

THE DAWN



A HERALD OF
CHRIST'S PRESENCE

MAY
1949

"Out of His Infinite Riches"

*H*E GIVETH more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

His love has no limit, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth and giveth and giveth again.

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Our Cover Picture

THE GARDEN OF GETHSEMANE: It was situated across the brook Kedron, at the foot of Mount Olivet, and less than a mile from the walls of Jerusalem. It is claimed that Titus cut down all the trees around Jerusalem, and the belief is that those in the present garden were planted by Christian hands to mark the spot. See page eighteen for further details. Photo by William Frange.

THE DANISH DAWN

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THE FRENCH DAWN

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Communism and Mindszenty

THE case of Cardinal Mindszenty refuses to die, although as time goes on the non-Catholic press and radio are more free to express opinions which probably at the time of the Cardinal's arrest, trial, and sentencing to life imprisonment, would have been considered unethical, if not unkind. A fair example of this freedom of expression is the following statement published editorially in *The Christian Century*:

"Whereas it had been predicted that he [Mindszenty] would appear in court wrecked by torture or drugs, nothing of the sort seems to have been the case. Reporters could see no evidence of undue duress, and there was apparently less reason to suspect third degree methods than in many an American trial. On the contrary Cardinal Mindszenty took the courageous position of admitting many of the acts alleged against him and defending them on the ground that he was openly and actively opposed to the Communist regime, and that he did what he had done to fight that war. There is nothing equivocal about such a position, and nothing evasive about the man who avows it. That can hardly be said of the role which the trial revealed Cardinal Spellman had played in his intrigues with those who are seeking to restore the monarchy, and his involvement in black market operations."

Before the cardinal was arrested, he is credited with saying concerning the communist officials who were trying to swing him into line with the viewpoint of the new state, "We are sitting by the waters of Babylon. They want us to learn songs as foreign to us as the sounds of an unstrung lute." The cardinal's reference to sitting by the waters of Babylon harks back to the experiences of the Jews when they were taken captive to Babylon by Nebuchadnezzar. That the cardinal should use this appears as an admission that the church in Hungary had gone into captivity, which, of course, is true.

In the Bible the term Babylon figures both historically and prophetically in connection with anti-God campaigns, as well as

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counterfeit systems of Christianity. The term originated with the building of the Tower of Babel, a short time after the Deluge. The Scriptures tell us that the motive of the people in building that tower was that it might serve as a symbol of unity, something to hold them together through the power of a great name that would be symbolized by an imposing tower.

The name of God as a uniting influence was set aside, and a mighty tower was to take its place. God thwarted the building of that tower, confused the tongues of the people, and scattered them. Thus, what was intended to be unity and strength turned out to be confusion, hence confusion is the real meaning of the term Babylon.

Nimrod, of whom the Scriptures speak as being "a mighty hunter before the Lord," was the founder of the nation of Babylon. (Gen. 10:9, 10) The expression "mighty hunter before the Lord," really means that he defied the Lord, and it was probably this Nimrod who set up the first totalitarian state with a system of government under which the state was the sole arbiter of the consciences of men.

This viewpoint was emphasized centuries later by Nebuchadnezzar, who was then reigning monarch of Babylon, when he had an image erected to represent himself, and commanded all his subjects to bow down and worship that image. Those who would not do this were to be cast into a fiery furnace. Here was a clear case of worshiping the state in the place of God. There were three Hebrews at that time who refused to obey the edict of the king. They were Shadrach, Meshach, and Abednego. They did not, of course engage in a campaign, open or otherwise, against the state, but simply refused to obey in this matter which called upon them to violate their conscience. They were very definite about it, and said to the king:

"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:16-18

Upon refusing thus to obey the king's command, these three ardent and faithful Hebrews were arrested, and brought before the king who, when they still refused to obey, had them thrown

into a furnace which was so hot that those who cast them into the flames were overcome with the heat, and died. Later, however, it was discovered that these three Hebrews were unharmed in the flames, and a fourth person was seen with them—one like unto “the son of God.” (Dan. 3:25) A miracle had been performed. God’s name had been exalted, and the three Hebrews were returned to high positions in Nebuchadnezzar’s government.—Dan. 3:30

These Hebrews had not done wrong in defying the edicts of the state when it involved a matter of conscience. And, as *The Christian Century* points out, since the Catholic Church has openly declared war on the communist state, Cardinal Mindszenty had nothing of which to be ashamed by openly acknowledging that he was guilty of treason against such a state. No loyal Catholic could do otherwise.

And this raises the question as to why there is such bitter conflict between the Vatican and the Kremlin. To find the real answer it is necessary again to go back into history, for the struggle between these two mighty forces is not a new thing but rather a revival of an age-old conflict, the outcome of which will eventually affect every human being living on this earth.

