same as our days. They began with evening and ended with morning. And each day evidently was thousands of years long. You have all seen a thousand soldiers marching together. But suppose they marched in single file—one soldier behind another, and each one a long distance apart; and then think of them as representing years. And then put a lot of other thousands with them, and call them all a day; and you have the kind of day that God used when He made the world. Don't forget that every day of the six days was really many thousands of years long.

"Now my next question is, What did God make on the second day?"

As none of us remembered the answer to this question, Uncle Eb continued:

"On the **second** day God made the air, which was a very important thing indeed to make; for no one could live without air, you know. And the trees and grass need it just as much as we do."

"And now on the **third** day—but wait a minute, just how long was the third day?"

"Thousands of years, wasn't it?" asked Peter.

"Right you are. It was evidently the same length as all the other creative days. Some Bible students think that each of these days was 7,000 years long. On the **third** day God made trees and grass and things that grow on the earth. On the **fourth** day

the sun, moon and stars appeared. On day number five, the Lord made the fishes of the sea, many hundreds of different kinds of them. Perhaps you have seen some of the wonderful kinds of fish that we have today. I think your father told me that he has taken you to the aquarium. While there you have seen the sea horse, and the angel fish, also the sea urchin, the star fish, and the angler fish that catches other fish by using a little light as a bait or decoy. Then you have sharks and whales in the museum, as well as eels, dolphins, and many other kinds of living creatures that dwell in the sea.

"On this fifth day the waters of the ocean just swarmed with fish. Now I know that Peter likes to fish; and if you had been there on the fifth day, Peter, you wouldn't have had to fish long to get a dinner. But if you were in a boat and happened to fall out into the water, some great fish might have swallowed you up; in which case he would have done the fishing instead of you. But we're glad you didn't live then, for we would much rather have you live with us now. And anyway, you couldn't have lived on the fifth day. Does anyone know why Peter or any of you could not have lived on the fifth day?"

"Well, perhaps that question is too hard also; so I'll tell you. It is because man was not created until the sixth day. But before man was made, the Lord God made many animals that live on the earth. Some of these were much larger than any animals that we have today. You have seen an elephant? Well, then, think of an animal as large as two or three elephants. Then there were animals of strange shapes, that could eat leaves off the highest trees that we have at the present time. And the trees too were much higher than they are now. Yes, the world must have been very wonderful back there. But now we come to the most wonderful thing of all, and that is man himself. It was during the last part of the sixth day that God made man.

"Now, John, can you tell us what God made man out of?"

"I think it was dust," said John.

"Yes, that is just what the Bible says," replied Uncle Eb. But we must not think that God simply took a handful of literal dust from the ground and made man from that. It means that He made man out of the same elements that most everything else is made out of. But just think how wonderfully you are made! You have eyes, ears, hands, feet, and a brain. And the first man that God ever made also had all these things.

"After God put life into that first man he could see the sky, the rivers, the hills, the trees, the birds, the flowers, and all the other wonderful things in his beautiful home. Then he could hear the songs of the birds, and the voice of the running waters, and the wind in the trees. He could walk about, could run if he wished to, and could do all sorts of things with his hands. And, best of all, he could

think. You and I can think, too. We can think much better than Miss Pussy there on the rug. I suppose she does think about nice fat mice sometimes, and when to come in for her milk; but she could not add up a column of figures. Pussy could not tell us that five times five is twenty-five, or even that twice two is four. We can think ever so much better than can any of the animals.

"Now, who can tell me the name of that first man that God made?"

"I can," said Ruth, "it was Adam."

"Yes, that's right. And the first woman's name was the same as Eva's here. Indeed you may consider yourself named after the very first woman that ever lived, Miss Eva. It is a very beautiful name, too; and means life. Eva was Adam's wife, and the two lived together very happily for a time. You see, they lived in a very beautiful garden. You never saw such a lovely place as they had. They took care of this garden; and just think what a delightful job they had. Wouldn't you like to take care of a garden in which there were all kinds of flowers, and trees with the most delicious fruit?"

