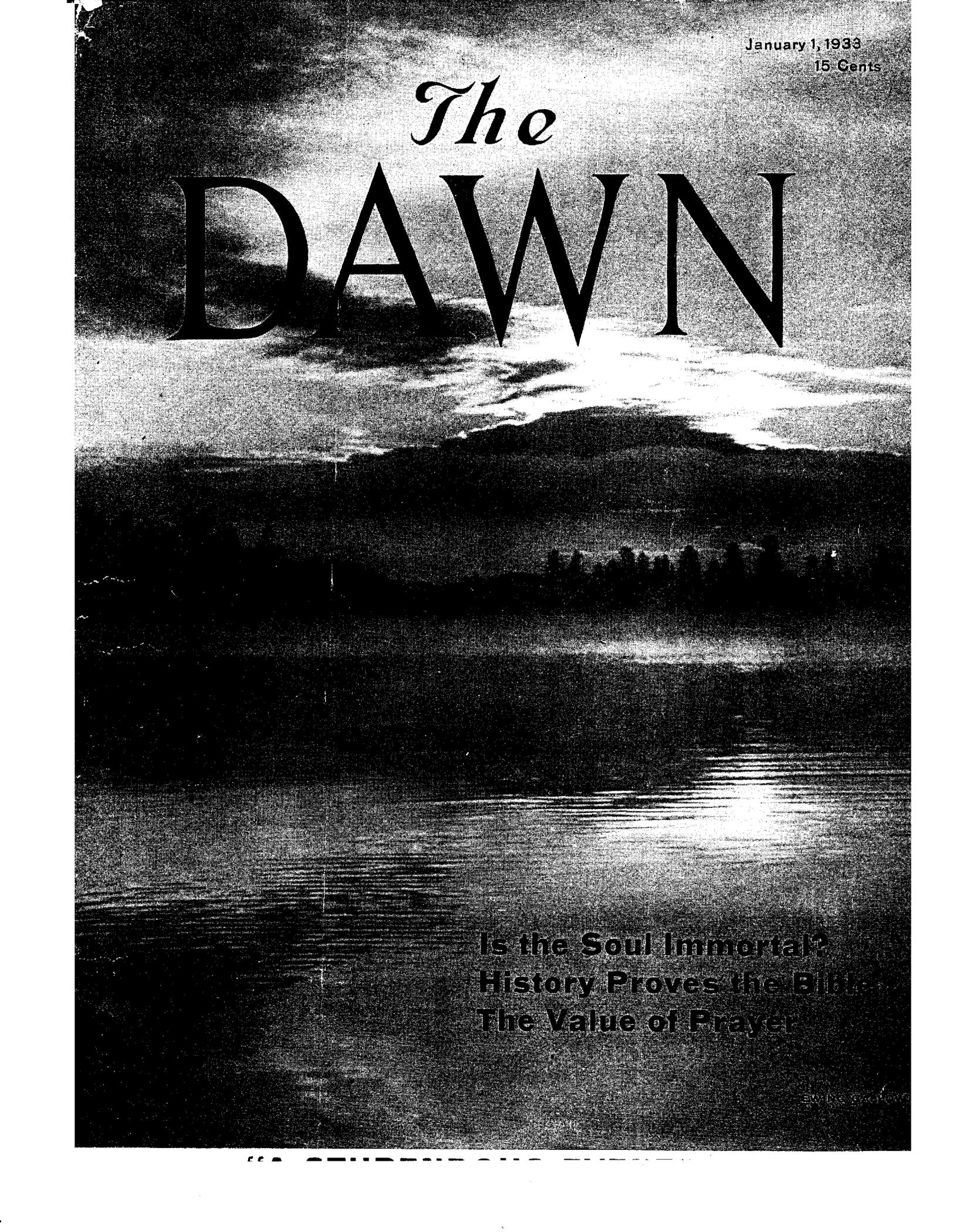


January 1, 1933
15 Cents



The
DAWN

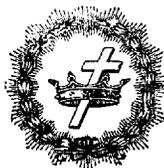
**Is the Soul Immortal?
History Proves the Bible
The Value of Prayer**

Contents



Issue of January 1, 1933

	Page
NEWS AND VIEWS.....	1
THE CHRISTIAN LIFE	
The Value of Prayer.....	4
What Shall I Render Unto the Lord?.....	6
An Unction From the Holy One.....	9
SCIENCE AND THE BIBLE	
Jehovah's Domain—a Multiverse.....	12
Historical Facts Prove the Bible.....	14
OUR BIBLICAL DIALOGUE	
“A Stupendous Event”.....	17
THE EVERLASTING GOSPEL	
Is the Soul Immortal?.....	19
SUNDAY SCHOOL LESSONS	
John Prepares the Way for Jesus.....	23
Jesus Begins His Work.....	24
Jesus at Work.....	25
Jesus Forgiving Sins.....	26
Jesus and the Sabbath.....	27
CHILDREN'S HOUR	
How Came Death Into the World?.....	28
TALKING THINGS OVER.....	30
ANNOUNCEMENTS, ETC.	33



THE DAWN

THE DAWN, entered as second class mail matter at Brooklyn Post Office, Oct. 17, 1932, Act. of March 3, 1879. Published the 1st and 15th of each month by Associated Bible Students Radio Committee, 251 Washington Street, Brooklyn, N. Y.
The issue on the 1st of each month is a magazine of 32 pages, or more. On the 15th a 4-page tract is issued.

Vol. 1, No. 7

JANUARY 1, 1933

One Dollar a Year

News and Views

"A Time of Trouble"

AS THE New Year opens up the poor old world finds itself burdened with troubles of many kinds. All realize that 1932 was not a huge success, but they don't know just where the fault lies. It is a failing of selfish human nature to throw all blame on the other fellow. That custom started back in the Garden of Eden when Adam blamed Eve for having caused him to eat the forbidden fruit. And so it still is today. Everybody knows that there is trouble everywhere, but nobody wants to shoulder the blame; so they pass it on and on.

Labor tries to lay the blame on Capital. Capital would like to lay the responsibility directly at Labor's door. The "Wets" blame the "Dries," and the "Dries" blame the "Wets." The Democrats would make it appear that all of our present difficulties should be laid to the charge of the Republicans, and now the Republicans are sure that this nation will shortly be headed for destruction under the forthcoming Democratic regime. And so it goes.

Recently the public press has had much to say about the probable starvation that will stalk up and down in "red" Russia this winter, and of course we are expected to believe that the cause of this is their Soviet form of government, and to some extent no doubt that is true. But coming right down to proverbial "brass tacks," is the rest of the world much better off than Russia?

Are the various Capitalistic governments of the world making such bountiful provision for their subjects that they can afford to call attention to the shortcomings of Russia? With the billions of persons in the United States, and elsewhere, wondering where their next meal is coming from, and if it is coming at all or not, it becomes not so much a matter of who is to blame, but a question of what can be done to prevent the hungry from starving. What a comfort it is to know that Christ's Kingdom is near. Surely the world needs it!

All in A Day

HUNGER is not the world's only trouble today. Picking up a copy of the **New York Times** we find such headlines as these, all in one issue:

- "City Faces Default Today"
- "Small Powers Ask For Check on Japan"
- "Shah Defies Britain in Offensive Note"
- "Beer Hearings on Today"
- "France in Debt Talk Today"
- "1,500 Defy Police in Tenant's Strike"
- "Reds Call on Mayor to Demand Relief"
- "Four Women Jailed in Relief Bureau Riot"
- "Hunger Marchers' Parade—Petition Congress"
- "\$100,000 Sought to Aid Needy Girls"
- "Mexico Protests Air Bombing by Our Army"
- "General Off to Guard Frontier of Brazil"
- "\$100,000 is Stolen From Chicago Mail"
- "Gandhi Threatens New 30-Day Fast"

Then, after reading all these and deciding that the world must surely have gone mad, we came across the following headline:

"World's Fate Rests on Children"

IN AN article under this heading Mr. Hendrik Van Loon, noted educator, stresses the importance of education for children as the world's salvation. He says: "We are in the midst of a revolution which is beyond the control of the older members of society. The thing to do then is to attack the children and give them a new consciousness of existing conditions. The best Pedagogical approach is, perhaps, that of exposing them to these changes through the means of books, pictures, and the experiencing of actual conditions."

Poor children! What a bright prospect is theirs, when things are "beyond the control of the older members of society." But is it as bad as it seems? We think not. Long centuries ago the prophet of the Lord described the world-conditions into which we are now entering, and predicted a "time of trouble such as never was since there was a nation."

(Dan. 12:1.) But, "at that time," says the prophet, "shall Michael stand up." The name Michael means "one who represents God," and the prophecy indicates that this great "time of trouble" signalizes the time for the establishment on earth of the long promised Kingdom of God.

Man, for more than 60 centuries, has been doing the best he can to rule himself; but failure has marked his every attempt to establish a permanently satisfactory government. Now the rule of selfishness has gone to seed, and the terrible fruitage of sin is about to be harvested. But, thank God, no longer will fallen man be left to work out his own selfish schemes. The time is nearly here when God, through Michael, will begin to exercise control of earth's affairs. Then will come the "desire of all nations"—happiness, prosperity, and everlasting life.

Treasures for the Last Days

IN THE face of all this starvation and suffering we read of the wide-spread criminal destruction of coffee, wheat, fruit and other food-stuffs with the one object of keeping the prices for these commodities up so that the man who already has money can get still more. How impressive, in this connection, are the words of the Apostle James:

"Come now, you rich men, weep and howl for the woes which will come upon you. Your treasures are rotten, and your clothes are moth-eaten; your gold and silver are covered with rust, and their rust will give evidence against you and will eat your flesh like fire. You have hoarded up wealth in these last days. See, the pay of the laborers who have reaped your fields—pay which you have kept back—is crying out; and the outcries of your harvesters have entered into the ears of the hosts of heaven. Here on earth you have lived self-indulgent and profligate lives. You have gratified your appetite with a day of slaughter! You have condemned—you have murdered—the righteous man; he offers no resistance. . . See, The JUDGE is standing at the door."—James 5:1-9, Weymouth.

"125,000,000 Babies"

THIS headline appeared in a recent issue of the *Pathfinder*; and the article that followed showed that the American people can well be likened to infants, in their inability to bring order out of the present economic chaos. The article says:

"We, 125,000,000 Americans, have as a heritage the finest country the Almighty ever created—but we bury our talents in the earth and do nothing with them. We are right in the promised land, but don't know enough to make use of its fruits.

"We live in a world of miracles, when all the wonders of science are at our call at the push of a button—but we are so indifferent that we will hardly push the button. All we can do is to squeal like pigs plunging through a barbed wire fence.

"Helpless and hopeless? Yes!

"We are even more helpless than babies; for a baby three days old knows enough to find its dinner, and it shows its gratitude in no uncertain ways.

"We, 125,000,000 Americans, squeal, not because we have too little but because we have too much. Think of it!"

This strange economic parody is the final result of a six-thousand-year rule of selfishness. The only lasting remedy will be the golden rule, and this remedy will be applied through the establishment of the Kingdom of God, now near at hand. The very conditions now prevailing in the earth indicate that that Kingdom is not far away.

Lloyd George on the League of Nations

COMMENTING on the League of Nations, Mr. Lloyd George recently said:

"Then came Geneva with its wailing and gnashing of teeth, of revealing the bottomless depths of flaming suspicion and hatreds. The lid was taken off the pit, and it was no longer Geneva of the society of nations, but the Gehenna of the war. The lid has, with some effort, been pushed back, but the fires are still there. The Locarno spirit for a time became an appeal. It is now a grim jest."

Mr. Lloyd George seems to have a clear discernment of the situation. If the world's safety depended on the League, it certainly would be depending on a broken reed. But the peace and safety of nations depends on a mightier arm than that of men. Through the exercise of divine power the Lord will say: "Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."—Psa. 46:10.

"Knowledge Shall Be Increased"

IT IS now known that there are at least seven metals lighter than aluminum. One of them is lithium, which floats on water like cork. The heaviest known substance is osmium. The lightest element is hydrogen gas. The most costly is radium, which is worth about \$2,000,000 an ounce. Man is learning more and more about the wonderful things in the earth and air and water. In the Millennial Age of Christ man will not only increase in the knowledge of the material world and the great forces of nature, but he will learn about the character of God and how to come into alignment with the divine laws, and thus to gain everlasting life right here on this planet, where God placed him in the beginning, and where God intends that the restored race shall dwell throughout the illimitable ages of the future.

Quite a Lighthouse

ABOUT 70 miles from Bombay, India, a 100-ton steel lighthouse is being erected. This lighthouse was constructed in a British factory, and is of unusual brilliance. Its light will equal 65,000 candle power and will be visible for 23 miles.

We know of a much greater lighthouse than this. It is God's Word of truth, whose light will some day be visible throughout the entire world, shining "from sea to sea, and from the rivers unto the ends of the earth."

Fish that Walked

MR KOCH, Danish geologist, has found in Greenland, the fossils of a four-legged fish, known to scientists by the genteel name of Stegocephalians. The discoverer says these fish could walk ashore, and he believes they constitute the connecting link between water-dwelling and land-dwelling vertebrates. If, however, any one thinks they have anything to do with the origin of man, he is mistaken. Man was never a fish, either legged or legless. He was created a biped, a mammalian vertebrate, perfect, endowed with intelligence above all earthly creatures; and as such, he was given dominion over all living things upon the earth. (Genesis 1:28) But man has fallen from his pristine perfection.

New Aid to the Deaf

A NEW invention of a small flat microphone actually enables people to hear through their skull bones. An electric oscillator is pressed against the back of the head, or the forehead; and lo, the deaf person can hear. One of the wonderful things to take place in the reign of Christ is that "all the deaf ears shall be unstopped." No auditory appliances will be required at that time, for the power and vitality of that period will overcome all the ailments of the human frame.

Matches to Date

IN ENGLAND a match has been invented that can be lighted a hundred times. After lighting it once, it need not be thrown away. It is not so very long ago when matches were first invented. For thousands of years the world got along without them; but because we are in the "time of the end" we have multifarious facilities and conveniences which our ancestors of a century ago never even dreamed about.

Electro Plating Known to Ancient Egyptians

BY THE study of ancient Egyptian vases it has been revealed in laboratories of Columbia University that the secret of electro-plating dates back five thousand years. Dr. Fink, head of the division of electro-chemistry, has found that the Egyptians of that early time knew how to coat copper vessels with thin layers of antimony, by means of which they achieved the same results that electro-plating does now. Here we find another indication of the fact that the earliest historical men were highly civilized. They were a long way removed from monkeys. If we go still farther back in the world's history, and consider Adam, the first man created, we find that he was perfect, formed in the image and likeness of God. Through sin our first parents fell and brought suffering and death upon the entire race. Thus the Bible story, backed up by archaeological findings of the past, knocks out the entire theory of human evolution.

Where is Sarah Ann?

SARAH ANN is, or has been, an island in the Pacific Ocean. Astronomers have had their eyes on this bit of sea-girt land for purposes of sun observation. They say it is the only place on earth where it will be possible to see the total eclipse of our luminary in the year 1937. But Sarah Ann has strange ways of her own. When wanted, she is not there. Whether she has gone into seclusion beneath the waves, or is looking for a job in some other part of the ocean, is not known. But it seems a pity that she should disappear just when employment is found for her.

The disappearance of Sarah Ann reminds us of the Bible's statement that "every island fled away, and the mountains were not found." (Rev. 16:19) Here the word "mountains" is used symbolically, to represent kingdoms; and the word "island" is believed to refer to republics. Hence the prophecy is to the effect that all human governmental institutions will be removed to make room for the Kingdom of God.

Is This a Joke?

"BELIEVE it or not," as Ripley says, the new Manchurian bank notes carry a picture of Scott's Monument, a well known landmark in the city of Edinburgh, Scotland. The notes are worth only ten cents in American money. We wonder if this is the reason they identified them with the Scotch? Probably not; because, despite the many jokes to the contrary, we understand that the Scotch are a very generous and hospitable people.

A Thirty-Hour Week

MR. WILLIAM GREEN, President of the American Federation of Labor, has announced recently that organized labor is ready to push its fight for a thirty-hour week to the limit—even to the extent of calling a national strike of all groups of organized labor. Mr. Green's statement of Labor's policy was made in connection with his comment on a bill calling for a thirty-hour week which has been placed before Congress, recently.

News items of this nature help us to realize that we are indeed living in the beginning of a new age. Most of us can remember when the ten or twelve-hour day was common practice in nearly all industries. Now it can be reduced by half and still there will not be enough work for all.

When our first parents sinned, and were sentenced to death, they were told that it would be necessary for them to toil—to eat bread by the sweat of their face. Previously the only obligation placed upon them was to "dress and keep the garden." Now, after six thousand years of struggle against sin and death, the time is near when the "curse" is to be lifted, and the Lord is bringing about the change in an apparently natural way. Ultimately, when man returns wholly to God and to His ways of righteousness, it may be that machinery itself will no longer be necessary.