We have already referred to the Babylonian prototype of the present-day totalitarian system of government, a system in which the state is virtually worshiped as God. Nebuchadnezzar, one of the early dictators, learned a great lesson through his inability to destroy the three Hebrews who defied his command, but this did not make an end of totalitarianism. When Babylon fell to the Medo-Persian Empire, the same system of government was perpetuated. The Grecian Empire succeeded the Medo-Persian, and it also was totalitarian. And the same was true of the Roman Empire, which overthrew Greece, although, in its earlier history it had experimented with a form of representative government—a republic.

When Rome reached the zenith of its power, it was known in history as the Pagan Roman Empire. Its ideology of state worship was emphasized by the fact that its imperators, or emperors, assumed the title Pontifex Maximus, meaning “chief religious ruler.” While these emperors professed to occupy this position, a few of them apparently did not interfere too much with the worship of the people unless it caused conflict with the state. The Jews,

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for example, were a conquered people under the Romans, yet their form of worship was not forbidden. When the Jews brought Jesus before Pilate and accused him of aspiring to be a king, while Pilate was not convinced that the charge was true, he could not ignore it, because it was a matter that involved the state.

Here again we see a similarity between the totalitarianism of that distant time, and the totalitarianism of today. It is claimed that in all countries behind the iron curtain, religionists who confine themselves exclusively to their religious services, are not interfered with. Whether or not this is wholly true there is apparently no way of knowing, but in any case this is the claim. It is said that there are some religious groups in Poland for which the communist government there provides free halls in which to meet.

Pagan Rome, however, was not as lenient toward the growing Christian church as it had been toward the Jews. But this may not have been altogether because of a policy change. There is historical evidence to show that as the church grew in numbers, some of its adherents became politically minded, hence the Roman state came to look upon all Christians as potential enemies. Under that regime there was bitter persecution of Christians. They were thrown to the lions, burned at the stake, and otherwise made to suffer.

But the church continued to grow, and as it did it came more and more to be a political challenge to Pagan Rome. The conflict was bitter, but finally, the church triumphed. Pagan Rome was overthrown, and its place was taken by Papal Rome. However, the change was not too great, for it meant merely that a new group of totalitarian rulers had taken the place of the old, and that a new, religious state assumed a dictatorship over the souls of men.

This was the beginning of the Roman ideology of church-state government. It was this system of government, the communists claim, that Cardinal Mindszenty was plotting to restore in Hungary, and that the Cardinal hoped he would have the privilege of crowning Otto (of the House of Hapsburg-Lorraine) as king. Whether or not this is true of Mindszenty, it is the sort of government the Vatican promoted for more than 1,200 years; and it is the kind of government which the Vatican still believes to be the only truly Christian government.

When Papal Rome gained the ascendancy over Pagan Rome, the adherents of the church were, of course, no longer persecuted—

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not, at least, as long as they obeyed the new head of the state. But persecution was revived, nevertheless, when individuals in increasing numbers were unable to subscribe to all the dogmas of the now ruling church. These persecutions under Papal Rome were more cruel than those practiced by the pagans. One protestant group after another was persecuted, and sometimes Protestants, in retaliation, persecuted Catholics—allegedly all in the name of the Lord, but to the shame of all who professed to be Christians, followers of the non-resistant Nazarene.

This supreme rule of Papal Rome finally began to wane, and was brought to a full end by Napoleon in the year 1799. Since then, Europe has been going through what Monsignor Sheen, the Catholic radio voice of America, has called the age of historical liberalism, which he has declared is now fast coming to an end. The world desires again, Monsignor Sheen declares, to be ruled by absolutism, or in other words, totalitarianism.

Sheen explains that the world is caught in the throes of a gigantic struggle between two forms of absolutism. He describes them as the god-man absolute, and the man-god absolute. In explanation, he said that the god-man absolute means that God exercises total authority through a man; while the man-god absolute means that a man exalts himself to a position where he is worshiped, and in which he demands the absolute obedience of his subjects in all matters, even in those pertaining to conscience.

In other words, the two opposing ideologies at war in the world today are the absolutism of Moscow and the absolutism of Rome. This, in reality, is the ancient struggle between Pagan and Papal Rome all over again. The setting is different, of course, but the principles are essentially the same. Which will win?

As indicated, the term Babylon is prominent in the Scriptures, both historically and prophetically. Because of the historical significance of the name, and the circumstances which were associated with ancient Babylon, the Lord applies the name to the great nominal church system of this age, particularly in connection with its association with the state. This symbolic Babylon is referred to in the Book of Revelation as "that great city that ruleth over the kings of the earth."—Rev. 17:18

To identify this symbolic Babylon, therefore, all that is necessary is to note in history who it was that crowned and uncrowned the kings of Europe for so many centuries, who promoted the

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holy (?) and unholy wars of that era. This identification is too obvious to escape.

