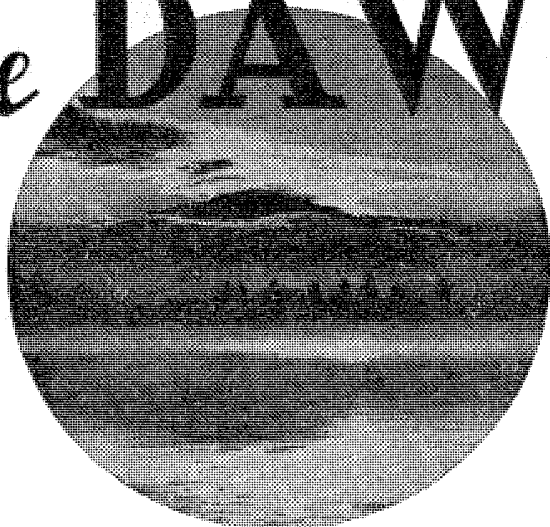


The DAWN



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The DAWN

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God's Purpose in the Church

"That the Church is 'the Temple of the Living God'—peculiarly 'His workmanship'; that its construction has been in progress thruout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, thru which, when finished, God's blessings shall come 'to all people,' and they find access to Him.

—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29."

That the church of Christ is, as the above Scriptures indicate, the Temple of God, is a truth which is accepted by all Christian people. Meeting houses are incorrectly called churches, altho doubtless most Christians realize that the real church of Christ is not a building, but rather the people who have accepted the invitation to become followers of Jesus.

Few today would be so bold as to claim that all whom God recognizes are affiliated with any one particular group or denomination. Most Christians take the proper view that it is God's prerogative to determine who, among all who profess to be Christians, are really members of the true church whose names are written in heaven.—2 Timothy 2:19; Hebrews 12:23.

In the past most of us seemed to think that the plan of God on behalf of men goes no further than the building of His church—that He is getting as many into the

church as He can and has no provision for non-church members. But in this we have erred. The word church means a called out, or select class, and the fact that God uses it to designate the followers of Christ, indicates that He didn't plan that all should become Christians. The fact is that the church, as God's spiritual temple, will be the future channel through which His blessings will flow to mankind.

God's purpose to bless all mankind was stated to Abraham, the promise being that thru his seed all nations would be blessed. (Gen. 28:14.) St. Paul declares that the true followers of Christ are the ones who, by faith, are the "seed" of promise. When this "seed" is complete, the blessings of life and happiness are sure to come to all people.

This makes the Gospel of Christ one of love for the other fellow. We should expect just that of a God of love.

(To be continued)

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WHY DOESN'T GOD STOP THE WAR?

SMASHING," "crashing," "crushing," and "slashing"—these are samples of the words employed to describe the bloodiest conflict of nations ever witnessed by man. This conflict is spread over the greater part of the earth, and is daily increasing in severity. By it the nations are becoming impoverished and countless millions of homes are being saddened. What is it all about? Human wisdom furnishes no really satisfactory answer nor does it offer any basis for genuine hope that the outcome will be aught but tragedy heaped upon present chaos.

The question, Why doesn't God stop the war? is one now being asked by millions. It is a natural question, and a proper one. The pity is that it should be stressed only in times of national or international distress; for, altho a global war is now the basis of the question, yet, fundamentally the query is con-

cerned with why a wise and loving Creator should permit suffering at all, whatever the cause might be.

When we consider the overall picture, we find that while the war has increased human suffering, yet the mortality rate is increased but very little. The daily total being killed in all branches of the armed forces of all the nations engaged in the present global struggle is but a fraction of the normal death rate in the earth. Total deaths by accident in the United States since the war started are probably greater than the number of Americans thus far killed in the war. And while properly we are appalled at the number of women and children being killed by bombs from the sky, we should remember that thousands upon thousands of women and children are suffering and dying every day from so-called natural causes.

It should be apparent, then, that when we ask why God doesn't stop the war, in order to stop the suffering caused by the war, we should also ask what He is doing about this larger picture of human suffering and death. Manifestly, if God is interested enough in the human race to stop the war on the ground that it is causing suffering, He should also be interested in doing something about the much greater amount of suffering that is not caused by the war.

If we are not too selfishly concerned with this particular time of the world's history, we will want also to ask why God didn't put an end to human suffering thousands of years ago. Indeed, the really fundamental question to ask is, Why did God permit evil at all? The answer to this question will answer the one about the war, for both have to do with God's viewpoint toward the children of men and what His plan is for them.

The answer to any question concerning the viewpoint and conduct of God, should be sought for in the only Book that purports to contain the revelation of His purposes; namely, the Bible. In that precious Book the thesis is set forth that all suffering is a result, directly or indirectly, of disobedience to the Creator's law. This comes to light in the very opening chap-

ters of the Book, where we are informed that the death penalty and the thorns and thistles of human experience incidental thereto, came as a result of disobedience to God. In the closing chapters of the Book we learn that when men become God's people again, there will be no more death, "neither shall there be any more pain."—Rev. 21:3, 4.

The outstanding personality of the Bible is Jesus. He came to fulfil the promises of the Old Testament, and the New Testament writings are the outgrowth of His teachings and example. His Sermon on the Mount is the moral code—the expression of what is right and wrong—for all who name His name. In a word, that code is love, which, when properly expressed in human relationships, results in men and women doing unto others as they would that others should do unto them—loving their neighbors as themselves.

It doesn't require any extraordinary intelligence to see that if such a moral code had been adhered to thruout the centuries there never would have been any wars. If all concerned had practiced such a code prior to 1914, the first World War could not have occurred. If all nations had loved their neighbors as themselves between November 11, 1918, and August, 1939, we

would not now be suffering the horrors of a global war. This adds up to mean but one thing, which is that again we find mankind suffering because divine law has been flouted. Again, sin and selfishness have taken the saddle in international affairs, driving the angry nations headlong on a rampage of slaughter which leaves the people prostrate and dying in its wake.

But why doesn't God stop it? One reason is that divine wisdom foresaw that certain valuable lessons would be learned by the experience of human suffering, including that caused by the war, a lesson that, when learned, will enhance the everlasting joy of all concerned.

Why couldn't this lesson be learned some other way? There are only four ways to obtain knowledge—by intuition, information, observation, and experience. Intuitive knowledge belongs to deity alone, for it is "direct apprehension, without the process of reasoning, or the necessity for proof." As for information, man *was told* what the result of sin would be; in fact, thru the Bible, that information has been imparted over and over again, but to little avail. The professed Christian nations can, therefore, be held responsible for failure to act on such knowledge—and they have failed, miserably. To learn by observation

would mean that the object lesson would need to occur somewhere, and why not among human beings?

The stark fact is that nothing but an *experience* with the awful result of sin would suffice to teach man the necessary lesson in righteousness to make him really want to obey God. This applies to the lessons each succeeding generation of the human race has learned since the days of Eden, and it applies to the lessons now being learned as a result of suffering due to the war. God *will stop* the war when He sees that it has accomplished its purpose in preparing the hearts of the people to understand and appreciate the great lessons He has designed for them to learn, for He has promised to do so.—Psalm 46.

God foresaw and foretold that the war would come because He knew the downward trend of human selfishness. He knew that the advantages of education and invention, instead of softening human hearts and increasing benevolence, would but implement human greed and step up the tempo of the age-old war of conquest to such a point that there would be no survivors unless He intervened to make an end of the carnage. Speaking of this very time Jesus said that unless the days be shortened no flesh would be saved. But He also

assures that they will be shortened.—Matt. 24:22.

The President has declared that it is given to the present generation of humans to hold a rendezvous with destiny. That is true, for it is given to the peoples of the earth today to witness the closing scenes of human experience with sin and its result. Each generation of the race has had its own experience of suffering from sin, but there has been an accumulation of evils which, under the impact of modern science and education, is now being released, and the releasing of these pent-up forces of human selfishness is causing what the Prophet Daniel foretold would be "a time of trouble, such as never was since there was a nation."—Daniel 12:1.

What Daniel describes as a time of trouble, the Lord also refers to as a day of vengeance, saying, "The day of vengeance is in Mine heart, and the year of My redeemed is come." Concerning the same time we read again, "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." (Isa. 63:4; 34:8.) Again of this period Malachi says, "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." (Mal. 4:1.) It is the same time that Joel

and of thick darkness." (Joel 2:2.) Amos (5:20) writes of it as a time of "darkness and not light, even very dark, and no brightness in it." That the present time of literal and symbolic blackouts is the dark and gloomy day thus described by the prophets, there seems no doubt.

The prophets show it to be a day of judgment upon mankind, socially and nationally—a day of national recompenses. But while noting this, it is important to bear in mind the difference between national judgment and individual judgment. There is a coming judgment, or trial day for individuals—all individuals of the human race, including the millions who have died and who will be awakened from the sleep of death to stand trial under the benevolent, yet rigid terms then to be in force.

Preceding this coming thousand years of individual judgment, there is a judgment of the nations. True, nations are made up of individuals, and individuals are largely responsible for what nations do, nevertheless, the judgment of the world as individuals will be distinct from its judgment as nations. The judgment of nations is a judgment of men in their collective (religious and civil) capacities. Hear the Word of the Lord to the nations now assembled before Him for judgment:

"Come near, ye nations, to hear: and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies." "The Lord is . . . an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation." "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations. . . . Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind [intense and complicated trouble and commotion] shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth."—Isa. 34:1, 2; Jer. 10:10; 25:31-33.

It is not our purpose in calling attention to these prophecies to create a sensation, or to gratify idle curiosity. Nor do we wish to apply the prophecies as a blanket condemnation of all nations and individuals involved in the present global war. Christians should recognize and appreciate righteousness wherever found. They should discern between the wholly selfish and those who endeavor to block their aggressive designs.

But, while recognizing the

good that there is in the world, the viewpoint of the prophecies is that because of the preponderance of human selfishness, the present trouble was inevitable. The powerful causes of evil are at work, and no human ingenuity or strength is able to arrest their operation and progress toward the certain end foreseen by God. No hand but the hand of God can stay the progress of the present current of events; and His hand will not do so until the bitter experiences of this conflict shall have sealed their instruction upon the hearts of men.

And when we say "this conflict," we are not referring merely to the present global war, for it is but one in a series of eruptions from the festering sore of human selfishness. Using a different metaphor, Paul describes these outbursts as "spasms" of trouble, of "travail" which are incidental to the birth of God's new order. (1 Thess. 5:3.) From this standpoint it is seen that the "day of vengeance" stands related to the benevolent object of its divine permission, which is the overthrow of the rule of selfishness preparatory to the permanent establishment of the Kingdom of God on earth, which will be under the control of Christ, the Prince of Peace.

While, as in the past, God will use human agencies largely in the overthrow of selfish mis-rule

in the earth, yet it will be by divine strategy superimposed over the affairs of men—either willingly or unwillingly accepted by them—that His “strange work” in the earth will be accomplished. (Isa. 28:21.) We read, “He shall smite the earth with the rod of His mouth; and with the breath of His lips [the force and spirit of the truth] shall He slay the wicked.” (Isa. 11:4.) Forty-six years ago, a noted student of prophecy wrote concerning this, as follows:

“To no human generalship can the honors of the coming victory for truth and righteousness be ascribed. Wild will be the conflict of the angry nations, and world-wide will be the battlefield and the distress of nations; and no human Alexander, Caesar or Napoleon will be found to bring order out of the dreadful confusion. But in the end it will be known that the grand victory of justice and truth, and the punishment of iniquity with its just deserts, was brought about by the mighty power of the King of kings and Lord of lords.”—*The Battle of Armageddon*, page 19.

Isaiah 26:9 declares that when the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness. This is true with respect to the present national judgment day, and it will be true

in the coming judgment day for individuals. But the permission of evil as corrective judgments from the Lord to teach righteousness would avail little if viewed from the standpoint of human limitations, for all the pupils of past ages are dead, most of them having died before they recognized the meaning of the lessons.

The pupils of the present semester of experience are likewise dying, and most of them will die before they comprehend what it is all about. Only those enlightened by God's Word recognize the educational value of the permission of evil. But when we inquire about God's interest in human suffering, we must accept His solution if our hearts are to be comforted, and His solution calls for an awakening from the sleep of death of *all* the pupils, that the lessons begun here may progress to completion under the favorable conditions of the new order He is soon to establish for the blessing of all nations.

This, then, is an important part of the answer to the question, Why doesn't God stop the war? He will stop it in His due time—He will stop all wars. Meanwhile the people are not losing their opportunity to profit everlastingly from their experiences, for they will come back from “the land of the enemy.”—Isa. 35:10.



"TAKE UP YOUR CROSS AND FOLLOW ME."

THE HOLY SPIRIT OF GOD

MUCH is said in the Bible about the Holy Spirit of God and the part it plays in the outworking of the divine purpose toward mankind. It operated in connection with the creative work. (Gen. 1:2.) It is said to have striven with man. (Gen. 6:3.) It inspired God's holy prophets. (1 Pet. 1:10-12.) It descended upon Jesus like a dove. (Matt. 3:16.) It was shed forth upon the waiting church at Pentecost. (Acts 2:33.) It is a Comforter to the church. (John 14:26.) It leads the Christian. (Rom. 8:14.) Christians are said to be begotten by it, (1 Pet. 1:3) and then quickened by it, (Rom.

8:11) and those who obtain joint-heirship with Christ in the Kingdom must be born of the Spirit.—John 3:3-8.

Furthermore, Christians are said to be anointed of the Spirit. (1 John 2:20, 27.) The Apostle Paul speaks of being sealed with the Holy Spirit. (Eph. 1:13.) The Holy Spirit is something which can be grieved. (Eph. 4:30.) It can be quenched. (1 Thess. 5:19.) It also bears witness to the Christian that he is a child of God.—Romans 8:16.

The word "spirit" in the Old Testament is a translation of the Hebrew word *ruwach*, the primary significance of which is

wind. "Spirit" in the New Testament comes from the Greek word *pneuma*, which also means wind or "current of air." But let no one hastily conclude from this that the Holy Spirit is merely a holy wind, because nothing could be further from the truth.

In the Old Testament, this Hebrew word *ruwach*, translated spirit, is also translated blast 4 times, breath 27 times, mind 6 times, smell 8 times, wind, winds and windy 96 times. In every instance the thought behind the word is that of an invisible power or influence. The wind is powerful, yet invisible; hence, in the Hebrew language, was called *ruwach*. The same word was also associated with many other manifestations of invisible power. The mind itself exercises power over the body, yet it is invisible, hence was designated *ruwach* by the ancient Hebrews.

Likewise, in the New Testament, the Greek word *pneuma*, meaning primarily, the wind, took on a variety of meanings which were always associated with invisible power. The word *pneuma* appears in our English language in such expressions as *pneumatic* and *pneumatology*, which, of course, are related to air and its functions.

In Genesis 1:2, we read that the "Spirit of God [*ruwach*] moved upon the face of the waters." This means simply that

the power of God—His vehicle of energy—fecundated the waters, or rendered them prolific.

In the New Testament we read, "Holy men of old spake as they were moved by the Holy Spirit [*pneuma*]." This means simply that the holy influence, or power of God, energized their minds, causing them to express and record thoughts such as He wished to have expressed.—2 Peter 1:21.

DIFFERENT MANIFESTATIONS

The Spirit of God, as it operated in the creative work, and upon the minds of the Old Testament prophets, was a mechanical manifestation of God's power. It enabled the prophets to express the will of God through their writings without being fully aware of the significance of many of the things which they wrote, or were recorded by others for future fulfillment.—Jer. 36:4; 1 Pet. 1:10, 11.

In the case of Jesus and the church, however, the Spirit's operation has also been explanatory and sympathetic, as is indicated by the expressions, "Spirit of truth," "Spirit of . . . a sound mind," "Spirit of love," "Spirit of joy," "Spirit of faith," "Spirit of hope," "Spirit of meekness," "Spirit of wisdom and revelation." This sympathetic ministry of the power of God began with the baptism of Jesus, and reached the church at

Pentecost, approximately three and a half years later.

Thus we see that before the Holy Spirit's work, as manifested in the Old Testament writings, could be made useful for the upbuilding of the "new creation" of this age it must reveal, first to Jesus, then to the apostles, the true understanding of that which had been merely mechanically recorded by the prophets.

When our Lord began His ministry, He covenanted with His Father to be guided by the divine will as largely expressed in the Old Testament Scriptures; and, thru a further inspirational power given especially to Him, that Spirit revealed to Him the true meaning of those Scriptures. Concerning this the prophet had foretold: "And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might."—Isa. 11:2.

But while Jesus was blessed with a special miraculous revelation of truth—the outward manifestation of which was seen by witnesses as a dove descending from heaven—which enabled Him immediately to understand the mechanically written messages of the ancient prophets, He only partially passed that information on to His apostles. He knew they were not yet able to "bear" it.—John 16:12, 13.

To the public of His day Jesus spoke in "parables and dark sayings"; and altho He later explained some of those parables to His apostles, yet they did not and could not understand Him fully, for "the Holy Spirit was not yet given" to enlighten them. (Matt. 13:10-13, 34; John 7:39.)



In the process of revealing the divine plan, there must needs be a further inspirational operation of the Holy Spirit—it must also function as a revealing power upon the minds of the apostles. It was this that began at Pentecost.

At Pentecost the Holy Spirit, as a miraculous power of illumination, came upon the "twelve apostles of the Lamb," enabling them to understand, not only the

prophetic testimony of the Old Testament, but also to comprehend, in harmony with those Spirit-inspired Scriptures, the teachings of Jesus Himself. This was in fulfilment of the promise that Jesus gave to His apostles, that when the Spirit of truth should come it would guide them into "all truth."—John 16:13; 14:16, 17, 26.

Thus we see that what occurred at Pentecost was simply a repetition of Jesus' experience at the time of His baptism. It was at Pentecost that the apostles became the inspired messengers of God, to be used of Him in completing the revelation of His will to the church. A similar miraculous manifestation of God's power came to the Apostle Paul at a later date.—Eph. 3:3-7; Col. 1:25, 26.

At Pentecost there was a still further manifestation of the Spirit or power of God, which enabled the apostles, and even others, to do things beyond the normal power of man, such as speaking with tongues. There was a special need for this in the Early Church.

The gift of speaking with unknown tongues was not that of inarticulate gibberish, but rather the ability to speak intelligently in the actual language of some foreign country, altho not understood by the one thus empowered to speak. This was a won-

derful aid on the day of Pentecost, and later, in giving a quick witness for the truth thruout the known world.

But these miraculous gifts of the Spirit were not to continue, nor did they inspire or illuminate the mind of the possessor, except as the interpreter conveyed the meaning. (1 Cor. 14:5, 27, 28.) Paul writes, "Charity [divine love] never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge [along with ability to interpret tongues], it shall vanish away."—1 Cor. 13:8.