The Christian Life



The Value of Prayer

“And Jesus spake a parable unto them, to the end that men ought always to pray and not to faint”—Luke 18:1

THE heritage of prayer is one of the most precious of the Christian's present blessings. It furnishes the Christian with that opportunity of fellowship and communion with God that is of inestimable value. It is the direct line of communication between the Christian soldier and the Captain of his salvation, and over this line comes the necessary encouragement and strength to enable the soldier of the Cross to press on faithfully and successfully in the “good fight of faith.”

No Christian life can be successful if this important part of it is neglected, or treated lightly. The same is true of every other provision God has made for the sustenance and guidance of the Christian. God's provisions are so complete, so all-comprehensive, that it but remains for the Christian to avail himself of them in order to be assured of complete victory.

Extremes to be Avoided

The student of God's Word must always endeavor to avoid extremes in interpretation as well as in practice. This is especially true in regard to the matter of prayer. We have the admonition to “pray without ceasing,” and also to “pray always,” and other similar instructions.

On the other hand Jesus has given us specific instructions to the effect that when we pray we should not use “vain repetitions as the heathen do.” Jesus tells us that those who do thus make “long prayers” think that they will be heard for their much speaking.

But of course no amount of petitioning to God in this matter will avail anything. The proper thought is that the Christian life should be one in which the attitude of prayer and communion with the Heavenly Father is the normal condition. Where this normal Christian attitude is in effect it will not be necessary nor advisable to offer long drawn out formal prayers, with the thought that by so doing the Lord may be induced to do something that otherwise He would not be inclined to do.

For What Shall We Pray?

The matter of formal prayer is clearly outlined in the Bible and we do well to take heed to the instructions thus given to us. On one occasion Jesus said: “If any man abide in me and my words abide in him, he may ask what he will and it shall be given unto him.” Every Christian who has endeavored to be guided by the Lord has proven

that these words can be understood and acted upon literally. This promise contains in itself the only limiting qualification, which is that the asker must be abiding in the Lord—a member of His body, the Church—and have the Lord's Word abiding in him. Such an individual will not petition the Lord to give him anything except that which he recognizes to be the Heavenly Father's will for him. Thus he may ask what he will, because he wills to ask only that which the Lord wants him to have. And what the Lord wants him to have is sure to be given if the Lord's Word is abiding in him. It means that his conduct in the matter of prayer, as well as in every other detail of life, will be guided by the instructions of that Word. He will want to know the things for which God would have him pray.

Coming to the Lord's Word we find the facts concerning the things for which we should pray clearly stated. First, we note the words of Jesus by which He indicates that the burden of our petition should be for a greater measure of God's holy spirit. When praying for the holy spirit we may have the assurance, according to the promise of Jesus, that God will not refuse to hear our prayer. To pray for a greater measure of the holy spirit is to pray that we may come under the influence of that spirit which has been represented in all of God's dealings with, and on behalf of the human race.

Holy Spirit's Influence

When we pray for a greater indwelling of God's spirit we are not asking the Lord to give us something that will cause us to assume a superior attitude toward our fellowmen. Jesus condemned the Pharisee who said: “I thank thee that I am not as other men.” He commended the Publican because he acknowledged his imperfection. To pray for the holy spirit, and to have that prayer answered, will enable us to carry out in our lives the sentiment expressed by the Publican. As we receive more and more of God's holy spirit we will recognize to an ever increasing extent our own frailties and imperfections, and realize that we could have no standing before God at all except through the merit of the shed blood.

To pray for a greater indwelling of God's spirit is to pray for that which will make us more God-like. To be truly Godlike means to be interested in the things of God—vitaly interested. To have His plans and purposes—His will—the all consum-

ing interest of our lives. It is with this end in view that we should study God's Word. The study of His Word, revealing to us as it does, the things which God has been doing and planning for us and for the human race, should bring God's spirit into our own lives. When we discover that God made a promise to Abraham to the effect that in his seed all the families of the earth would be blessed, we conclude that the blessing of all the families of the earth is something of tremendous importance in the sight of God. When we discover also that this same divine purpose of reconciliation was the theme of all God's holy prophets, we become still more enthusiastic about it.

When Jesus was born God was so interested in this further step in the development of His plan that He made arrangement for the angels to announce the birth of the promised Seed. When John the Baptist announced the presence of Jesus he said, "Behold, the Kingdom of heaven is at hand." The theme of Jesus' own ministry was also that of the coming Kingdom. It is through this Kingdom that God will dispense the promised blessings of life and happiness to all mankind.

Jesus died on the cross in order to make possible these same blessings. The Apostle Paul said that he was determined not to know anything except Jesus Christ and Him crucified; which was merely another way of saying that he intended that his whole life would be committed to the accomplishment of this divine purpose of blessing. When our Lord revealed to the Apostle John the glorious consummation of His plan He portrayed the Church as the Bride of Christ, together with the spirit, inviting all mankind to come and partake of the water of life freely.

With the Bible so filled with this glorious theme of reconciliation it is plain to be seen that the spirit of God is the spirit of sacrifice and love on behalf of a sin-cursed and dying race. Therefore to pray for a larger measure of the spirit, and to have that prayer answered, means that the one offering the petition should expect to become increasingly enthusiastic about the entire divine plan of the ages, which enthusiasm should prompt to vigilance and alertness for every opportunity to cooperate in that divine plan. Being filled with the spirit will not cause one to lose interest in God's plan, but rather the reverse.

The Model Prayer

The immediate disciples of Jesus, noting their Master's own faithfulness in the matter of prayer, came to Him and asked that they might be taught how to pray. Jesus' instructions on this point were very simple. The sample prayer which He gave is very brief, and we must assume, covers all of the essential points of prayer. In this sample prayer the sacredness of the Heavenly Father is first of all recognized: "Hallowed be Thy name."

After this definite recognition of God's greatness and righteousness comes that which should be the burden of every Christian's prayer—"Thy Kingdom, Thy will be done on earth as it is done in

heaven." The logical sequence of these two opening points in the model prayer is at once apparent. The hallowedness of the Heavenly Father's name has been revealed to us through His divine purpose to bless the world through the establishment of His Kingdom. And how inconsistent it would be to recognize our Heavenly Father thus—to hallow His name—without manifesting by our prayer a definite interest and concern in the accomplishment of His purpose!

As we have already noted, it is for this reason that we should pray for more of His spirit. Not only should we be interested in the coming of His Kingdom, and of His will being done on earth as in heaven, but our intense interest in that purpose, and our filling with His spirit in order that we might be able to cooperate intelligently and successfully with Him in His purpose, of necessity implies that we will earnestly endeavor to have His will done in our own hearts and minds. We will, in other words, if fully consecrated to the Lord, and praying for divine guidance and blessing in the carrying out of that consecration—be definitely committed to the accomplishment of God's purpose of reconciliation, to the having of His will done on earth as it is done in heaven—first in our own lives; and then, through our influence by word and conduct, in the hearts and lives of others.

Inspired Examples of Prayer

Not only has Jesus given us the model prayer, but also, in His own habit of prayer, He has left us examples which we do well to follow. Shortly before His crucifixion He entreated the Heavenly Father earnestly on behalf of His disciples, praying that they might be one with Him even as He and the Father were one. This was but another method of expressing the thought of full acquiescence in the divine will, as is implied in our prayer for the holy spirit, and which is further illustrated in Jesus' model prayer—"Thy will be done."

Jesus had always delighted in the Heavenly Father's will. He came to earth to be man's Redeemer because of His delight in that will—that oneness with the Father—and He was now concerned in the matter of His disciples being similarly fully committed to that will also. This petition of Jesus reveals His own unselfishness of purpose, and at the same time limits the real incentive of the Christian life to that of the accomplishment of God's purpose—"Thy will be done on earth as it is done in heaven." The broad interest Jesus had in the accomplishment of the full purpose of Jehovah is further shown in the conclusion of His prayer: "That the world may know that Thou hast sent Me, and that Thou hast loved them as Thou has loved Me." (John 17:23.) The reason why Jesus desired that the world might know that He had been sent of the Father was in order that thus knowing, they would have the opportunity of believing and being reconciled to the true God themselves—that God's will might be done on earth.

At the time Jesus raised Lazarus from the dead He offered thanks to the Heavenly Father and acknowledged that it was only by divine help that He was able to perform miracles. The account states that in this prayer Jesus endeavored to show to those gathered there that He had been sent of the Father. Thus we have another example testifying that successful prayer must be unselfish in nature.

When being severely tested in the Garden of Gethsemane Jesus asked that the cup of suffering might pass from Him, nevertheless, "Not my will

but thine be done." Thus, even in the most trying moments of His life the burden of Jesus' prayer was not for something that would enrich Him but for that which would enable Him to be fully committed to the accomplishment of the divine purpose. Thus prayer in the life of the fully consecrated Christian forms that background of Christian experience which enables the New Creature to continue on faithfully in the work of sacrificing the flesh and its interests in order to be a faithful co-worker with God.

(To be continued)



What Shall I Render Unto the Lord?

A New Year's Meditation

WHAT shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people."

These words are found in the 116th Psalm. They are indeed impressive words; they are fraught with life and meaning; they introduce to the mind the idea of stock-taking; they induce one to think.

Evidently the writer of this Psalm had been taking a retrospective glance along the corridors of time, as well as viewing the immediate days in which he lived. He had found many things therein to invite his grateful consideration. He saw that these swift-winged days were bright with divine favor, and crowned by many benefactions. He realized that a great unseen power was guiding his life and was leaving nothing to chance.

The Psalmist had found that the great "Valley of the Shadow" was marked by numerous signposts, all bearing messages of guidance from Jehovah God. When trouble and darkness swooped down and temporarily blotted the landscape from sight, still there was the radiant star of divine promise ever before him. He could enjoy both the sunshine and the rain of life's experiences. And his daily meat was always provided.

David also had marvelous capacity for appreciating the beautiful things in nature all around him. The mighty out-door world was as a vast temple of God, wherein he could worship. The heavens declared the glory of God and the firmament disclosed His handiwork. Day unto day uttered speech, and night unto night showed forth knowledge.

Furthermore David knew the joys of close companionship; also the privileges of work, with its various accomplishments. And above all, he possessed a vivid hope for the future, and was sustained by his faith in a glorious, all-wise, supervising Intelligence, a Being closely interested in his affairs, whom he looked up to, revered, worshipped and served as God.

Let's Review Our Blessings

And who shall say that we today have not all the things that the Psalmist enjoyed? Which one of us that looks back upon his life cannot see the hand of the Lord in his affairs? What Christian is there who cannot say that the Lord's goodness to him has even exceeded his anticipations? And in view of this who cannot sing:

"A table thou hast furnished me,
In presence of my foes.
My head Thou dost with oil anoint,
My cup e'en overflows.
Yea, goodness, mercy, all my life
Shall surely follow me;
And in Thine house forever more
My dwelling place shall be!"

The greatest thing that God has given us is His Holy Spirit, revealing to us as it does, the Truth. It has shed a light along our pathway from the time it first came into our lives. In its very nature it is the sublimest of all gifts. It has made our minds appreciate the various stages of development of the Divine Plan of the Ages. It also revealed to us God's glorious character—of kindness, mercy and love. It manifested to us that His purposes were of the most benevolent kind for all His creatures.

The holy spirit, through the Word, assures us that God is a being whom we can absolutely trust, both with our own happiness and with the happiness of others. It makes us see that "the love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind." It has taught us that in all the affairs and vicissitudes of life, Jehovah and His dear Son are our constant and unchanging friends.

The Drama of the Ages

Present Truth disclosed to us the great drama of the ages. We saw the curtain arise on human life in all its beauty and grandeur, in an environment of Edenic perfection. The stage setting had been arranged by hand divine. The actors moved for a time under the impulse of obedience and love.

Then came a change. A great tragedy began to be enacted. The gates of Eden were closed, to bar out the first parents of human kind. Sorrow, mourning, and death entered into the tragic scene. The agonizing moan of pain bore increasing desolation to human hearts. The great night of sin was on!

How each succeeding event of importance has occurred throughout the ages is now understood by us, because we have the truth. We see the star of promise that rose for Abraham, when God told him that He would bless the entire world through his seed, and which has cheered the hearts of many faithful ones since that time. We understand the rise and fall of many dynasties, and the reason for God's special dealings with His people Israel.

We have beheld the centuries roll by, and have seen how for four thousand years great darkness has covered the earth. Then came the birth of Israel's Messiah, though the world knew Him not. But prophecy began to be fulfilled in a remarkable way. Miracles of a most unusual character were performed. The dead were raised. Life and immortality were brought to light through the gospel. Jesus spake as never man spake before.

Calvary!

Then the action moves to music of a minor strain. The shadow of Calvary begins to appear. The Jewish nation is aroused, but not in zeal for God. The reeling crosses, and the darkened world proclaim that He who loved above the love of man, has left the scenes of earth; the tomb has claimed Him for a brief span; apparently the great Adversary of Truth has triumphed at last.

But the Enemy's triumph is short lived. For now comes resurrection, light, joy, and peace. A new hope is born, far transcending every other hope that had previously appeared. There is a new call, a new message, a new age. Jesus begins to deal with His Church, through the holy spirit of love. Not many wise or noble were called, but chiefly the poor of this world, rich in faith. And that is why you and we have received the divine visitation.

In due time came the Harvest work, which was revealed to us along with all the other facts of the divine plan. We saw that the Lord was doing something very special, that He was separating the wheat from the tares; that He was gathering into His barn those that were to be exalted as members of His Body. These, we learned, were the "feet" or last members, who were soon to be united in the First Resurrection with all the saints who had gone before.

At the same time the Truth showed us the meaning of all the wonderful "signs of the times"—the significance of the restless agitation of the world; the "running to and fro" of mankind; the increase of knowledge—and has convinced us that we are in a transition time, chronologically in the dawning of a new age. And because this is so, it has shown us what God requires of us at this particular time.

Why This Retrospect?

Why do we recall these things? Because it is well for us to do so; that, as the Apostle says, we may "stir up our pure minds by way of remembrance," that we may continually keep with us an appreciation of what God has done. It would not be well for us to let the trials and testings of life efface from our memories the divine providence that has been operating in our affairs.

These things should cause us to exclaim: If God has done so much for us already, what more is He not able and willing to do, even as He has promised? And, if God be for us, who can be against us? And, finally, "What shall I render unto the Lord for all His benefits toward me?" What shall I render? Yea, What shall I do? How can I prove my love? This is an important query for all of us to answer. It is a personal, practical question; and each one must answer it for himself.

Years ago we sought to answer this question. We found that God's harvest truth called us to sacrifice the flesh and its interests, and to perfect holiness (full devotion to God's will) in the fear of the Lord. We found that there was much indeed to do in the busy field. There were hungry hearts waiting for the Truth. There were dark places that needed some glimmering of light. There were doubts to dispel, and mourning ones to cheer with the hope that knowledge imparts.

And such opportunities warmed up and rejoiced our hearts. It made us happy to think that we could do something tangible that would really please the One who had done so much for us. Furthermore, the reaction on our lives was spiritually beneficial; it led to strong faith and confidence in the Lord and in His truth, and promoted blessed unity among ourselves. We were glad to be in the harness, to let our light shine; and the Truth simply glowed in us and through us, to the praise of our God.

Still Plenty to Do

Times have changed since then, we admit; but still we are in the harvest or gleaning period, the Church is not all gathered home, and there is still much to do. Are we not glad that it is so? Jesus laid down His life for us, and the Apostle says that we ought also to lay down our lives for the brethren. This command is as true as when it was first stated. Jesus said that even a cup of cold water given to a disciple in His name was not valueless in His sight.

How we love the memory of the Master! How much we would have done for Him had we lived in His time! But we now can do all that we would have done then. There is plenty of opportunity. The "feet" members of His body are still here. These need our love, our sympathy, our prayers. They need all the encouragement we can give them in these perilous times. And how good it will be to know that we have helped some one into the Kingdom! Some still need to be assisted out of Babylon. Let us extend the helping hand to them. We must

witness to the Truth. Jesus said so, and we dare not neglect it. Let us tell others about the Kingdom; let us use the present golden opportunities; let us be faithful to the very end in manifesting our love for our Lord and the brethren. If we do we shall be richly blessed.

In the 17th chapter of First Kings is found a story of interest and significance on this point. After the brook in the wilderness had dried up, the Prophet Elijah was directed to Zerephath, where he would find a certain widow. When the prophet arrived at his destination he found the widow gathering some sticks with which to make a fire to cook the last handful of meal she had on hand. Also she had a very small quantity of oil. The prophet was very hungry and asked her for some food. In reply to his request she explained her circumstances.

But the man of God persisted, telling her that if she ministered to his needs her cruise of oil would not fail, nor would her flour decrease until the Lord should end the famine by sending rain upon the earth. Then the poor old woman gave her little all to the Lord's prophet. And when she did this she was in a sense giving it to the Lord Himself.

Her sacrifice was blessed of the Lord. Had she withheld it she would have speedily used it up, and then starved; but by yielding it up for the prophet's good, the Lord maintained it in sufficiency for her present and future requirements. This illustrates the value of surrendering our all. God always gives the increase, even as the Master explained—those who give their all to Him receive a hundred fold in this life, and in the world to come eternal life.