At the same time, throughout the prophecies of the Bible, there is the repeated assurance that all these attempts of men will fail, and that the Lord himself will set up a kingdom, and that this will be in answer to every true Christian's prayer, "Thy kingdom come. Thy will be done, in earth, as it is in heaven."—Matt. 6:10

While the counterfeit of this kingdom is described in prophecy as that great city Babylon, the true kingdom of Christ is represented as a holy city, the new Jerusalem, which comes down from God out of heaven, and that through this new kingdom arrangement, God will dwell with the people and bless them with health and life and joy.—Rev. 21:2-5

The true church will be a part of that kingdom of Christ. They will reign with him, not as human beings, but as resurrected new creatures. (II Cor. 5:17; Gal. 6:15) They prove their worthiness of this high exaltation by following in Jesus' footsteps even unto death, suffering and dying with him. They do not attempt to reign now, nor in any way to interfere with the governments of this world. But like Jesus, they would rather die than violate their consciences by obedience to laws which are contrary to the will of God for them.

When we view the matter from this standpoint, while we should be sympathetic with all suffering, we can rest in the assurance that God's plan to establish a righteous government is not being destroyed, and that the very things which are now occurring in the world are among the evidences that the true kingdom of the Lord is near, even at the door.

OUR HEAVENLY FATHER

THAT Being who has given existence to every leaf in the spreading forests, and to every insect that lights upon them, and to every bird that sings among the branches, and to every beast and creeping thing beneath, . . . that Being who has made mighty suns and stars more numerous than the forest leaves, and has filled them all with light and life—what soul does not sink into awe and wonder and delight at the thought of such a Being? He in whom all light, life, beauty, blessing, goodness, and loveliness are summed up in infinite fulness, and from whom they all flow.

BIBLE STUDY

LESSON FOR MAY 1—

Jesus Declares His Authority

MARK 11:1-11—Jesus had come into the world to be a King, the greatest of all kings. It was appropriate therefore, and in fulfillment of the prophecy of Zechariah 9:9, that he formally offer himself to the nation of Israel by riding into Jerusalem and have those who were so inclined hail him as their King. The prophecy speaks of Jesus as being “lowly, and riding upon an ass.” It is said that in countries of the Middle East an ass is a symbol of disgrace and humiliation, and is never ridden by princes and noblemen, but only by the very poor.

The method by which Jesus secured the ass for this occasion was not unusual when we take into consideration the customs of that day—customs which, it is said, still prevail. Many Easterners own asses, and when they are not in use are available for loaning or hiring to others. Holy men have the privilege of using the animals at any time, and it is considered quite an honor to lend an ass to be ridden by a holy man. Under the circumstances, the owner of the ass upon which Jesus rode into the city was quite satisfied when the disciples explained to him that the Master had requested the use of the animal.

In Luke’s account of Jesus’ entry into the city we are told that the Pharisees who were mingling in the crowd that greeted the Master asked him to have the shouting cease; but Jesus replied that if they did not shout, the stones would cry out. (Luke 19:40) It was in the divine arrangement that Jesus should thus be hailed as King, and nothing could interfere with it.

It was not, however, a welcome by the rulers that was given to the Master on this occasion, for apparently it was only the common people who cried, “Blessed is he that cometh in the name of the Lord.” The account states that when he had looked “round about upon all things,” the evening had come, and he went to Bethany with the twelve. This emphasizes the fact of his rejection by the rulers of the city, for, had they accepted him, they would have entertained him with the best they had. As it was, Jesus was ignored, and was left with his disciples merely to look around.

The fact that Jesus chose an ass on which to ride into the city as King might indicate that he was emphasizing his knowledge that he would be rejected. At the same time the incident played into the hands of his enemies, who could

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use it as evidence of the Master's kingly intentions. While they seemingly ignored him that day, and scorned the idea of his kingship, yet they were even then plotting to kill him. The presence of some of the Pharisees among the multitude who shouted "Hosannah in the highest" was probably for the purpose of securing evidence against the Master.

MARK 11:15-18—When Jesus drove the money-changers out of the temple, he quoted from Isaiah 56:7, a prophecy which speaks of the Lord's house being a house of prayer for all nations. The literal temple in Jerusalem had never thus served all nations—neither the one which was built by Solomon, nor Zerubbabel's temple, nor the one built by Herod—the one from which Jesus drove the money-changers. Herod's temple, the last of these, was destroyed in A. D. 70, and its site since occupied by a Mohammedan temple, the Mosque of Omar.

It is evident, therefore, that Isaiah's prophecy refers to "an holy temple in the Lord," of which the temple in Jerusalem was merely a symbol, or type. (Eph. 2:21) That antitypical temple is the church, made up of Jesus, the chief corner stone, with all his members living stones under him and conforming to him to make up that glorious meeting place between God and men—the house of prayer indeed for all nations.