From the foregoing, we can see why Jesus referred to the Holy Spirit as the Spirit of truth. We can see also that in reality the entire Word of God, the Bible, is a product of the Holy Spirit, being written under the supervision and operation of God's power. It is in this way that God's power reveals to the Christian the good purpose of His will.

OPERATIONS OF THE SPIRIT

The Bible calls our attention to various operations of the Holy Spirit in the Christian's life, such as the "baptism," "anointing," "begetting," "birth," "sanctification," "witness," and "seal" of the Spirit. These various terms are largely illustrative, and convey to our minds the

many ways in which the power and influence of God affect our lives, both now and in the life to come.

The baptism of the Spirit was visibly manifested at Pentecost, when the Holy Spirit was said to have been "poured out" upon the waiting disciples. Previously, Jesus Himself had been similarly baptized of the Spirit. The church receives the baptism of the Spirit because it constitutes His Body. This function of the Spirit comes to the church thru Jesus, the Head. Concerning this the Apostle Peter said at Pentecost, "Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He [Christ] hath shed forth this, which we now see and hear."—Acts 2: 33.

In this connection, it is interesting to note the expression "shed forth." This language is easily understood as descriptive of the shedding forth of God's power, or influence, but it would be difficult to understand how the alleged third person in a trinity of Gods could be "shed forth."

The expressions "see" and "hear," as used in connection with the shedding forth of the Spirit, have reference, of course, to the outward manifestations that were then given, such as the cloven tongues of fire, ability to

speak with tongues, etc. But these manifestations were merely the evidence to others and did not constitute the real and important value of the baptism of the Spirit or power of God. There is nothing in the apostolic writings to justify us today in expecting repetitions of this Pentecostal "baptism" of the Spirit, as many erroneously suppose.

As individuals, Christians come under the baptism of the Spirit thru the immersion or burial of their wills into the will of God, and thereby become inducted into the body of Christ. In 1 Corinthians 12: 13 we read, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

This immersion by the Spirit into the body of Christ is possible by reason of the surrender of our wills to Him, and our acceptance of Him as our Head. Thus the will of God, thru Christ, becomes the directive influence in our lives—not miraculously, but in proportion as we yield ourselves to that which the Holy Spirit of God has already caused to be recorded in the written Word.

In Revelation 20: 4, we have a further reference to what is implied in the thought of being bap-

tized into the body of Christ. Here, the individual members of the Christ body are said to be those who are "beheaded" for the witness of Jesus and the Word of God. Each individual Christian is beheaded in the sense that he renounces his own will and accepts the headship of Jesus.

BORN OF THE SPIRIT

Jesus explained to Nicodemus that in order to enter into the Kingdom of heaven it is necessary to be born again, or born of the Spirit. The reference in this instance is to the full and abundant entrance into the Kingdom of heaven which takes place in the first resurrection. (2 Pet. 1:11.) The reason it is necessary to be born of the Spirit in order to enter the Kingdom is because, as the apostle explains, "Flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15:50.) Of Jesus it is said that He was put to death in the flesh and made alive in the Spirit. (1 Pet. 3:18.) This was Jesus' Spirit birth. In this respect He was the firstborn from the dead, and in Hebrews 12:23 the church of Christ is spoken of as the church of the firstborn.

The manner in which the Scriptures use the term "birth" and "born" in connection with the change of nature to be experienced by all who are to become joint-heirs with Christ in His

Kingdom, shows that this marvelous work of Christ is accomplished by the power or influence of God. For this reason, it is spoken of as being born again, or born of the Spirit.

Failing to note all that is involved in the matter of being born of the Spirit into the Kingdom of Christ, many have mistakenly applied this expression to what takes place at the beginning of the Christian life. It is best to describe that which occurs at the start of the Christian life as a "begetting" of the Spirit, or the *beginning* of the new life. Indeed, the word begetting really means a beginning of life.

The Scriptures use the terms "begetting" and "birth" in order to convey to our minds the fact that those who are called of God during this age, and who come under the influence of the Spirit of God, receive, first, the beginning of a new life, and, in the resurrection, the completion of that life. This is otherwise described by the apostle as "this mortal" putting on "immortality."—1 Cor. 15:53.

The Scriptures which describe the work of the Holy Spirit as a begetting influence in the Christian life specifically designate the "Word of truth" as the begetting agency. For example, "Of His own will begat He us with the Word of truth, that we should be a kind of firstfruits of

His creatures." (James 1: 18.) To this statement Peter adds his testimony, saying, "Being born [begotten] again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." (1 Pet. 1: 23.)*

In the symbolism of begetting we have emphasized the fact that in addition to becoming a member of the body of Christ thru baptism of the Spirit, the Christian also becomes a "new creature," that is, a new life is begun in him. This new life, if properly nourished by continual feeding upon the Word of truth, will ultimately be "born" a divine being in the resurrection.

Peter says, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." (2 Pet. 1: 4.) Thus the Spirit-begotten Christian, inspired with this new hope of life on the divine plane with Jesus, no longer sets his affections on earthly things, but, being even now by faith risen with Christ, sets his affections on things above, "where Christ sitteth on the right hand of God." Concerning this Paul says, "Ye are dead, and your life is hid with Christ in God. When Christ,

who is our life, shall appear, then shall ye also appear with Him in glory."—Col. 3: 1-4.

SANCTIFICATION OF THE SPIRIT

In 1 Peter 1: 2, the apostle uses the expression "sanctification of the Spirit." The Greek word translated sanctification is *hagiasmos*, which, according to Prof. Strong, signifies "purification." It should be remembered that this is a purification based upon God's standards of what is right and wrong. In the full expression of His will not only are there certain things from which we must refrain, but also there are things which we must be actively engaged in doing. Full sanctification, or heart purification, therefore, cannot be attained except thru an entire devotion of one's self to do God's will in every respect. Thus one is completely set apart as a co-worker with God.

This sanctification of the Spirit is accomplished thru the Word of truth. In 2 Thessalonians 2: 13, it is associated directly with a "belief of the truth." In Ephesians 5: 26, it is said to be accomplished with "the washing of water by the Word." Jesus prayed on behalf of His church, "Sanctify them thru Thy truth."—John 17: 17.

In John 17: 19 Jesus declares that He had sanctified Himself for the sake of His disciples, that they might be sanctified by the

*There is only one Greek word in the New Testament translated "begotten" and "born." Whether the reference is to the complete birth or to the beginning of the new life is determined by the context.

truth. Jesus had never been a sinner. Nevertheless, He was separated, set apart, devoted, to the doing of His Father's will, thru obedience to that will as it had been recorded by the prophets as they were influenced by the Holy Spirit. It was because Jesus was thus fully surrendered to the doing of His Father's will that He could truthfully say, "I and My Father are one."—John 10:30.

While the Christian's sanctification most assuredly includes separation from the sins of his past life, yet if it goes no further than a mere refraining from outward forms of immorality, it can not be said that such an one is fully sanctified in the sight of God. As long as there is a mixture of self in our devotion to God we are not fully sanctified. But when we can say from the bottom of our hearts, "Lord, Thy love at last has conquered, none of self, but all of Thee," then our devotion to Him is unadulterated—we are truly sanctified. This blessed result is accomplished thru our full obedience to the Word of truth—the Holy Spirit of truth.

THE WITNESS OF THE SPIRIT

Romans 8:16 declares, "The Spirit itself beareth witness with our spirit, that we are the children of God." From this we see that the witness of the Spirit is the intelligence reaching us

thru the Word by which we are given the assurance that we have been adopted into the divine family, and that God is dealing with us as His children. There has been much discouragement on the part of many sincere believers due to their failure to recognize that this particular operation of the Spirit, like all the others, comes thru the written Word, dependent, of course, upon our obedience to that Word.

The Spirit's witness is not merely a matter of feelings, or of occult suggestion or impressions implanted upon the Christian's brain. Rather, it comes thru the hearing and obeying of the many declarations of the written Word which outline the course of the Christian—the narrow way—and tell us of the experiences which will be ours if we are faithfully walking in that way.

By reading the 16th and 17th verses of Romans 8, it will be noted that the particular witness of the Spirit to which Paul here refers is the privilege of suffering with Christ. 1 Peter 1:11 shows that the Holy Spirit, thru the prophets, testified concerning the "sufferings of Christ, and the glory that should follow."

If, thru the baptism of the Spirit, we have been inducted into the Christ company, then we should expect to participate in the suffering that has been fore-

told concerning the Christ. If we are experiencing such suffering, it means that the Spirit of God testifying thru the prophets witnesses to us that we are children of God; and, if we continue faithful, will share in the promised "glory to follow."

The apostle also declares that those who "live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) If, because of our faithfulness to God and to the truth, we find that we are being ostracized by our friends who do not see and appreciate these glorious things as we do; if we are hated because of our stand for the truth; or if in other ways we are privileged to bear the reproaches of Christ, then the testimony of the Word, coinciding with our own experiences, constitutes a reassuring witness of the Spirit which should encourage us to greater faithfulness in doing God's will.

THE SEAL OF THE SPIRIT

God's gift of the Holy Spirit also "seals" us. In Ephesians 1:13 the apostle speaks of being "sealed with that Holy Spirit of promise." This is a lucid statement of what the sealing of the Spirit implies. It is a further function of God's power, reaching us thru the Word of truth.

It was God's Holy Spirit that inspired all the writers of the Bible, and in these writings are hundreds of divine promises by

which we are sealed, or guaranteed success and victory. These promises cover every possible need of the Christian, and leave no room whatever for doubt but that, if we do our part, God will see us thru to glory.

But we must do our part—God expects that of us!

God's promises assure us that when we sin "we have an Advocate with the Father"; when we are weak, His strength will make us strong; when our enemies attack us, He is greater than all our enemies; when we need spiritual food, He will give us the bread of life; when we need correction, He will chastise us for our ultimate good; if we are tired and discouraged, He will be to us as a refreshing Rock in a weary land.

When we need protection, God will be to us a Fortress; if we are prone to worry, He assures us that the very hairs of our head are numbered. If we are concerned about our material needs, He bids us to take no thought for the morrow, for He knows our needs, and will supply them in harmony with what His wisdom sees best.

(Continued next month.)



"STUDY TO SHOW THYSELF APPROVED"

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."—2 Tim. 2:15.

THIS text does not say, "Study the Scriptures," but "Study to show thyself approved"—study to know what God would approve. And yet it means, first of all, to study the Revelation He has made. Then, after having come to some knowledge of the Scriptures, we must meditate upon them and consider how the Word is applicable to all of life's affairs. Thus we would study the nature of everything that we come in contact with as to whether it is good or evil. The word "study" here is used with very much the same thot as when the apostle says, "Study to be quiet."

Evidently the central thot of this expression is the approving of ourselves to God, not to men. It is proper enough that we should have the approval of all good men and good women. But our study, primarily, should not be along this line. First, we should study to please God—to be approved of God. We notice that there is a contemplative study, such as David speaks of when he says, "I meditate upon Thy law day and night"—to see how that law would work out its height and depth, its length and

breadth of influence upon himself. And so the apostle's thot here is that it should be our chief aim to please God.

"Rightly dividing the Word of truth" would signify the proper application of the Word of truth; the understanding of how and when and where it should be applied and what was the purpose and thot and plan of the divine mind in the giving of this Word of truth, the Word of God's Message. Up to the advent of our Lord, God's Message had been given chiefly thru the Old Testament Scriptures. Then God's Message was attested by Him who came from heaven. Additionally, our Lord left twelve chosen apostles to be His special mouthpieces, to increase the Word of truth, to increase the word of knowledge, to increase the word of explanation of the divine plan. Everything, therefore, that Timothy could recognize as being the Lord's Message he was to give heed to. For instance, one part of God's Message applies to the past, a part applies only to the Jews, still another part applies to Christians in the present life, and yet another part to their future hope.

**WE SHOULD HAVE CLEARER LIGHT
THAN HAD OUR FOREFATHERS**

And so, as we get the matter rightly divided before our minds, we get the true understanding, the special enlightenment needed in our day, and we are enabled to rightly divide the Word better than did our fathers, so that to-day we can see, as our fathers did not see, the teachings of God's Word respecting the "high calling" and "restitution"—the spiritual portion of blessing for the church and the human portion of blessing for the world. We also see something about the times and seasons—which apply to the church and which to the blessing of the world.

Thus, in our day, to rightly divide the Word of truth necessitates the taking cognizance of everything that seems to be of the Lord and that throws any light upon the Word, and thus we may be able to "rightly divide" it. We must always bear in mind that in the Scriptures of the Old Testament "holy men of God spake as they were moved by the Holy Spirit," and that the Lord also said of the apostles: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

We are not to forget that the Lord promised that He would guide His people in the way of

truth and show them things to come. We are to "study" to show ourselves approved—study the doctrine and endeavor to have our course of conduct harmonize with it—study to perform faithfully the duties of a loyal soldier of the cross of Christ.

The Christian soldier must study to perform even the smallest duty in a manner creditable to his calling; he must not permit himself to become entangled with other things which do not relate to his duties as a soldier and thus be side-tracked. The Christian soldier who turns aside to seek some personal, temporal advantage to the detriment of his duties as a soldier is to that extent an unfaithful soldier and likely to be drawn out of the ranks entirely.

"Study to show thyself approved." Study the Word; study yourself, that you may become well acquainted with yourself; that you may know your talents for service—in what direction they lie, and what are your weak points and how they may be guarded against—that you may know both your abilities and your shortcomings. Then study to avoid error and to shun all foolish questions and profane and vain babblings. Remember that only "the foundation of God standeth sure"; that all other foundations are worthless and

that all other theories must come to naught. But "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity."—2 Tim. 2:19.

**WE SHOULD STUDY TO MAKE OUR
IMPUTED RIGHTEOUSNESS
MORE AND MORE ACTUAL**

There is much significance in the word "study" and it is important to note that this divine injunction is given to the church, to those who are believers in Christ and who have consecrated their lives to His service. Having been reckonedly cleansed from sin, we are to give all diligence to the work of studying to make this reckoned cleansing, this imputed righteousness, an actual thing, to the extent of our ability. It is purely of divine grace that we are reckoned righteous before we are actually so. Looking at our hearts and seeing in them, not only our good and honest intentions, but also our desire for righteousness and our efforts to become righteous in the way He would approve, God accepts the will for the deed. Accordingly, He counts us as righteous now and treats us as His children, since we have been redeemed from the curse and have accepted His gracious provision for reconciliation.

**LET US STUDY TO SEE
THAT OUR LIVES ARE AN HONOR
TO THE CAUSE WE ESPOUSE**

Let us, then, study our hearts to see that we are striving daily to cast out all the old leaven of sin; to be sure that we are not content to allow it to remain in us and work in us; otherwise we prove by our course that our love for righteousness is growing weaker. Happy are those who find that they are not merely working down the leavened mass occasionally and allowing it again and again to ferment, but are casting it out, by constantly resisting sin, by cleansing their thots, words and deeds with the truth and cultivating the blessed "fruits of the Spirit"—love, joy, peace, etc.

Only the studious find the way to divine approval and acceptance. Let us study to see that our lives are an honor to the cause we have espoused; that we abstain from even the appearance of evil; that we are circumspect in all our conversation, in our conduct—watching our thots, our lips, our lives. Let us study to be diligent in every duty, performing it with a ready mind and with joy and gladness of heart. Let us never lose sight of the fact that we are soldiers, and that as true soldiers we are to learn to "endure hardness."

A soldier has many trivial

duties to perform and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meals, cleaning camp or building bridges for the army to pass over, as when he is fighting the enemy. Such things are incidental work, but are necessary and entirely consistent with his commission as a soldier and should not be regarded as entanglements and hindrances. These duties cannot be disregarded nor carelessly done without a measure of unfaithfulness.

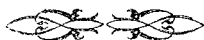
**WHATEVER OUR CAPTAIN HAS
RECOGNIZED AND APPROVED
IS PROPER FOR US**

So with the Christian soldier. The routine of life—housework, shop work, daily toil, anything, everything, incidental to a proper and honest provision of “things needful” for ourselves and those dependent upon us for support, as well as for provision for the prosecution and care of the Lord’s work—all this is a

proper part of our engagement as soldiers of the Lord.

The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin with which to pay his Master’s taxes and his own, as when proclaiming, on the day of Pentecost, the “raising up” and ascension of the Lord. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when at Mars’ Hill he preached Jesus and the resurrection. Whatever is done with a view to the glory and honor of our Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognized and approved, is proper work for us as soldiers and is not entanglement in the affairs of this life.

—REPRINTS, page 4838.



’Tis not the duty of the day,
The race you ought to run
But just the thing you needn’t do
That earns the great WELL DONE!
The willingness for love to go
Beyond the single mile,
The measure pressed and running o’er
That wins the Master’s smile.

THE TWO PETERS

*"When thou art converted,
strengthen thy brethren."*

PETER believed that Jesus was the promised Messiah. To him the Messiah would be the most outstanding Conqueror of all history—one whose victories for truth and righteousness would result in the establishment of God's will thruout the whole earth. God had made the promise that "of the increase of His government and peace there shall be no end."—Isa. 9: 7.

Peter believed this promise and had confidence that Jesus would measure up to all that would be required in order to fulfil it. To him it was inevitable that Jesus must go forth in the world as a mighty Conqueror. So when he became a follower of the Master it was natural that he should be governed by this viewpoint.

As the close of the Master's earthly career drew near we find Peter not at all sympathetic with the turn of events. He was considerably disturbed by certain things which Jesus had said about the manner in which those events would culminate. There was no doubt in his mind that Jesus was the One who would subdue all enemies under His feet. So we can well imagine his feelings when the Lord announced that He was going up



to Jerusalem, where He would be put to death.

Peter could see no reason why his Master, the Messiah, the One whom God had sent to conquer the world, should so needlessly expose Himself to danger, and he said so. He said to Jesus, "Be it far from Thee, Lord: this shall not be unto Thee." (Matt. 16: 21, 22.) Why did Peter say that? Because he, as yet, was being governed by his personal, human viewpoint.

All the kings who had ever lived and all the conquerors who had ever subdued enemies, great or small, had done so by sheer force of arms—certainly not by surrender. If Jesus were to be the greatest King, the most outstanding Conqueror of all time, how could He be so foolish as to go where He knew His enemies were plotting to kill Him.

No wonder Peter said to his Master, "Be it far from Thee, Lord." We all remember the reply, "Get thee behind Me, Satan." Jesus explained that Peter was not expressing God's viewpoint, but rather, reflected what all men had thought for thousands of years, a viewpoint that had not, and could not, produce lasting blessings.

Jesus further explained that all who seek to save their lives will lose them, but that those who lose their life for His sake and for the Gospel's sake shall find it. Peter couldn't understand such philosophy. Jesus had said on another occasion that there were many things He would like to tell them, but they could not bear them then. (John 16: 12.) However, He promised that when the Spirit of truth would come, it would guide them into *all* truth. When this promise was fulfilled, Peter understood.—John 14: 16, 17, 26; 16: 13.