Giving and Receiving

The policy of the world has been chiefly to GET rather than to GIVE. Because of this fact millions of humanity are now in a starving condition. The attitude of God's people should be that of generosity toward humanity, and especially full-hearted willingness to render unto God the things we owe to Him. "Ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's," exhorts the apostle.

Again, in 2 Cor. 9:6-8, we read: "But this I say, He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he is disposed in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

When the children of Israel were about to pass over Jordan, at the end of their long forty years of wilderness experiences, their great leader Moses reminded them of the favors that God had bestowed upon them. The Lord had first of all delivered them; then He had fed them, clothed them, given them water from the rock to drink, instituted for them a law essential to their social preserva-

tion, given them leadership, and a sign thereof in a pillar of cloud by day and of fire by night.

All these things He has done also for His spiritual Israel; for has He not delivered them from the power of darkness, and translated them into the Kingdom of His dear Son? (Col. 1:13) Has He not clothed them with the righteousness of Christ, pure and white? Has He not fed them on the bread from heaven, and given to them the water of life? Has He not set before them His mighty law of Love, as that which "never faileth"? And has He not given them dependable leadership, assuring them that He Himself will be their guide and will never leave nor forsake them? No wonder then that the Apostle Paul says, "In Him we live and move and have our being."

As we realize the multifarious benefits that we have received as God's people, it makes us want to give expression to our gratitude. And as we think of His Kingdom that is now so near, we feel like singing that old hymn of Tennyson's, which is really full of meaning:

"Ring out old forms of foul disease,
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be."

Yes, we want to ring out all those things of the past which are not expedient for us to retain in our memory. The apostle expressed the matter in these words:

"Forgetting those things that are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

We need also to "ring out" each and all unscriptural, petty narrowness which we may have in our views, and realize more fully that

"The love of God is broader
Than the measure of man's mind
And the heart of the Eternal
Is most wonderfully kind."

We need to ring out selfish tendencies of every kind, and every doubt and fear that Satan suggests in order to discourage us. We need to stop worrying over past mistakes. We need to get over every penchant to laxness, and to earnestly consider the remarkable privileges of the wonderful time in which we live.

And we should ring in a more radiant hope than we have ever had before. We should ring in a broader, fuller, richer love. We should ring in more of the power of the Divine Spirit, yea, more of the plenitude of divine mercy and grace. We should ring in a firmer grip on the levers of action, knowing that the time is short, and that victory is only to the faithful, the loyal—those imbued with the spirit of the Master.

Our Cup of Truth and Salvation

The Psalmist says: "I will take the cup of salvation, and call upon the name of the Lord." If we may regard the "cup" of salvation as the Truth itself, the Bible, then let us take it. The Truth is indeed the means of salvation in the sense that through it we are made acquainted with the great fact of the ransom, and our privilege of being joint-sacrificers with the Master.

Let us appreciate this "cup" more and more, and seek to use to God's glory the knowledge and experience represented in it.

Let us daily ask ourselves the question, "What shall I render unto the Lord for all His benefits toward me?" And let us answer it by saying, "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows now, in the presence of all His people."



An Uncction From the Holy One

(Continued from December 1st issue)

THE BIBLE teaches, and Christian experience verifies the fact, that the holy spirit exercises a very definite influence in the life of every foot-step follower of the Master. The holy spirit is God's spirit, hence we should expect that the influence of that spirit would always be in harmony with the great purpose of God as it is revealed in the Bible. The spirit of God is reflected in all that He has done, and is still doing on behalf of the fallen race. This being true it can readily be seen that God has a very definite purpose in the selection and development of the Church, hence the operation of His spirit in the lives of Christians is in order that they might cooperate in that purpose, intelligently and effectively.

While the Christian life is presented by both Jesus and His apostles as being essentially a life with a purpose—yea, with a purpose that can only be accomplished by active interest in divine service—yet the Bible also reveals the important fact that all acceptable service must have for its background a character of purity and of righteousness which is unimpeachable. But let us not confuse the purpose of the Christian life with the qualifications which make that life acceptable in God's sight.

The Purpose of the Christian Life

The purpose of the Christian life is the doing of God's will. Jesus Himself came into the world to do the Father's will; and so fully in harmony with the divine will was He that He said, "I and My Father are one." And again He said: "I come not to do My own will, but the will of Him who sent Me." The will of God in sending Jesus into the world was that He might become the Redeemer, and later the blessing of all the families of the earth, in harmony with the promise made to Abraham.

The Church has been called to association with Jesus in that loving purpose. Paul said: "As many of you as have been baptized into Christ, have put on Christ; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:27-29.) In order that Jesus might be fully capable of consummating the divine purpose to bless all nations, He was highly exalted to the divine nature, and to the right hand of the Majesty

on high. And in order that the Church might enter into full association with Jesus in that purpose of the Father, they, too, are invited to that same high position in the divine realm. It is to this that the Church is called—a holy service indeed! To a sanctification, or setting apart; to be, as the apostle declares, "co-workers with God" in the ministry of reconciliation.

Through our understanding of the divine plan we of course know that the full reconciliation of mankind will not be accomplished until the full establishment of the Kingdom; nevertheless our ministry has its beginning now. The Church is called to take part in that work now, by preparing herself for the work of the future. The divine commission given to the Church by Jesus Himself, and the authority for which Jesus declared would be given us through the anointing of the holy spirit, was to assist in the work of selecting and building up those who ultimately will be associated with Christ in His Kingdom.

This imposes squarely upon every individual aspirant to the high calling a real test of unselfish love, of the same nature as that exemplified by God Himself in the gift of His Son to be man's Redeemer. Are we meeting that test? Surely it would be inconsistent to claim interest in God's future program for blessing mankind, yet, at the same time, fail to be watchful for every opportunity to scatter blessings at the present time, and especially for opportunities of laying down our lives for the brethren, as the holy spirit has anointed us to do.

Love—What Is It?

Volumes have been written in the past to define that short word "love"! yet Jesus, by His life and death, has given us a practical illustration of love in such plain and unmistakable form as to make its meaning so clear that even the casual student of the Christ-life should be able to comprehend what true love is and does. Divine love—the supreme test upon the Church, the thing which the Apostle Paul declares to be the most important of all the Christian graces, being the sum of them all, and without which all else is futile—is not an emotional feeling, not a sentimental liking for someone who likes us; it is not a visionary,

mystical conception of mind over matter, or of "God in all, over all and around all"! Rather, it is a plain, simple, practical manifestation of unselfish interest in all mankind, and especially in those whom God is preparing for a position in the Kingdom. Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends."

And Jesus did lay down His life, not only for His friends but for His enemies as well, even for the entire world of mankind. It was this Jesus who said: "A new commandment I give unto you, That ye love one another as I have loved you." (John 13:34.) An even more specific and practical application of divine love as it was manifested in the life and death of Jesus is found in His instruction that: "We ought to lay down our lives for the brethren."—1 John 3:16.

In obedience to Jesus' new commandment of love, and under the directing influence of the spirit's anointing, the disciples indeed began, at Pentecost, the work of laying down their lives for the brethren. When Peter delivered his initial famous discourse, on the very first day of the Church's anointing, he then was laying down his life for the brethren. When the Apostle Paul was traveling throughout the length and breadth of the land, suffering hardships, privation, persecutions, imprisonment and stripes, in order that the gospel might be proclaimed, he likewise was laying down his life for the brethren.

When Martin Luther, and other reformers, boldly and courageously took a stand against the corruption and false doctrines of the Papal system, and were persecuted for their fidelity to God and His truth, they too were laying down their lives for the brethren. When Pastor Russell, upon gaining an understanding of the Truth due in the end of the age, devoted his entire fortune and his whole life in an untiring effort to make known the message of present truth to others, he indeed was laying down his life for the brethren.

These devoted Christians, and thousands of others down through the age, have each given us a practical demonstration of the fact that they met the supreme test which Jesus enjoined upon everyone who would claim to follow in His footsteps; for they willingly put into practice that same divine love which prompted the sending of Jesus into the world, and which impelled Jesus to adhere to His unswerving course of self-sacrifice from Jordan to the cross, and which has been the impelling spirit back of all the sacrifice and service of true Christians from that day to this.

As already noted, God's purpose in calling the Church, and anointing her to be associated with Jesus in the Kingdom, is that she, together with Jesus, might be the channel of blessing to the sin-cursed and long lost world. How reasonable it is, therefore, that the test of unselfish love which is involved in true Christian service is and should be the supreme test upon all those who are aspiring to be associates with Jesus in His Kingdom.

Present Opportunities

One great barrier to Christian development has been the spirit of ecclesiasticism, which has ever tended to lead the disciples of Christ into bondage to man-made organizations and channels. True Christian service does not depend upon association with any such man-made arrangements, but every true Christian will find ways of letting the light shine out for the encouragement and blessing of others. The holy spirit itself will prompt such a desire to serve.

One of the greatest opportunities of service that has ever presented itself to the Christian at any time during the age is that of assisting one another in getting free and remaining free from all entangling influences of ecclesiasticism. There are today probably a larger number of true saints of God held in bondage to man-made systems than in any other period of the Church's history. It is evident, therefore, that the opportunities of serving these brethren of ours are many.

It will not do for us as Christians—anointed ones—to merely say, "The Lord will take care of His own." While it is true that the Lord does care for His own, it is equally true that He has placed squarely on the shoulders of His people the responsibility of being co-workers with Him in this work of caring for His own.

Jesus, the true Shepherd of the sheep, gave us a practical lesson in illustration of the brotherly care that should animate everyone of His true followers, in the parable of the lost sheep. In this illustration Jesus mentioned the ninety and nine that were safe in the fold as being relatively unimportant then as compared with the one which had gone astray. Today there are many of the Lord's sheep—our brethren—who, through force of circumstances, have been led away from the true fold of liberty in Christ and are wandering on in doubt. No true Christian can stand by knowing that there is an opportunity to assist these sheep that have gone astray, and do nothing about it.

All down through the age God has allowed conditions to arise which afforded special opportunities for the brethren to show their self-sacrificing brotherly love toward one another, and is it not so even now? The Lord has been gracious to us, having led us out into freedom with a mighty hand. Shall we not now, therefore, place ourselves in His hands to be used in helping still others to step out into the green pastures?

How The Lord Works

But how can we help our brethren? How can we lay down our lives for them? The answer is apparent. Every feature of God's purpose concerning the Church has been accomplished by proclaiming the gospel message. Brothers Peter, Paul, Luther, Russell, and others found this to be the Lord's way of gathering sheep, and setting them free from human bondage and headships. This same gospel will reach our brethren who need help now. It must, of course, be the entire gospel—

including those exceeding great and precious promises which belong exclusively to the Church.

It is difficult to grasp the magnitude of the opportunity for loving service that is now before the saints, the anointed. It is not a matter of attempting to accomplish some "wonderful work," it is a plain, practical opportunity that has arisen to lay down our lives for the brethren. Does not the anointing which we have received impel us to do what we can?

But some will ask, What **can** we do? How can these brethren of ours be reached and helped? To this question there now are many obvious answers—that is to say, there are many available avenues of service, many ways of extending spiritual aid. Perhaps one of the most effective and direct means of assisting our brethren is by getting into personal contact with them. And let no one hastily conclude that such personal contact is now necessarily impossible.

In almost every city and town today there are those to be found who are "mourners in Zion," and who will be glad to discuss the Truth with those who have been caused to rejoice therein.

Plenty of Literature Available

In order to assist those who are in a position to engage in this direct method of service, an abundance of literature both for the consecrated and for the unconsecrated is available. Public gatherings are proving to be very effective in reaching many of these brethren, but all of these efforts call for Christian cooperation. They require that every consecrated brother and sister in the Lord devote his or her entire being to that holy service of the truth for which we were chosen—while it is called day!

With such an important crisis upon us—with many of the Lord's people everywhere, yes very many, needing help, having been bewildered and confused by false teachers; having temporarily lost sight of many of the simple truths of the divine plan, yet loving the Lord—shall we hesitate to throw our entire being, our resources of time, talent, means, strength, all, into the accomplishment of this divine purpose for us in these "last days"? Shall we not feel, dear brethren, that any little sacrifice for the comforting of the "mourners in Zion" that we may be able to make is indeed a glorious privilege? And does it not represent a part of that "living sacrifice" which we have agreed to make, yea, a practical means of laying down our lives for the brethren, which Jesus admonished us to do?

Yes, brethren, and all this has very much to do with the text quoted at the beginning of this article. We have not drifted from our subject. That text from John's first epistle reminds us of the very similar words of the Prophet Isaiah, as recorded in the 61st chapter of his prophecy. Christ Jesus quoted these words of Isaiah and applied them to Himself. Therefore, when the Apostle John declares that we have "an unction from the Holy One", he is merely reminding us that we, as members of the

Body of Christ, have received of that anointing of God's spirit that came upon Jesus Himself.

What Are We Anointed For?

Concerning the purposes of this anointing, the prophet says:

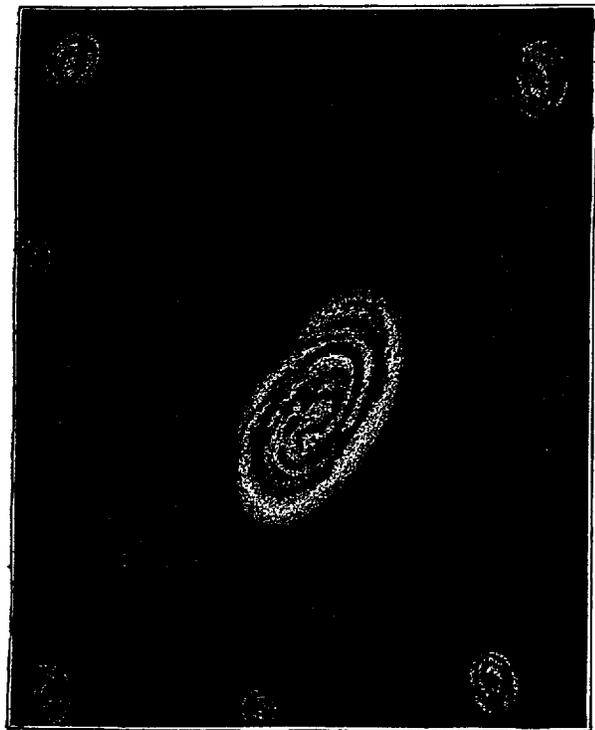
"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. 61: 1-3.

In view of this plain, prophetic statement as to the purpose of the spirit's anointing of the Christ, how can we claim to be partakers of that anointing if we shrink from doing the things the anointed are expected to do, and neglect to show that undying devotion to the work of the ministry which the anointing of the spirit has always produced in the saints since Jesus' day?

"The spirit of the Lord God is upon me; He has anointed me to preach glad tidings to the meek, and to comfort all that mourn in Zion!" Was there ever before a time in the history of the world when there were more mourners among all classes that need to be comforted? Was there ever a time in the history of the Church when there were more mourners within Zion that need the oil of comfort and joy, which can be brought to them only through our ministries of that sweet message of truth which we possess but which they lack—and yet which, shall we say, is too often selfishly retained in our own hearts and minds instead of being held forth for the blessing of others?

So, dear brethren, while rejoicing in the fact that we have this "unction from the Holy One", and that we have been brought under the influence of God's holy spirit, yet, let us not be too sure of this until we can see the effect of the spirit in our own lives, activating us to do the things that the prophet said this anointing would accomplish. Let us make sure that we hold high the standard of righteousness and purity; let us exalt the Truth, not drag it into the mire; let us ever maintain those principles of Christian conduct with which the gospel should always be associated. But meanwhile, let us not forget that we have been called to be associated with Christ in the work of His Kingdom, and that the Lord expects us now to manifest an unflagging interest in that Kingdom by actively witnessing thereto and thus being a blessing to all with whom we come in contact—especially to our brethren in the Lord. For these we must be willing to lay down our lives. That is how we **know** we have this unction and have passed from death unto life.

SCIENCE AND THE BIBLE



Jehovah's Domain

Not a Mere
"Universe"
But a Vast
Multiverse

Our Great Galaxy
Bounded by the
"Milky Way"
just one of many
"Island Universes"
some of which
are much larger
than our own

WHO hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure? . . .

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance . . . they are counted to Him less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto Him? . . .

It is He that sitteth upon the

CIRCLE of the Earth, and the inhabitants thereof are as grasshoppers; (it is He) that stretcheth out the heavens as a curtain, and **SPREADETH THEM OUT** as a tent to dwell in. . . .

Lift up your eyes on high, and behold who hath created these things; that bringeth out their host by number: He calleth them all by names, by the greatness of His might, for that He is strong in power; not one faileth.—Isa. 40: 12-26.

THE foregoing words were written by the prophet of Israel 2600 years ago, and it took the best scientific brains of the world the next twenty-two centuries to begin to comprehend their significance. Even today they are but vaguely appreciated except by a very few. Until four hundred years ago men continued to contend that the earth was flat, though God's prophet long ago

had informed them that its surface is **circular**.

Until Copernicus, the **P o l e** in the sixteenth century, startled the world by declaring that this earth is simply one of a number of planets that revolves around the sun, nobody had suspected but that this earth is the most important thing in all creation. Astronomers and other learned ones had consistently taught for at least eighteen centuries the

Ptolemaic theory that this earth is the very centre of the entire universe, around which our sun and all the stars revolve. The idea that this earth is a mere speck of dust when compared to the rest of the universe, was repugnant and thoroughly "unscientific" in those days. The scientists thought they knew much more about it than Isaiah could have known; and not even Copernicus was able to convince them otherwise.