Throughout the Gospel age the church in the flesh has been looked

upon, by God as his temple. In fact, each individual follower of the Master has been a temple of God. In a collective sense all the professed followers of Jesus have been the temple of God, but throughout much of the age, in a very nominal way. In this nominal temple commercialism has manifested itself in many ways, even as it did in the literal temple at Jerusalem.

In the prophecy of Malachi it was foretold that the Lord would suddenly come to his temple to do a work of purifying. (Mal. 3:1-3) Jesus' act in Herod's temple in Jerusalem may have been a partial fulfilment of this prophecy, but its main fulfilment has been down here at this end of the age, during the time of Christ's second presence. Now, the nominal temple is cast off, and like Herod's temple of old, will be destroyed, while the true "living stones" will be joined with their Head in glory, and together with him, become the channel of blessing for all mankind.

QUESTIONS:

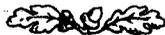
Was there anything unusual in the way Jesus obtained an ass on which to ride into Jerusalem?

Why did Jesus choose an ass for this purpose?

How many temples were built for Israel in Jerusalem?

What temple will be a "house of prayer for all nations"?

How is the prophecy of Malachi concerning the Lord coming to his temple, fulfilled?



The Clash with Religious Authority

IN MATTHEW 7:29 we read that Jesus taught the people "as one having authority, and not as the scribes." Jesus did teach with authority—the authority of the Holy Spirit, that Spirit of anointing which came upon him at the time of his baptism. One of his first public appearances after he began his ministry was in the synagogue at Nazareth, and there, after reading from the opening verses of Isaiah's prophecy concerning the anointing of the Holy Spirit empowering him to speak in God's name, he said, "This day is this scripture fulfilled in your ears."—Luke 4:21

The assurance which this anointing gave the Master, and the certain knowledge that he possessed the truth, gave him confidence to speak boldly and with authority. When asked by Pilate, for example, concerning his kingship, Jesus replied, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) There was no hesitancy in this reply, no uncertainty. He knew where he stood with respect to his relationship to the plan of God, and he did not hesitate to declare it.

With the exception of the apostles, the followers of Jesus are not inspired by the Holy Spirit in the same sense that he was, yet their knowledge of the truth should en-

able them to speak with a calm assurance, so that the sincere listener who is seeking the truth will realize that there is authority back of the message—the authority of the Word of God. In nearly all circles today, inside and outside of the nominal churches, much that is spoken is admitted to be mere theory and guess work. One listens to a "forum" and is given no lead as to what the right answer may be to the subject discussed. We might suppose that a scientist would speak with authority, but he does not, for he admits that much of what he believes today may be discarded as error tomorrow.

So it must have been refreshing to those who were seeking the truth in Jesus' day, to hear him speak with authority. It is refreshing today to hear an ambassador of Christ proclaim present truth with assurance, and not make apologies for it. Those who are firm in their convictions, and speak with the definiteness of those who know where they stand, are often decried as bigots and sectarians. However, we should not be disturbed when this false charge is leveled against us, but should rather continue on earnestly contending for the faith once delivered unto the saints, proclaiming the glorious message of truth in patience and in love.

MARK 11:27-33—The incident recorded in this passage seems to

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have occurred the next day after Jesus rode into the city of Jerusalem on an ass, and then cleansed the temple of its money-changers. Jesus and his disciples had left the city for the night. As they were returning the next morning he cursed a fig tree, and later gave his disciples a lesson on faith, using the illustration of moving a mountain simply through the power of prayer, thus emphasizing that seemingly impossible things can be accomplished through faith and prayer, if in harmony with the Heavenly Father's will.

When they reached Jerusalem, Jesus again entered the temple, and there the elders and chief priests and scribes engaged him in conversation asking, "By what authority doest thou these things? and who gave thee this authority to do these things?" Jesus could have given them a direct answer to this question, telling them that he was carrying on his ministry by the authority of the Holy Spirit of God, but they would not have accepted this, and would have discredited the Master in the eyes of others.

Instead of answering his enemies directly, Jesus asked them a question concerning the baptism of John, whether it was from heaven, or of men. These religious rulers knew that they were trapped, for if they admitted that John's baptism was from heaven, that is, authorized by God, they would have to explain why they did not believe him; and if they said it was of men they would encounter trouble, for John was rather widely accepted as a prophet in Israel.

Perhaps they didn't think of it, but if they had answered that John's baptism was from heaven, Jesus could have reminded them that he had been baptized by John, and that John had borne testimony concerning his having received the Holy Spirit. However, when they admitted that they could not answer, Jesus simply told them that since they could not answer him, he felt under no obligation to answer them; since, too, they were not sincere in raising the questions.

The matter of religious authority has always been an important one in so-called orthodox circles. We have a scribes-and-Pharisees class in the world today who question the authority of anyone to preach who does not graduate from some theological seminary and is humanly "ordained." But the true follower of the Master does not need to be concerned with this criticism, for he knows that he receives his ordination through the infilling of the Holy Spirit.