They went up to Jerusalem. While Jesus and His disciples were assembled in the upper room, the Master inquired whether or not there were any swords in the company. He was assured that there were two. A little later these swords again enter the narrative. After the Gethsemane experience, just as Jesus met the mob that came out of the city to arrest Him, Peter began to make use of his sword.

This was the same Peter who had explained to Jesus that it was a great mistake to go up to Jerusalem and expose Himself to danger. Peter had assured the Master that the all men should be offended by Him, yet he would not, that he would gladly die with Him.—Matt. 26: 33-35; John 13: 37.

Peter tried to make good this assurance. He drew his sword and attacked that mob of people who were seeking Jesus' death. He was not afraid! He had physical courage! Like all the conquerors of the past, Peter believed that the only way he could gain a victory was by the use of the sword, and if Jesus Himself were foolish enough not to defend the Kingdom interests, certainly he was willing and anxious to do so. Before Jesus made Peter put up his sword, the servant of the high priest had lost an ear.

Why did the Master ask about swords and yet was not willing that they should be used? It was to demonstrate that He was voluntarily giving Himself up to arrest. He wanted it known that He was not arrested and put to death because there was no one willing nor prepared to defend Him. Not only were there on earth those who were willing to die for Him, but He also explained that if He wished He could call upon the Father

and the Father would send Him twelve legions of angels for protection.—Matt. 26: 53.

We can imagine how Peter felt when Jesus denied him the privilege of using that sword. He had cautioned his Lord against going up to Jerusalem and was rebuked for it, and now he was again rebuked. Surely he must have felt discouraged and bewildered. Perhaps this turn of events and this irrefutable evidence that Jesus would not permit the use of force to save His life, caused Peter temporarily to wonder if after all this One whom he had followed was truly the Messiah. Might not this to some extent account for the fact that we find this same Peter later denying his Lord? Then, too, there is a distinction between physical courage and moral courage. Peter's dissembling after Pentecost would seem to indicate his lack of the latter, while possessing much of the former.—Gal. 2: 11, 12.

Up to this point, Peter still had the human, personal viewpoint—the outlook that calls for fighting and force to attain victory. He did not, and at the time could not, understand how surrender and sacrifice could result in victory. And so, when Jesus was raised from the dead, word was sent to His disciples, with special emphasis on the fact that Peter should be told.—

Mark 16: 7.

This was a further special dealing with Peter in order to prepare him for the future ministry. Jesus wanted Peter to know that God's way had scored a victory. He wanted him to know that altho He had voluntarily given up His life in sacrifice, yet He was now victorious because God had raised Him from the dead. Peter probably thought that with the death of Jesus all of the Messianic hopes centered in Him had vanished, but Jesus wanted him to know that He who had lost His life in the divine way of sacrifice had saved it. So the message was "Go . . . tell His disciples *and Peter*."

THE NEW PETER

Before the crucifixion Jesus had said to Peter that when he was converted he should strengthen the brethren. Peter wasn't in any position to strengthen his brethren until he *was* converted. And what was this conversion? It was, among other things, a conversion from his worldly viewpoint which called for the use of force and arms to gain victory, to the viewpoint of God and of Jesus, that the most outstanding victories are obtained by the way of surrender and sacrifice.

Peter's full conversion to this viewpoint was finally accomplished at Pentecost, when the Holy Spirit came upon the wait-

ing disciples. And after Peter was converted, how wonderfully he was able to strengthen his brethren. He became an outstanding exponent of how to die sacrificially. This is seen from his First Epistle. This entire Epistle is devoted to the subject of self-sacrifice and suffering, culminating in death as God's way for those attaining exaltation and glory in the Kingdom.

In this Epistle, Peter points out that it is a great favor from God that any Christian should have the privilege of suffering and dying with Christ. (1 Pet. 4: 12-14.) In the opening chapter (10th and 11th verses), he shows that the Spirit of God, testifying thru the prophets, had foretold the sufferings of the Christ and the glory that should follow. Thruout the remainder of the Epistle he continually reminds the followers of Jesus that they have the privilege of sharing in these foretold sufferings, in the hope of partaking also of the promised glory.

We can't imagine Peter before Pentecost writing of the privilege of voluntary suffering, or yielding himself without a struggle and saying that such a privilege would be a favor from God. No, instead of this, when Jesus suggested such a thing, he said to Him, "Be it far from Thee, Lord." But now Peter had been converted. He saw things the Lord's way. It was the way of love, as against human reasoning.

"For even hereunto are ye called," Peter explains. Yes, Peter had now learned that victory for righteousness was to be obtained by the way of the cross, by surrender, by sacrifice, because this was God's way for the Christian. Peter, now being converted, was a new creature, willing and glad to lay down his earthly life following in the footsteps of his Master, and happy to strengthen all his brethren by encouraging them to appreciate privileges of doing good and suffering for it.



"A cipher, alone, has no value, but it is a power, indeed, when it follows 1; and so it is with us when we follow Christ—His merit gives us association and cooperation with Him; gives us weight and influence and power for God and His cause." "Ye are complete in Him," "accepted in the Beloved."

Wisdom from above is the noblest science,
the best instruction.



HOW OUR BIBLE REACHED US



MANUSCRIPTS — TRANSLATIONS — REVISIONS

TO CHRISTIANS the Bible is a divine revelation, written by holy men of old, who wrote as they were moved by the Spirit of God. (2 Pet. 1:21.) However, it was not originally given in the convenient form in which it is now possessed by millions throughout all parts of the earth. The first copies of the Bible were handwritten, and in manuscript form—the Old Testament in the ancient Hebrew and Chaldee language, and the New Testament in the Greek language. The purpose of this discussion is to examine briefly some of the historical facts relating to the manner in which our Common or Authorized King James version of the Bible, has reached the English-speaking world.

Should we be able to visit one of the early churches, such as the church at Rome, or Corinth, or Ephesus, we would find that not all the individual members of these congregations possessed even manuscript copies of the Bible. It was not until about the year 120 A. D. that the books of the New Testament, as we know them, were complete and available for use.

The most favorable view possible as to the availability of the Bible to these early Christians is that the larger churches possessed, as property of the church, not of the individuals in the congregation; (1) Some manuscripts of the Hebrew Old Testament books; (2)

Considerably more of the Old Testament books translated into Greek—such being generally known as the Septuagint Version of the Old Testament; (3) Copies of the Gospels, the Acts of the Apostles, the various Apostolic Epistles, and the Book of Revelation—all in manuscript form.

From this stockpile of sacred writings came our present-day most used version of the English Bible, the King James or Authorized Version. It has reached us by a long and devious chain of circumstances including the hand-copying of manuscripts and translating. Both the copying and the translating were often done under most trying circumstances. The early translators were usually persecuted, sometimes even unto death, not by the worldly, but by their contemporary religionists, who often took the viewpoint—as one of the early translators expressed it—that “ignorance was holiness.”

One of the earliest translations of the Bible from the Hebrew and Greek manuscripts is known as the Latin Vulgate, translated by one of the early fathers, known as St. Jerome, the latter part of the fourth or early fifth century of the Christian era. St. Jerome was born 340 and died 420 A. D.

One of the earliest English versions of the Bible was translated by John Wycliffe about the year

1367, altho no part of it was printed before the year 1731. England at that time was dominated by the Roman Catholic Church, and concerning the death of Wycliffe, one of the monkish writers of the time said,

"On the feast of the Passion of St. Thomas of Canterbury, John Wycliffe, the organ of the devil, the enemy of the church, the idol of heretics, the image of hypocrites, the restorer of schism, the storehouse of lies, the sink of flattery, being struck by the horrible judgment of God, was seized with palsy thruout his whole body."

Archbishop Arundel, a zealous but not very learned prelate, complained to the pope of "that pestilent wretch, John Wycliffe, the son of the old serpent, the forerunner of anti-Christ, who had completed his iniquity by inventing a new translation of the Scriptures." Wycliffe himself was evidently keenly aware of the opposition that would be aroused by his translation of the Scriptures, and in the preface had the following inscribed,

"God grant us, to ken and to kepe well Holie Writ, and to suffer joiefulli some paine for it at the laste."

THE FIRST PRINTED BIBLE

Singularly the very first book to be printed was the Bible. It was published by the recognized inventor of the printing press, Johann Gensfleisch, which name translated into English means John Gooseflesh. Later, Gensfleisch took the name of Gutenberg. Of Gutenberg's achievement the following excerpt is to the point: "At last, in 1455 or 1456, the complete

Bible in the Latin tongue, bound in two volumes, was presented to the world." Then in 1526, came Tyndale's English version of the Bible—the first English translation to be printed. It is claimed that the language of Tyndale's translation is essentially that which we find today in our Common, or King James Version.

Tyndale, even as former translators of the Bible, was persecuted by the orthodox church of his day. In order to complete his task, he was forced to leave England and become an exile in Germany. But it was this, in the providence of God, that put him in touch with the printing press and resulted later in large quantities of his printed Bible being smuggled into England contrary to the decree of the church, and distributed among the common people.

It was in the year 1524 that he left his native land, never to see it again, and as the historian states, "At Hamburg, in poverty and distress, and amid constant danger, the brave-hearted exile worked at his translation, and so diligently that the following year we find him at Cologne with the sheets of his quarto New Testament already in the printer's hands."

It was difficult enough to stop the circulation of Wycliffe's Bibles, a single copy of which took months to finish, but what could be done about Tyndale's translation? These books were pouring into the country in great numbers because they were coming off the printing press at the rate of hundreds per day, and at a price within the reach of all.

The Bishop of London hit upon

what he thought was an excellent plan to put a stop to this plague. He contacted a man by the name of Augustine Pakington, a merchant trading between England and Antwerp, and asked what he thought of the possibility of buying up all of Tyndale's copies of the Bible, bringing them to England, and burning them. Pakington was a friend of Tyndale's, and sympathetic with what he was doing, so quickly agreed with the Bishop saying,

"My lord, if it be your pleasure, I could do in this matter probably more than any merchant in England, so if it be your lordship's pleasure to pay for them—for I must disburse money for them—I will insure you to have every book that remains unsold."

The bishop agreed to this, thinking, as one humorous writer of the time said, that "he hadde God by the toe, whanne in truthe he hadde, as after he thought, the devyl by the fiste." What happened is this: Tyndale accepted the offer, charged a good price for the Bibles he had on hand, and with the money paid his debts and published a much larger and better edition of his Bible. Hence the bishop's plan acted as a boomerang, and Tyndale's Bibles continued to pour into England.

Poverty, distress and misrepresentation were Tyndale's constant lot. Imprisonment and death were ever staring him in the face. Finally, in October, 1536, he was strangled at the stake, and then burned to ashes, fervently praying with his last words, "Lord, open the King of England's eyes."

ADDITIONAL TRANSLATIONS

Three years after this, in 1539, in every parish church in England, was found a copy of what was then known as the "Great Bible," which was the first English authorized version—that is, authorized by the church. However, this so-called "Great Bible" was virtually Tyndale's, being but slightly revised. The "Great Bible" so-called from its large size, was really a revised copy of the Matthew's Bible which in turn was merely a copy of the Tyndale and Coverdale Bibles.

Some years later, still another English version of the Bible appeared. Reformers, who had fled from England to Geneva, returned, bearing with them this new version of the Bible, the work of the best years of their exile. The dedication of the Book was accepted by Queen Elizabeth, and was known as the Geneva Bible. Afterward, it was dubbed the "Breeches Bible," from its rendering of Genesis 3:7, where Adam and Eve "sewed fig tree leaves together, and made themselves breeches." This version was published at Geneva in 1560 and Coverdale was among those who issued it.

This was the most popular Bible that had yet appeared in England, and for sixty years it held its own against all rivals. For a time it even contested the ground with what we now know as our own Authorized Version, when later it was published in 1611.

In 1568 the Bishops' Bible appeared, another English translation. And then, in January, 1604, at a conference of bishops and clergymen held in the drawing rooms of

Hampton Court Palace, the first suggestions were made which led to the revision of versions then in use and resulted in our Authorized Version in 1611.

To prepare this translation, forty-seven learned men from Oxford, Cambridge and London were selected as impartially as possible, from high churchmen and Puritans, as well as from those who represented scholarship totally unconnected with any party. The king (James I) authorized that the co-operation of every Biblical scholar of note in the entire kingdom should be secured. Excellent rules were adopted to govern the work of translating. Never before had such labor and care been expended on translating the English Bible.

The language of the King James Version follows closely the pattern of that used by Tyndale in his translation. Revised and improved by a committee of such excellent scholars, it has stood the test of more than four hundred years of popular use. While many English translations have been produced since, such as the Revised Version (in 1881 and 1885), the Emphatic Diaglott, etc., the King James Version is still the most popular of all in the entire English-speaking world.

From what we have seen, the whole history of the English Bible has been one of growth and improvement by means of repeated revisions. This was true previous to Tyndale's first New Testament (1525), which was revised by himself in 1534, and again in 1535. Coverdale's (1535) and Tyndale's translations appeared in Matthew's

Bible (1537), having undergone a still further revision. Then came the Great Bible (1539), representing more changes and further improvement. Additional revisions were published in the Geneva Bible (1560), but this wasn't the end of revision, for the Bishops' Bible, published in 1568, contained more changes. And then the King James or Authorized Version, in 1611.

MANUSCRIPTS

Probably the greatest weakness of the King James Version is the fact that when it was translated, only eight manuscripts were available from which the work could be done, the oldest one dating back only to the tenth century. Since then, many hundreds of manuscripts have come to light, some of them dating back as early as the fourth century.

It is well to note the difference between manuscripts and translations. In terms of Bibliography, the word manuscript is used to describe copies of the original writings of the Scriptures in the same language as the original. The original writings of the Bible are all lost, hence manuscripts now available are merely copies, usually copies of copies, many times removed. The value of a manuscript for critical textual examination depends largely on its age. The oldest manuscripts, and therefore the most valuable, are written in capital letters, in the style of the original writings of the Bible, namely, without punctuation, and with no division between words.

The Old Testament was divided into chapters as they now stand, by Cardinal Hugo, in the middle of

the thirteenth century. These chapters were divided into verses, as we now have them, by Rabbi Nathan, and adopted by Robert Stephens, a French printer, in his edition of the Vulgate, in 1555. The chapter and verse division of the New Testament likewise was done in 1551, long centuries after the

really meant, Jesus' words simply emphasize that the promise He was making to the thief was made on a day when, from the human standpoint, it seemed impossible that it could be fulfilled—"Indeed I say to thee this day, thou shalt be with Me in Paradise."—Luke 23:43, **Emphatic Diaglott.**

ἀμὴν λέγω σοι σήμερον μετ
ἐμοῦ ἐσθὲν τῷ παραδεδεσμένῳ

original manuscripts were written.

Punctuation was not used in the original writings of the Bible, nor does it appear in the oldest of the manuscripts, as punctuation was not generally used until the end of the 15th century. It is important to keep this fact in mind when we study any English translation of the Bible, and to remember that the punctuation is not a part of the inspired record. Generally speaking, the punctuation of all the English versions of the Bible is very helpful, but at times it has served to confuse the meaning of the text. The accompanying lines in Greek are the words of Jesus to the thief on the cross, as they appeared from the pen of the original recorder.

When punctuation was introduced into this statement, the misplacement of the comma makes it appear that Jesus expected to be in paradise with the thief the very day that He died. But by placing the comma where it should be, in harmony with what the Master

It is well, also, to remember that all the manuscript copies of the Bible were written by hand, and that each additional copy of these copies, when needed, also had to be written out, letter by letter, at a great expense of time and trouble, and very often, too, at some expense of the original correctness.

Careful though the scribe might be, it was well nigh impossible to keep from making mistakes. One letter could be mistaken for another. If the manuscript were read to the scribe he might confound two words of similar sound. Remarks and explanations written in the margin might sometimes, in transcribing, be inserted in the text.

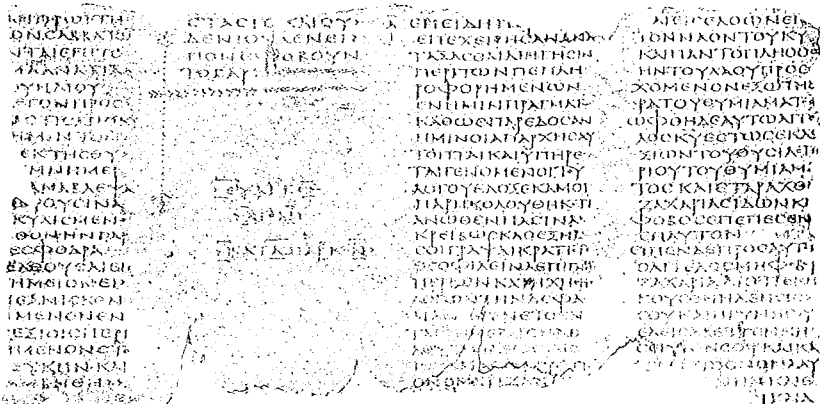
In these and various other ways errors might creep into the copy of a manuscript. Naturally these errors would be repeated by the copyists. To these, sometimes, would be added other errors of his own. It is evident, as copies increased, the errors would be likely to increase also. Therefore, as a general rule, the earlier the man-

uscript, the more nearly correct it is likely to be.

Even in the case of printed Bibles errors are likely to occur, as all who are acquainted with the publishing business are painfully aware, and this despite every precaution and care in the preparation of copy by proofreaders and editors with years of training and experi-

complete. The Vatican has a number of omissions, including the entire Book of Revelation.

The Sinaitic manuscript, about as old as the Vatican, is the most complete in this prized group of three. It is called the Sinaitic manuscript from the place it was found—in a convent at the foot of Mt. Sinai, by the great German



ence. For example, in an edition of the Bible published in 1653, 1 Corinthians 6:9 reads, "Know ye not that the unrighteous shall inherit the Kingdom of God?" In an old version known as the "Printer's Bible," Psalm 119:161 reads, "Printers have persecuted me without a cause."

THREE OLDEST MANUSCRIPTS

The three oldest known manuscripts available for use today are those known as the Sinaitic, the Vatican, and the Alexandrian. The Sinaitic and the Vatican are probably the oldest, having been written about the same time. The Sinaitic, however, is the more valuable of these two, being the most

scholar, Dr. Tischendorf, in 1859. We present herewith a photographic copy of a small section of it. If the cut looks faded, don't blame the printer, as this is the way the manuscript itself appears. This particular section shows the close of the Book of Mark and the beginning of the Book of Luke.

The Alexandrian manuscript is the latest of the three, and is also incomplete. The original of this manuscript can be seen at the British Museum, but copies which exactly represent it are kept in many of the principal public libraries. The Arabic inscription on the first sheet states that it was written "by the hand of Thekla the Martyr."