"Then there were animals living in that garden, too. These animals were tame. Just fancy a big bear that would lick your hand with his tongue and wouldn't harm you, and a lion that would lie down beside you like a friendly pussy cat. And then, you see, that good man and woman didn't harm the animals. They didn't have guns to fire at them, and they didn't set traps and snares for them. They were just all good friends together. I'm sure you children would have enjoyed being there.

"Of course you all know that the garden in which Adam and Eve were created was called the Garden of Eden. They stayed in that garden for a time, and were perfectly contented. If you and I could find such a garden today, wouldn't we wish to live there? Well, we cannot find the garden of Eden, because it is not to be found on the earth now. It does not exist here any more. God took it away; and in my next story I'll tell you just why He did that.

"But here is something I wish you all to remember. Some day the Garden of Eden is coming back. It will be planted again here on the earth, and it will be everywhere. It will be all around about us. And once more all the wild animals will become tame. Once more the flowers and the beautiful trees will be everywhere. Once more everybody will be happy. Oh, what a glorious time that will be. Don't we all want it to come? Indeed we do. Sometimes we feel that we can scarcely wait for it. When we pray to God and say, 'Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come,' we are just praying for the Garden of Eden to come back to this old world. And that prayer will be answered before long."

TALKING THINGS OVER

Christmas



ALTHOUGH December 25th is still some time away, yet on every hand there are evidences that, despite the depression, the world has no intention of foregoing the celebration of Christmas. December 25th is not, of course, the true date of Jesus' birth, but rather, as most students now agree, it was in the month of October. Furthermore, we can all agree, no doubt, that there is much about the modern celebration of Christmas that is not at all Christian, yet the spirit of generosity—of giving—with which the very atmosphere seems charged at this season of the year, is indeed a most blessed thing.

God is the greatest Giver of all, and what an unspeakable gift is that which is represented in the sending of His beloved Son to be the world's Redeemer! The Christian who partakes of this God-like quality of giving will not be content to have that quality active during only a small portion of the year, but will insist the whole year through on finding opportunities of gladdening the hearts of others. What a wonderful world this will be when all, as a result of the establishment of Christ's Kingdom, will be as interested in doing good to others as God has been. For more than six thousand years God has been preparing for the great time of blessing now so near. May we all show our appreciation to God by endeavoring to be filled with His spirit of loving kindness. And may we seek to have our lives measure up to His standards of righteousness in order that we may be fit vessels for the Master's use, that through us divine love may find a channel of expression for the comfort and cheer of other hearts.

"We Aim to Please"

That old adage of Abraham Lincoln's about not fooling "all of the people all of the time" is equally true of efforts made to please the people, even the people of God. No one can please all of the people all the time—and we know it. Nevertheless, to quote a much overworked advertising slogan, "We aim to please."

Judging from the many encouraging letters that find their way to us it would seem that we have been successful in our effort to please the most of our readers. Those who have not been pleased, and who write and tell us about it, please us by so doing. That's the way life is made up, when you publish a magazine.

Need we state our purpose and policy again? Well, perhaps so.

Our purpose: To spread abroad a knowledge of God, as it is revealed in His great plan for human redemption; to exalt the name of Jesus as the One chosen by the Heavenly Father to execute that plan—the plan by which all the families of the earth will ultimately be blessed; and to encourage God's saints, wherever they may be found, to an increased faith and devotion to Jehovah God.

Our policy: Christian liberty—in fact as well as in name. We hold that every Christian is responsible directly to God for what he believes and for what he does—and to no one else. This being true, we desire only to help and encourage our brethren as best we can; and we rejoice in all similar efforts being made by others along the same line.

We truly appreciate any and all cooperation given us by our brethren everywhere; but we insist that such cooperation shall be based upon the merit of our work, and not because of any special human authorization.

The Divine Plan Edition

As most of our readers know, the November 1st edition of THE DAWN was a reprint of the entire book known as the "Divine Plan of the Ages." This was an issue that practically all of our readers enjoyed, at least it would appear so from what our readers say—for we haven't heard any complaints.