MARK 12:28-34—In this part of the lesson we are told of another encounter between one of the scribes and Jesus, one that turned out somewhat differently from what such episodes usually did, for this scribe gave evidence of possessing some measure of sincerity in the question he asked. Jesus seemed pleased, and said to him, "Thou art not far from the kingdom of God."

Just previously Jesus had been questioned by the Sadducees, a sect of the Jews which did not believe in the resurrection of the dead. They placed a hypothetical

case before the Master concerning a woman who had had seven husbands, asking whose wife she should be in the resurrection. Jesus explained that in the resurrection people would neither marry nor be given in marriage. Then Jesus buttressed his reply by quoting a statement made by God to Moses out of the burning bush, that he was not the God of the dead but of the living. God was then speaking of Abraham, Isaac, and Jacob, saying that he was their God; therefore, Jesus reasoned, since God is not a God of the dead but of the living, it means that Abraham, Isaac, and Jacob, are to be raised from the dead.

It was a sound, and logical, and scriptural answer to a question which the clever Sadducees thought would confound Jesus. Perhaps they had put that same question to the scribes and Pharisees before. Perhaps the very scribe who heard them present the matter to Jesus, and who heard how well he answered it, had himself been unable to answer it. In any case, the account states, "One of the scribes . . . perceiving that he [Jesus] had answered them well, asked him, Which is the first commandment of all?"

This scribe had been impressed, and quite possibly the question he put to Jesus might have been one of controversy among this group, and this, he might have thought, would be an excellent chance to get a good answer. Jesus did give him a good answer. The "first" commandment evidently meant the greatest commandment, and for his answer Jesus quoted from

Moses, an authority which any scribe would find embarrassing to dispute.—Deut. 6:4, 5; Lev. 19:18

The evidence of the scribe's sincerity is in the fact that he agreed with the Master, admitting that he had given a truthful and good answer. The scribe could see that to worship God supremely with all one's heart, soul, and strength, and our neighbors as ourselves, are indeed the two most important obligations of all who profess to be the people of God. This is much more important, the scribe observed, than the matter of burnt offerings, or perhaps some special manner of presenting them. It was these non-essentials that the scribes and Pharisees were accustomed to argue about, and this scribe recognized the wisdom of Jesus' approach to the question, and complimented him for it.

It was in reply to this that Jesus said to him, "Thou art not far from the kingdom of God." Recognizing the wise answer Jesus had given to the Sadducees, and how the scribe had been influenced by the way Jesus answered his question, no one else on that occasion had the courage to ask further questions. The truth had prevailed.

QUESTIONS:

What enabled Jesus to speak with authority?

Should Christians today speak with authority?

Explain the reasoning of the scribes and Pharisees with respect to the baptism of John.

What did Jesus mean by his statement to the scribe, "Thou art not far from the kingdom of God"?

Jesus' Teachings Concerning His Return

THE committee which selects these international lesson topics made an unfortunate choice of caption for the subject matter discussed by Jesus in the Scripture passages assigned for today's study. The subject suggested by the committee is, "Jesus' Teaching on the Judgment," but the texts assigned for the lesson have little or nothing to say about the judgment—at least, not when properly understood. They relate, rather, to the time and circumstances of Christ's second advent, and how his people would discern the fact that he had returned.

The mistake of the lesson committee is the result of false notions concerning the manner and purpose of our Lord's return. Briefly, this erroneous view is that the coming of Jesus at his second advent signals the end of time and the beginning of "eternity"—an eternity during which a few fortunate ones would be with Jesus in heaven, and all the rest of mankind suffering in hell. The separation of these two classes was thought to be the main purpose of Christ's return, and it was to be accomplished in one twenty-four-hour day. It is true, of course, that the world's judgment day does follow the second coming of Christ, but that is not the subject Jesus is discussing in the scriptures assigned for today's lesson.

MARK 13:1, 2, 28-37—The two opening verses of this passage report a conversation between Jesus and his disciples as they left the temple after watching the rich and poor deposit money in the temple treasury, and his comment about the widow's two mites. Up to this time the disciples expected that Jesus would set up a kingdom in Israel which would fulfil all the wonderful messianic promises of the Old Testament. They believed also that they would share with him in the glory of that kingdom.

They may have had this in mind when, in leaving the temple, they called the Master's attention to its grandeur. Perhaps they thought that this wonderful temple would figure very prominently in connection with his new government and that soon they would be exercising considerable authority therein. How shocked they must have been when Jesus told them that the time would come when there would not be one stone left upon another in that beautiful temple!