THE KETHCYNMOEANTAGOBITH
 AINAAAYOTOMOP TWGNI
 EICHAOONAGNANTECOIXPONINE
 THE CYN TOWHC-KALANTHIFBIA

Section of Alexandrian Manuscript

Dr. Tischendorf, who naturally was interested in making a careful comparison of the Sinaitic manuscript with the King James Version, has made available a long list of additions appearing in the English translation which do not appear in this old manuscript. As careful students of the Bible, we believe it is proper that we give due consideration and weight to this list of obvious uninspired additions to the sacred text.

In Revelation 22:18, 19, a solemn warning is given for the benefit of those who may be tempted to add to or take away from the inspired Word. It seems to us in keeping with this warning, that when we discover that additions have been made we are under obligation to discontinue their use, and to call attention to them. Not to do so would make us guilty of sponsoring the additions.

To take proper notice of these spurious passages, which were added thru the centuries, is not in the category of "higher criticism." It is merely using sanctified common sense, with the aid of helps and old manuscripts now available, to discover as nearly as possible the purity of God's inspired Word. Higher criticism, on the contrary, is a deliberate decision on the part of the worldly-wise that the historical records of the Bible, its prophecies and its miracles, are but legendary, and at the best al-

legorical tales by which lessons in morality and righteousness are taught.

Following is a partial list of spurious texts and parts of texts submitted by Dr. Tischendorf. We have selected what seemed to be the most important from the standpoint of the effect they have upon the teachings of the Bible as a whole. You will notice that in each case we have offered a brief suggestion as to how the interpolation changes the meaning of the text. In some cases we have suggested a possible reason why the copyist who made the addition may have thought it desirable. The spurious text, or portion of text, is shown in bold-face type at the beginning of the paragraph, followed immediately by our own observations. To save space, we have not quoted the entire passage in which these interpolations appear. It is important, however, to look up the passage in your own King James Version of the Bible, and study it in connection with the observations suggested.

INTERPOLATIONS, AND WHY

"For thine is the Kingdom, and the power, and the glory, for ever. Amen." (Matt. 6:13.) These words added to our Lord's prayer make the prayer contradictory. It would be useless to pray for God's Kingdom to come if the divine rule is already operative in the earth. At

the time these uninspired words were added it was the general belief that Christ's Kingdom was operating thru the church-state systems of Europe, hence this effort to make the Bible support the claim. 1 Chronicles 29:11 shows that this statement was true during the days of God's typical kingdom, but this was overthrown in 606 B. C., and was not to exist again until "He come whose right it is."

"When it is evening, ye say, it will be fair weather: for the sky is red." (Matt. 16:2.) This is merely a tradition, having no foundation in fact. The use of such a statement in the inspired record tends to discount the authority of the whole book in the minds of reasoning people.

Matthew 16:3. This entire verse is spurious. Note suggestion immediately foregoing.

"and fasting." (Matt. 17:21.) That this is spurious is evident from the fact that Jesus cast out the devil to which reference is made without being prepared by a season of fasting. Fasting is proper for Christians, but the use of the word in this text makes a contradiction.

"and whatsoever is right, that shall ye receive." (Matt. 20:7.) Christ does not bargain with those He invites to become co-workers with Him.

"cometh." (Matt. 25:6.) To announce that the Bridegroom is coming is contrary to the prophecies which show that none would know in advance the time of His arrival. With the spurious word "cometh" out of the text, the statement reads, "Behold the Bridegroom," which indicates a recognition that Christ has already re-

turned and is present.

"so that it was now full." (Mark 4:37.) This is obviously an enthusiastic exaggeration of a copyist, for no ship could be "full" of water and remain afloat.

"unto Me, every one of you." (Mark 7:14.) This was evidently added by a copyist who had the erroneous idea that Jesus did all He could to convert every one, which is not in keeping with the Master's teachings. He didn't expect everyone to understand at that time. Indeed, He often spoke in parables so they couldn't understand. The time for the general enlightenment of the world is yet future, during the thousand-year Kingdom reign.

"houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions." (Mark 10:30.) Verses 29 and 30, without these added words, contain a wonderful promise to Christians, assuring them of abundant compensating blessings of a spiritual kind in this life for every sacrifice they make, and in the world to come eternal life. But no Christian has ever received a hundred houses in return for a house he may have sacrificed in the Lord's service. Material blessings are not promised to the Christian, and such statements as this tend to discredit the reasonableness of the Bible.

Mark 16:9-20.—All these verses. Christians are not promised protection from harm resulting from snake bites and drinking poison. Some have been misled by these verses into attempting a false demonstration of their faith and have suffered accordingly. This, like many other interpolations, tends to

make the Bible unreasonable and impracticable.

"and every man presseth into it." (Luke 16:16.) It is not true that every man presseth into the Kingdom. On the contrary, the privileges of the Kingdom are available only for a "little flock" during this Gospel age. This addition to the inspired text was evidently made by a copyist who held the view that the program for this age is the conversion of the entire world.

"me, nor let me go." (Luke 22:68.) These added words give the thot that Jesus was attempting to put up a defense that would result in acquittal, but this was not the case. Jesus knew that He was to die as man's Redeemer, and that His hour for the supreme sacrifice had come, so He was not asking to be set free.

"Then said Jesus, Father, forgive them; for they know not what they do." (Luke 23:34.) Some copyist added these words with the evident thot of revealing the Master's benevolence toward His enemies, but actually they are not in harmony with the known facts. James declares, "Ye ask, and receive not, because ye ask amiss." (James 4:3.) Certainly Jesus would not ask "amiss," hence whatever He requested of the Heavenly Father would be granted. But those who crucified Him were not forgiven. It was a national sin for which they have suffered severely.

"which is in heaven." (John 3:13.) Jesus, the "Son of Man," was not in heaven at the time of His dialog with Nicodemus. Who ever added these spurious words may have believed that Jesus was God Himself, and in some mysteri-

ous way could be on earth and in heaven at the same time.

"for the Jews have no dealings with the Samaritans." (John 4:9.) These words are historically incorrect, as is indicated by Luke 9:52.

John 5:3, 4. From the word **"waiting"** in the third verse, thru verse four. These words reflect superstitions which played such an important role in the religious lives of professed Christians during the Dark Ages.

"and now is." (John 5:25.) Soon after the apostles fell asleep in death the church began to lose sight of the real hope of the resurrection. The heathen doctrine of immediate survival after death—which, in professed Christian circles became the doctrine of inherent immortality—made void the necessity of a resurrection of the dead. The addition of the words **"and now is"** to this text is intended to convey the thot that Jesus' promise of the resurrection is fulfilled in some mysterious way when one hears the call of truth and becomes a Christian. Thus, not only is the real meaning of this promise voided, but the text is made to contradict itself, because the resurrection could not be **"coming"** and **"now is"** at the same time.

John 8:1-11.—All these verses. A very interesting story, but evidently merely legendary.

John 21:25.—This entire verse. Obviously none could say enough in three and one-half years—the length of Jesus' ministry—to fill so many books that the world wouldn't hold them. Passages like this help to discredit the Bible regardless of what its friends had in mind when adding them.

"and confirmed them." (Acts 15:32.) These words, descriptive of an apostate church ordinance, may have been added in an attempt to justify a practice not otherwise authorized in the Bible.

"for us." (Rom. 8:26.) These two little words may seem like a harmless addition to this text, but when we analyze the passage we find that by their use the Holy Spirit, or power of God, is made to appear as a person who intercedes at the throne of grace on behalf of Christians, with groanings which cannot be uttered. By omitting these added words from the text, we get the real meaning of what the apostle said, namely, that it is the Christian's own spirit, which oftentimes for the lack of words adequately to express himself, approaches God in the attitude of prayer, seeking His forgiveness and blessing. The copyist who added these two words evidently held the unscriptural view that the Holy Spirit is a third person in a trinity of Gods. (See article in this issue on "The Holy Spirit.")

"and in your spirit, which are God's." (1 Cor. 6:20.) An evident attempt to bolster up the erroneous theory which was introduced into the church in the Dark Ages that the "spirit" is an entity separate and distinct from the body.

"of His flesh, and of His bones." (Eph. 5:30.) The body of Christ glorified, of which Christians are prospective members, is not a fleshly body, as these words tend to indicate. Probably the copyist who added them had accepted the erroneous view introduced into the church during the Dark Ages, that Jesus was raised from the dead as

a man, and took a fleshly body to heaven with Him.

"God." (1 Tim. 3:16.) The addition of the word "God" in this text represents another effort on the part of Dark Age theologians to prove that Jesus and God were one and the same person. The personality discussed in this text is Christ Jesus, who is introduced in verse 13. According to the Greek text, the word "who" should be used instead of God.

"spiritual." (1 Pet. 2:5.) The sacrifices offered by Christians are their earthly rights and privileges. They are promised a spiritual reward, but are not asked to sacrifice spiritual things.

"God and our." (2 Pet. 1:1.) This text should read "the righteousness of 'our' Lord and' Savior Jesus Christ."

"of God." (1 John 3:16.) This is another effort to have the Bible prove that God and Jesus are the same. God did not lay down His life for us, but the Son of God did.

"in heaven, the Father, the Word, and the Holy Ghost: and these three are one." (1 John 5:7.) This is a master stroke of Satan to prove the trinitarian doctrine. It is the only expression in the King James Version of the Bible that in any way suggests a triune God, but it is spurious, hence should not be accepted as a part of the inspired Word.

"And there are three that bear witness in earth." (1 John 5:8.) Having added the above noted words in verse 7, the copyist evidently felt it necessary to add these words to verse 8 to make the entire passage seem more complete and reasonable.

"But the rest of the dead lived not again until the thousand years were finished." (Rev. 20:5.) These words were added at a time when Papacy claimed to be fulfilling Scriptural promises concerning the thousand-year reign of Christ. The dead were not being raised during this pseudo-millennium of Papacy, and it was convenient to make the inspired record teach that the resurrection should not be expected until the close of the thousand years.

"of them which were saved." (Rev. 21:24.) The copyist who added these words to this precious promise of God had evidently lost sight of the divine promises to bless all the nations of the earth. While the Scriptures do not teach universal salvation of all individuals, yet all the families of the earth are to be blessed during the Kingdom reign of Christ, which fact these added words tend to annul.

THE OLD TESTAMENT SCRIPTURES

There is not much that need be said analytically concerning the Old Testament manuscripts. It is rather surprising to realize that the earliest Hebrew manuscripts in existence do not date back earlier than about the 9th century, A. D. Obviously, this is a disadvantage to the textual criticism of the Old Testament. This is especially so in view of the fact that the Hebrew alphabet and methods of writing have changed considerably since the days of the ancient prophets.

However, this lack of early Hebrew manuscripts is less important than it might seem. As far as can be learned, there appears to have been a gradual, though a not too

critical revision of the Palestine manuscripts going on almost continually from the days of Ezra. History indicates that from the dispersion this process of Hebrew manuscript revision ceased. Thus, at that early date, the Hebrew Old Testament was made as nearly correct as the best scholarship of the Jewish academies could make it. After this, the older manuscripts gradually disappeared.

While it is true that the existing Hebrew manuscripts are not very old, yet much dependence can be placed upon them, owing to the great reverence the Jewish scribes held for the Word of God, and their consequent carefulness in transcriptions. It is said that these scribes were so scrupulous that even if a manifest error appeared in the copy from which they were transcribing they would not change it in the text, but would write an explanatory note in the margin, giving the proper thought. It is claimed, also, that even if one letter were larger than another, or a word running beyond the line, or other irregularity, they would copy it exactly as found. Another important factor which enters into the accuracy of the Old Testament is that in the recensions more than one person was occupied in making the copies. One scribe copied the consonants, another inserted the vowel points and accents in fainter ink, a third revised the copy and a fourth wrote in the Masorah.

(Please turn to page 48
for remainder of article.)





THE NEW BILL OF RIGHTS

QUESTION: Are the principles outlined in the new Bill of Rights, suggested by the National Resources Planning Board, in harmony with the Bible?

ANSWER: To our understanding the principles outlined in this new Bill of Rights are in many respects in harmony with what God proposes to give to the people in His new world. The Bible says that in God's new world all will enjoy the right to work "usefully and creatively thru the productive years." One of the promises concerning this is that of Isaiah 65: 21, 22, which reads:

"And 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: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands."

This text likens the life span of the people of God's new world to the days of a tree. The trees here referred to are the ancient Cedars of Lebanon, which lived for many centuries. Generations would come and go, but these trees continued to live, hence to the ancients they

became a symbol of never-ending life. The prophet really meant, then, that the people in God's new world would live and enjoy the works of their hands forever, if obedient to God's law. In that case there will be no end of the "productive years," which is even better than what man has planned in his new Bill of Rights.

"The right to fair pay, adequate to the demands and necessities of life" will also be insured. In Psa. 72:12 we read of the works of the Lord in His new order, "For He shall deliver the needy when he crieth; the poor also, and him that hath no helper." This would seem to take care of the compensation problem.

"Adequate food, clothing, shelter and medical care," will also be guaranteed. There are many Scriptures to show that all the people will be provided with these blessings. As for medical care, that will surpass anything the world has ever experienced.

The medical care of that day will be under the jurisdiction of Christ, the Great Physician, who will actually and permanently heal the people of all their diseases. One of God's promises to assure us that

health will be given to the people in God's new order is that of Isaiah 33:24, "And the inhabitant shall not say, I am sick."

The people in God's new world will also have the privilege of freely participating in an enterprise which will be for the general good of all. A gigantic reconstruction program will then be inaugurated. It is described by the Apostle Peter in Acts 3:19 and 21 as "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." When that reconstruction program is complete, the whole earth will be as the Garden of Eden and man, himself, restored to mental, moral and physical perfection, will qualify to enjoy forever the blessings of that global paradise.

The people of that day will also be granted freedom to worship and serve the Lord. Because the knowledge of the glory of God will then fill the whole earth God will then turn to the people a pure language, in fulfilment of Zephaniah 3:9, and all mankind will enthusiastically worship the same God in the same way. The Prophet Isaiah tells us that all will gladly acknowledge Him, saying, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." —25:9.

Concerning justice before the law, the Scriptures assure us that in God's new order "out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." (Isaiah 2:3.) "Judgment also will I lay to the line, and righteousness

BROADCASTS

(SUNDAYS UNLESS OTHERWISE NOTED)

EASTERN TIME

Akron, Ohio	WADC	1350 kc.	9:15 a.m.
Baltimore, Md.	WFBR	1300 kc.	9:15 a.m.
Binghamton, N. Y.	WNBK	1290 kc.	10:00 a.m.
Boston, Mass.	WMEX	1510 kc.	2:00 p.m.
Cincinnati, Ohio	WCPO	1230 kc.	10:15 a.m.
Columbus, Ohio	WHKC	640 kc.	9:30 a.m.
Dayton, Ohio	WHIO	1290 kc.	12:30 p.m.
Detroit—Windsor	CKLW	800 kc.	1:00 p.m.
Elizabeth City, N. C.	WCNC	1400 kc.	6:15 p.m.
High Point, N. C.	WMFR	1230 kc.	9:45 a.m.
Jacksonville, Fla.	WPDQ	1270 kc.	9:00 a.m.
Kirkland Lake, Ont.	CJKL	560 kc.	5:15 p.m.
Muskegon, Mich.	WKBZ	1500 kc.	4:30 p.m.
New York, N. Y.	WMCA	570 kc.	9:30 a.m.
Orlando, Fla.	WLOF	1230 kc.	3:00 p.m.
Philadelphia, Pa.	WIP	610 kc.	9:30 a.m.
Pittsburgh, Pa.	WWSW	1490 kc.	9:45 a.m.
Pittsburgh, Pa.	W-47-P (Freq. Mod.)		9:45 a.m.
Portland, Me.	WGAN	560 kc.	9:45 a.m.
Saginaw, Mich.	WSAM	1400 kc.	6:45 p.m.
Scranton, Pa.	WARM	1400 kc.	10:15 a.m.
Toronto, Ont., Can.	CKCL	580 kc.	9:30 a.m.

CENTRAL TIME

Anderson, Ind.	WHBU	1240 kc.	9:30 a.m.
Chicago, Ill.	WAIT	820 kc.	6:30 p.m.
Clinton, Iowa	KROS	1340 kc.	9:45 a.m.
Dallas, Texas	KSXY	660 kc.	9:30 a.m.
Fergus Falls, Minn.	KGDE	1230 kc.	8:15 a.m.
Grand Rapids, Mich.	WLAV	1340 kc.	9:30 p.m.
(Mondays)			
Indianapolis, Ind.	WIBC	1070 kc.	9:30 a.m.
Jackson, Tenn.	WTJS	1390 kc.	9:45 a.m.
Knoxville, Tenn.	WROL	620 kc.	10:15 a.m.
Louisville, Ky.	WGRC	1370 kc.	8:45 a.m.
Medford, Wis. (Wed.)	WIGM	1500 kc.	9:45 a.m.
Minneapolis, Minn.	WTCN	1280 kc.	9:15 a.m.
St. Louis, Mo.	KXOK	630 kc.	10:00 a.m.
San Antonio, Tex.	KMAC	1240 kc.	8:45 a.m.
Wausau, Wis. (Sat.)	WSAU	1400 kc.	
Wichita, Kans.	KFBI	1070 kc.	11:00 a.m.
Wichita, Kans. (Mon.)	KFBI	1070 kc.	5:15 a.m.
Wichita Falls, Tex.	KWFT	620 kc.	9:15 a.m.
Winnipeg, Man., Can.	CJRC	630 kc.	10:30 a.m.

SUBJECTS FOR TV

June 6—WHY DOESN'T GOD STOP WAR?

June 13—WHAT IS TRUTH?

ST SCHEDULE

MOUNTAIN TIME

Edmonton, Alta., Can.	CFRN	1260 kc.	9:00 a.m.
Grande Prairie, Alta.	CFGP	1340 kc.	10:15 a.m.
Kalispell, Montana	KGEZ	1460 kc.	4:45 p.m.
Nampa, Idaho	KFXD	1230 kc.	4:00 p.m.
Phoenix, Ariz.	KTAR	620 kc.	9:45 a.m.
Safford, Ariz.	KGLU	1450 kc.	9:45 a.m.
Saskatoon, Sask., Can.	CFQC	600 kc.	10:45 a.m.
Scottsbluff, Nebr.	KGKY	1490 kc.	10:30 a.m.
Tucson, Ariz.	KVOA	1290 kc.	9:45 a.m.
Yuma, Ariz.	KYUM	1240 kc.	9:45 a.m.