Some of the Lord's people here in New York have become really enthusiastic about this magazine Edition of "The Divine Plan". In fact they have begun, in a small way, to revive what was formerly known as the "Pastoral Work." They call upon their neighbors and offer to loan or sell the "Plan", and at the same time they extend an invitation to attend a special series of home Bible lectures thereon. They tell the people that if they don't wish to buy a copy they will loan it to them, that they may derive all possible good from the lectures to be given.

The result has been most encouraging. Seventy-five per cent of those called on have bought—not borrowed—the Magazine, and have promised faithfully to attend the lectures. We believe that many of them will attend. Hear what one of the Pastoral Workers has to say about it:

We have experienced an unusual joy in going from door to door inviting people to attend a Bible lecture to be given in a near-by home at an early date. In this service the people have received us very graciously. One lady said she was pleased to know the movement was not connected with any church. Another expressed herself as being not immediately interested in the reading, but desirous of attending the lectures, which, if she enjoyed, would lead her to purchase our text-book.

Many preferred to buy the magazine at once, and others appreciated taking it as a loan until they heard the lecture

We were invited to come back to see some who could not ask us in at the first call; and some made definite hours of appointment with us, that we might thus bring them something "without money and without price". One afternoon this week twenty people in only one block accepted our invitation and also took the text-book (DAWN magazine)—all as the result of less than two hours' work.

We are so enthused with the joy the Lord has given us in thus helping to feed the famishing, that we cannot but believe that hundreds of other friends are ready and waiting to join in this easy and effective dissemination of the Gospel message, using the "DAWN A".

We thank the Lord for THE DAWN, and for all the assistance and blessing you have been to us. We watch eagerly for your next issue.

Well that's a fine start; and if all this can be done in worldly old New York, what about other places? And such work is much easier as well as much more effective than ordinary canvassing. You simply talk to the people—your neighbors—invite them to the neighborhood cottage lectures, and offer to loan them the "Plan" as a guide in better understanding the coming lectures. Some may accept the loan; but if they are interested they usually will offer to pay the small amount printed on the cover, rather than take it as borrowed property. Upon request we will be glad to furnish more complete details concerning this Pastoral Work.

The "Service Bug" (?)

In writing the foregoing paragraph we are reminded of a letter received recently from one of our friendly critics, in which he accuses us of being afflicted with the "service bug"—whatever that is. And another says he wouldn't want to worship at the "shrine of service" the way we do.

Well, we only hope that our critics don't find anything worse than this to say about us—we suspect they could have said the very same things about Jesus, Peter, Paul, and all the faithful soldiers of the cross from Jesus' day down to the present.

We can't say that we particularly like that word "shrine," although the original meaning of it was not so bad. It literally meant a place where sacrifice is made. And isn't all true service the result of sacrifice? God gave us a great example of sacrifice and service when He "gave" His beloved Son in order that we might have life.

This was an outstanding demonstration of divine love; without which, says Paul, all else is valueless. Of course we all worship God; but if we are to become really God-like, it seems to us that it will be necessary to get rather close up to the "service shrine," along with our worship. Hence, we are rather glad to be criticized in this way.

A Good Suggestion

Another reader says: "Why wouldn't it be a good idea for subscribers of THE DAWN to get one new subscription each month from their neighbors?" Aside from the above mentioned letter about the "Service Bug," this is one of the best we have received. To be perfectly honest about it, we should say that the idea would still be a good one

even if each subscriber got only one new subscription a year. But one a month is twelve times better.

We believe also—and this is our own suggestion—that a subscription to THE DAWN will be a very fitting solution to that last minute problem of what to give Uncle, Aunt, or Cousin for a Christmas present. This indeed would be a gift that would last all the year, bringing into the home twice each month not only a reminder of the giver but also a continuous message of cheer for the whole family.