Of necessity, however, this would cause the disciples to realize that there was something wrong with their expectations concerning Jesus and the work that he was destined to do, and later when they had an opportunity they questioned him about it. This was on the mount of Olives. Matthew's account in-

forms us that they asked Jesus, "When shall these things be? and what shall be the sign of thy coming [parousia, presence], and of the end of the world [aion, age]?" (Matt. 24:3) Mark reports it thus: "What shall be the sign when all these things shall be fulfilled?"—Mark 13:4

Apparently they were beginning to realize that Jesus would leave them and would return at the end of an age, and that not until then would he set up his kingdom. Having grasped this thought—even though vaguely—they were interested in learning all they could as to when they might expect the Master's return. They believed, of course, that it would be within their own lifetime. Because of this, they associated the prophesied destruction of the temple with Jesus' return, or, at least, they expected that the one event would follow the other without a great lapse of time.

Jesus' reply to these questions gave consideration to both the time and the signs of his second presence, because they had asked "when" these things would be, and how they would know. As for the time, he made it plain that they could not know this in advance—"but of that day and that hour knoweth no man." (Verse 32) A much wider meaning has been attached to this statement than Jesus' words warrant, for they have been taken to mean that there is no point at all in being interested in the time features of the divine plan. But this is not the thought.

Jesus also said that the angels did not know the time of his re-

turn, and then added, "neither the Son, but the Father." (Mark 13:32; Matt. 22:36) From this we see that even Jesus himself did not know at that time the date of his second advent; that this was still a secret known only to his Heavenly Father. But this does not prove that Jesus would never know, and likewise, the text does not prove that his followers should take no interest in the matter.

"What I say unto you I say unto all, Watch." (Verse 37) The obvious conclusion to be reached from this admonition is that at the time of our Lord's return, the faithful watchers would be rewarded with a knowledge of his presence, while others would be left in darkness. Jesus did not say that by watching, his people would discover the time of his arrival in advance, although there were to be signs to indicate that his coming was near.

Closely associated with the return and second presence of Christ is the establishment of his kingdom, for this is one of the objects of his return; and the parable of the fig tree is particularly concerned with the kingdom. Mark's account tells us that when we see the fig tree putting forth her leaves, then we could be sure that "it" was near, "even at the doors." Some have argued that the pronoun "he" should have been used here, and that the fig-tree sign would be one of the proofs of the near coming of the Lord rather than a sign which would become visible during the time of his presence.

Luke's account of this same statement, however, leaves no

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doubt about its meaning. Instead of abbreviating the Master's words by the use of a pronoun, Luke gives us the full thought, using the expression, "the kingdom of God," instead of the pronoun "it." (Luke 21:31) When we understand properly the manner and purpose of our Lord's return and second presence, we realize that signs which prove his presence also prove that the manifestation of his kingdom is near.

Students of prophecy have long understood that the fig-tree parable relates to the regathering of Israel in preparation for them to

be among the first to receive kingdom blessings. No one should have difficulty now in seeing that the "fig tree" is putting forth its leaves. And how wonderful it is to be living at this end of the age, when this great prophecy of our Lord's is being fulfilled.

QUESTIONS:

What may have caused the disciples to be so interested in the beauty of the temple?

Should the Lord's people be interested in the times and seasons of the divine plan?

To what does the fig-tree sign particularly relate?

LESSON FOR MAY 22—

With Jesus in the Upper Room

MARK 14:12-25—The story of Jesus and his disciples in the upper room the night before he was crucified, is one of the most interesting and meaningful of all that made up the greatest life that was ever lived. Even the manner in which the room was selected and located was very unusual—some think it was miraculous, although this is not at all certain.

From a casual reading of the account, and without taking into consideration the customs of that day, the meeting of a man carrying a water pitcher and following him to his house would seem to be either according to a previous arrangement Jesus had made with this man, or else that a miracle was involved. However, neither view is necessarily the correct one.

Those who claim to know something of the customs of the East inform us that ordinarily men do not carry water, that this is done mostly by the women. An exception to this, however, is in the case of attendants of lodging houses where only male guests are cared for. It is pointed out that Jesus and the twelve disciples would, of necessity, have to go to such a house, and that the instructions to follow a man carrying water was, under the circumstances, the simplest method of directing the two disciples to a suitable place where they could prepare for the passover.

In any event that "upper room," which has become so well known to all Christians, was found and suitable preparations were made

in it for Jesus and the Twelve to eat the passover that last night of his earthly ministry. As they sat and ate together Jesus made the startling announcement that one of his disciples would betray him. Doubtless they all sensed that tragedy was near, due to the unusual circumstances of the past few days, and particularly because Jesus had told them that he was going to Jerusalem where he expected to suffer and die. But there was only one among them who knew that the Master would be betrayed by one of his own disciples, and that was the betrayer himself.