PACIFIC TIME

Berkeley, Calif.	KRE	1400 kc.	9:05 a.m.
Fresno, Calif.	KMJ	580 kc.	10:00 a.m.
Los Angeles, Calif.	KMPC	710 kc.	1:30 p.m.
Riverside, Calif.	KPRO	1440 kc.	10:00 a.m.
San Diego, Calif.	KFMB	1450 kc.	10:15 a.m.
Seattle, Wash.	KJR	1000 kc.	8:45 a.m.
Spokane, Wash.	KGA	1510 kc.	4:00 p.m.
The Dalles, Ore.	KODL	1230 kc.	9:15 a.m.
Vancouver, B. C.	CKWX	980 kc.	2:45 p.m.
Vancouver, Wash.	KVAN	910 kc.	9:15 a.m.
Wenatchee, Wash.	KPQ	560 kc.	10:30 a.m.

ATLANTIC TIME

St. Johns, Newfoundland,	VOCM	5:00 p.m.
Sydney, Nova Scotia	CJCB	1270 kc. 9:45 a.m.
Sydney, N. S.	CJCX (Short Wave)	9:45 a.m.
Yarmouth, N. S.	CJLS	1340 kc. 10:00 a.m.

POLISH RADIO PROGRAMS

Baltimore, Md.	WCBM	214½ kc.	8:45 a.m.
Boston, Mass.	WORL	950 kc.	10:30 a.m.
Chicago, Ill.	WGES	1390 kc.	8:45 a.m.
Chicago, Ill. (Wed.)	WGES	1390 kc.	6:45 p.m.
Detroit, Mich.	WJBK	1490 kc.	8:30 a.m.
Jersey City, N. J.	WHOM	1480 kc.	4:30 p.m.
Muskegon, Mich.	WKBZ	1500 kc.	10:45 a.m.
Niagara Falls, N. Y.	WHLd	1290 kc.	8:45 a.m.
Racine, Wis.	WRJN	1400 kc.	2:30 p.m.
Springfield, Mass.	WSPR	1270 kc.	8:30 a.m.

GREEK RADIO PROGRAM

New York, N. Y. (Sat.)	WBNX	1380 kc.	10:30 p.m.
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AUSTRALIAN BROADCASTS

Geelong, Vic.	3GL	1350 kc.	9:15 p.m.
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THE MONTH OF JUNE

June 20—WHERE ARE THE DEAD?

June 27—IS THERE A DEVIL?

to the plummet."—28:17.

There will be adequate education in that day, which will prepare the people for lasting citizenship in a global paradise, which, under divine guidance, they may use for God's glory and their own blessing forever.

There will also be the right to rest and recreation in God's new order. The human mind is utterly unable to grasp the extent to which these blessings will be enjoyed under the administration of Christ's Kingdom. For a thousand years there will be an advancing civilization, and then an eternity of perfection.

THREE WORLDS

QUESTION: Is there any place in the Bible that speaks of three worlds?

ANSWER: Yes. In 2 Peter 3:6 we read of one world; Galatians 1:4 tells of another; and Hebrews 2:5 speaks of the third. Some of the characteristics of all three of these worlds are described in the third chapter of 2 Peter. These three worlds are three orders of things, each of which operates upon the earth at a different period of time.

The first of these world orders was the one that began with creation. It ended with the flood in Noah's day. The second, described by the Apostle Paul in Galatians 1:4 as an evil world, began after the flood and is now coming to an end. The third, described in Hebrews 2:5 as the world to come, follows the full ending of the present evil world, and is described by the Apostle Peter as an order of things "in which dwelleth right-

eousness."

The end of the world described in the Bible is simply the end of this present evil order of things. When it comes fully to an end, there will be in its place God's new order, which is the world to come in which dwelleth righteousness. Some of the blessings of the new world are described in answer to the foregoing question.

TIME AND PLACE OF CHRIST'S KINGDOM

QUESTION: Is the Kingdom of Christ to be established upon the earth rather than in heaven?

ANSWER: Yes. Jesus taught His disciples to pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) In Revelation 5:10, the Bible shows that Christ's Kingdom will be upon the earth, and that those who now are called out from the world to follow in His footsteps will then reign with Him upon the earth.

QUESTION: Does Christ's Kingdom follow His second coming?

ANSWER: Yes. In one of the Master's parables Jesus refers to Himself, saying, "A certain nobleman went into a far country to receive for himself a kingdom, and to return." (Luke 19:11-15.) In Acts 3:19-21 the Apostle Peter says, "and He [that is, God] shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." It was Christ's Kingdom that the holy prophets spoke about, and they explained that its establishment in the earth

would result in the restoration of that which was lost by Adamic transgression, which, of course, was an earthly paradise.

ISLANDS FLEE AWAY

QUESTION: In Revelation 16:20, we read that "every island fled away, and the mountains were not found." How and when will this happen?

ANSWER: This text is a part of the Revelator's description of the great Armageddon struggle that occurs at the end of the present dispensation. Armageddon itself is spoken of in this passage as a great earthquake. An earthquake in the Bible is symbolic of a social revolution. The passage has no reference at all to literal islands and mountains.

That the term "mountains" is used in the Bible when literal mountains are not referred to, is evident from Daniel 2:35, 44, where the Kingdom of Christ is described as "a great mountain" that "filled the whole earth." In Isaiah 2:2 this same Kingdom is again referred to and all the other kingdoms of the earth are likewise described symbolically as "mountains." In this prophecy we are shown that in the last days the mountain-Kingdom of the Lord will be superimposed upon all the other mountain-kingdoms and that the people of the earth will then flow into the Kingdom of Christ.



GOD'S PLAN—This is the name of a 64-page vest-pocket booklet which we highly recommend to students of the Bible. The Dawn Publishers, Inc., 136 Fulton St., Brooklyn, N. Y. Canadian address: 4 Albert St., Toronto.

THE EARTH ABIDETH FOREVER

QUESTION: If, when Christ comes, the earth is to be destroyed, how can He establish His Kingdom upon the earth?

ANSWER: While the second coming of Christ does result in what the Bible prophecies speak of as the end of the world, yet the prophetic end of the world does not mean the destruction of the earth. We read in the Bible that the Lord "created it not in vain, He formed it to be inhabited." (Isaiah 45:18.) In Ecclesiastes 1:4, we read that "the earth abideth for ever." In Matthew 5:5, Jesus said, "Blessed are the meek: for they shall inherit the earth." This promise wouldn't mean very much if the earth were to be destroyed.

MOUNTAINS LEVELLED

QUESTION: When will all the mountains of the earth be brought low and the valleys of the earth be filled? This question is based upon Luke 3:5 which reads, "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth."

ANSWER: This text, as found in Luke 3:5, is a quotation from the fortieth chapter of Isaiah, verses 3 and 4. By referring to the context of St Luke's quotation from Isaiah 40, it will be found that the prophecy is applied to the ministry of John the Baptist, which was one leading to repentance and reformation in Israel. If the prophecy, as the Gospel account shows, was fulfilled with what John the Baptist

did, then it certainly has no reference whatever to the leveling of literal mountains and hills. It is, rather, a pictorial use of language describing a work of reformation carried on by the forerunner of Christ. It has a larger fulfilment in connection with the establishment of Christ's Kingdom, but has no reference at all to a change in shape of the literal earth.

PEOPLE PURIFIED

QUESTION: Will the earth be renovated and purified at the end of this dispensation, or at the end of the thousand-year reign of Christ?

ANSWER: We know of no Scriptures which show that the literal earth is to be purified from sin, as this question evidently implies. The literal earth needs no such purification. The literal earth has not sinned, altho it was left in an unfinished condition as a benefit to man in connection with the permission of evil. The difficulty of the human race today is not that the earth is defiled, but rather that man has defiled himself. It is humanity and human society that need purifying, and the Bible shows that this is to be the work accomplished during the thousand-year reign of Christ.

In Zephaniah 3:8, 9, the Bible says that after the symbolic earth, that is, the selfish human associations of men, is destroyed by the fire of God's jealousy, then the Lord will turn to the people a pure language and they will all "call upon the name of the Lord, to serve Him with one consent." Another prophecy describing the work of the thousand-year reign of Christ

pictures mankind as traveling over what is called a "highway" which leads to holiness.

When the work of the Kingdom reign is complete, all the willing and obedient of mankind will be restored to absolute perfection as Adam enjoyed before he fell. Under divine providence, and thru the cooperation of restored man, the earth itself will be made as the Garden of Eden, and thus it will become a global paradise in which the restored human race may live forever in peace and happiness.

MANNER OF CHRIST'S RETURN

QUESTION: Does a thief announce his coming by shouting? Please answer this question in the light of Revelation 16:15 where Jesus says, "Behold, I come as a thief." Also, 1 Thessalonians 4:16, where the Apostle Paul says, "The Lord Himself shall descend from heaven with a shout."

ANSWER: These various prophecies concerning the second coming of Christ are not all fulfilled at the same time. They are descriptive of events which are spread out over a whole thousand years. The prophecies concerning the second advent are not concerned with the speed of Christ's coming, nor with the moment of His arrival, but rather with the events that occur during the whole period of His presence.

This point is well illustrated by noting the prophecies of the Old Testament relating to the first advent of Jesus. These prophecies are descriptive of happenings that occurred during the period of His first visit to earth. Some of them tell of the birth of Christ, others

of His miracles. Some tell of the cruel manner in which He was persecuted and finally put to death. If we should think of all these prophecies as being fulfilled at a single moment, they would certainly appear to be very contradictory, but they are all harmonious when we apply them to the various events of Jesus' earthly life. From this we should be able to see that prophecies which describe events covering an entire thousand years would seem even more contradictory if we failed to recognize this Scriptural principle of interpretation.

LOVING CHRIST SUPREME

QUESTION: Are Christians supposed to hate their relatives? Please answer this question in the light of the following Scripture: "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."—Luke 14:26.

ANSWER: In Matthew 10:37, we have another record of the same statement by Jesus which reads, "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me." According to this what Jesus really meant was that the Christian's supreme love should be for Christ, and the members of his family should come second. The use of the word "hate" by St. Luke is one of the many examples in sacred writings of Oriental figurative language, where the expression is exaggerated in order to render the truth more striking and

impressive. The fact behind it is, in reality, therefore, to love less rather than to hate.

NOT PEACE BUT A SWORD

QUESTION: Is Jesus a peacemaker, or a warmonger? Please answer this question in view of what Jesus says as recorded in Matthew 10:34, which reads: "Think not that I am come to send peace on earth: I came not to send peace, but a sword."

ANSWER: The following verses explain this plainly, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Passages of this kind need to be understood in keeping with the general teachings of Christ. The Scriptures refer to Jesus as "the Light of the world." The Scriptures also tell us that the darkness hateth the light. This means that those who accept the light of the Gospel as Jesus proclaimed it and become obedient to it, will find themselves out of harmony with the superstitious darkness and selfishness of the world in general. This enmity between Christians and non-Christians sometimes comes right into a family.

Instead of a Christian hating his relatives, the very reverse should be true. The father who becomes a Christian and partakes of the spirit of Christ, should be a better and more loving father than ever before. A husband becomes a better husband; a wife a better wife; children better children. The difficulty arises on the part of those

who are still under the influence of the darkness of this world. But even these, now that the world has gotten away from some of the superstitions of the past, usually recognize the right of others to hold whatever religious views they may choose, even though members of their own family. It was different, however, in the days of the early church, and for centuries later. Many were the cruel persecutions inflicted upon the followers of Christ by members of their families who did not accept Christ.

CROSS-BEARING

QUESTION: What does it mean to take up the cross and follow Jesus?

ANSWER: In Jesus' day the method of inflicting capital punishment under the Roman law was that of crucifixion. The custom was for the criminal condemned to death to carry his own cross from the judgment hall to the place of crucifixion. Thus, for any one to be seen carrying a cross would imply that he was on the road to death. What Jesus meant, therefore, was that His disciples should follow Him into death. This is the privilege of the footstep followers of Jesus during this age. By dying with Christ they will have the privilege of living with Him; by suffering with Him, they will have the privilege of reigning with Him during the thousand years of His Kingdom.

When Christ's Kingdom is established and the general invitation is extended to mankind to come and partake of the water of life freely, those who accept of God's wonderful provision thru Christ, will

not die. They will live here upon the earth as human beings, everlastingly, just as Adam would have lived everlastingly had he not transgressed the divine law. But that is not God's program for the church during this age. They, in accepting Christ, are invited to become His followers and to die with Him, with the hope of living with Him in the future.

CHRISTIAN SELF-DENIAL

QUESTION: Is there any place in the Bible where we are told to observe Lent for forty days?

ANSWER: The word "Lent" is not found in the Bible. The thought of self-sacrifice contained in the idea of Lent, however, is taught in God's Word, and is applicable to the followers of Jesus. To these, Jesus said, "If any man be My disciple, let him deny himself and take up his cross and follow Me." But this means more than merely the giving up of a few pleasures and luxuries. The idea of Christian self-denial goes far beyond that. It means just what the expression implies, namely, the denial of self and self-will, and the accepting instead of the will of Christ as the rule of life. It means renouncing the rule of selfishness

and accepting and being guided by the rule of love—a love which impels one, when the opportunity offers, to lay down his life for the blessing of others: yea, even to lay down one's life for his enemies.

WILFUL SIN

QUESTION: What is the unpardonable sin?

ANSWER: The questioner evidently has reference to the words of Jesus as recorded in Matthew 12:31, 32. The text reads, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come."

The term Holy Spirit used by Jesus in this passage is a reference to the power of God. This statement of the Master follows a charge by the Pharisees of that day that the miracles that Jesus performed such as the casting out of devils, were done by the use of Satanic power, rather than the power of



"My thoughts are not your thoughts, neither are your ways My ways, saith the Lord; for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

—Isaiah

God. What Jesus hints at, therefore, is that these Pharisees, having witnessed such outstanding manifestations of divine power as it operated thru Christ, then speaking against it, were, by so doing, going contrary to that which they knew to be right.

The general principle involved is that of sinning against light. One may ignorantly speak against God or against Christ, but to sin against the Holy Spirit means to go contrary to a spirit-enlightened judgment and understanding. Such a sin is never forgiven. It will be punished by stripes, and if such a wilful sinner continues his wilfulness, he will finally suffer the second death.

THE CHURCH OF THE FIRSTBORN

QUESTION: What is the church? Is it the building in which people meet for divine service, or is it a body of people?

ANSWER: The word "church" used in the New Testament is a translation of the Greek word "ecclesia." The word literally means "a calling out," and, applied to a body of Christian people, signifies that they are called out from, or separated from, the world. The Bible uses several expressions in connection with the church, calling it the church of Christ, the church of God, the elect church, and in Hebrews 12:23, it is called the church of the first-born.

The apostle's use of the expression, "church of the first-born," is

a reference to an illustration furnished in the Old Testament, namely, that of the first-born of Israel who were saved from death on the night of the Passover, on account of being protected by the blood of the Passover lamb. Later, these first-born became, thru a substitutionary arrangement, the religious teachers of Israel.

This illustrates that the church is to be associated with Christ in the future work of enlightening and blessing all mankind. Just as the nation of Israel, under the leadership of Moses, was delivered from Egyptian bondage, so all mankind are to be delivered from the bondage of death. Jesus, the Greater than Moses, will effect this deliverance, and with Him in this work will be associated His church, the church represented by the first-born of Israel.

FOOD RATIONING PROPER

QUESTION: Is signing for food rationing the mark of the beast?

ANSWER: No! Food rationing has nothing whatsoever to do with the mark of the beast. Food rationing, as supervised by our Government, is a very wise arrangement, safeguarding the interests of all, and making for an equal distribution of available foods. The mark of the beast involves, on the contrary, the bowing down to or being in league with false religious systems and principles, which are contrary to God and to the teachings of the Bible. No religious issue is involved in food rationing.



DO GOOD PEOPLE DIE YOUNG?

WHEN a noble, lovable person dies before reaching "ripe old age," it is natural for friends and relatives to wonder why such a saintly one should die young. Out from this great sense of loss has come a general impression in the minds of many that all good people die young. But this is not true! Fully as many noble people live past the "three score and ten" mark as do others; while many unregenerate characters die young.

But why doesn't God protect all the good so their useful lives might continue to be a blessing to humanity? The Scriptural answer to this question is that God has His own plan for the everlasting blessing of mankind, which in this age calls for the sacrifice of life by those who are His coworkers. The best example of this is Jesus. He died young—at the age of thirty-three—but His death has already proved a greater blessing to mankind than a continuance of life could possibly have done. But even more important, Jesus' death provided sin-atonement for a condemned race, which in the age to

come, will result in offering everlasting life to the entire human race.

Christians are invited to follow in the footsteps of Jesus, laying down their lives as co-sacrificers with Him. (Rom. 12:1.) Christians, therefore, should not expect God to protect and keep alive that which they have offered to Him in sacrifice. To His followers, Jesus said, "He who seeketh to save his life shall lose it." (Matt. 16:25.) On the other hand, He also said that those who lose their lives for His sake, shall save them.

God has promised glory, honor and immortality to those who faithfully lay down their lives now in the divine service, and a part of that future honor and glory will be the privilege of sharing with Christ in the work of restoring the lost race to life upon the earth. So, when we see Christians die young, let us not think that their usefulness is ended; but rather, that by being faithful unto death, they have qualified for a greatly expanded career of usefulness later.—Rev. 20:4.



*"God's ways are equal: storm or calm,
Seasons of peril and of rest,
The hurtling dart, the healing balm,
Are all appointed as is best.
In judgments oft misunderstood,
In ways mysterious and obscure,
He brings from evil, lasting good,
And makes the final gladness sure.
While justice takes its course with strength,
Love bids our faith and hope increase;
He'll give the chastened world at length
His afterward of peace."*

THE MARK OF THE BEAST

THE Revelator's reference to the "mark of the beast" (Rev. 19: 20) is evidently based upon the ancient custom of branding slaves with a distinguishing mark for the convenient identification of ownership. St. Paul alludes to this custom when he says that he bore in his body the "marks of the Lord Jesus." Paul meant by this that there was that about him which gave evidence that he was a bond-slave of Christ.

In the Book of Revelation Jesus is identified as the "Lamb," and, contrasting with the "Lamb" is the "beast." This beast seems clearly to represent an anti-Christ system, headed up in a pseudo "vice-gerent" of Christ. By keeping in mind what Paul meant by the "marks" of the Lord Jesus, it seems evident that the "mark" of the beast would be anything which gives evidence of allegiance to the anti-Christ system and spirit. That evidence may differ according to the circumstances involved.



The memory of a kindly word
For long gone by,
The fragrance of a fading flower
Sent lovingly,
The gleaming of a sudden smile
Or sudden tear,
The warmer pressure of the hand,
The tone of cheer,
The hush that means "I cannot speak,
But I have heard,"
The note that only bears a verse
From God's own Word—
Such tiny things we hardly count
As ministry;
The givers deeming they have shown
Scant sympathy;
But when the heart is overwrought,
Oh who can tell
The power of such tiny things
To make it well!