Yes, We Had a Thanksgiving Dinner

The day before Thanksgiving a surprise box arrived at the DAWN office, and when we opened it we found that it contained everything necessary for a complete dinner for the entire Bible House staff. With the box came a letter, which we just can't resist publishing. It made us feel real glad that we are on the Lord's side, and that His people are our brethren. What an honor to be in such a family! The letter follows:

The friends here are sending you a thank-offering; of little enough value, we admit. But it is from the heart, and please accept it as such. We wish we had more, but we have not. We have, however, an abundance of love which is yours, and which would die if we permitted it to remain latent and inactive. We want this love to find expression in some way. Lip service is not enough.

Our love for God and His people is not an inner and mystic one; but real, fervent—burning. We want it to find expression in various ways: To our God, in honoring His name; to our Lord Jesus Christ, in partaking of His suffering; to the holy spirit, in keeping its unity; to our brethren, in laying down our lives on their behalf—literally, if necessary—sharing with them the enthusiasm of the Truth; and also to the world, in comforting them the best we can; and even to our enemies, by forgiving them and doing them good.

We want to be your imitators, for you are showing us again the way of sacrifice—the only way by which any work can be acceptable to the Lord. You are reviving that spirit of generosity which inspired the early Church, and also the later Church—to give, and give, and give, that others might be blessed. You are reviving in us again the wonders of the Truth—its simplicity, which enthused us and gladdened our hearts. We are realizing afresh that our salvation is nearer than when we first believed, and that therefore we have less reason for hoarding and laying up treasure upon this earth.

You are reviving again the spirit of unity, by raising high the standard of Christian liberty. We pray that you may never lose that vision, that dream of unity of the Body of Christ. And do not think for a moment that your labors will be in vain—for you will surely reap, if you faint not.

Deafen yourselves to the sneers and attacks of your opposers. Deafen yourselves also to the plaudits and flatteries of men; and perform courageously, as unto the Lord, the task which you have undertaken.

We pledge our love, and cooperation to the extent of our abilities; endeavoring in turn to let our own light shine that others might be encouraged and blessed."

Other Encouraging Messages

Just a few days after Thanksgiving a very encouraging letter reached us from St. John's, Newfoundland. We quote it in part, as follows:

Greetings in the name of our Redeemer and Lord. The Divine-Plan edition of THE DAWN came to hand today, and I cannot help but realize what a boon it will be to the

Lord's people who desire to spread those good tidings.

Sister H.— and I, with five others, have recently broken the web which was gradually being entwined around us, and we are now rejoicing in the liberty wherewith Christ hath made us free.

We have secured a hall and I have been privileged to give several talks to the public on the fundamentals of our Father's great plan. We have organized our little company along Scriptural lines and the Lord is bestowing rich blessings upon us.

When we get going right I believe we will be able to use one hundred DAWNS per month and two hundred free tracts. Our liberty has not in the least dampened our zeal for the Lord, nor our love for the brethren. I pray that the Lord may continue to use you to help the brethren as you have helped us—beginning with the **Witness Bulletin**.

A good sister in Montreal, Canada, ever on the alert to be a true servant of the Cross, writes to us of her experience in calling on a man who had first heard the truth in 1913, but who has not been in touch with the friends since that time. It seems that he had been praying that the Lord would send someone to him. The sister adds:

I sold him a set of six volumes, explaining facts as they are. He also gave me an order for THE DAWN. I wish you could have seen his radiant countenance! His good wife is interested also. This little experience was so encouraging to me that I praise my Heavenly Father for it. Truly God is good!

God's works always transcend those of man. In designing the cover page of THE DAWN several "drawings" were considered, but it was finally decided to use a photograph—a real scene of dawn, just as God produced it. That this illustration is ap-

propriate and effective may be judged from the many comments received. One reader says:

Congratulations on the cover, it is a work of art, and quietly, modestly, yet effectively says: 'You will find something worthwhile on the inside.' And sure enough, it's true. May God bless your efforts to grasp and use the opportunities opening up to you.