Many surprising things had already occurred during these last few days of Jesus' life, and doubtless the disciples were somewhat unnerved and not sure that they really knew their own minds, for they began to question him saying, "Is it I? Is it I?" It was apparently not until the others had thus inquired, and had perhaps been assured that they would not be overtaken in such treachery, that Judas asked the same question. By Jesus' reply he realized that his Master already knew the plans which had been made.

To be wounded in the house of one's friends is one of the worst trials that can come to a person, but Jesus took this experience like a real hero of righteousness. He showed no resentment, and did not rail against his betrayer. He identified him before the others, probably for their peace of mind and to safeguard them from being unwittingly drawn into the plot.

Jesus explained a very impor-

tant principle of God's dealings with his people. It had been foretold that he was to suffer and die, but because this was a part of the divine plan of salvation it did not excuse those who, for selfish reasons, helped to carry out the divine arrangement. Of Judas he said that it would have been better for him had he never been born. This is taken by many students of the Bible—and we believe properly so—to mean that Judas will have no further opportunity for salvation, and that he will not be raised from the dead. The fact that he is spoken of in the Scriptures as the "son of perdition" also indicates that his sin was sufficiently wilful to merit the penalty of the "second death."—John 17:12; Rev. 20:14, 15; 21:8

Judas sinned against the Holy Spirit, not that he himself possessed the Holy Spirit, but because, during the years he had been with Jesus, he had seen so many evidences of the Spirit or power of God operating through the Master. Regardless of how much Judas may have comprehended of the teachings of Jesus, the compelling testimony of the miracles which he had witnessed was sufficient to make him responsible. And in view of this, to premeditate the betrayal of his Master would be a sin against the Holy Spirit, hence unforgivable.

Jesus' statement concerning the bread being his body is construed literally by the Catholic Church, supporting their claim that in the Mass the literal body of Jesus is sacrificed over and over again. Those who take this view seem to

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forget that Jesus made this statement while he was still in the flesh, while he still possessed the body which the Catholics claim literally becomes bread in every celebration of the Mass. At that first Memorial Supper the disciples had Jesus personally with them, yet the Master said of the bread even then, "This is my body." What did he mean?

Obviously Jesus meant the bread represented his body, and that the breaking of the bread was symbolic of the "breaking" or sacrificing himself as a man—that he gave his flesh for the life of the world. "This do in remembrance of me," the Master said, thus indicating that the Memorial emblems are merely for the purpose of taking our minds back to his sacrifice, to remind us of his finished work as man's Redeemer, not that the emblems themselves are different than other bread and wine.—Luke 22:19

In the Memorial Supper, the bread symbolizes the broken body of Jesus, while the wine pictures his shed blood. Both are symbols of the sacrifice of life. There can be no sentient being with a body, nor can there be human life without blood. Earlier in his ministry, Jesus had explained that no one could have life unless he ate his flesh. (John 6:53-55) The same thing is true concerning his blood. Thus the two symbols combine to assure us that every necessary pro-

vision has been made for the world to have life on the human plane, and for the church to have it "more abundantly," as immortal beings on the divine plane.—John 10:10

But there is still a deeper meaning for the Christian in partaking of the Memorial emblems. Paul describes it as representing a "Communion," or common participation in the body and blood of Christ. (I Cor. 10:16, 17) As the Scriptures abundantly testify, this means that we have the privilege of suffering and dying with Jesus, of being planted together in the likeness of his death. (Rom. 6:3-5) It is this that is implied in the thought of following in the footsteps of Jesus. It is a blessed privilege, but few have accepted it. Millions have been glad that Jesus died for them, but in all the Gospel age there have been only a "little flock" who have been willing to die with him.—Luke 12:32

QUESTIONS:

Was there anything unusual in the manner in which the "upper room" was selected and located?

Will Judas be raised from the dead? If not, why not?

Give one reason to prove that the Memorial bread is not the actual body of Christ.

What is the difference between the symbolism of the bread and the wine?

What has been one of the contributing factors in making the true church so small in number?

"Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."—DAVID

Watching and Praying in Gethsemane

MARK 14:32-42—According to John 18:2, Jesus and his disciples were in the habit of visiting the Garden of Gethsemane when they were in the district. As nearly as can be determined it was about one-half or three-quarters of a mile from the walls of Jerusalem and a very short distance from the bridge which spanned the river Kedron. Apparently an orchard composed a part of the garden, in which there were olive, fig, and pomegranate trees which afforded hospitable shade during the heat of the day.

The name Gethsemane means "an oil-press," but because it was the scene of Jesus' great trial on the night before he was crucified, it has become synonymous with suffering and tragedy. The mere mention of the name conjures up thoughts of distress and trial, and never of cooling shade under the spreading branches of fruit trees. In this respect Gethsemane takes its place with the other geographical names to which specific meanings have become attached, such as Bethany; Golgotha; Megiddo; and in secular history, Waterloo.