Finally, however, they were forced to admit that Copernicus was right. But even then they did not realize how very small this earth really is, among this galaxy of stars which we call our universe. First, they learned that it is much smaller than our sun; and finally they found that the sun itself is not very large when compared to numerous other heavenly bodies. Most of the stars are now known to be hundreds of thousands of times larger, and some are millions of times larger, than our little Earth. Even our sun is a mere speck in comparison to such giant stars as Betelgeuse.

The Multiverse

As modern scientists have increased their knowledge of the heavens they have found that they had to give the term "universe" a new meaning, or else coin a new word to describe God's vast domain; for the reason that this galaxy of ours, which is bound by the "Milky Way," is now known to be but one of a number of such galaxies, which are separated from one another by unfathomable space. Some scientists therefore prefer now to use the term "universe" to merely describe each one of these galaxies or "islands" in the vast ocean of infinite space, and to employ the term "multiverse" to describe the whole aggregation of "island universes", of which ours is but one.

Some appreciation of our earth a mere speck of "dust in the balance," may be had when we consider the distances between the various "specks" of matter in this great universe of ours; and especially when we undertake to fathom the distance between our own universe and other "island universes" in God's great multiversal domain. This was graphically illustrated in a recent lecture by Prof. Walter S. Adams of Mt. Wilson Observatory, California, in which he took his audience on an imaginary excursion through the heavens, traveling upon a light ray at a velocity of 186,000 miles a second.

Even at such speed we find it to be a tremendously long ride between stations. Starting in the direction of the sun we of course could flit across that mere 93,000,000 miles in 500 seconds, or a little over 8 minutes. But after passing it and finally leaving our immediate solar system behind, it would be 4 long years before we could reach the nearest star, Alpha Centaura. In 9 years we would reach Sirius, that bright white star which the ancient Egyptians called Sothis, or Isis, by which they counted time and devised the first known astronomical calendar.

Our next express stop would be Vega, 25 years; then Arcturus, 40 years. In 500 years we would reach the nearest star in the Pleiades group, and it would take other hundreds of years if we undertook to visit them all. From here we may continue on and on in a straight line for thousands of years, only occasionally passing a star in our journey; and in 20,000 years we would finally reach the Milky Way, which spreads out like an exceedingly thin veil across the heavens—at least that's what it looks like from this earth.

The Rim of Our Universe

But when we reached there we would find that the Milky Way is not the thin film it looks like from here. On the contrary it is an unusually thick cluster of stars that forms a band around our galaxy or universe, like the tire of an auto wheel; and it is

so thick that it would take us 60,000 years to pass through it and finally reach the outside—traveling, mind you, at the rate of 186,000 miles a second.

We now would find that we are really at the very outside of our galaxy, our universe—which indeed is shaped much like a flat wheel, rather than like a globe. If we could see it sideways, from a great distance, it would resemble a spiral nebula. Now our own entire solar system in that gigantic nebula would be so tiny and insignificant that it would be as "nothing;" and our little earth, which scientists once thought was the biggest thing in creation, would really be "less than nothing," for it would be too small to be seen as a separate body.

No wonder the prophet says that the nations of men upon this little planet of ours are "to Him less than nothing, and vanity." And still the great Creator condescends to deal with us. He even honored us to the extent of sending to us His own Son, His chief Agent, "by whom were all things made;" and then actually let Him die for us, that we might live! Such love and compassion is unfathomable and indescribable.

Neighbor Universes

But let us resume our journey through God's multiverse. When we pass through the Milky Way, the "rim" of our wheel-shaped "island universe," what would we see beyond? Astronomers tell us that we would find nothing but illimitable emptiness on every hand, except that here and there we would see some tiny spots of light in the distance. These lights are not individual stars, but other "island universes" similar to our own. Each one appears as a spiral nebula, and is separated from its neighbor galaxies by inconceivable stretches of space and of our imagination.

After bidding our Milky Way good bye, and speeding on at the velocity of light, we would have to travel for hundreds of thousands of years before we reached the nearest neighbor "universe" beyond our own. And it would take 900,000 years before we

reached the largest galaxy known, which is called by astronomers the "Andromeda Nebula." Is that where Jehovah dwells, or is His throne located somewhere within our own galaxy? Who can tell?

Some have thought that God's personal throne might be on one of the stars of the Pleiades group, because the Lord said unto Job: "Canst thou bind the sweet influences of Pleiades?" (Job 38: 31) But just what that expression means we do not know. He also mentioned Orion and Arcturus, in the same connection. But none of these stars or constellations seems to occupy any prominent or unique position within our galaxy.

The huge Andromeda Nebula is not the most distant of the "island universes." Dr. E. P. Hubble and his colleagues, at the Mt. Wilson Observatory, recently have made a study of these distant nebulae; and they find that some of them are as far away as 50,000,000 light-years. Whether still other "universes" are beyond them, we do not know. If so, our present high-power telescopes cannot photograph them.

When larger telescopes are made, they may reveal more distant nebulae. But the larger the telescope, the more it magnifies the dust within our atmosphere. This prevents clear sight. Astronomers fear, therefore, that if there are other nebulae beyond those now known, they may remain forever hid from our view, because of the hindering factor just mentioned.

He "Stretcheth Out" the Heavens

Everything in this galaxy of ours and in all other galaxies throughout the multiverse is in motion, and moving at remarkably high speed. Not only is our little earth moving around our little sun; but the sun also is moving more than a million miles a day and carrying our whole solar system along with it. Where we are going we know not, but we are on our way.

Apparently we are running away from the constellation of Orion, that beautiful cluster that is visible directly over head in

January, when the night is clear. Some astronomers believe that a million years ago our solar system passed close enough to that constellation to sweep up a lot of meteoric dust from its outskirts, and that this is the principal source of our "shooting stars," meteors, and comets, that seem to swarm around us continually, or make periodic trips around the sun.

Our entire galaxy is also in motion through space, and so are all the other "island universes," even those that are fifty million light-years away. And the strange part of it is that all these remote nebulae, on all sides of us, appear to be running away from our galaxy, as though they do not like us. None seem to be traveling toward us. It was Dr. Hubble and Dr. Tollman who first observed this strange behavior of these distant nebulae, and they have checked up on them for the past few years, measuring their receding movements by means of the "Doppler" principle in spectroscopy.

Doppler proved that a receding light grows redder, and an approaching light grows bluer; just as a receding motor horn grows deeper in pitch, while an approaching one grows higher in pitch. Accordingly, it is found that in whatever direction we look, all the remote nebulae are steadily growing redder, at a

continuous, measurable rate; their lines of light are gradually shifting toward the red end of the spectrum. This indicates to these scientists that all these nebulae are moving away from us; as if the Creator is "stretching out the heavens" and "spreading them out as a tent," as the prophet long ago declared.

Prof. Albert Einstein, leading German scientist, was so much impressed with the discovery of Dr. Hubble and his colleagues at Mt. Wilson, that he has made two prior voyages from Germany to Pasadena, California, to study the matter, and is now again in this country on the same mission. He has also announced his agreement with the findings of the California scientists, to the effect that the multiverse is not a finite sphere, but is continuously expanding, like a gigantic soap bubble.

When Was "In the Beginning"?

If the multiverse is expanding or being "stretched out," when did the stretching process begin, and how long will it continue? Of course nobody knows; and the idea is entirely too new for the scientists to even hazard a guess. But Sir James Jeans, in a recent lecture at Cambridge University, remarked that since some of these nebulae seem to be rushing away at the enormous velocity of from 900 to 7200 miles a second, such rates of expansion

could not have been going on for more than a few thousand million years, even if they all started from the vicinity of our own galaxy.

This might suggest that "the beginning", when God "created the heavens and (later) the earth," may not be as far back in the mists of antiquity as scientists heretofore have conjectured. While God Himself has existed, and will exist, "from everlasting to everlasting," yet the heavens in general which are the mighty works of His hands may be relatively young, instead of infinitely old.

Although some scientists have wondered if these expansive movements of the nebulae may not be astronomic illusions and not real receding motions, yet Drs. Hubble, Tollman, Einstein, and others who have studied them critically, unite in declaring that they are real movements and not illusory. But whether the "stretching" of the heavens will continue forever, or be brought to a halt eventually, scientists do not know; and God has not revealed. But we know that He is well able to hold everything within proper bounds; for, says Isaiah: "He is strong in power" and "not one faileth" of all His undertakings. Why should we not have confidence in such a wise, loving and mighty Creator, and in His divine plan as revealed in His Word?



Historical Facts Prove the Bible

NOT only do the discoveries of modern science continually confirm the Bible as God's Word, but both ancient and modern history give us incontestable proof of the credibility and authenticity of the Scriptures, by definitely recording numerous instances of fulfilled Bible prophecy. No one can now point to a single city, kingdom, or dynasty that has ever survived a divine pronouncement of doom thereupon by any ancient Biblical prophet.

When Jesus was on earth He upbraided certain unworthy

cities of His day, saying: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! . . . And thou, Capernaum, which art exalted to heaven, shall be cast down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."

These Galilean cities around Lake Gennesarett which Jesus thus condemned had been very highly favored, even by nature. According to a well informed writer: "There were no such trees and no such gardens any-

where in Palestine as in the land of Gennesarett." Oranges, figs and grapes grew there in great abundance. Its waters were pure and refreshing, its air was balmy and sweet, and there seemed no reason on earth why such prosperous cities as these mentioned by our Lord should ever pass away. Therefore the prophecy must have sounded to the inhabitants like very idle words.

But where are Capernaum, Bethsaida and Chorazin today? Two of them are marked by desolate heaps of ruins, while the

third has disappeared so completely from the face of the earth that now not even its exact site can be located. On the other hand the neighboring city of Tiberias, on which no woe was pronounced, was not destroyed, but continues to stand there to this day; it is now the most prominent city on the historic shores of old Gennesarett's celebrated blue lake—the "Sea of Galilee" of Jesus' time.

"I Will Make Samaria as an Heap"

Let us now consider other Biblical prophecies, similarly fulfilled. Take the ancient city of Samaria, which was built by one of the ancient kings of Israel soon after the rebellion of the "ten tribes." Its king, Omri, did more to provoke the Lord to anger than had all his predecessors. Then came his son Ahab, who in vicious propensities surpassed even the odious Omri himself. Under his rule, and that of his wicked wife Jezebel, religious freedom was taken away from the people, and they were compelled to worship false gods.

The people soon sank to a very low ebb of morality. So great was the infamy of the inhabitants that divine judgment was pronounced upon Samaria, by the good Prophet Micah, as follows: "Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: I will pour down the stones thereof into the valley, and I will discover the foundations thereof."—Micah 1:6.

Where is Samaria today? A history of Syria and Palestine says: "Samaria is but a heap of stones. Her foundations discovered, her streets plowed up, she is now covered with corn-fields and olive gardens. Samaria has been destroyed; her rubbish has been thrown into the valley; and her foundation stones lie scattered about on the face of the hill." Samaria's foretold destruction thus finally took place, and in exact accordance with Micah's prophetic denunciation uttered three thousand years ago.

Jerusalem, Zion, "Plowed as a Field"

And what of Jerusalem, the capital city of Zion, "the joy of the whole earth"? Much indeed was said of this capital city of David, in prophecy. But Micah foretold that it eventually would be "plowed as a field." This prophecy undoubtedly had reference to the capital portion, Zion, the "city of David." And sure enough, this portion was left outside the walls of the present city; and its site was long since turned into fields which have been literally "plowed" as foretold.

Jesus also prophesied the over-

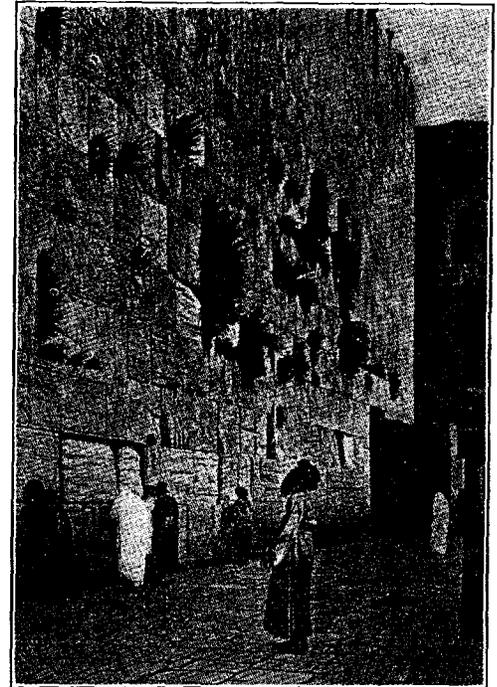
thus saved their lives. From there they were later dispersed into other lands, and thus the gospel became spread abroad—for they went forth as witnesses, preaching the Word.

Speaking of the destruction of the Temple, the Lord said that every stone thereof was to be thrown down (Luke 21:5, 6); and this was literally fulfilled, even against the wishes of Titus himself. The one thing the Roman emperor especially desired to save was the beautiful Temple building with its splendid stones, its rich furnishings, and its gold. Accordingly he gave posi-

Wailing Wall of the Jews



This is a portion of the ancient wall of Jerusalem which has withstood the ravishes of the centuries since Jesus' day



throw of Jerusalem. He warned His disciples that when they should see Jerusalem compassed about with armies they should "flee to the mountains." (Luke 21:20, 21) He also predicted the destruction of the Temple. In exact fulfilment of this prophecy Titus, the Roman conqueror, invaded Palestine and besieged Jerusalem in the year 70 A. D. During a temporary lull in the siege the Christians were given an opportunity to profit by the Master's words—they fled into the hill country of Perea and

tive orders that the Temple should be spared.

But the divine prophetic decree was against him. A soldier, climbing up on the shoulders of another, threw a lighted torch into the Temple doorway; and soon that magnificent edifice was in flames. It is said that Titus rushed here and there among the soldiers, giving orders to extinguish the fire; but all in vain. Ere anything could be done, the roof came crashing down. Not only was it burned to the ground, but eventually all the stones of the Temple ruin were cast down and

scattered about, not one being left upon another, even as the Master had foretold.

Jerusalem Also Rebuilt Exactly as Foretold

Foretelling the manner in which Jerusalem would be rebuilt in later days, Jeremiah said: "Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies and of the ashes, and all the fields unto the brook of Kedron, unto the corner of the house gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever."—Jer. 31: 38-40.

Commenting upon this prophecy, George T. B. Davis, a careful writer, says: "The words 'measuring line' are most appropriately used in connection with the extra-rural sections, since the building up of it involved the survey and measurement of the land. . . . The hill Gareb has been aptly identified with that rising ground on a part of which now stands the 'Russian Compound,' situated to the north-west of the old city (the word Gareb means 'west' in Hebrew). The modern growth has followed along this general line, from the 'corner gate' to Gareb. When about fifty years ago it commenced to overflow the city's old limits within the walls, it actually went 'over against it upon the hill Gareb.'"

The prediction that Jerusalem's rebuilding "shall compass about to Goath," has also been fulfilled, as visitors to Jerusalem can now see for themselves. It is precisely along the line indicated by the prophet that the modern rebuilding of Jerusalem has occurred.

"The whole valley of dead bodies" mentioned in the foregoing prophecy, lies to the north-west of the modern city. That valley abounds with tombs, from which it gets its name. The Kidron Valley runs some distance to the east and northeast of Jerusalem. On the road toward the

Mount of Olives are many houses scattered over these fields "unto the brook of Kidron", just as foretold. The fact is that the rebuilding of Jerusalem in modern times has in every respect followed the lines of Jeremiah's ancient prophecy.

A Highway Out of Egypt

The Prophet Isaiah made this prediction concerning Egypt:

"In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."—Isa. 19: 23-25.

In fulfilment of this prophecy of Isaiah, a railroad from Egypt to Assyria is now in process of construction. The plan is to have trains running not only from Cairo to Haifa, but from Haifa direct to Bagdad, before a great while. Between Bagdad and Cairo, Egypt, there already is an "air highway," over which passengers and mail are carried regularly.

Let us further quote from Mr. Davis: "Today Egypt is pulsating with new life and vigor. Recently I looked down from the hotel balcony in Alexandria, Egypt, out over the busy scene in the street below. As I saw the hurrying pedestrians, the motorcars, the buses, the streetcars, and white-robed policemen directing traffic, I realized vividly the new era that has come to that ancient land."

Zionism

Perhaps the most interesting of all ancient prophecies relates to the Jewish people themselves. In Ezekiel 37 we read of the "valley of dry bones." Here is a distinct promise which indicates that God will some day restore His ancient people, Israel, as a nation. "These bones," says the prophet, "are the whole nation of Israel." Zionism is a manifestation of life coming upon the "dry bones" of the dead

Jewish nation. The Jews are now going back to Palestine in numbers; they are "building the waste places"; they are establishing schools, colleges, libraries; introducing modern inventions and facilities.