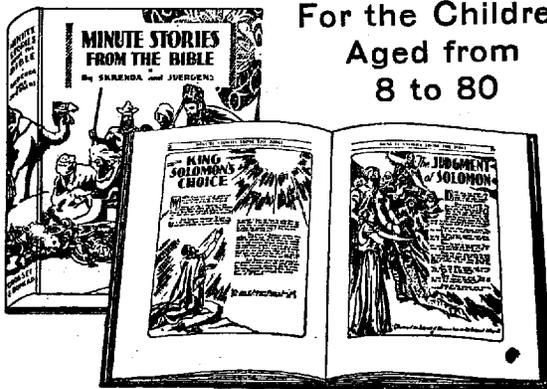
Good Meetings in Chicago

A letter from one of the brethren in Chicago has this to say about Brother Oscar Magnuson's recent visit there:

I want you to know that Brother Magnuson's visit to the classes here has been greatly appreciated, and I feel sure that his fine talks have a strengthening effect among the friends. We had about seventy out Sunday afternoon, and the talk was highly profitable. Our hall was so crowded that it was necessary to remove the chairs in order to give the friends room for visiting. If it were the Lord's will I should like to see Brother Magnuson on his way to visit all the classes.

Brother Magnuson also served at the Polish Convention in Chicago. We hope to have a report of that convention in the January issue of THE DAWN. We might say, in this connection, that there is a possibility that Brother Magnuson will be able to take another trip in the near future.

And now, that we have no more available space, we will bring our visit to a close. We hope you have enjoyed this little look into our mail bag, and that "Talking Things Over" may prove stimulating to your faith, zeal and love.



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Lectures on the Divine Plan and the Christian Life

Following is a list of meetings which we believe will prove of interest to all readers of THE DAWN who live within reach of them. Arrangements for these meetings, and for the speakers that address them, are made by local congregations of Bible Students, hence THE DAWN does not hold itself responsible. THE DAWN will be glad to list the appointments of all speakers representing local Ecclesias. All requests for such listings should reach us not later than the 20th of each month for the month following. The following listings begin with the second Sunday of December.

BROTHER C. P. BRIDGES:

Boston, Mass., Dec. 11, 3:00 and 5:00 P. M., 30 Huntington Ave.

BROTHER H. E. HOLLISTER:

Vineland, N. J., Dec. 11, 3:00 P. M., Grange Hall.
Boston, Mass., Dec. 18, 3:00 and 5:00 P. M., 30 Huntington Ave.

BROTHER GEORGE KENDALL:

Brownsville, Pa., Dec. 11, 3:00 P. M., Charleston School House.
New Brighton, Pa., Dec. 18. (Further information can be obtained from F. F. Mah, 6th Street, New Brighton, Pa.)

BROTHER OSCAR MAGNUSON:

Port Huron, Mich., Dec. 10, 7:30 P. M., Old I. O. O. F. Hall, Gratiot Ave.
Flint, Mich., Dec. 11, 3:00 P. M., Federation of Labor Hall, 713 1-2 South Saginaw St.

BROTHER J. W. REIMER:

Wilmington, Del., Jan. 1, 3:00 P. M., 907 Tatnall St.
Baltimore, Md., Jan. 1, 8:00 P. M., Eden & Hoffman Sts.

BROTHER J. H. TRAUTFELTER:

Wilmington, Del., Dec. 18, 3:00 P. M., 907 Tatnall St.

BROTHER W. N. WOODWORTH:

Chester, Pa., Dec. 10. (Information can be obtained from Peter Kolliman, 404 West 31st St., Wilmington, Del.)
Wilmington, Del., Dec. 11, 3:00 P. M., 907 Tatnall St.
Baltimore, Md., Dec. 11, 8:00 P. M., Eden & Hoffman Sts.
Boston, Mass., Dec. 25, 3:00 and 5:00 P. M., 30 Huntington Ave.
Montreal, Canada, Jan. 15. (Further information in Jan. 1st issue of DAWN.)

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God's Gift to Man

Continued from page 26

mess is not far away. Because Jesus came to the earth to die for man, the curse of death will be lifted from off humanity; and millions that are in their graves will hear the voice of the Son of Man and come forth. (John 5:28, 29) Then will come peace on earth, good will toward men; for the name of earth's mighty Ruler will be "Wonderful, Counselor, the mighty God, the Everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his Kingdom, to order it and to establish it, with judgment and with justice, even for ever."—Isa. 9:6, 7.