—Bible Students Monthly

MANNER OF CHRIST'S RETURN CONCEALED BY MISTRANSLATION

IMPORTANT truths pertaining to the manner and time of the second advent of Christ have long been hidden by a mistranslation of the Greek word **parousia**, used in a number of New Testament prophecies which tell of the Master's second visit to earth. In our Common English versions of the Bible this word is almost universally translated "coming," whereas the proper translation is "presence."

As a result of this mistranslation students of prophecy have attempted to interpret the prophetic signs pertaining to the end of the age as tho they all applied to a given moment of time when Christ would arrive, instead of to the entire age during which He would be present. This has led to many crude theories pertaining to the subject, and has made many of the prophecies appear to contradict each other.

This Greek word **parousia** is used in the New Testament with reference to others besides Christ, and from these uses we are able to prove its real meaning. All Greek scholars of note now agree that the word means "presence" instead of coming, and the Scriptures prove that they are right. Take, for example, Philippians 2:12, which reads: "Wherefore, my beloved, as ye have always obeyed, not as in my presence [**parousia**] only, but now much more in my absence, work out your own salvation with fear and trembling." The Apostle Paul wrote these words, and he was obviously not referring to his arrival in Philippi, but to the time

when he was present with the Philippian church.

Another example of the Scriptural use of the Greek word **parousia**, which proves its true meaning, is that of 2 Peter 1:16, which reads: "For we have not followed cunningly devised fables, when we made known unto you the power and coming [Greek, **parousia**, meaning presence] of our Lord Jesus Christ, but were eyewitnesses of His majesty." In this passage the Apostle Peter is telling of his experience on the Mount of Transfiguration. Peter was actually present with Jesus on the Mount, hence what he witnessed was not the power of His coming but of His presence.

In addition to the testimony of Greek scholars, which is so well confirmed by the Scriptures themselves, archaeological discoveries in recent years reveal that the Greek word **parousia** was used in ancient times to describe the visits of kings and emperors to various cities and provinces of their realms. One discovery reveals that taxes to pay the expenses of such a visit were raised by the issuing of a special "parousia" coin. How appropriate, then, that this word should be used in connection with the visit to earth of the King of kings, and Lord of lords!

Jesus' second advent, then, is truly a visit, and not merely a momentary coming. It is a Scripturally established fact that His second presence is to continue for a thousand years. The great objective of that visit is to vanquish the

enemies of righteousness and destroy death. Christ must reign, the apostle explains, until He has put all enemies under His feet, and the last enemy to be destroyed is death.—1 Cor. 15:25, 26.

There are many phases of work which add up to the accomplishment of this great objective, all of which are outlined in the prophecies which tell of Christ's **parousia**, or presence. One of the manifestations of Christ's presence is described by Daniel as an increase of knowledge. (Dan. 12:3.) Jesus said, "For as the lightning [Greek, **astrape**, brightshining] cometh out of the east and shineth even unto the west: so shall also the coming [Greek, **parousia**, "presence"] of the Son of man be."—Matt. 24:27.

Some have mistakenly supposed from this text that Jesus would come like a flash of lightning, but this is not the thot. Rather, the Master is describing the effect of His presence, saying that it would be world-wide, and like a brightshining that cometh out of the east, and shineth even unto the west.

When we think of the light coming out of the east we think of the dawning of a day; so the Scriptures describe the thousand years of Christ's second presence as a "day"—the "day of the Lord." (1 Thess. 5:2; Psa. 30:5.) The full scope of the blessings to be dispensed to a dying world during that day is represented as coming to the people because the "Sun of Righteousness" arises, bringing healing and life to the nations.—Mal. 4:2; Rev. 22:1-3.

However, before the people can learn about the true God of love, their confidence in humanly conceived knowledge, and the selfish institutions of men based upon such knowledge must be broken. This is now going on and is responsible for much of the chaos we see around us. This chaos and trouble are among the conditions which the prophecies point out would be upon the earth at the beginning of the Master's second presence. They fit into the prophetic picture of the end of the world—not the end of the earth, but the end of an order of things. But following this will come God's new order in which Christ will be the King, His presence continuing for a thousand years.



"God-likeness certainly cannot include any harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words. Let such things be put far away from all who name the name of Christ in sincerity and truth."

HOW OUR BIBLE REACHED US



(Continued from page 34.)

CHANGED MEANING OF WORDS

In addition to the importance of proper translations, and the noting of spurious passages, it is well also to remember in our study of the Bible that the meaning of many English words has changed since the Authorized Version was first published in 1611. Hundreds of English words used in this version of the Bible now have a slightly changed meaning—some of them, in fact, are very radically changed. Take, for example, the word **damnation**. This word now conveys to many the idea of doom, with which they associate the thought of unending torment in a fiery hell. The English word **damnation** did not mean this centuries ago. At that time it meant only **condemn**, without implying to what one was condemned. Even so, it is a poor translation of the Greek word **krisis** in John 5:28, which carries the thought of test or trial, culminating in a sentence. The sentence may be for or against, according to the result of the trial. See also the margin of 1 Cor. 6:29.

The English word **hell** when used in the Authorized Version as a translation of **sheol** in the Old Testament, and **hades** in the New, meant simply a hidden or covered condition. Today it conveys the thought of torment in fire, which the Bible does not teach.

CONCLUDING THOUGHTS

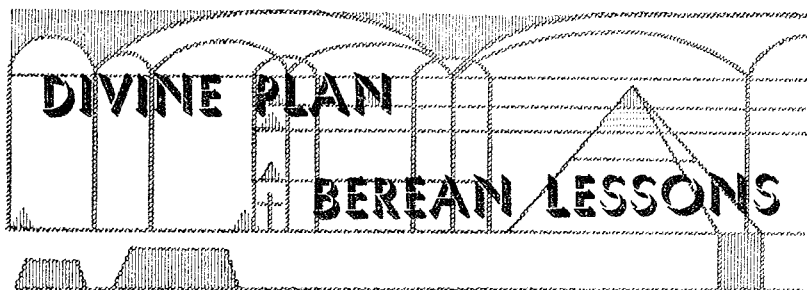
This, briefly then, is the story of the Bible as it has come to us from earliest times all the way to the King James translation—now most widely used of any version in the entire English-speaking world. We

have not gone into all the detail possible, as the story would have been too long. We have not even mentioned all the English translations which preceded the Authorized Version, but merely the most important of them.

But we hope that the question of how our Bible reached us has been answered comprehensively enough to increase our enthusiasm for its use, and to cause its influence to be more effectual in our lives. How wonderfully the Lord has overruled the imperfect work of His servants, and provided the essential information, thus enabling the student to have greater confidence in the Bible as God's Word.

Equally important to the purity of the Bible, separating from it the interpolations of men, and mis-translations, is an understanding of the glorious message of the divine plan which it presents. Today, there are available Hebrew and Greek Concordances listing every word in the Bible, together with the meaning of the Hebrew or Greek term from which it is translated. These are most valuable helps to the student.

And, because it is God's **due time** for His Word to be better understood, He has provided other valuable helps. Most important among these is the book, "The Divine Plan of the Ages," which is the first volume of a series of six entitled, "**Studies in the Scriptures.**" Thousands have been helped to a better understanding of the harmony of the Bible thru the use of these wonderful volumes, and we commend them to every thoughtful person interested in the study of God's precious Word.



MORTIFYING THE DEEDS OF THE BODY

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."—Rom. 8:17.

LESSON ASSIGNMENT

The Divine Plan of the Ages, pages 211-214.

HOW many ways are open in this Gospel age? Only two. One is the narrow way and the other one is the broad road. Few walk on the narrow way because of its difficulties. The large majority prefer to travel on the broad road because, in their weakness, they follow the easy way of self-gratification.

In what sense is the narrow way that leadeth unto life a way of death? In the sense that the ones who are on this road have made a full consecration to the Lord. They have voluntarily sacrificed their justified human rights. These are baptized into Him by baptism into His death. This means that they are participators with Him in His sacrificial death.

Why are Christians asked to be joint-sacrificers with Christ? Is it because His sacrifice was not sufficient to ransom the human

race? His sacrifice was sufficient. The reason that the church is asked to join Him in sacrifice is because it is through those experiences they are prepared to become His bride and joint-heir. Paul says, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:17.) See also 2 Tim. 2:11, 12: "It is a faithful saying: For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him: if we deny Him, He also will deny us."

When will the narrow way to immortality close? It will close with the end of the Gospel age because the class that it was designed to test and prove, will have been completed. In the beginning of the Millennial age, each one of this class will have obtained in the first resurrection the prize for which they ran.

In 2 Corinthians 6:2 we read, "Now is the accepted time; behold,

now is the day of salvation." How does this text apply to this narrow way? The word accepted is the translation of a Greek word which should be translated acceptable or receivable. The thought is that this Gospel age is the time that God is willing to accept sacrificers coming in the merit of Jesus and becoming dead with Him.

What is meant by the statement in our text book, which reads as follows: "The mind of God in us, the transformed mind, is the germ of the new nature"? The word germ is defined in the dictionary as follows: "An embryo in its early stages; a bud; a seed." The new creature is now only a new will, a new mind, with heavenly aims and hopes and ambitions. It uses this human mortal body as a substitute for a spiritual body until the resurrection when it will be raised with a glorious spirit body. This means that the new creature is now in an embryotic condition, and not until it reaches the resurrection will it enjoy its fully developed condition by not only having a spiritual mind but also a spiritual body.

After we have become new creatures in Christ and have started on this narrow way, is there any need of watchfulness and prayer to see that we continue to walk in har-

mony with God's Word and in the footsteps of Jesus? Very much, indeed. The apostle tells us in Romans 8:13, 14, "For if ye live after the flesh, ye shall die: but if ye thru the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." We need to continually watch that we do not gratify the flesh at the expense of the new spiritual nature.

To walk after the flesh means to pursue its hopes and aims and ambitions; and since the flesh and the Spirit are at war one with the other, it is impossible to maintain the life of both.

What illustration is given us to show that this new life can be easily choked? In the parable of the sower and the seed, Jesus likens the different kinds of ground to different heart conditions. The seed represents the Word of God. He tells us in Matthew 13:7, "And some fell among thorns; and the thorns sprung up, and choked them." In the 22nd verse Jesus tells us what these thorns represent. He says "He also that received seed among the thorns is he that heareth the Word; and the care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful."



"Thou shalt hide them in the secret of Thy presence from the pride of men; Thou shalt keep them secretly in a pavilion from the strife of tongues."—David.

FLESH DESTROYED—SPIRIT SAVED

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Corinthians 5:5.

LESSON ASSIGNMENT

The Divine Plan of the Ages, pages 214-216.

WHAT class did the apostle refer to in 1 Corinthians 5:5? "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The great company class. What is meant by the word "spirit" in our text? Each member of this great company class took the step of full consecration of his justified humanity. After making this covenant with the Lord, he received the Holy Spirit. This new mind is what the apostle is here calling the "spirit."

What is meant by the expression that such an one is "delivered unto Satan for the destruction of the flesh"? By the flesh, the apostle means the fleshly mind with its earthly aims and ambitions. This fleshly mind was to be sacrificed voluntarily but since they are willing to yield self-will to death only by compulsion, this class has its flesh destroyed under divine providence, that the spirit may be saved. This class love the present world, but have not fully forsaken the Lord and their covenant of sacrifice and, therefore, the Lord puts them in a fire of affliction to purify and scourge them. If they receive these experiences in the right spirit, they will come thru them with the fleshly mind destroyed.

What will be the final reward of this class? They will receive everlasting spiritual life, not on the divine nature plane with its immortality but on a lower spirit plane. Is Revelation 7:15 in harmony with this thought? "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." Yes, this class will be before the throne of God, whereas the church, which is Christ's bride, will be in His throne. See Revelation 3:21: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." We also note that this text tells us that this class will serve God in His temple, whereas the bride class is to be the temple. In Revelation 3:12, we read, "Him that overcometh will I make a pillar in the temple of My God."

Why does God permit us to have trials and difficulties in this narrow way? Because they are to act as a sanctifying principle to purify and refine His people. Those who are rightly exercised by these disciplines will eventually receive what the apostle calls "a crown of glory that fadeth not away." (1 Pet. 5:4.) The wreaths of flowers that were given to the winners in the earthly races lasted only for a day or two, but the future reward of the church will never pass away.

What is the difference between the way of life in the Gospel age and the way of life in the Millennial age? The former leads to immortality, while the latter leads to restitution. The former is narrow, hedged in by hardships and dangers at every step, and calls for the sacrifice of lawful and proper desires, wherever they conflict with doing the divine will. On the other hand, in the Millennial age, only the putting away of sin will be required. This will result in personal purification and the full gratification of all lawful and human desires.

The Scriptures tell us that the gate to the narrow way is so strait that only a few are able to find it. Will the way back to human perfection in the next age be made very plain and easy? It will be. This is supported by several Scriptures. In Isaiah 35:8 (Leeser), we are told that it will be so plain that "the wayfaring man, and those unacquainted therewith, shall not go

astray." Another text along this line is Jeremiah 31:34: "And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know Me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Why is this Millennial path to life called a highway? Because it is prepared for easy travel and symbolizes the fact that mankind will be helped to obey the Lord, and that many things that now make it hard to serve the Lord will be removed.

Will this highway be open to all those for whom Christ died? It will be open to all but they must comply with certain conditions. They must accept Jesus as their Redeemer and consecrate themselves to God. Consecration will not then call for sacrifice, but it will call for obedience and righteousness.



"We must be on guard even in respect to doctrines which acknowledge the precious blood. A clear discernment of the divine plan is necessary to this end, and this implies the searching of the Scriptures daily. It is not sufficient that we have used the divinely provided helps. We are to remember that our memories are treacherous and that if we are not imbibing the Word in some form we are apt to lose valuable connecting links, leaving us open to some of our great adversary's covert attacks."

THE HIGHWAY OF HOLINESS

"And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein."

—Isaiah 35:8.

LESSON ASSIGNMENT

The Divine Plan of the Ages, pages 216-219.

ACTUAL perfection is the destination to which the highway of holiness is leading. On this highway the needs and requirements of each one will be different. Will they all be treated alike? The Christ—Head and body—will administer the new government as wise, efficient kings and priests, and as a result, each individual will be aided according to his necessities.

During this Gospel age, the members of the church are justified reckonedly in the sense that human perfection is not actually given to them, but is imputed to them. In the Millennial age, will God impute human perfection to the world as they are walking on the highway of holiness? No, they will not receive justification in a reckoned sense, but will gradually attain to actual perfection.

What is meant by the statement in our text book that the opportunities for the world on this highway of holiness, are "the legitimate result of the ransom"? The fact that Jesus gave Himself a ransom for all (I Tim. 2:6) implies that all should be given the opportunity to benefit by it. The awakening of the human family from death, the giving to them the full knowledge

of the plan of God, and the providing of all necessary aid on the highway of holiness, are all steps to enable man to recover the human perfection, lost for them by Adam and regained for them by Jesus Christ.

A question that naturally presents itself at this point in our discussion is this one: Why did not Jesus Christ open up this highway of holiness at His resurrection? He had died as a ransom for all, and He surely loved the human family then as much as He will love them in the Millennium. Why, then, have we now a rugged narrow, thorny way, which is hard to find? Why wait until the Millennium before opening a highway, which will be cleared of all obstructions, and stumbling stones, and pitfalls?

A correct understanding of God's plan for man's salvation gives us the answer to this question. It shows that the narrow way of sacrifice in this age leads to the prize of joint-heirship with Jesus Christ in the heavenly home, whereas the highway of righteousness does not call for the sacrifice of lawful things and earthly ambitions, because it leads to a lower reward, namely, human perfection here on earth.

Our text describes the conditions that will exist on this highway. Then the next verse reads, "No

lion shall be there." Does this refer to literal or symbolic lions? It refers to the fear of public opinion and the allurements of mass temptations, which hinder many from walking in righteousness. Satan is also referred to in the Bible as a "lion," and he will then be bound.

What is meant by the further expression in the text—"nor any ravenous beast shall go up thereon"? They could well represent giant corporations and organized political groups and governments, which are seeking their own advantage at the expense of others.

At that time, will people be allowed to say and do wrong? No, the Bible plainly tells us in Isaiah 11:9: "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Thus those who desire to do right, will not be hindered in their efforts toward righteousness.

Another text which explains conditions on the highway in the Millennium is Isaiah 62:10: "Go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." What is meant by the word "stones" and "standard"? By the expression "gather out the stones" the prophet meant that all stumbling stones such as false teachings or temptations to commit sins would be removed. By the expression "lift up a standard for the people,"

he meant that a correct understanding of God's plan and His character would be held up to the people. This would lead them to conform their lives along the lines of God's character of love, and to seek to keep their lives in harmony with the new Kingdom.

In this Gospel age, there are many acts of injustice committed which go unpunished. Will this condition also obtain thruout the Millennium? No, it will not. Punishments will follow swiftly. We are told this in Malachi 3:15, 18: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

In this study which we are now completing, whom did we find are the travelers on the three ways? On the broad road, the mass of mankind deluded by the devil and led by their perverted tastes. On the narrow way, the footstep followers of Jesus Christ, seeking to overcome the flesh and the devil and to be conformed to God's character of love. On the highway of holiness, in the Millennium, the world no longer deceived by the devil and striving to gain holiness of character.

Who opened these three ways? The broad road, by the disobedience of Adam. The narrow way, by the obedience of Jesus and His ransom sacrifice. The highway will be made accessible also as a result of the ransom.



God is seeking in us the development and perfection of faith.



GOD'S EXCEEDING GREAT PROMISES

JUNE 13—2 Peter 1:1-11

GOLDEN TEXT: He hath granted unto us His precious and exceeding great promises; that through these ye may become partakers of the divine nature.—2 Peter 1:4 (R. V.)

IN OUR lesson for today we have one of the most comprehensive lists in the Bible of character qualities which will be developed by every true Christian as he follows in the footsteps of his Master. The first part of our lesson tells of the exceeding great and precious promises given unto us as followers of the Lord, and clearly states that the purpose of God in giving us these promises is that by them we might become partakers of His own (divine) nature.

In the final verses of the lesson, we are told that if we do these things, that is, if we add to our faith the various character qualities described, we shall never fall, but so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. It is impossible, therefore, to over-estimate the importance of these qualities and of giving diligence in order that we may possess them in full measure by the time we have finished our course here in the flesh.

The writer addresses those who already have faith. Faith, the Apostle Paul tells us, comes by hearing, and hearing by the Word of God. Recognition of our undone condition as members of Adam's race, and a knowledge of God's provision in Jesus for our justification, the covering with His robe of righteousness of our unintentional imperfections is the bases on which we offer ourselves in full consecration.

No righteousness of our own without the foundation of faith can avail to commend us to God. All our works of righteousness must be built upon this faith.

The first addition (virtue) is fortitude or strength of character in righteousness. This implies the cultivation of the strictest integrity in our dealings, both with God and with our fellow men, scrupulous honesty, justice and truth being the only standard.