But ere long the prophecy will be fulfilled to an even greater extent. God will open their graves and cause them to come up out of their graves and bring them into the land of Israel, for the day of resurrection is near. All the power of persecution and opposition on earth has never been able to exterminate the Jews. The Lord's eye has been upon all their ways, and God will make good to them all the promises of divine rehabilitation, even the promises which He made to Abraham, Isaac and Jacob, and "confirmed to Israel for an everlasting covenant." Then all the world will know that the Bible is God's Word, and that He can be depended upon implicitly.

Special Combination Offer

for a limited period of time

Daily
Manna

For the Church

(The New Manna Book)

and

THE DAWN

Both for \$1.10

THE DAWN
251 Washington Street
Brooklyn, N. Y.



“A Stupendous Event”

ERNEST: Frank, do you know that history's most stupendous event is standing at the door?

Frank: What do you know about that stupendous event?

Ernest: Not much of anything. I was merely reading the question from this little pamphlet that was left at my door. It says: "What is this stupendous event that is so near at hand? Is the world coming to an end soon?"

Frank: Ernest, what you understand to be the end of the world is an event which, according to the Bible, will never occur. You doubtless have in mind the erroneous teachings that when Jesus returns, this literal earth is to be destroyed by fire. That is what nearly everyone thinks of as being the end of the world, but such a theory is not taught in the Bible. I wish to emphasize this thought for the reason that so many have lost faith in the Bible because they supposed that it taught this, and many other unreasonable notions. And then too, there are those who make capital out of the present conditions of world distress by endeavoring to show that in the very near future this terrible calamity of a burning earth is to be visited upon the human race. So, whatever you may understand or not understand of what I may say from time to time, remember this, that the plain teachings of the Scriptures show that this literal earth upon which we live is to abide forever, and is to become the everlasting home of the entire human family.—Ecc. 1: 4.

Ernest: Thanks very much, Frank, for reassuring me on that point. I have never been able to see very much reason in the theory that God would destroy this entire planet because man became a sinner. As a matter of fact, I read a statement in the Bible just a few days ago to the effect that the earth will abide forever, and I wondered what that meant in view of the thought that God would destroy the earth at the second coming of Christ. However, that doesn't answer my question as to what this stupendous event will be that is supposed to be so near at hand. Can you enlighten me on that point?

Frank: Yes, Ernest, I believe I can. There is a chain of promises running throughout the entire Bible which refers to that great event. It is mentioned very vaguely, in the first book of the Bible—the third chapter of Genesis. It might be well for you to read that text—verse 15, I believe it is.

Ernest: I always feel safe when I can go to the Bible to find my questions answered. Genesis 3: 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall

bruise thy head, and thou shalt bruise his heel." Well, I don't see that this text has anything special to say about a stupendous event of any kind. You said it was a vague reference to that event, and it seems to be so vague that I don't get anything out of it at all.

Frank: Well, that's only the first promise. It is vague, and but for subsequent promises which the Lord has made, it would probably have no meaning to us at all. It will help, however, to keep the text in mind. Note the fact that it calls attention to a certain seed called the seed of the woman, which is to bruise the serpent's head. The serpent in this passage, is a personification of Satan, the devil. The bruising of the serpent's head has reference to the time when Satan, the great enemy of God and man, will be bound, and subsequently destroyed, in order that his evil influence may no longer bring suffering and distress upon God's earthly creatures.

We have a further unfolding of God's purpose thus to emancipate the human race from slavery to Satan and death in the promise that He made to Father Abraham, which is recorded in the 12th chapter of Genesis. You might turn to the 12th chapter of Genesis and read the first three verses, please.

Ernest: Well, that's just a matter of turning over a few pages and I have it. It reads: "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

Frank: Now notice, Ernest, that this promise also makes mention of a certain "seed" through which future blessings are to be realized by the whole world of mankind.

Ernest: What kind of blessings?

Frank: Ernest, the Bible shows clearly that these promised blessings are the blessings of everlasting life and happiness upon a perfected earth.

Ernest. Well, I must say that if such a thing as that could come to the human family, it would be a stupendous event.

Frank: Yes, and it will come! But I want you to read some more of the promises concerning it. Doubtless Abraham thought that his immediate son Isaac would be the seed through whom all the families of the earth would be blessed, but God had a much larger purpose than that in mind. This same

promise of future blessings was repeated to Isaac and subsequently to Jacob, his son. When the good old Patriarch Jacob was upon his death bed he was used of the Lord to give utterance to a further unfolding of the divine purpose; and his words indicate that the real seed of promise and the blessings to be realized through that seed, were then in the far distant future. Turn now, if you will, to the 49th chapter of Genesis and read the 10th verse.

Ernest: The 49th chapter of Genesis and the 10th verse?

Frank: Yes, here you will find the seed of promise referred to as Shiloh, and that unto this Shiloh should the gathering of the people be. The gathering of the people is, of course, in order that they might receive God's blessings of life. The word Shiloh means peace-maker, and so, this promised seed is described in the Bible as the "Prince of Peace." The Jews, as a result of the many promises that were given to them concerning this One who would not only deliver their nation but bring blessings also to all nations of the earth, had their hopes centralized in the coming of one whom they designated as their Messiah. The word Messiah, you know, simply means, the anointed one, or the anointed of the Lord, which means one specially appointed by the Lord. It was God who told Mother Eve that the seed of the woman would bruise the serpent's head; it was the same God that promised to Father Abraham that through his seed all the families of the earth would be blessed; it was God who inspired all the holy prophets to foretell the coming of this one who would bring deliverance, and so the Jews thought of this one as their Messiah, the one specially promised and appointed by the Lord to bring deliverance.

Ernest: I have Genesis 49:10 ready, if you'll give me a chance to read it. It says: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Frank, does this text have reference to the coming of Jesus?

Frank: Undoubtedly it does. It is one of the links in a whole chain of promises that runs all the way through the Old Testament and which call attention to the coming of this one that would bring life and happiness to the sin-sick world. But, let us now, if you don't mind, turn all the way over to the New Testament, and refresh our memories concerning the wonderful statement made by the angels on the night that Jesus was born. The account I have reference to is in the 2nd chapter of Luke.

Ernest: Is that where it speaks about the glad tidings of great joy which shall be unto all people?

Frank: Yes! The exact citation is the 2nd chapter of Luke, verses 10 to 14.

Ernest: I have it right here now, Frank, and though Christmas time has passed. I am sure it will be very interesting to read the grand old passage again. "And the angel said unto them, Fear not, for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is

Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

You know, Frank, when reading a wonderful promise of this kind, it is difficult, in view of present world conditions, to have any faith in the Bible at all. When we think of all the suffering and distress that is in the world today; of the activities of professional criminals, both those who are referred to as under-world characters, as well as those who rob the people legitimately; and when we think, also, of all the other terrible things that are going on in the world, of the wars, revolutions, and even anarchy that is threatening in almost every nation of the earth, how can we believe that this promise of glad tidings to all people, and of peace on earth and good will among men, is anything but a farce? I tell you, Frank, it is no wonder that the world is losing faith in God.

Frank: Ernest, from many standpoints it does seem difficult to exercise faith in the promises of the Bible in view of the misery that we now see spread out before us on every hand. But our wavering faith is quickly strengthened when we realize that present world conditions are not a surprise to God. Nor do these conditions indicate that His purpose to bless all the families of the earth has in any way been retarded by man's sin and selfishness. Jesus looked down through the corridor of the age to the time when He would come to establish His Kingdom and said: "When the Son of Man comes shall He find faith upon the earth?" This indicates, Ernest, that God foreknew that when the time was near for this most stupendous event of history to be enacted, that almost the whole world of mankind would be without faith and would be, as the apostle declares, "lovers of pleasure more than lovers of God."

This "stupendous event" of which we are talking is in reality, the establishment of God's Kingdom upon the earth. The Kingdom for which Jesus taught His disciples to pray, saying: "Thy Kingdom come, Thy will be done on earth as it is done in heaven? That Kingdom when established will result in the blessing of all the families of the earth. Through its administration, sickness and death will be destroyed. And those who have gone down to death will be resurrected from the dead, as a result of that Kingdom. The establishment and work of that Kingdom will require, according to the Bible, a thousand years for its accomplishment, and surely, when it is complete, all will agree that it was indeed, history's most stupendous event.

Ernest: That's a wonderful outlook, Frank. The Bible certainly holds forth the grandest message in all the world.

We have some very interesting FREE TRACTS.
 Send a postal requesting the following topics:
What the World Needs? *The Keys of Death and Hell*
Science and the Bible *Where Are the Dead?*
THE DAWN, 251 WASHINGTON STREET, BROOKLYN, N. Y.

• THE EVERLASTING GOSPEL •

Is the Soul Immortal?

NOT long ago the newspapers carried the report that a baby boy, born at West Brighten, N. Y., but dead at birth, was restored to life in St. Vincent's Hospital on Staten Island, in New York harbor, after having been dead for at least two hours. That is, two hours elapsed after its birth before it was brought out of death, and it might have been dead considerably longer than that, having perhaps died some time before birth. Dr. Byron West, chief surgeon of the hospital, was present when the baby was born dead. He applied artificial respiration with a pulmotor, but this failed. Then he called Drs. Cochrane and McGovern in consultation, and they decided to try a new type of inhalator that they had on hand, which has a face mask connected with an oxygen tank, designed for resuscitating gas victims. For an hour and a half these three physicians labored over the lifeless baby without any results, and were just about to give up and call in the undertaker, when they noticed what appeared to be faint signs of natural breathing. This encouraged them and they continued their efforts with the inhalator and the oxygen tank, and at the end of two hours the baby began to breathe normally, and was finally considered out of danger.

Now, was this baby's soul immortal? And if so, where did that baby's soul go at the moment of death? Was it in heaven for two hours or more, or was it in purgatory during those two or three hours; or was it just hovering around to see how the doctors were going to make out with that oxygen pump? No, you say, that innocent baby's soul went straight to heaven at the moment of death. Well, if that is so, then Drs. West, Cochrane and McGovern did it a great injustice to bring it back from heaven and make it come back into its body where it may reside for a few years and then die again and then may have to go to some other place, whereas it might have been enjoying itself all these years up in heaven had it not been for Dr. West and his oxygen pump.

The Dead are Dead

Let us face the facts, and get at the truth of the matter, for it is basically important. The fact is, that baby was absolutely dead for two hours. It was not up in heaven or in a mythical purgatory or anywhere else. **Reason** tells us it was dead; **science** tells us it was dead; the **Bible** tells us it was dead, the same as anybody else who has died. Nobody goes to heaven at death. When Jesus was on earth nineteen centuries ago He said: "No man hath ascended into heaven." And St. Peter on the day of Pentecost, speaking under inspiration about one of

the most worthy of the fathers of Israel, none other than David the beloved Psalmist, said: "Men and brethren, let me freely speak to you concerning the patriarch David, for he is both dead and buried, and his sepulchre is with us unto this day. . . . For David hath not ascended into the heavens." You will find this text in the second chapter of Acts.

And speaking of children who die, we have a specific account of two of them who died back in Old Testament times. In the 31st chapter of Jeremiah we are told about a poor widow who lived in Ramah, who had two children, and whose children had died, evidently suddenly. Whether they died by accident or from some epidemic we are not informed. The account simply says: "A voice was heard in Ramah, Rachel weeping for her children, and refused to be comforted, because they were not." That is, they were not living, they were dead.

How Jeremiah Comforted the Bereaved

Then the Lord sent the Prophet Jeremiah on a special mission to comfort that poor, grief-stricken widow. And what did Jeremiah say to her to comfort her? Possibly you suppose he told her that her children were not really dead; but that they were up in heaven playing with the angels and that they were now more alive than ever before. But Jeremiah told her nothing of the kind. Jeremiah told that poor woman the truth. And after all, the truth is the most comforting thing in the world.

If one of our 20th century evangelists had been there he might have told the woman some sort of a story about her children being still alive. But Jeremiah was a true servant of God, and he was commissioned of God to give this woman the comfort of the truth. So this is what Jeremiah said to the bereaved widow of Ramah:

"Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears . . . for thy children shall return from the land of the enemy." The land of the enemy? Is that where those children had gone? Yes, that's where they were. They were not in heaven. Heaven is not the land of the enemy. Thank God, no! The land of the enemy is the graveyard, the tomb, the death state. But the prophet of God here assured that bereaved mother that there shall be a resurrection of the dead, and that her children shall return from the death condition at that time. God never comforts anyone by telling falsehoods, nor does he commission anyone else to tell falsehoods.

What About the Soul?

But, what about the soul? We all admit that the body dies, but isn't there a soul that takes its flight at death, and goes off somewhere and continues to live? That's the idea that the pagan philosopher Plato originated back in the days of ancient Greece, and it has been in the world ever since—but it is not supported by the Bible, nor by science, nor by common sense. Where is that soul before death? Where is it found in the body? Is it located under the fifth rib, or in the back of the brain, or down in the neck? What and where is it? Nobody has ever seen the "traditional" soul or found where it resides, and they never will.

A few years ago there was a doctor imbued with Plato's fantastic philosophy of the soul. So he put a dying man on a finely graduated scale, to see if his body would get any lighter at the moment of death. He reasoned that if something leaves the body at death, then the body should become lighter as soon as it dies; and thus he would be able to determine the weight of the soul. So he prepared for the experiment at the bedside of a dying patient. The cot of the dying man was placed upon the scale, as the doctor looked on. The body did not get lighter just at death, but sure enough it did get a little lighter a short time after death. So this doctor thought he had made a great discovery. He subtracted the weight of the body after death from its weight before death, and then solemnly announced to the world that the weight of the human soul is approximately six ounces.

But some who heard about it were skeptical. So they suggested to the doctor that he try the experiment on other animals besides human beings. So they brought him a dying dog, a dying rabbit and a dying guinea pig, and they put each of these animals on a very sensitive scale and kept them there until they died, and then watched the results. And their bodies got lighter after death also. It was then apparent that the reduction in weight, in each case, was due to a common cause. The dog and the rabbit and the guinea pig did not have a soul that flew away to heaven or to purgatory at death, neither did the man. The reduction in weight was due to the escape of gasses from the body as mortification sets in.

"Man Became a Living Soul"

Now turning to the Biblical record of the creation of Adam in Eden, as found in Genesis 2:7, we find nothing about a soul being given to him. It does not say that God created his body and then gave him a soul; but it does say that God allowed breath to come into his lungs and he became a soul. Yes, he began to breathe, and he was then a soul. He didn't possess a soul, he **was** a soul. The word soul means living creature. Every living being is a soul! "What?" you say. "Dogs and cats and rats are living creatures; would you say that they are souls?" Yes, the Bible says so, too. Remember, dogs do not **have** souls, but they are souls; that is, they are living creatures.

There are two Scriptures which should settle this whole matter in the mind of anyone: Genesis 1:30 and Genesis 2:7. Let us consider the latter text first. It reads: "And God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul." If your Bible is printed with marginal references, you will find a figure at that word "soul" which refers you out into the margin. And in the margin you will see this: "Hebrew, **nephesh**, living soul." In other words, the translators have supplied the information that the words, "living soul", in this text, Genesis 2:7, are translated from the one Hebrew word **nephesh**, and that the word **nephesh** means living creature or living soul.

Now turn back to the other text; namely, Genesis 1:30. There you read about the "beast of the earth, and every fowl of the air, and everything that creepeth upon the earth, wherein there is life." Now at this word "life" you will see a figure which refers you out into the margin again. And in the margin you will see just what you saw opposite Genesis 2:7, namely, "Hebrew, **nephesh**, living soul." In other words, the translators here explain that the same word **nephesh** is used in both texts—the one relating to man and the other relating to animals in general.

Now if we say that this word **nephesh**, or living soul, found in Genesis 2:7, means that man has been given something that cannot die, then we would be led to the ridiculous assumption that the beasts of the field and the fowl of the air and all the creeping things that creep upon the earth cannot die either, for they are **nephesh**, living souls or living creatures, the same as man. But the fact is, this word **nephesh**, translated living soul, has no reference to immortality. It simply means a living condition. While you are alive you are a living soul. This is true of man and it is true of all other living creatures as well.

What is "the Breath of Life"?

Well, someone may say, I am willing to concede the point that the word "soul" means living creature, and that it is applied to both men and animals in the Bible; but does not this passage in Genesis 2:7 declare that God breathed into man's nostrils the "breath of life"? Yes, that is the way it reads. Well, says one, Doesn't this "breath of life" indicate a spark of divinity or immortality that is breathed into man? Is it not this breath of life that makes man different from animals in general and gives him an undying existence? No! Such a conclusion is unsupported by reason, it is unsupported by science, and it is unsupported by the Bible. This breath here mentioned is common to all life.

The Bible leaves no doubt on this point. In Ecclesiastes 3:19 we read: "Now that which befall-eth the sons of men befall-eth beasts; even one thing befall-eth them; as one dieth so dieth the other. Yea, they have all one breath." Both men and beasts all have the same breath of life. There is no way in which this expression, "the breath of life,"

can be twisted and stretched to mean anything different from just what it says, without doing violence to the plain and simple statements of Scripture and to ordinary common sense.