Questions:

Explain how the birth of Jesus fulfilled prophecy.

How was Jesus the Son of God, and at the same time the Son of man?

Was Jesus of David's line? of Solomon's line?

When will the "good tidings of great joy" come to all people?

Thus far who have benefited by the first coming of Jesus?

What bearing has the first advent of Jesus on His second advent?

CONVENTION ANNOUNCEMENTS

PORTLAND, ORE., JAN. 1st and 2nd. This convention will be held in the W. O. W. Building, 128 Eleventh St. The Portland friends write us to the effect that they "desire to inform all liberty loving Christians who believe in the ransom sacrifice of Jesus Christ and His Millennial Kingdom, that they are invited to join in this season of fellowship in the Lord." We are sure that there are rich spiritual blessings in store for those who find it convenient to attend this convention.

ABOUT THE NEW MANNA BOOK

We had fully expected to be shipping the new Manna Books by this time, but unexpected orders for tracts, public-meeting advertising, and other literature for disseminating the truth have prevented our printers from completing the Manna as soon as had been planned. We believe that our many friends who have ordered the Manna will gladly exercise patience and will agree with us that by all means the public ministry should have the right of way.

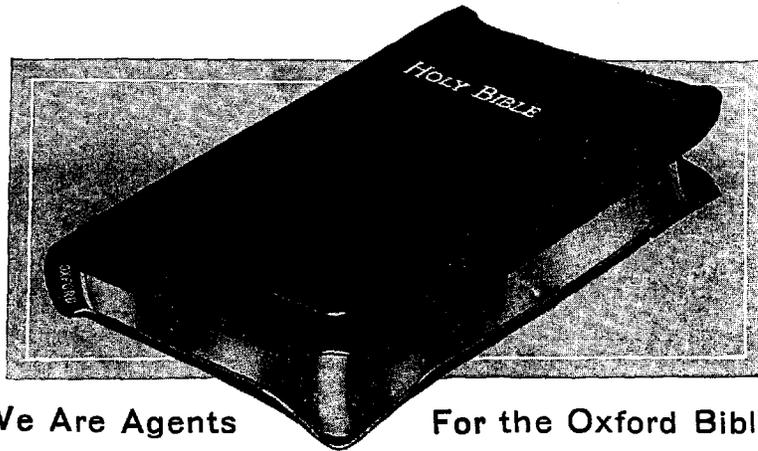
The continuous increase in the demand for literature makes it difficult for us to plan the work as we desire, so we ask the friends to bear with us, not only in respect to the Manna, but in respect to other literature also. We now hope to have the Manna ready in January.

THE ANVIL AND THE HAMMERS

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime,—
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.
"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammers out, you know."
And so, I thought, the anvil of GOD'S WORD
For ages sceptic blows have beat upon,—
Yet, though the noise of falling blows was heard,
The anvil is unharmed, the hammers gone!

—ANON.

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There Are
1,189 Chapters
Divided Into
31,101 Verses



The Middle
Chapter is Also
the Shortest
It is PSALM 117
The Middle Verse
Is PSALM 103:2

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14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Ps. 24, 2.
Judg. 5-23.
Ps. 69, 30, 31.
Eccl.
Job 4, 22.
Or, strength.
Or, the grave being a habitation to every one of them.

and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most High:

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

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“**S**OUND over all waters, reach out from all lands,
The chorus of voices, the claspings of hands;
Sing hymns that were sung by the stars of morn,
Sing songs of the angels when Jesus was born!

With glad jubinations
Bring hope to the nations!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

“Sing the bridal of nations! with chorals of love,
Sing out the war-vulture and sing in the dove,
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord!
Clasp hands of the nations

In strong gratulations;
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

“Blow, bugles of battle, the marches of peace:
East, west, north and south let the long quarrel cease:
Sing the song of great joy that the angels began,
Sing of glory to God and of good-will to man!

Hark! joining in chorus
The heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!”

—Unknown