The second addition is knowledge—the knowledge of God and of His righteous will concerning us,

revealed thru His Word by the Holy Spirit. Neglect of this divinely appointed means of knowledge is equivalent to putting up our own imperfect standard of righteousness and ignoring the divine standard. It is, therefore, important that we give all diligence to the study of the divine Word, that we may be fortified in faith and works accordingly.

The third addition, self-control, is one of the most important elements of good character. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, sorrows and hopes. The cultivation of self-control, therefore, means a high order of character development.

The fourth addition is patience. Time is a necessary element in the process of perfecting every good thing. God's great design has worked out slowly, not only in His great universal government, but also in the hearts and minds of His intelligent creatures. "Let patience have her perfecting work," the Apostle James exhorts. Jesus instructed His disciples, "In your patience possess ye your souls." The Apostle James tells us that "God waiteth for the precious fruit of the earth, and hath long patience for it." And he uses this illustration of God's patience as a basis for his exhortation to the church, "Be ye also patient: establish your hearts: for the coming of the Lord draweth nigh."

The fifth addition is godliness, God-likeness, piety—that devout controlling reverence for God which results in cheerful and loving conformity to His will—fervency of spirit in serving the Lord,

cooperating in the carrying out of His will in every respect to the best of our ability. Piety, godliness, springs spontaneously from an appreciative and grateful heart, whose delight is in the law of the Lord, in meditation upon His precepts and promises, and in secret communion with Him in prayer.

The sixth addition is brotherly-kindness, which of necessity grows out of godliness. As God-likeness presupposes the other graces mentioned, so its development implies an appreciation of divine justice and benevolence and will broaden and deepen our sentiments toward all the well-disposed, however imperfect, and especially will it enlarge our hearts to all who are of the household of faith.

The seventh addition is charity, love—the bond of perfectness which unites all the other graces, and as a name stands for them all. Love to God alone is not the full manifestation of this grace; nor can there be, according to the teachings of God's Word, a sincere love for God, without a corresponding love for man. "If a man say, I love God," says the Apostle John, "and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.) And Jesus said, "By this shall all men know that ye are My disciples, if ye have love one to another."—John 13:35.

QUESTIONS:

What should be the effect of God's promises in the Christian life?

What are "these things," which, when the Christian does them, assures an abundant entrance into the Kingdom?

What is the sum of all Christian graces?

JOHN DESCRIBES TRUE CHRISTIANS

JUNE 20—1 John 2:1-6; 3:13-18; 4:15-17

GOLDEN TEXT: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.—1 John 1:17.

OUR lesson for today is composed of a group of texts from the First Epistle of St. John. The first presents the evidences of God's love and also Jesus' love. This love is seen in the provision of Jesus to be the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Here, too, the apostle points out an infallible test of our love for God—our obedience to His Word, saying, "But whoso keepeth His Word, in him verily is the love of God perfected."

The second section gives us important instructions as to our attitude toward the brethren, our willingness to lay down our lives for their advancement in the way of the Lord. If we have this attitude then we may know that we have passed from death unto life—that we are in the path of life.

The third section also discusses the subject of love and contains the sublime statement that "God is love; and he that dwelleth in love dwelleth in God, and God in him." Here, too, we have the apostle's statement that all of God's dealings with us as followers of Jesus are to the end that our love may be made perfect, our own disposition becoming a counter-part of His.

The apostle explains that the object of his writing is to emphasize Christian responsibility for abstaining from sin and continuing in God's love. He informs us how this is to be accomplished. In this

as in other respects he shows that the new creature is responsible for the body. Anyone who would say that he was perfect, without flaw, would be deceiving himself. Nevertheless these flaws are not of the new creature, but chargeable to the flesh. If the new creature should sin wilfully, it would cease to be a new creature, because the new creature is begotten of the Spirit, and has joined in the warfare against sin, and is walking in the very opposite direction from sin.

But if any man sin, let him not cast away his confidence in God, but let him remember that the Father, foreknowing that the new creature could not control every thought and word and act of the flesh, has made provision for this, and has provided for us an Advocate, Jesus Christ the righteous.

In our lesson St. John was evidently reminded of our Lord's words recorded in the Gospel which bears his name. Jesus claimed to know the Father, and demonstrated the truth of His profession fully and completely. He stated that God had sent Him, that God had taught Him, and that He was speaking what He had seen with the Father, that the deeds He performed were by the power of God, the doctrine He taught was not His, but the Father's, that He proceeded forth and came from God; and in that beautiful prayer in the 17th chapter of John, He ex-

claims, "O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me."—John 7:16, 29; 8:38, 42; 14:10; 17:25.

The *thot* of our lesson is that if we claim to know the Lord, we should be able to demonstrate our relationship to Him in the same way that Jesus manifested His relationship to the Father—that is, by obedience. This would mean, then, that we not only acknowledge Him as our Teacher, but that we have really learned of Him; walking and living as those who have been sent on a mission, and fully occupied, as He was, with its accomplishment. It is for such true disciples that Jesus prays, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."—John 17:21.

With this ideal in mind, no wonder the Apostle John in today's lesson impresses the *thot* that our love for the brethren, fellow-disciples of our Master, must be warm, and deep and strong; and that, considering the fact that our Lord laid down His life for us, we ought likewise to have such concern for the brethren, their welfare, their growth in grace, that we would gladly devote time, strength, means, yes, life itself in their behalf.

The lesson's Golden Text sets forth a truly workable basis for Christian fellowship—"if we walk in the light as He is in the light." Light symbolizes truth, and is in contrast with darkness, which stands for error. God is the foun-

tain of all truth. Thru the written Word, and thru Christ, the Living Word, He has revealed to us the truth we need in order to do His will. All who are walking in this revealed light are sure to find themselves in harmony with each other. It is a mistaken notion that a Christian can enjoy fellowship with those who walk in darkness with respect to the fundamental features of God's great plan. If fellowship meant simply the art of being tolerant and kind, then we could associate with those whose views are widely divergent from those taught in the Bible. But fellowship means more than this. It means partnership in the divine cause, which calls for collaboration and coworking on the divine plan, and how could we collaborate and work with those who are working on a different plan?

Belief in the blood of Christ by which we are cleansed is the first essential of Christian fellowship. Christians cannot colabor with those who are seeking to be cleansed of their sins in some other way; or who, perhaps, refuse to acknowledge that they need cleansing. The Christian's work today is to colabor with Christ in building up the church in preparation for the future work of converting the world, hence he cannot harmoniously work with those who are trying to convert the world now.

QUESTIONS:

What is one of the principal ways that divine love is manifested toward the church and the world?

Is it possible for a Christian to live without sin?

In what way does the life of Jesus illustrate the Christian's mission in the world?

JOHN'S COUNSEL TO CHRISTIANS

JUNE 27—2 John 4:11; 3 John 5-12

GOLDEN TEXT: Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.
3 John 2.

WHILE the First Epistle of St. John is captioned a General Epistle and evidently intended for more than one congregation, his Second and Third Epistles, from which this lesson is taken, are obviously quite personal and deal with conditions in certain churches. Three points are especially emphasized in the Second Epistle. In the first four verses the writer uses the word "truth" five times. He evidently addresses the church to which he is writing as "the elect lady and her children."

He loved these brethren "in the truth"; and was also sure that "all they that have known the truth" shared this love, because of "the truth's sake, which dwelleth in us, and shall be with us forever." His benediction in verse three is "from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." And in verse four he expresses his great joy that some of them, at least, were "walking in truth, as we have received a commandment from the Father."

How blessed it is to be able to have an understanding of and fellowship in the apostle's sentiments here expressed. Truth is the most important thing in life; it is the source of all peace, comfort, joy, hope; and the means by which we can bring to others the greatest blessings it is possible to either give or receive.

The Christian has access to the

fountain-source of truth, our Heavenly Father, through His perfect representative, our Lord Jesus Christ. Of Him we have the witness of John the Baptist, "Grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared [revealed] Him." And Jesus' revelation of His Father was not merely in His teachings, but also in His conduct and disposition—His life, as He said, "I am the way, the truth, and the life, no man cometh to the Father but by Me."—John 1:17, 18; 14:6.

The second point St. John emphasizes in this epistle is his favorite theme, love. Here he evidently recalls familiar words of the Master to His disciples, His new commandment that they love one another as He had given them an example. He also reminds them of His injunction that they keep in mind and carefully observe all Christ's commandments, and that only thus could they prove their love to Him and gain that unparalleled blessing of His and the Father's presence with them.—John 13:34; 14:21, 23.

The third matter the apostle would lay stress upon was the danger of being deceived by false teachers, and even inadvertently giving them aid and comfort in their injurious work. It is just as important that we remain in the truth, that we hold it fast—yes.

more important than receiving it in the first place—for with truth there comes a responsibility both to obey it and hold it fast.

With this in mind, St. John exhorts, "Look to yourselves, that we lose not those things which we have wrought [gained], but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." Evidently these were very serious errors which the apostle referred to, seemingly a teaching that the Jesus who came in the flesh and suffered and died, was not Jesus Christ, the Son of God.

We can well understand how utterly destructive this would be to faith in God's whole plan for the salvation of man through the ransom provided by the Man Jesus. It would also destroy faith in His exaltation to the divine nature; and that the one who suffered was identical with the highly exalted Christ Jesus who was to be the Father's representative in every detail of His plan for the giving of life and opportunity for reconciliation to God to all the members of Adam's fallen race.

The Third Epistle is addressed to a brother, Gaius, of whom the apostle thot very highly. He speaks of him as his child in the faith, and rejoices to hear that he is "walking in the truth." What an insight is given to the writer's singleness of purpose by his remark, "I have no greater joy than to hear that my children walk in truth."—Verse 4.

This Epistle reminds us of some of the writings and experiences of

St. Paul. Evidently a very unsatisfactory condition had developed in the church of which Gaius was a member, thru the evil activities of one who was associated with them, Diotrephes by name. This person had discouraged and interfered with the brethren in their cooperation with other brethren engaged in the proclamation of the Gospel message, who had visited the church addressed. These brethren were evidently very earnest, self-sacrificing Christians, who, in verse 7, we are told, went forth in Christ's name and made their ministry to the Gentiles entirely free, taking nothing from them.

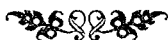
The conclusion of this section of our lesson is the solemn exhortation, "Beloved, follow not that which is evil, but that which is good," followed by a great principle which reminds us of Jesus' statement to the rich young ruler, "There is none good but God." All who desire to know and to become good, all who desire perfection of character, must gain it by contact with God and His Word, and full consecration of life to Him. St. John's similar statement is, "He that doeth good is of God; but he that doeth evil hath not seen God."—Verse 11.

QUESTIONS:

What three points are especially emphasized in the Apostle John's Second Epistle?

Why would failure to believe that Christ had come in the flesh be destructive of Christian faith?

What is there in the Third Epistle of John to remind us of some of the writings of the Apostle Paul?



A PEOPLE IN DISTRESS

JULY 4—Exodus 1:6-14; 2:23-25

GOLDEN TEXT: They cried, and their cry came up unto God by reason of the bondage.—Exodus 2:23.

OUR present lesson treats of the enslavement of the nation of Israel and their tribulations connected therewith. During the two hundred and fifteen years from the time Jacob entered Egypt and the exodus, the Israelites had experienced a wonderful, and seemingly a miraculous increase in numbers. This is indicated in the statement of Numbers 1:45, 46, that exclusive of the tribe of Levi, they numbered 603, 550, twenty years old and upward, capable of military service. This implies a total number, including women and children, of from two to three million persons.

At this time a new king had arisen in Egypt. In Joseph's time, and for quite a while before, it had been governed by the Hyksos or Shepherd kings—supposed to have been invaders and not of pure Egyptian stock. The change of dynasty brought a change of ambitions and methods, and Rameses II, of the new dynasty, is credited with having been the most wonderful builder of great edifices of his time. It was doubtless in connection with the erection of these great buildings that the Israelites were so severely treated.

The method was not of chattel slavery, as was once practised in this country and elsewhere in the world until recent times, but instead, to demand a certain percentage of the younger, stronger, vigorous males to serve without pay and on scanty rations in the work on public buildings, cities,

etc. We are told that within the present century this same method of oppression was practised in parts of Africa, bands of natives being conscripted and hired out for a time as slaves to the operators of gold and diamond industries, and the amounts paid by the operators to the European colonizing government credited as taxes to defray the expenses of their oppressors.

And, strange to say, except from the standpoint of the student of prophecy, today in Europe we are witnessing a reversion to this same inhuman treatment of fellow-men by their conquerors. Thank God, these same prophecies indicate that this deplorable situation will continue but a short time, and that the Great Deliverer, Jesus and His church in glory, will shortly break all the bands from off humanity and give all an opportunity to regain the divine likeness under conditions in which "none shall make them afraid."—Micah 4:4.

Our lesson tells of the deliberate efforts of the Egyptian Government to reduce the population of Israelites, who dwelt in Goshen, by destruction of the male children in addition to the rigorous treatment of the adults in slavery. It was under these inhuman laws that Moses was born, and it was because of the cruel requirement that the Hebrews must destroy their own male children that his parents were "by faith" led to trust him to the ark of bulrushes among the flags by the river-side where

he was found by the king's daughter and by her adopted and reared.

Whoever regards these experiences of Abraham's posterity as among the ordinary vicissitudes of life to which all mankind are subject, makes a mistake. To understand the history of Israel, we must remember that the divine purpose represented by the Oath-Bound Covenant with Abraham was behind and intermingled with all of Israel's experiences—and this is no less true of their distressing situation today.

Verse 14 of our lesson is generally understood to imply that the Israelites were compelled to learn all the trades and occupations of their masters. From Abraham's time they had been a pastoral people, and by this very operation, they were forced, as it were, into an industrial school in the foremost civilization of that day. It was a severe training, but a very useful one and undoubtedly an excellent preparation for the great changes about to take place in their condition. We may feel sure that thus God was extending His providence over them—humbling them, as well as qualifying them for the larger opportunities He intended to give them.

A Christian who can discern the Lord's leadings in connection with typical Israel should be fully prepared to note and appreciate a divine providence in his own case as a Spiritual Israelite. Nevertheless, few lessons are harder to learn than this one—that God supervises the affairs of all who are truly His. But, it is well to remember that only those who have entered into covenant relationship

with God, the "covenant by sacrifice," and who are maintaining that relationship, can apply to themselves the comforting words of St. Paul, "We know that all things work together for good to them that love God, to them who are the called according to His purpose."—Romans 8:28.

As the effect of Israel's tribulation was to turn their hearts toward the Lord and to lead them to cry out for His promised assistance, so all of our trying experiences and the bondage of sin and death, lead us as new creatures in Christ more and more to look unto the Lord, from whom cometh our help.

Today, as we witness the passing of a world-order in a great time of trouble preparatory to the establishment of Messiah's Kingdom, we can indeed lift up our heads and rejoice, knowing that our deliverance and the deliverance of the whole world draweth near. For the church this will mean glory, honor and immortality in heaven, and for the world a restoration to perfect human life upon the earth.

As spiritual Israelites we have confidence in the Abrahamic promise which Paul describes as an anchor to our souls, both sure and steadfast, entering into that which is within the vail, whither Christ our Forerunner is entered for us. Thru His blood we now have deliverance from sin, thru faith; and by His divine power our complete deliverance will come in the first resurrection.

QUESTIONS:

In what ways were the experiences of the Israelites a benefit to them?

What lessons can spiritual Israelites learn from God's providences over His typical people?

INTERESTING LETTERS



LITERATURE AIDS MEMORY

"Frank and Ernest, dear Friends: Your talk of yesterday was most interesting. Although I listened most attentively I cannot remember all that I wish. I shall be much pleased to receive a copy of 'The Truth About Hell.' May I have two copies? I should like one for a friend who is interested in the subject. I consider it a great privilege to listen to these conversations. Your recent talk on the correct place of the comma clears up a commonly accepted error. Gratefully yours, E. J. B., Mass."

WANTS TO SHARE BLESSINGS

"Dear Brothers: Allow me to do a little more witnessing through your cooperation and steadfastness in the way of explanation and revelation of God's wonderful promises, of which it would seem, from personal contact, the masses are little concerned; hence a booklet is more effective. They will peruse it at leisure and give it more concern, and the subject as presented this morning seems to be a question in their minds as to the times which are very outstanding when properly considered. I am again sending you a mailing list and a small contribution of \$2.00. I am sure your broadcasts are doing much witness work for Christ's Kingdom to come. I want to go to the local class when I can. Yours very truly, C E. Z., Ohio."

TRUTH COMFORTS LONELY

"Dear Frank and Ernest: I just want you to know that I, one poor

old lone woman, enjoy your broadcast. Wish you had more time. Wish I could have heard you years ago. I want you boys to remember me in your prayers. I am old and not well, and when I say 'poor' I am speaking of my pocket-book; but I am all the time thanking God that all is well with me as it is. I will be glad to have The Dawn Magazine and the books I have marked. A. M. P., Tenn."

FINDS STRENGTH IN TRIALS

"Dear Sirs: I have written you before concerning my husband. He has been paralyzed for three years and listens to your program every Sunday. Your program even had a lot to do with his change of mind after years of almost unbelieving. He has turned to God in all things. Even when we received the news that our son had been killed aboard a vessel, he did not break his faith but is even stronger. We still have two sons in the Navy—one in the Pacific, one in training. I wonder if you could send them some of your books occasionally. We also would like your books for the last four weeks. I forgot to send at the time for them. You are doing a wonderful work. May the Lord bless you. W. T. B., Mo."

FINDS DIVINE PLAN WONDERFUL

"Dear Sirs: In your letter you asked me if I had read the 'Studies in the Scriptures.' I have read and have at present three of the books. 'The Divine Plan of the Ages', the first book, was written in the year I was born. When I

read that book, it was the first time I ever heard of the Kingdom of God here on earth. It was such a wonderful book. I did not know if it could really be true. That has been over thirty years, and now, thank God, by reading the Bible I can see clearly the teaching of this Kingdom, and in this present war-torn world it is all I have to which to look forward. Later, one thing after another began to change. Going on two years now, I tuned in on Frank and Ernest, not knowing who they were, sent for some books, and I am now taking *The Dawn*, with hope revived that was almost quenched. At times I was near a skeptic. It seemed that everything had failed; but, thank God and the ones who were stronger in faith, we are much encouraged. H. H. K., Ohio."

WONDERFULLY BLESSED BY THE TRUTH

"My dear Brothers in Christ: I have studied the Bible a long time but couldn't understand it as I wanted to. I felt that I had been taught wrong about hell or torment, so after receiving your booklets and reading them, the way of my understanding has been made brighter. I can hardly wait for the broadcasts Sunday mornings. I have been so wonderfully blessed and enlightened by the truth, and to me there is nothing being so plainly revealed today as this. . . . I have a great ambition to work for our Lord, but my health is not good. I cannot get out and go places as I once did, so I tell my friends about the wonderful blessings God has in store for His people. I wouldn't take anything for

the book you sent me, 'The Divine Plan of the Ages.' E. H., Tenn."