Now the statement here in Genesis 2:7 concerning the creation of man is simplicity itself. It is not difficult to understand what it says. Theologians have twisted and stretched it to fit a theory which was originated by a pagan philosopher who lived prior to Christ's first advent; namely, Plato; but now as we read it we wonder how they ever became so thoroughly mixed on this subject. The passage simply says: "Now God formed man of the dust of the ground"—that is, the human organism was formed or made of the elements of the earth; and there are just sixteen elements in the human body, all of which are common in the food that we eat and the water that we drink and the air that we breathe, as every chemist well knows.

Then the passage continues, saying: "and God breathed into man the breath of life"—that is, the breathing process was then begun—"and man became a living soul", a living creature, a sentient being. That's all it says. And that's enough. That's the whole story. And now if man had remained in harmony with his Maker he, according to promise, would have been permitted to live right on and never die. But he sinned and fell from his perfection, and a sentence of death was placed upon him. He lost his perfection, and death began to work in his members; and finally he went into the tomb, just as God had said. God declared to him in advance: "In the day that thou partakest of the forbidden fruit thou shalt surely die . . . for dust thou art, and unto dust shalt thou return." And so man perished; and he would have remained in that perished condition forever had not "God so loved the world that he sent his only begotten Son that whosoever believeth upon Him might not perish but may have everlasting life."

Could Not God Destroy His Work?

How strange that any of us should have gotten into our minds the idea that when the Almighty Jehovah created Adam in Eden He there did something that He could not have undone the next moment if He had wanted to. Yet that is what many people have been asked to believe. They have been told to believe that God is all powerful, and yet in the same breath have been told that God, with all power in heaven and in earth, could not destroy a human soul if He wanted to. They have been told that God had the power to create, but does not have the power to annihilate that which He creates. And all this without one single Scripture text or one scintilla of scientific fact or reason on which to base such a theory! It is high time that we who call ourselves Christians should begin to take God at His word and believe what He says, instead of distorting His statements to make them fit some man-made creed of the dark ages.

If the creeds are wrong, away with the creeds; let us not do violence to God's Word to support

them simply because our pride and traditions may insist that very ancient dogmas should be upheld long after they have outlived their usefulness. Every creed that declares that man is inherently immortal and cannot die is wrong, because it is contrary to the Bible and to known scientific facts. Spirit mediums claim to talk with the dead; but the fact is, they are talking to seducing spirits, wicked angels, who endeavor to palm themselves off as our dead friends and relatives so as to contradict the Bible's teaching that the dead are dead. But the Bible tells the truth—the dead are dead, awaiting the resurrection. The human soul or being is not immortal.

"Immortality" of Man a Myth

But, says one, Are there not some texts in the Bible that say that man is immortal and cannot die? No! There are no such texts in the entire Word of God—not one. The expression "immortal soul" is not found anywhere in the Bible. The word immortality is not used a single time in all the Old Testament writings—not even a synonym of that word.

The word immortality appears in the New Testament only five times. The first appearance is found in Romans 2:7. In this passage St. Paul admonishes Christians to seek for glory, honor and immortality. The mere fact that he asks us to seek for it is evidence that we do not now possess it. It would be folly for the Lord's Word to admonish us to seek for something that we already have, and have had ever since we were born, or before we were born.

The next one is found in 1 Corinthians 15: 51-53:

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible shall put on incorruption, and this mortal must put on immortality."

Here again we see the apostle declaring that we are now mortal, but that we have a hope of becoming immortal in the resurrection. He says that the dead are asleep; but he says that we shall not all sleep. There will be some living on earth at the time the resurrection begins; so they will not need to sleep; but they shall be changed, in a moment, in the twinkling of an eye. And then he explains that this will be in the end of the age, at the sounding of the last trump. And then those Christians who have proven faithful shall become immortal. They are not immortal now, but they are seeking immortality; and here the apostle tells us when they will get it—in the resurrection.

The third text in the Bible in which the word immortality occurs is in the next verse of this same chapter, the 54th verse of 1 Corinthians 15th chapter. It reads:

"So when this corruptible shall have put on incorruption, and when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in vic-

tory. O, death, where is thy sting; O grave, where is thy victory."

Here the apostle's argument is equally clear. He shows that it is in the resurrection that Christians shall put on immortality. They will put it on at the time when death will be swallowed up in victory. Death now has a wonderful victory. It overcomes everybody. Everybody dies sooner or later. But in the resurrection the dead will awake. Then we shall say: "O grave, where is thy victory now?"

Now we have considered three of the five texts in the entire Bible in which the word immortality occurs. We shall now consider the remaining two. The next passage is found in 2 Timothy 1:10. In this text the apostle declares that Christ "hath brought life and immortality to light through the gospel." There is nothing in this text to indicate that man is immortal by nature. It certainly does not support Plato's philosophy that man is born with an immortal soul that cannot die. If Plato's teaching on that subject is correct, then St. Paul gave credit to the wrong party. He should have said that Plato brought immortality to light. But Paul ignores Plato, whose doctrine of immortality had been in the world for 400 years before Christ's day. He shows us by this text that Plato didn't have the light on this subject. Christ brought immortality to light, through His gospel.

Immortality for the Church in Glory

And what did Jesus say about human beings possessing immortality? Not one word. On the contrary, He said this: "As the Father hath life in himself (that is, immortality), so hath he given unto the Son to have life in himself, and to give it to whomsoever he will." Here Jesus shows that as Jehovah possesses immortality, so He has arranged to give it also to His Son Jesus, and has commissioned Jesus to in turn bestow it upon whomsoever He will. And He shows us elsewhere that those on whom He will bestow it will be His faithful, footstep followers; and they will get it only in the resurrection, as we have already learned.

Nowhere did Jesus intimate that all men are immortal by nature, that men have souls which God Himself cannot destroy. On the contrary Jesus said, in Matthew 10:28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body." Here Jesus makes a forceful argument. He is saying that men have power to kill us, but that they do not have the power to prevent us from being resurrected. He here uses the word soul in the same sense that it is used in the Genesis record, to mean life, or provision for life; and suggests that even though men kill the body, we nevertheless will be raised when the day of resurrection rolls around. Then He says: "But rather fear God who is able to destroy us completely." Thus He shows that God does have the power to destroy the works of His hands if He wants to. This is in harmony with the statement found in Ezekiel 18:4, which reads: "The soul that sinneth, it shall die."

Now then, we have considered all the texts in

the Bible in which the word immortality occurs, except one. There is just one other text that contains the word. The four we have already examined totally disprove the idea that man possesses immortality from birth. They have all shown to the contrary, that man is mortal but that faithful Christians are seeking for immortality, and that our Lord will bestow it upon us as a reward in the resurrection, if we prove faithful even unto death.

Well, you say, if there is only one more text in the entire Bible that contains the word immortality it must surely declare in plain terms that all men are immortal and cannot die. But does it? Let us see. You will find it in 1 Timothy 6:16. It speaks of our Lord, and this is what it says: "Who only hath immortality." What could be more convincing than this? If God only hath immortality, then surely it does not belong to man!

God Remembers, and Can Restore

When Jesus says: "The hour is coming in which all that are in their graves shall hear the voice of the Son of man and come forth," we should be able to believe that He will do it. How? We may not know just how the divine mind operates in such matters; yet we may partially imagine. The divine mind must be capable of seeing all and knowing all. It must also be able to remember all, and it never forgets anything. This is not difficult to appreciate, when we realize that our own finite minds are constructed somewhat on the same principle. Scientifically speaking, no human mind ever forgets anything that once enters it.

You may be unable to recall something that you thought about last week or last year; but the image is there in your mind, whether you can now recall it or not. And some day, something is likely to occur that will arouse those cells on which are impressed that image, and then you will recall the scene as vividly as though it happened only yesterday. That is why some old people are frequently able to recall things that happened in their childhood days. Perhaps it is some trivial incident, of no particular importance—something that they have not thought of for fifty or sixty years. Yet suddenly they will remember it and will tell you all about it.

If this is true of these finite human minds, can we doubt that the infinite mind of God is also able to perpetuate every image that enters there? And everything does enter His mind. We are told that He sees everything, that the very hairs of our head are numbered, and that not even a sparrow falls to the ground without the Father's notice. If He can know the number of the hairs of our heads, surely He can know all the images that are stored up in our heads, and can carry those images in His own great mind forever. It is because of this that we can be sure that He will fulfil His promise to raise the dead.

If God could create us He can most certainly re-create us in the resurrection. Our very existence is carried over the lapse of intervening years, in the great and infinite memory of Jehovah.

International Sunday School Lessons

John Prepares the Way for Jesus

Lesson for January 1, 1933

Mark 1: 1-11. The beginning of the Gospel of Jesus Christ, the Son of God;

As it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.

And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.

And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him;

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

AS THE first advent of Jesus to earth was marked by great humility, so the messenger who prepared His way was humble. He did not live in a noble's palace, nor did he frequent the courts of kings. Yet he was recognized by those humble and sincere of heart, to be a man of God; and Jesus Himself testified to the fact that no greater prophet had arisen than John the Baptist.

John lived in a time of dispensational change. The Law dispensation was about to pass away and the Gospel dispensation about to be ushered in. John's mission was clearly defined. A preparatory work was to be done. The people had sinned against their Law covenant; and as this was the channel of blessing that God had given to them, they were required in so far as possible to be in harmony with the divine arrangement. This was the significance of John's baptism. It was for Jews and for the remission of sins against the Jewish covenant. The Israelites had all been baptized into Moses in the cloud and in the sea (1 Cor. 10:2); but they had not lived up to their obligations. Now, at the first advent of Jesus they were required to discern this fact so clearly that they would humble themselves and undergo the rite of baptism, so that they might be transferred into the new channel, which was Christ.

The truth which John uttered was double-edged. It pointed out and condemned the hypocrisy of a certain class, and then to the humble ones it an-

nounced Jesus to be "the lamb of God, which taketh away the sin of the world." (John 1:29) This indeed was a remarkable statement; for it recognized in Jesus the real lamb or sacrifice of which the Jewish Passover was a type. As the Israelites killed the lamb on the night when the angel of death passed over their homes, and as the blood of this lamb sprinkled on their door posts preserved life, even so Jesus gave Himself to be slain so that His death might become the basis of salvation both to the church and to the world; and so that in due time He might completely and forever take away the sin of the world, and that He might give life, peace and happiness to all men.

When Jesus came to John to be baptized, John said: "I have need to be baptized of thee, and comest thou to me?" But Jesus assured him that it was all right in the words, "for thus it becometh us to fulfil all righteousness." Here indeed was a matter which John did not understand, nor was he required to understand it, for John was not called to be a member of the church of Christ. He was, in fact, the last of the Old Testament prophets. Concerning him Jesus said that no prophet born of women had arisen greater than John, and yet the very least in the kingdom of heaven was greater than he. (Luke 7:48) This proves that John was not in the kingdom of heaven class. With the other faithful ones of Israel he would be in the kingdom of earth class. Before the coming of Jesus all the promises of God were of an earthly character. The prophets had spoken of an earthly kingdom, with Edenic blessings world-wide. John was now preparing the way for a new call, a new work, which would deal with the church, its mission, and its special anointing.

A similar work to that of John is now going on, for God's people are proclaiming the end of the church's dispensation and the coming in of the age of Christ, known as the Millennium. Those who are wise are watching the signs of the times and are anticipating the inauguration of the divine kingdom on earth in the near future.

Questions:

How could the people know that John was a prophet of God?

How did John announce Jesus? And what is the significance of the words, "He shall baptize you with the holy spirit and with fire"?

What was John's message? Was it to the world at large? How could the Israelites prepare themselves for the new call that was to open up?

What was the importance of John's baptism? Was it the Christian baptism?

Jesus Begins His Work

Lesson for January 8, 1933

Mark 1: 12-20. And immediately the Spirit driveth him into the wilderness.

And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea; for they were fishers.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

And straightway they forsook their nets and followed him.

And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

And straightway he called them; and they left their father Zebedee in the ship with the hired servants, and went after him.

WHEN Jesus was ready to begin His ministry, the first thing He did was to be baptized. In undergoing this rite the Master symbolized the fact that He was immersed into the will of God and that this will for Him meant death and resurrection. In other words, it was an outward and visible sign of His full consecration to God and His renunciation of self so that the divine purposes might be accomplished in and through Him.

It was after He came up out of Jordan that the holy spirit descended upon Him in the form of a dove, and a voice said: "Thou art my beloved Son in whom I am well pleased."

Then Jesus went out into the wilderness where He was tempted by the devil. The temptations presented were very adroit and subtle. Satan suggested that Jesus use His power in a worldly way, that He turn the stones into bread, that He do something spectacular by jumping down from a pinnacle of the Temple in sight of the people, that He bow down and worship the Adversary. In all points the Master met these attacks with direct quotations from the Scriptures. His first allegiance was to His Father in heaven, and He had not come to earth to deflect from His purpose or to use divine power in a selfish way. His manner of meeting the tempter has been a great lesson to the people of God. The Christian's weapon of defense is the Word of God, and he should be skillful in its use. It is an indispensable part of the armor which the Lord has given him.

Our lesson goes on to say that after John was put in prison, "Jesus came into Galilee, preaching the gospel of the kingdom of God." In Luke 8:1 we read: "It came to pass afterward, that he went throughout every city and village, preaching and

showing the glad tidings of the kingdom of God, and the twelve were with him." Such statements show that our Lord led a very active life while on earth. Significant indeed were His words addressed to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness to the Truth. Every one that is of the truth heareth my voice." In thus giving forth a faithful witness He was a great example to His disciples; and to them He said: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

When Jesus called His disciples, therefore, He called them to a service direct and clearly outlined. To Simon and Andrew He said: "Follow me and I will make you fishers of men." In catching men they were to use the bait of truth. They were to be ambassadors of Jesus and representatives of His kingdom. The Lord made it clear to them that the work to which they were called would mean for them suffering, many trials, and in some cases even death; but He also said: "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets that were before you."

The work which Jesus began to do in calling out the prospective members of His "body," the church, marked a great development in the Plan of God. For two thousand years the work of selection has been going on, and when the spiritual "seed" of promise has been all taken from the world, the blessings of the Millennial age will begin to flow out to the people. Jesus and His Church will constitute the powers of control, called in the book of Revelation the "new heavens." They will give God's Law to the world and at that time the "inhabitants of the world will learn righteousness."—Isa. 26:9.

Questions:

Why did Jesus go into the wilderness?

How did the temptations which Jesus met and overcame compare with the temptations to which His followers are subjected?

Why did Jesus preach the gospel? How did He preach it and what is the gospel?

Why did Jesus call humble fishermen? How did He instruct them in preparation for the work before them?

What other lessons may we get from the way in which Jesus began His work?

Jesus at Work

Lesson for January 15, 1933

Mark 1:21-28. And they went into Capernaum, and straightway on the Sabbath day he entered into the synagogue, and taught.

And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit; and he cried out,

Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace, and come out of him.

And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? for with authority he commandeth even the unclean spirits, and they obey him.

And immediately his fame spread abroad throughout all the region round about Galilee.

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

And Simon's wife's mother lay sick of a fever; and anon they tell him of her.

And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils,

And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

JESUS was the greatest healer that the world has known. There was no disease that He could not cure. On one occasion He restored to health ten lepers who had come to Him. At another time a man born blind was blessed with the gift of sight. The lame, the deaf, the palsied, the leprous, the blind, and others physically afflicted were caused to rejoice by the application of the healing power of the Great Physician. In thus benefiting others, however, Jesus was using up His own vitality. This fact is shown in Mark 5:30; Luke 6:19; 8:46. It cost Jesus something to do the mighty works of healing. This was part of His sacrifice. He had come to give His life for others, and He did not in any respect keep back the offering that He had covenanted to make.

The first miracle that Jesus wrought was the turning of water into wine at the marriage feast at Cana of Galilee. (John 2:11) On this occasion "He manifested forth His glory;" and His disciples believed on Him. In all the miracles which marked the progress of His ministry He likewise manifested forth His glory. He showed forth some of the glory that He will reveal to all the world in due time, when His kingdom is established and when His invincible power is applied to the banishment of sorrow and suffering from off the face of the entire earth.

The thought that we would emphasize is this: What our Lord did in a small way nearly two thousand years ago, He will do in a world-wide way when the proper time will have arrived. Hence we read in the words of prophecy: "The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." (Isa. 40:5) And again: "I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42:6, 7.

Meanwhile the Lord is doing miracles of a different kind; He is opening the eyes of some that have been spiritually blind, unstopping the ears of some spiritually deaf, healing some spiritually halt and lame.

If He could do great things when He was on earth, He can certainly do great things now. Not that He is working wonder cures in a physical way, for the time for that has not yet come. We know that the Apostle Paul prayed for relief from a physical infirmity, but the Lord refused to grant it. Then again, when Timothy suffered from dyspepsia, he was advised to take a natural remedy for the complaint. The kind of health that God has promised the members of His Church is spiritual health, even the spirit of His holiness.

Questions:

In what various ways did Jesus do good to the people at his first advent?

Did his miracles fulfil prophecy? If so, what prophecy did they fulfil?

Does the Lord work the same kind of miracles today? Just what miracles does he work?

The Lord has promised to supply all the need of his people; how does he do this?