GLAD TRUTH CAN BE HEARD

"Dear Sirs: Will you kindly send me the leaflet, 'The Truth About Hell,' offered over the radio? Also if you have a list of other subjects or other leaflets available now, may I have them? Will gladly send postage or any charge that there might be. I am sure you have inspired others to become more frank and earnest in their study and search for the truth. The few programs I have heard have been such a satisfaction to me in knowing the truth is going out on the air, in view of the confused translations that are shouted to a more confused radio audience. May you continue your inspired work. Thank you. Sincerely, J. W. L., Idaho."

YEARNING FOR DIVINE PLAN

"Dear Brothers in Christ: This morning I received the first copy of *The Dawn* and have read a small portion of it, which is proving to be a valuable, helpful means of learning more about God's Word. I am much interested to know more about the Bible. And since reading 'The Divine Plan of the Ages,' which you sent to me on loan, I find the very valuable information for which my heart was yearning. To read it only once would not satisfy my desire for such encouragement as I receive from it, so I am sending twenty-five cents to pay for this book so that I can read and re-read it for help in this day and time. And I do want to thank you, and also the dear Lord, for the *Dawn* subscription, as it would have been difficult for me to pay

for same. But God will reward His children for all good rendered whenever and wherever needed. May God continue to bless your work and His faithful workers. You have my cooperation in prayer. E. B., Ind."

FOUND WAY BACK HOME

"Dear Brethren: I have just recently read some of your literature, and listened to the radio program, 'Frank and Ernest,' and am very glad to find that not only I but my mother and many other Bible Students are again finding a religious body we can embrace after these many years. In my boyhood my mother, brothers and sisters did much tract work from house to house with the Bible Students Monthly, but during the last few years have joined many others in isolation. Will you be so kind and answer this letter and let me know when and where these meetings are held? I also will appreciate any literature sent me, and will pass it on to others to read when I finish, so as to further its use. Thank you. Yours very truly, J. W. B., Mich."

WANTS THE WHOLE TRUTH

"Dear Frank and Ernest: I received and read the pamphlets you sent me and think them good enough to pass on to others. I haven't missed one of your broadcasts since I first happened on to them. They are far the best of anything I know of on the air. I would like to know the time and place of other broadcasts that you

made mention of in one of your tracts. Please send me The Dawn for six months. I want something that will keep me posted on current events in the light of Bible prophecy. Yours for the truth, the whole truth, and nothing but the truth, G. O. D., Mo."

STILL REJOICING

"Dear Brethren of The Dawn: So happy to receive The Dawn this morning, for which I eagerly look, and I thank our Heavenly Father for His manifold blessings to me, including the many heart-warming articles in The Dawn. Am so thrilled over the report of the Frank and Ernest radio broadcasts. I notice the programs are increasing not only in number but also programs in foreign languages are being added. So many millions of people of all nationalities and classes educated and ignorant, rich and poor, can hear God's Word of Truth, by just a voice with no personal object to detract from the message. God works in a mysterious way His wonders to perform. Am in my 90th year and blessed with mind and eyesight and use of my hands. Have but little use of my limbs. Sit all day in a chair and read or write or pray for those who are still privileged to work. My only child, a daughter, and her husband, take care of me. Thanking you all for your many, many acts of Christian service and daily asking the Father's continued guidance and blessing, I remain, by His favor, Lovingly and sincerely, L. C. R., Mass."



Talking THINGS OVER

THE NEW DAWN

YES, because we believe the new shape of The Dawn will increase its usefulness as a servant among the people of God, the change has been made. How do you like it? We trust very much, for as with everybody else, it is an encouragement to realize that our efforts are appreciated. We just wish you could have dropped into The Dawn office and print shop and seen the enthusiasm of all who planned and worked on the job of making the change. It was no small task, but a very happy one, for artists, typesetters, printers and binders alike were convinced that the change would be a blessing to many thousands of readers.

As we reported last month, an overwhelming majority of those who wrote to us expressed them-

selves in favor of the change. Some did not, but we are hopeful that these, too, will be pleased when they become accustomed to the change. Many of us are inclined to feel that what has been should always continue to be. That is a proper attitude when applied to the truth itself. God, thru His Word, is the Author of the truth, and He is the same "yesterday, today, and forever."

We can't imagine the Creator making changes in His plan. Certainly He is just as enthusiastic now about the promise He made to Abraham four thousand years ago as He was then. And if we are to be like the Lord we will continue to be enthusiastic over all the glorious, yet simple features of His divine plan of the ages. We shouldn't always be

looking for something new.

Before we found the truth it was different, but now that we have found it, and our longings are satisfied, let us continue to be steadfast in the faith. This is the determination of your brethren of The Dawn, and by God's grace we intend to keep the message of The Dawn as pure and upbuilding as possible.

The shape of The Dawn has nothing to do with the message it carries. It is merely a vehicle. There is nothing in the Bible to indicate what size or shape a truth magazine should be. The size and shape of the Bible itself has constantly changed since the days of the Early Church; and if the Bible can even now be produced in a still more convenient form, we should all welcome further change.

The truth itself does not change, but methods of circulating it do, and should improve with changing conditions in the world. The apostles had but two methods of spreading the message—by word of mouth, and by handwritten epistles. We are happy that today we are not limited to these two methods. The invention of the printing press was a great blessing to the ambassadors of Christ. Then came the motion picture, which was widely used for a time to present the message. Now we have the radio, which, for a frac-

tion of what motion pictures cost to produce and exhibit, carries a weekly message of the Kingdom to millions.

And we still can use the printed page, but even in this it is well to utilize the best methods. In recent years it has been proved that for educational purposes the smaller size magazines are the best. We believe that the Lord is pleased to have us note this, and be governed accordingly.

God's work is perfect! (Deut. 32:4.) That's the reason He doesn't need to make changes. But man's work is not perfect, hence progress and improvement are possible in all that is wrought by man. While it is a privilege always to seek out the best, the most improved methods of ministering the truth, what a wonderful sense of satisfaction there is in the knowledge that the truth itself does not need to be improved—that it is God's truth, and like God, is unchangeable.

There should be progress in our understanding of the truth. Cobwebs of error still more or less clutter up our minds and hinder us from understanding the truth in all its beautiful clarity and simplicity. These we need to keep brushing aside that our minds may be filled more and more with the pure message of the Kingdom. In this way we can, and should, make prog-

ress in the truth. It is thus that the "path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18.) But the truth itself does not change. It can't, and be the truth.

One important item of truth is that God's work now is not the converting of the world. That will come later when all the preparations are made. We know that the work of the hour is the building up of the body of Christ, hence we will continue to arrange the subject matter of The Dawn accordingly. And in the planning a proper balance of subject matter we are convinced that there is no better example to use as a guide than the Bible itself.

The apostle tells us that the Old Testament Scriptures were written particularly for the benefit of the church—those upon whom "the ends of the ages have come." (1 Cor. 10:11.) Peter tells us that all the holy prophets foretold the "times of restitution." So we take it that God considered it would be profitable for the church to be thoroly acquainted with His restitution program for the world. Indeed, the future work of the church will be to engage in God's restitution project, so why shouldn't now, and be enthusiastic about it. we get thoroly acquainted with it

We think it important for

Christians to do this, so we will continue to publish articles dealing with one phase or another of God's plan for the restoration of the lost world. We recommend that even tho you may feel that you know all about such things, you take time occasionally to refresh your minds on this subject that God considered so important that He caused all His prophets to write about it.

The fact that we as Christians are not entertaining restitution hopes for ourselves, shouldn't make us any less interested in the subject. A very important thing the Lord wants us to learn, we believe, is to be interested in others besides ourselves. That may be one reason why He put so many restitution promises in the Bible for Christians to read. Any way, in planning material for The Dawn we feel that it wouldn't be wise for us to leave anything out of the message that God has included

But there are other promises in the Bible too—"exceeding great and precious promises," by which we become "partakers of the divine nature." (2 Pet. 1:4.) These promises, and all the spiritually uplifting thots associated with them, will continue to constitute the subject matter of our Christian Life Department. What a wondrous array of promises, admonitions and warnings the Lord has put in His Word for us!

Surely we want to give heed to these wonderful words of life and have our lives moulded by them into the image of Christ.

God also saw fit to put prophecies and doctrines and chronology in His Word, which means that these too must have a place in a balanced ministry of the truth—not a larger place than they have in the Bible, but a place, nevertheless. If we omit anything that God has included in His Word that “the man of God may be perfect” and “thoroughly furnished,” we believe that we will lose just that much blessing from the Lord.

We want all the blessings the Lord has for us. We want them for ourselves and we want to share them with others.

Next to the Bible itself, we think of “Studies in the Scriptures” as being an excellent example of proper balance in spiritual food. Those precious volumes discuss every phase of God’s truth, and the author was untiring in his effort to remove one after another of the Dark-Age errors that hindered a clear vision of the truth. We are trying to live up to that example as best we can. Pray for us, won’t you!



HUNGERING FOR THE TRUTH

Jesus said, “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” (Matt. 5:6.) He also said, “To him that knocketh it shall be opened.” (Matt. 7:8.) A hungering for truth and righteousness, plus a searching for that which satisfies, are essential prerequisites for obtaining the truth. Those who are satisfied with their knowledge, or lack of knowledge, and who have no keen desire to understand the plan of God, never receive an understanding.

There must first be a recognition on our part that we do not

know, and cannot answer, the many baffling questions that are presented to us by the conflicting dogmas of men. Even if we recognize the contradictions in the creeds of men, yet are satisfied to put them on the shelf, as being of no concern to us, the Lord will not shine into our hearts with the enlightening message of the truth—there must be a genuine hungering for the truth.

The following letter is a good example of this. It is representative of an attitude of heart and mind in which thousands have found themselves just prior to receiving the truth, and after

vainly trying to untie the tangles of Dark-Age theology, how refreshingly simple and beautiful is the clear message of the divine plan as it unfolds before us! Perhaps some of us may have been inclined to think that questioning minds like this belonged only to the past, that everybody today is too busy to wonder about the truth of God's Word, and to be searching for it, but this is not true.

There are still hungering hearts that can be, and are being reached thru the cooperative efforts of the Lord's people. Let us rejoice for whatever share we have in the privilege of helping to fill these hearts with the truth. The letter follows:

"Dear Frank and Ernest: I hope you do not think that I am not interested because I do not send more often for books. I assure you that I am greatly interested. I never have been content with the preaching of any churches that I have attended. I never could see the need for a Judgment Day if the people went to heaven or hell when they

died, and could not believe that they would be called back to be judged after thousands of years if they were good enough to stay there all that time without judgment. I could not see why they would have to be judged. And another thing I could not see was how there could be just two rewards, for the good and for the bad. I know that some people are better than others. How could they all have the same reward? I was so happy last Sunday that I thot I surely would send for the free booklet, but some one came in and I forgot the name. I would send for every one of them, if I could, but I do not always have the postage. I am sending twenty-five cents for the book, 'The Divine Plan of the Ages,' and \$1.00 for six months subscription to The Dawn Magazine and for the booklets I have checked. Please believe me, I love your program and try to get others to listen. I would love to help you if I could. I only have a small pension and can hardly make it go around. I am always glad to get the books. I wish you well with your work. I only wish it lasted longer on the radio. M. H., Illinois."



"Let us not merely assume the guise of humility, but let us actually have that grace of character which will enable us to do kindnesses and service to all with whom we come in contact. Then we shall all the more enjoy this privilege as we find the needy ones to be members of the body of Christ—The Christ."

SPEAKERS' APPOINTMENTS

BROTHER W. T. BAKER

Paterson, N. J.	3 p.m.	June 13
Newark, N. J.	The Essex House, 1050 Broad St.	7:30 p.m. .13

BROTHER F. A. BRIGHT

Philadelphia, Pa.	June 13
Allentown, Pa.	27

BROTHER P. A. GATES

Lewistown, Pa.	June 1
Pittsburgh, Pa.	2
Columbus, Ohio	3
Dayton, Ohio	4
Cincinnati, Ohio	5, 6
New Albany, Ind.	7
Madisonville, Ky.	8
Dunbar, Ky.	9
Memphis, Tenn.	10
Jonesboro, Ark.	20
Cape Girardeau, Mo.	22
St. Louis, Mo.	23
Kansas City, Mo.	24
Topeka, Kans.	25
Wichita, Kans.	27, 28
Ogden, Utah	30

BROTHER W. J. HOLLISTER

Newark, N. J.	The Essex House, 1050 Broad Street,	7:30 p.m. June 6
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BROTHER PETER KOLLIMAN

Hartford, Conn.	June 20
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BROTHER R. A. KREBS

Scranton, Pa.	June 6
Syracuse, N. Y.	8
Tonawanda, N. Y.	9
Lockport, N. Y.	10
Toronto, Ont., Can.	13
Orillia, Ont., Can.	14
Kitchener, Ont., Can.	16
London, Ont., Can.	17
Blenheim, Ont., Can.	18
Saginaw, Mich.	20, 21
Flint, Mich.	22, 23
Lansing, Mich.	25
Grand Rapids, Mich.	26, 27
Kalamazoo, Mich.	28
Jackson, Mich.	29, 30
Ypsilanti, Mich.	July 1, 2

BROTHER J. Y. MAC AULAY

Detroit, Mich.	July 3-5
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BROTHER W. S. MARSHALL

Guilford, Me.	June 6
Dexter, Me.	13, 20
Ellsworth, Me.	27

BROTHER M. C. MITCHELL

Wilmington, Del.	(morning)	June 20
Baltimore, Md.	(afternoon)20
Paterson, N. J.	3 p.m.27
Newark, N. J.	The Essex House, 1050 Broad St. 7:30 p.m.27

BROTHER EDWIN PROCTER

Paragould, Ark.	May 31, June 1
Jonesboro, Ark.	2
Pine Bluff, Ark.	4
Oklahoma City, Okla.	6
Dallas, Texas	8, 9
Fort Worth, Texas	10, 11
Weatherford, Texas	12-14
Dublin, Texas	15
Gustine, Texas	17
Rochelle, Texas	18
Houston, Texas	19, 20
Galveston, Texas	22, 23
San Antonio, Texas	25, 26
Phoenix, Ariz.	29, 30
Yuma, Ariz.	July 1
San Diego, Calif.	2
Los Angeles, Calif.	3-5

BROTHER T. G. SMITH

Wilton, Me.	June 13
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BROTHER J. I. VAN HORNE

East Liverpool, Ohio	June 13
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BROTHER G. M. WILSON

Duquesne, Pa.	June 6
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BROTHER W. N. WOODWORTH

Allentown, Pa.	June 6
Shamokin, Pa.	13
Paterson, N. J.	3 p.m. 20
Newark, N. J.	The Essex House, 1050 Broad St., 7:30 p.m. 20
Tonawanda, N. Y.	June 26
Toronto, Ont., Can.	27

(Continued on next page.)

Orillia, Ont., Can.	28
Windsor, Ont., Can.	30
Saginaw, Mich.	July 1
Flint, Mich.	2
Detroit, Mich.	3-5

BROTHER C. W. ZAHNOW

Jackson, Mich.	June 6
Burlington, Iowa	10

Centerville, Iowa	12
Barnes City, Iowa	15
Des Moines, Iowa	18
Atlantic, Iowa	20
Shenandoah, Iowa	22
Council Bluffs, Iowa	25
Omaha, Neb.	28



CONVENTION ANNOUNCEMENTS

Jackson, Mich., June 6. I. O. O. F. Hall,
414 South Mechanic Street,

Allentown, Pa., June 6. P. O. S. of A.
Hall, 38 S. Fifth Street.

Scotia, N. Y., June 13. Masonic Temple,
127 Mohawk Avenue.

Shamokin, Pa., June 13. Redmen's Hall,
21 North Market Street. 9:30 a.m.

Saginaw, Mich., June 20. Woman's Club,
311 N. Jefferson St.

Piqua, Ohio, June 20. Y. W. C. A., 418
N. Wayne St. Can arrange an immer-
sion service if candidates will advise
Mrs. E. C. Hewatt, 609 Blaine Ave.,
Piqua, Ohio. "Basket dinner with table
service."

Lake Mills, Wis., June 26, 27. Mrs.
O. Moyle, Johnson Creek, Wis., Sec'y.
Chicago, Ill., June 27. The Chicago
Ecclesia holds local conventions on the
fourth Sunday of each month in their
hall, Central Masonic Temple, 910 N.
La Salle Street.

JULY 4th CONVENTIONS

Detroit, Mich., July 3-5. Mr. Louis Zbik,
8032 Dobel St., Detroit, Mich., Sec'y.

Los Angeles, Calif., July 3-5. "Please
make reservations early." Mr. A. W.
Abrahamsen, 2816 W. 83rd St., Ingle-
wood, Calif., Sec'y.

Vancouver, B. C., July 4, 5. 154 E. 7th
Avenue. Mrs. Henry Burdett, 2591, E.
20th Ave., Vancouver, B. C., Sec'y.



LABOR DAY CONVENTIONS

Minneapolis, Minn.

Seattle, Wash.

Brooklyn, N. Y. Altho we have re-
ceived no announcement that the Class
has taken action regarding their Labor
Day Convention, we believe it is ex-
pected to be held as usual. See an-
nouncement in July DAWN.



Due to wartime travel restrictions, and in acquiescence to
the Government's wishes, the Committee on Arrangements for
the Midwest General Convention has decided that it is best
that the Convention be postponed until the summer of 1944.



*"We work together, though far apart,
Hands in unison, heart to heart.*

We work as having one common aim;

We work as bearing the same good name.

We dare not loiter, but still pursue

The work of the Master with Him in view."



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Good News—Refreshing and comforting

The Father, The Son, The Holy Spirit

The Jew and the War—A message of hope.

The Judgment Day—Removes gloom.

50 or more, 10 cents each.

Tabernacle Shadows—25 cents each; lots of 10 or more, 18 cents each.

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Zionism in Prophecy—A pre-war treatise; 10 cents in any quantity.

Berean Questions on The Divine Plan of the Ages—Paper bound, 10 cents.

Daily Heavenly Manna—With birthday record: Cloth bound, 50 cents; de luxe, \$1.

Hymns of Dawn—Without music: 15 cents each; 10 or more, 12 cents each;

Free Literature—The four center pages of this issue of The Dawn are available in any quantity desired for free distribution. No charge. Also Kingdom Cards and Consolation Cards.

THE DAWN

136 Fulton Street

BROOKLYN, N. Y.

Printed in U. S. A.

To Us the Scriptures Clearly Teach

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this Temple, through which, when finished, God's blessings shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

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

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

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

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

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