How may we cooperate with the Lord so as to bring blessings upon ourselves?

The Divine Plan of the Ages In Magazine Form at last!

96 Pages in Beautifully Colored Covers
JUST WHAT YOU HAVE LONG WANTED

Single Copies	-----	15c.
10	"	----- 1.00
50	"	----- 4.00
100	"	----- 7.50

How Many Can You Use NOW?

Mail orders to
THE DAWN, 251 WASHINGTON St.,
Brooklyn, N. Y.

Jesus Forgiving Sins

Lesson for January 22, 1933

Mark 2:1-12. And again he entered into Capernaum after some days; and it was noised that he was in the house.

And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

And they come unto him, bringing one sick of the palsy, which was borne of four.

And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

But there were certain of the scribes sitting there, and reasoning in their hearts,

Why does this man thus speak blasphemies? who can forgive sins but God only?

And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

SIN has been the cause of all the trouble that has come upon the race of man. Like a devastating flood it has surged upon humanity, operating largely through the law of heredity. "Sin," said the Apostle, "is the transgression of the law." When any law of God is violated, sin has been committed. The first transgression was an act of disobedience. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." (Rom. 5:12) Sin has affected every member of the human family; for: "All have sinned and come short of the glory of God."—Rom. 3:23.

Sin is the great disease of humanity. No system of ethics or of laws has availed to banish the power of sin from the earth. The salvation of the race depends on a higher efficacy than man can provide; it depends on something He can and will do; and because of the divine purpose to overcome sin for ever, Jesus offered to come to the world and to give His life for man.

In our lesson today we see the terrible effects of sin in one who was sick of the palsy, which is only one of the many maladies that afflict the race. So widespread had become the fame of the great Healer, that the friends of the sick man brought him to the Master, and when they could not get near Him for the crowd of people that thronged Him, they got up on the roof of the house and made a large hole and let down both the bed and the man thereon. When Jesus beheld this exhibition of their faith in His power to heal, He said to the invalid: "Thy sins be forgiven thee!"

The claim thus evidently made by Jesus that He

could forgive sins was too much for certain scribes who were present. They said: "Who can forgive sins but God only?" So they accused the new healer of blasphemy. But the Master knew what was in their hearts and openly disclosed their thoughts. He made a very close connection between sin and its results, and to prove that He was right in this, He said to the sick man: "I say unto thee, Arise and take up thy bed, and go into thine house." And immediately he arose, and walked forth, and they were all amazed and praised God for the work that was wrought.

The time will come when the Lord will not only forgive the sins of all contrite people in their past lives; but will, by a process of uplift, utterly obliterate sin. Speaking to the Jews, the Apostle Peter exhorted them, as recorded in the Acts: "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

Peter then explains that in order to bring about these times of refreshing and the complete blotting out of sins, 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." During these "times of restitution," Christ will be reigning over the earth; the Church will be with Him in the invisible realm. The new law will come into force, and the world will come under the great healing power of life. Meanwhile, the Lord forgives the sins of those who repent and come unto Him in faith with the request for forgiveness; for "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

Questions:

What is sin? What is its origin? What is its result?

Is there any classification of sins? Should we distinguish between national and collective sins and individual sins?

By what authority did Jesus forgive sins? Why did he make the statement recorded in our lesson?

Can we measurably overcome sin? If so, how?

How will sin be overcome in the Millennial age?

The Truth About HELL

Every text in the Bible containing the word Hell explained. This copy of The Dawn now available at 15c a single copy. \$1.00 per dozen.

THE DAWN
251 Washington St., Brooklyn, N. Y.

Jesus and the Sabbath

Lesson for January 29, 1933

Mark 2: 23-28; 3: 1-6. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him?

How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

And he said unto them, The sabbath was made for man, and not man for the sabbath:

Therefore the Son of man is Lord also of the sabbath.

And he entered again into the synagogue; and there was a man there which had a withered hand.

And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

And he saith unto the man which had the withered hand, Stand forth.

And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

WHILE the Jews were punctilious in the observance of the letter of the Law, they seem to have lost sight of its spirit. Jesus, however, pointed out that one might observe the letter of the Law, and yet utterly violate its spirit. In setting forth this fact, He said, "He that hateth his brother is a murderer." The murder may be in the heart, and thus the law of God may be infringed, even when there is no overt act to disclose the secret workings of the mind. The same truth applies to the observance of the Sabbath day. The scribes and pharisees had made a multitude of fine points and rules, and claimed to be authorities on the subject. While enjoining the observance of the outward they missed that which was inward. Jesus readily saw through their shams and superficialities, and on various occasions exposed them.

There are three Sabbath days referred to in the Bible. One of these is the Jewish Sabbath. This was in part a memorial of the deliverance of the people from Egyptian bondage. This fact is mentioned in Deut. 5: 15: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord commanded thee to keep the Sabbath day."

Another Sabbath is the Christian's Sabbath. It is a rest day of faith. The Apostle refers to this in the 4th chapter of Hebrews, saying, "we that have believed do enter into rest." That the natural Israelites as a people did not enter into this rest, is stated in the words of verse 6: "They to whom it was first preached entered not in because of unbelief." The Christian's Rest or Sabbath day begins when he re-

pents of sin, comes to Christ in full consecration to the divine will, and commits his all to the Lord. Thus his Sabbath or rest day is a life-long one. His rest is in God. He takes heed to the Apostle's injunction: "Be careful (do not be over-anxious) about nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—Phil. 4: 6, 7.

The third great Sabbath of the Bible is the World's Sabbath. It is to be a Sabbath when the world will get rest from sin and suffering and death; when men shall sit under their own vine and fig tree and long enjoy the works of their hands; when no lion nor any ravenous beast shall go up thereon, it shall not be found there, but the redeemed shall walk there, when a great highway of righteousness shall be on earth, and the river of the water of life clear as crystal shall be there. (See Isa. 65: 35; Rev. 22) In order to bring about that Sabbath the Lord will quiet the agitated waves of human passions and speak peace to a troubled and distressed world, even as He stilled the storm on the Sea of Galilee over nineteen centuries ago.

As the Son of Man was Lord of the Jewish Sabbath, He is also Lord of the Christian's Sabbath, and He will be Lord of the World's Sabbath. In our lesson Jesus pointed out that it is right to do good on the Sabbath day. The Christian rejoices to be living in the time of the Christian's Sabbath, which is so much more important and so much larger and better than the Jewish Sabbath.

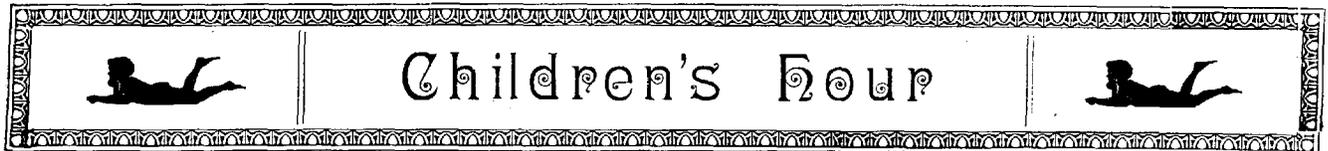
Questions:

- Why was the Jewish Sabbath important?
- What is the Christian's Sabbath? Why is it important?
- What will be the World's Sabbath? Will it be important?
- How will people rest on the World's Sabbath?
- How will the World's Sabbath be ushered in?

Fourth Annual Reunion Convention Report

A complete report of the convention.
Contains 40 pages and cover. Now
ready for mailing. Price 25 cents.

ASSOCIATED BIBLE STUDENTS
610 Arch Street, N. S., Pittsburgh, Pa.



Uncle Eb's Bible Story

No. 2—How Death Came Into the World

IT WAS a stormy, wintry night. The wind howled around the outside of the house, the snow and sleet were falling in a thick blanket of flaky whiteness. But inside the house all was bright, cozy and cheerful, as we drew up our chairs around the big fireplace and asked Uncle Eb to tell us another of his interesting Bible stories, which he had promised us.

"Now let's see, children; what were we talking about last time?" asked Uncle Eb.

"Adam and Eve, and the Garden of Eden," promptly answered Eva.

"Yes, that's right. And we had a nice time imagining ourselves back there in that wonderful Garden, didn't we, Eva? Now I'll tell you what happened to cause Adam and Eve to be put out of that beautiful Garden. But first I must tell you something more about the creation of Father Adam. You remember, man was made of the 'dust of the earth.' But God put into him something more than dust. Suppose we have Paul read for us out of the book of Genesis, and see just what it says. You'll find the story in the second chapter of Genesis and the seventh verse."

Paul turned to the passage quickly, and read it aloud:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

"Now, Paul, what is this 'breath of life' that you just read about?" asked Uncle Eb.

"Just plain breath, I suppose," replied thoughtful Paul.

"Yes; but the breath of life," said Uncle Eb, "really means life itself. In some places in the Bible it is called the **spirit** or **power** of life. If we did not have this power of life in us, we should be dead. We could not move our hands, our feet, or any part of our bodies. Now we do not know just what life is; but we can see its results in our power to breathe, to talk and think, and do many things.

"Life is a wonderful thing. Not only is this power of life in man, but it is in the animals, the trees, the birds, the flowers, the grass. But man is above all these things; for the Bible says that God made man in His own image. Man was perfect when created. He is not perfect today, for he has fallen; but he was perfect when God made him.

"Now, just tell me this, if you please: when God created man, what kind of a creature was he?"

"Just a man, wasn't he?" said Esther.

"Yes, a man. But the Bible says that man became

'a soul.' That's what Paul read, you remember. 'Man became a living soul.' Now, then, if man became a soul, what is the soul?"

"Why, it's the man," said Peter.

"Yes, Peter, you are right. And you have correctly answered a question that has baffled many clever people of the world. You see, it's like this: Peter, I know, has a jackknife in his pocket. Just let me see it, Peter. Now, then, look at the knife. It has a handle and a blade. Is the handle the knife? No! Is the blade the knife? No! But when the blade and the handle are put together as they are here, we have a knife. So, then, the knife consists of the blade and the handle. And so it is with the soul. God put the body and the breath of life together and made a **soul**. It is very simple when we take just what the Bible says about it and don't patch it up in some other way to make it look fancier. Now then, tell me this: Can the soul die?"

"Well, men die every day, don't they? So, the soul must die," answered John.

"Yes, certainly, that is true," said Uncle Eb. "God told man that he would die if he sinned; and because man sinned, he did die. Adam lived for nine hundred and thirty years and then he died. And the Bible says, 'The soul that sinneth, it shall die.' Now, what was the sin that Adam committed?"

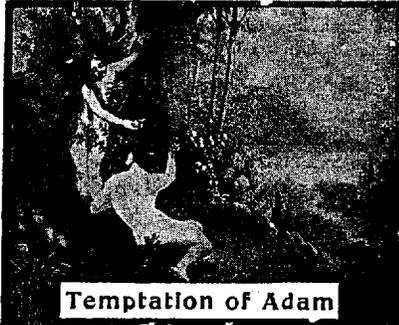
"Ate some apples when he was told not to," suggested Esther.

"Yes; but the Bible doesn't say that the fruit he ate was apples. It is called the fruit of 'the tree of the knowledge of good and evil.' God told man not to touch this fruit. But the serpent came along, and he was very cunning. He saw Mother Eve out there among the trees, and he told her that this was the fruit she needed to make her very wise; that if she took that fruit she would learn the difference between good and evil, and would become much greater than she was then.

"Now Eve listened to the tempter, who told her that she would not die if she took the fruit. You see, she listened to one who denied God's word. She should always have believed the Lord, in preference to anyone else. When we know that God commands us in His Word to do, or not to do, certain things, we should always follow that; anything else would be very dangerous. It was so in Eve's case. The fruit looked very fine and good to her, and so she took a little, against God's express command. Then Adam learned what she had done, and he must have been greatly surprised. But what do you suppose he did about it?"

"Took some of the fruit too, didn't he?" asked Eva.

"Yes, he also took of the fruit. And the saddest part of it is that he was not deceived, like the woman had been. When mother Eve took the fruit, she thought that she would not die; but Adam knew that they would surely die if they disobeyed God. And yet he ate the fruit, knowing that he would die. Now we'll just get John to read to us from 1 Tim-



Temptation of Adam

"Adam was not deceived but the woman being deceived, was in the transgression"

othy, chapter 2, verse 14."

John finally found the place, and read:

"And Adam was not deceived; but the woman, being deceived, was in the transgression."

"Yes," said Uncle Eb, "the Apostle Paul wrote those words; and, being a great Bible student, he knew exactly what had taken place away back there in the Garden of Eden. Perhaps Adam knew that Eve would be cast out of Eden, and he wanted to be where she was; but, at any rate, he sinned against God.

"Then Adam and Eve were ashamed of themselves, and hid themselves among the trees of the Garden. Just fancy them thinking that they could hide from God. Well, the Lord came to speak to them; and He didn't have to go very far 'till He found them, I can tell you. He asked if they had eaten of the forbidden fruit. And how do you suppose they answered Him? Why, the man put the blame on the woman, and the woman put the blame on the serpent. Isn't that just the way people do to this day? How they can always find an excuse for their evil deeds, and how easy they seem to find a way to place the blame on other people!

"But God didn't excuse the guilty pair back there in Eden. He told the man that he would have to go out into the wilderness and till the soil and work hard for a living, until he should die and return to dust from which he had come. Then God told the woman that she must suffer much pain and sorrow, as she traveled along the pathway that would lead to the grave. And finally the Lord spoke to the serpent, and said to it: 'Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel.'

"From this account it appears that the serpent here mentioned must have walked on legs, back in

those days before the temptation occurred. Then, to punish him, the Lord caused him to crawl along the ground, as serpents do to this day. Now, who do you think it was that actually tempted Adam and Eve and caused them to fall? Was it just a common snake such as we sometimes see in the woods?"

"It was Satan, wasn't it?" asked Eva.

"Yes, it really was Satan. Satan, whose former name was Lucifer, was for a long time a bright angel in heaven; but because he sinned against God, he fell and became Satan, or the Devil. The word Satan means Adversary, and the name Devil means slanderer. Now Satan took possession of a serpent in Eden, because the serpent was a very cunning, intelligent animal at that time and could well serve his purpose.

"Just how Satan caused the serpent to speak to our first parents we are not told. Serpents, of course, do not talk today. But the important thing is that he deceived the woman; and the man sinned too, and they both were cast out of Eden. So, you see, Satan was the one who led them into sin, and thus caused the terrible sentence of death to come upon mankind. At one time, when Jesus spoke of Satan, He called him a 'liar' and a 'murderer.' The words are found in John 8:44. Here, Eva, will you please read them for us?"

Eva soon located the passage in Uncle Eb's Bible, and read:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

"This shows us that Satan was a very bad character," explained Uncle Eb, "and he caused the whole human family to fall into sin. After Adam and Eve had eaten of the forbidden fruit, God sent them out of Eden; and at the gate of Eden the Lord placed cherubim with a flaming sword to guard the secrets of that place.

"Now there was another variety of tree in Eden, and Adam and Eve were allowed to eat of its fruit. It was called the Tree of Life. Had they remained where this tree was, they would never have died. Its wonderful fruit would have kept them from growing old and from getting sick. One reason why we die today is because we cannot find a perfect food. Bread, butter and meat are not perfect foods; nor are the doughnuts, pies, cakes, candies, and such things of which you young folks are so fond.

"But the fruit of the tree of life was a perfect food. It contained the great secret of life. When man sinned, God did not want him to live for ever in that condition; so He drove him away from the Tree of Life. In the great wilderness beyond Eden, Adam and Eve could find no such tree; so they finally died; and through them death came upon the entire human race.

"Now, wouldn't it be fine if we didn't have to die? Wouldn't it be grand if we never became sick, never had headaches; toothaches, back aches, pains in dif-

(Continued on page 32)

TALKING THINGS OVER

Another Year

ANOTHER yearly milestone in the progress of things has been reached. To nearly all mankind it means merely that another year has been added to life's cycle. To the ten million or more in America who are without profitable employment it has been a year of hardship and privation. To almost everybody else it has been a year filled with fear lest they too would suddenly find themselves without an opportunity to provide the ordinary necessities of life.

To the Christian—the faithful footstep follower of the Master—it has been another year of glorious opportunities. Opportunities to exercise faith in the Heavenly Father's care; to become better acquainted with the Lord through a closer study of His Word, and the putting into practice of the things learned therefrom; of becoming more and more conformed to the image of God's dear Son; of fellowship in the sufferings of Christ; of "continuing instant in prayer"; of fellowship with the saints as opportunity afforded; and of bearing witness to the glorious message of the Kingdom that other hearts might be made glad, and especially that the household of faith might be encouraged to press along in the Narrow Way.

The Value of a Smile

THE Christian looks out upon the new year with confidence; for no matter whether the depression gets more severe or not he will continue to put his trust in the Lord, and will seek, so far as possible, to lighten the burdens of others. Faith in the promises of God brings joy and happiness because of the assurance that "all things work together for good to them that love the Lord." The Christian, then, above all others, should have a little joy to pass around to others. This doesn't cost much, yet frequently is of great value.

There is nothing more effective as a means of comforting our brethren, and others with whom we come in contact, than to remind them of the precious things contained in God's Word. It may not always be possible to do this, however; but the Christian should endeavor to be ready at all times to "brighten the corner" where he is, with a smile. And how valuable is a smile when it really comes from the heart. A splendid essay on the value of a smile has been handed to us recently, having previously been published in the **Weekly Bulletin** of Chicago. We are glad to give it space in **THE DAWN**:

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it. A smile creates happiness in the

home, fosters goodwill in business, and is the counter-sign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad; and it is nature's best antidote for trouble. Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give you a smile. Give them one of yours, as none needs a smile so much as he who has no more to give.

Successful Broadcasting

BROADCASTING the Truth by radio is one of the most effective methods of making known the glad tidings. The friends in Los Angeles report good results from their regular weekly programs. A letter from there gives us an interesting report:

"We are encouraged by our radio broadcasts every week. Many requests are coming in for the message in printed form, and it has been our pleasure, by your help, to fill this want. Recently we announced over the air that **The Divine Plan** would be mailed free to those requesting it, and we received twenty-one requests.

"You may expect another order soon for 'DAWN' Magazine form. Everyone seems to be pleased with it. We will be needing more **Mannas** also."

The Greatest Blessing

A VERY encouraging letter from one who recently came into greater liberty in Christ as a result of reading the **Witness Bulletin**, concludes with the following helpful observation:

"The thought comes into my mind nearly every day that the greatest blessing I have is that I know God, and our Savior, and that I am permitted to try to do His will. And further, that it isn't what my neighbor, or you or anybody else thinks about it; but rather what will be pleasing to God—for He knows. May God bless and keep us all, and help us to do His will. Please do write to me again."

To this we say, Amen! The Bible agrees, also:

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."—Jer. 9:25.

Under Strain But Greatly Blessed

ONE of our readers liked the **DAWN** edition of **The Divine Plan** so well that she thought she would like to sell some of them. After ordering a few and trying it, this is what she wrote to us:

"Yes, the 'Divine Plans' have been received, and are sold. The work was a great strain to me, for I am almost stone deaf; but I told the people what it was, and what it had meant to me; and I had no trouble at all in selling them... I can sell one dozen every day—I was a colporteur for fifteen years, you know."

Witness Bulletins Still Working

WE ARE still receiving encouraging reports from those who receive copies of our **Witness Bulletin** published more than a year ago. One correspondent, after explaining that there were three in the one home who were desirous of subscribing to an independent Truth magazine, such as **THE DAWN**, then has this to say:

"I desire to say, further, that a copy of the **Witness Bulletin**, dated September, 1931, has come to my attention; and we consider it such an able and accurate outline of the present situation that the three of us mentioned would like very much to have at least a dozen copies of this paper, if they are still available, for use among others who are in perplexity, even as we have been."

We still have a limited supply of the **Witness Bulletin** on hand, and will be glad to supply them free to all who can use them. We rejoice exceedingly in the privileges that come to us of thus comforting our brethren, as well as all others who mourn, as we have opportunity; and we are also anxious to share these blessed privileges with others. The Christian life that is not enriched by the use of every such opportunity is barren indeed. The poet has well said:

"Is thy cruse of comfort failing?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse,
And thy handful still renew;
Scanty fare for one will often
Make a royal feast for two."

Reviling the Marys (?)

WE ADMITTED in our last issue that we were unable to please everybody; so just to prove that we were right we here call attention to a letter received from one of our critical, if not enthusiastic readers. It seems, for one thing, that this reader feels that our item concerning "Big Toads in Little Puddles" was rather sarcastic, and also thinks that on page eight of the December 1st **DAWN** we are guilty of "reviling the Marys," or those who are minimizing the importance of preaching the gospel.

Our correspondent then admits employing "un-Christian" language, but thinks it justified in order to arouse us to a sense of our shortcomings. Nevertheless, we appreciate the interest shown, and shall try to make the most of the criticism. We certainly do not wish to be sarcastic in what goes into the **DAWN**, nor do we desire to revile anyone—especially Christians who are unable to see everything exactly as we do. We sincerely apologize to all of our readers if we unwittingly have been guilty of either of these transgressions.

Nor do we object to anyone's sitting at the feet of Jesus to learn of Him, as did Mary. We like to do that very thing ourselves. But we find that the more we learn of Him the more we are impelled to tell others about the glorious things we have learned. Yes, we are in love with Jesus, and with the great divine purpose of which He is the central figure. We want to cooperate in that pur-

pose, and we realize that in order to do that intelligently we must receive instruction from the Master Himself. We must strive to be like Him—the great unselfish one who devoted His entire earthly life to the accomplishment of the divine purpose of reconciliation.

We might say further concerning "Mary and Martha," that an article is being prepared which discusses these two notable Biblical characters, calling attention to the helpful lessons that may be derived from their lives. Watch for it in the February 1st **DAWN**.

Prays for an Awakening

ALL our readers did not get the same impression from our December article on the holy spirit as did the correspondent aforementioned. In fact it was the only criticism received. A sample of the other kind of interest is contained in the following letter, of which we quote only a part:

"I have just read the article in December 1st issue of **DAWN** entitled, 'An Unction From the Holy One.' I want you to know, dear brethren, that I appreciate this article very much indeed, and am in thorough accord with the thoughts set forth therein... It is my prayer that it may awaken all of us to a keener appreciation of our privileges and obligations as Christians, thus causing us to grasp each and every opportunity we can possibly find to proclaim the good news of salvation to such as are disposed to give an attentive ear."

The Polish Convention

A LETTER from one of our Polish friends in Chicago gives a brief but interesting report of their recent convention there. The letter, in part, follows:

"No doubt you have received a report of our convention, from Brother Magnuson. The convention was very richly blessed by the Lord. On Sunday afternoon the attendance reached from 700 to 800. Great enthusiasm was manifested from the beginning to the end. It was one of the best conventions the Polish friends have had for a long time. I trust it will serve as a start toward a closer cooperation in the Lord's work."

Brother Magnuson's Ministries Appreciated

A LETTER from Michigan, where Brother Oscar Magnuson filled a number of appointments on his return from the Chicago Convention, tells of the blessings received as a result of his visits:

"Thank you very much for supplying us with the fine literature announcing the public meetings here in Saginaw, and in the nearby cities of Flint, Port Huron, Owosso, and Midland, and also for the privilege of having this dear servant of the Lord in our midst for the past week.

"His ministries to the friends were very helpful, in the meetings specially designed for them, and also during his calls made on shut-in friends and others, who do not come to the meetings very often. The Lord richly blessed his service in all these ways, and the friends here have all been inspired to renewed diligence to make their calling and election sure.

"We just wish you could have seen how happy it made these dear ones who had the opportunity to fold the 'announcement' **DAWNS**, and to pass them out from house to house in the various places. It seemed to revive our spirits and greatly increase our joys to be able to share these blessed tidings with others.

"At least half a dozen friends, who hadn't been attend-

ing meetings anywhere, were present at some of these public meetings. It would have done you good, and encouraged you in your labor of love, to see their faces light up as they again came in contact with the gospel and with those in whom they saw the Lord's spirit manifested."

Another Trip Soon

WE ARE very glad to announce that Brother Magnuson is now arranging his affairs so as to be able to make another pilgrimage, about the first of February. The trip proposed this time takes him through Virginia, the Carolinas, Georgia, Alabama, Tennessee, Kentucky, returning through Southern Ohio. Friends in these localities desiring Bro. Magnuson to serve them should write to THE DAWN office at once. Where public meetings are arranged we will be glad to furnish advertising matter free. It is not necessary that a regular class exist in order to have Brother Magnuson serve. He will consider it a privilege to also serve the ones and twos wherever possible.

Consolidation and Efficiency

AS MANY of our readers know, at a reunion convention of Bible Students held recently at Pittsburgh, Pa., a resolution was adopted looking toward a fuller cooperation in the ministry, particularly in the ministries carried on by the THE DAWN. This resolution suggested consolidation if it seemed expedient and advisable.

We appreciate very much the interest thus taken in the work we are doing, and we ourselves desire to see a greater spirit of unity among the brethren. We are also of the firm belief that the will of the Lord is expressed through the minds of His consecrated people, and are inclined to consider very seriously anything that is voted upon favorably by several hundred of the Lord's saints. "In a multitude of council there is wisdom," the wise man said, and who are better equipped to give us council on spiritual things than the Lord's people themselves!

An unofficial meeting of representatives of the two groups mentioned in the resolution was arranged, and a four-hour conference ensued. While nothing definite in the way of consolidation was accomplished, it being agreed by those present that for the time being there are too many obstacles in the way, yet there were some very interesting facts brought out at the conference. One of these was that unity in the church does not depend upon the consolidation of all service organizations under one head. Another interesting point was the fact that service arrangements should not be made tests of fellowship in the church. These facts being apparent, the thought was suggested that from some standpoints it was better not to have too much centralization of activity inasmuch as it has a tendency to savor of headship in the church—a thing that both groups are seeking to avoid.

The continued policy of THE DAWN shall be to insist on the full liberty and independence of

every local church organization. And we shall stand ready to help, to serve, wherever and whenever requested. We have no object except to make known the whole gospel—as it applies to the church, as well as the glad tidings of great joy which shall be unto all people—endeavoring ourselves to live up to all the requirements of the gospel. We rejoice with, and are glad, yea anxious, to cooperate with all others who are similarly endeavoring to exalt the cross of Christ.

Uncle Eb's Bible Story

Continued from page 29

ferent parts of our bodies, mumps, measles, chicken pox, colds in the head, rheumatism, fevers, lumbago, and so many other disagreeable things? Why do we have all these aches and pains?

"I'll tell you why. We have them because we are in a dying condition, and we cannot find the fruit of the Tree of Life. If we could only find that wonderful fruit, we should not have these things wrong with us. But there is no Tree of Life on the earth today. God took it away, and He will not give it back 'till His own good time.

"But the Bible shows that the time for the Tree of Life to be restored to mankind is not far away. Jesus died for the purpose of giving this 'tree' back to mankind. And what a glorious thing it will be when it is brought back. Let Peter read about it for us; in the 22nd chapter of Revelation, the first three verses."

Peter took the Bible from Eva, and turned to the Book of Revelation and read:

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."

"That," said Uncle Eb, "is a picture of the future, when the Kingdom of God comes to the earth and the Garden of Eden is restored. Then the 'tree of life' will be here; its leaves will be for the healing of the nations, and its fruit will give life to all the people of earth who try to do what is right.

"Now that ends our Bible story for this time, children. Next time perhaps I'll tell you something about the great Flood, and the end of the first world."

BIBLES

Remember we are agents for the Oxford Bibles and Send for information about them stating what you would like. Our special offer of THE DAWN and the World Syndicate Bible A for \$1.85 still holds good. This Bible retails for \$1.50.

BIBLE STUDENTS' LECTURES

These columns are open for the publication of all appointments of speakers representing classes of Bible Students, everywhere. Also, all service organizations operating for the purpose of spreading the Truth, and building up the brethren; and which stand for full Christian liberty, are invited to use THE DAWN for this purpose, if they so desire.

Our policy in this respect is one of freedom, and we trust all will avail themselves of this service.

January—February Listings

BROTHER C. P. BRIDGES:

Providence, R. I., January 22, 3 P. M., Elmwood Avenue and Peace Street.

Boston Mass., February 12, 3 and 5 P. M., 30 Huntington Avenue.

BROTHER C. F. HEATH:

Wilmington, Del., January 15, 3 P. M., 907 Tatnall St.

BROTHER GEORGE KENDALL:

West Middlesex, Pa., January 15, (Address W. A. Neely, Route 2

Pittsburgh, Pa., January 29, 3 and 7:30 P. M., 610 Arch Street, N. S.

BROTHER OSCAR MAGNUSON:

Boston, Mass., January 15, 3 and 5 P. M., 30 Huntington Avenue.

Chester, Pa., February 4, 8 P. M., 1017 McDowell Ave.

Wilmington Del., February 5, 3 P. M., 907 Tatnall St.

Baltimore, Md., February 5, 8 P. M., Eden and Hoffman Streets.

BROTHER WALTER SARGEANT:

Providence, R. I., January 15, 3 P. M., Church of The Redeemer, Elmwood Ave. and Peace Street.

BROTHER NORMAN WOODWORTH:

Montreal, Que., January 15, 3 and 7:30 P. M., Fry's Hall, 5423 Delorimier Avenue.

Send Out the Light

How do you like THE DAWN? The aim of the publishers is to make it a magazine that will be a help and profit to every member of the family—for the consecrated, the interested, the searcher, and for those who have never heard "the message of salvation from God's own Holy Word." Have you any good suggestions that will help us to accomplish this purpose.

We desire as many as possible to have a share in the preparation of THE DAWN, so we invite contributed articles suitable for any of the departments. A miscellaneous department will be added soon; perhaps you would have something good for that. We are not looking for new theories—just the good, old-time gospel, and articles to encourage and stimulate the saints. All contributed articles are subject to approval and editorial correction by the publishers. Names of writers will not appear in THE DAWN, but will be supplied upon request.

While the publishers of THE DAWN will do their best to keep what appears in its pages pure, and free from error, yet we shall expect every article to stand or fall on its own merits alone. Let nothing be accepted as truth merely because it is in THE DAWN.

We believe that all those interested in the spread of the truth, and who have friends whom they would like to interest, can find no better way than to send them THE DAWN for a year.

Co-operation

Publishers of THE DAWN are equipped to furnish all kinds of printed matter for class use:

Free Tracts—any quantity, many subjects,

Convention Programs—any style you desire,

Church Calendars—to your order.

Public-Meeting Advertising—Window Cards, Posters, Dodgers, Cards, and tracts with advertisements for lectures on back page.

All tracts, in lots of one thousand or more, will be printed with the local class address, if desired; our own address being omitted.

As long as the Lord provides the money we will supply all printed matter for class use, free; asking only that the friends pay the carrying charges.

Brooklyn Convention

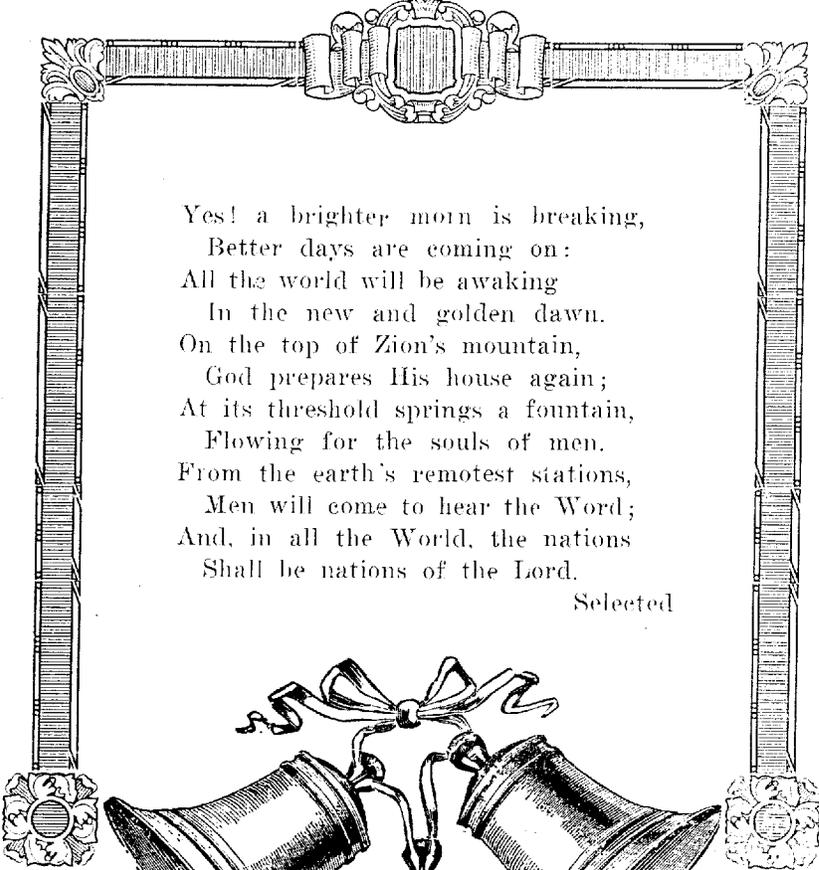
A local Fifth-Sunday Convention has been arranged for January 29, in Brooklyn, N. Y. The first session will begin at 10:30 A. M. The convention will be held in the lecture hall of the Church of the Pilgrims, Henry and Remsen Streets. All are invited.

Daily Manna For the Church

The New Manna Book you have been waiting for is now ready. It contains 186 pages, beautifully bound, and printed in blue throughout. We are pleased to state all can obtain it for 25c.

THE DAWN

251 Washington Street, Brooklyn, N. Y.

A decorative border with a central ornate crest at the top, flanked by vertical bars and floral motifs at the corners.

Yes! a brighter morn is breaking,
Better days are coming on:
All the world will be awaking
In the new and golden dawn.
On the top of Zion's mountain,
God prepares His house again;
At its threshold springs a fountain,
Flowing for the souls of men.
From the earth's remotest stations,
Men will come to hear the Word;
And, in all the World, the nations
Shall be nations of the Lord.

Selected