Jesus' experience in Gethsemane was, in reality, the crucial test of his full obedience to the Father's will. He knew that the plans had all been made for his arrest, and that Judas would betray him into the hands of his enemies. He knew also that the time for the

consummation of his sacrifice had come; and now the question was whether or not he would be an overcomer in this final test. We used the word "question," but actually there was no question in Jesus' mind concerning his willingness to die as man's Redeemer; nor did he falter with respect to any phase of the divine will. The only question was what constituted the divine will with respect to the degree of suffering, of shame, ignominy, he would have to endure.

"My soul is exceeding sorrowful unto death," Jesus told Peter, James, and John. Paul tells us that Jesus "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared"—margin, was heard "for his piety." (Heb. 5:7) The death from which the Heavenly Father was able to save his Son was eternal destruction—the "second death." The entire plan of salvation would have failed had Jesus been saved from dying as man's Redeemer.

What the Master was concerned about in Gethsemane was whether or not he had proved worthy of a resurrection from death; and also whether or not the ignominy and shame which he now saw more clearly than ever, were to be heaped upon him in connection with his death, were a necessary part of the divine will. These two

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problems were as a heavy burden upon his soul, bringing forth from the Savior of the world "strong crying and tears."

Jesus did not especially chide the disciples because they failed to watch with him in this great trial. It had been a long and difficult day. The passover, together with the newly instituted Memorial Supper, had taken them on well into the night, and it is little wonder that they fell asleep while their Master was praying. Besides, since they were not yet begotten by the Holy Spirit, they were at an utter loss to understand the trial through which Jesus was passing, and not understanding it, they could not be too personally interested.

While Jesus doubtless would like to have had the disciples enter into his great trial and share the burden somewhat with him, yet he was not left without comfort; for his Heavenly Father stood by and gave him the assurance which he sought. It was only five days before this that Jesus rode into the city of Jerusalem and was hailed King by a considerable number of people. These were happy to be with him in this seeming triumph, but now he was alone in his sorrow.

In this respect Jesus' experience

was not unlike that of others. In most cases our friends are glad to share our joys and our triumphs, but frequently we will find, as Christians, that we are left measurably alone in our sorrows. This is not necessarily because friends wish to forsake us. The disciples, no doubt, would have been glad to comfort the Master but they lacked the necessary understanding.

Only the "God of all comfort" was able to understand the Master's Gethsemane trial. (II Cor. 1:3) So it is in the case of many of the trials through which his followers pass. It is at such times that we should go "boldly," courageously, to the throne of grace to seek help and comfort. Jesus was given needed strength and assurance, hence was able resolutely to face the trying ordeal which was before him; and he said to his disciples, "Rise up, let us go; lo, he that betrayeth me is at hand."

QUESTIONS:

Had Jesus and his disciples ever visited the Garden of Gethsemane prior to the occasion recorded in this lesson?

Was Jesus' sorrow in Gethsemane the result of being afraid to die?

Were the disciples to blame for not watching with Jesus during his severe trial?

Who alone is able to comfort us in our greatest times of trial?



*Living for Jesus day by day,
Following just as He leads the way,
Never a choice in great or small.
Doing His will, and that is all.*

The Covenant, the Land, the Seed

GOD'S PLAN IN THE BOOK OF GENESIS

CHAPTER TWELVE

12:1-5 "Now the Lord HAD said unto Abram"—here we have a reference to instructions which previously had been given to Abram, and to a promise made to him, which are not recorded. It was this communication from God that caused Abram to leave Ur of the Chaldees and to start the journey toward Canaan, as recorded in the closing verses of the preceding chapter. Haran was on the border of Canaan, and Abram remained there until the death of his father, Terah. This was necessary, for the Lord's instructions were that he was to leave his own people and his father's house. While he did take some of his relatives to Canaan with him, he waited at Haran until his father died, thus to comply, with the Lord's instructions.

"And I will bless thee, . . . and thou shalt be a blessing."—here are stated in brief the two main features of the covenant God made with Abram. Abram himself was to be blessed—richly blessed. He was to become the father of a great nation. And besides this, he was to become a blessing to others—his seed was to bless "all the families of the earth." Later we shall see that the principal application of this latter promise is to his spiritual seed, even to Christ and

to those who become Christ's body members.—Gal. 3:8, 16, 27-29

God's statement, "I will bless them that bless thee, and curse him that curseth thee," has throughout the ages often worked out in a very literal way with respect to the natural descendants of Abram. And probably this principle will be still further manifested during the thousand-year reign of Christ, when there will be a general time of reckoning for both Jews and Gentiles. It is only as we take into consideration the entire plan of God that we can understand the manner in which many of his promises will be completely fulfilled.

12:6-9 The "Sichem" here referred to is Shechem, the place later referred to so many times in the Old Testament. The present name of the city is Nablus, and it is situated about thirty-four miles north of Jerusalem. The "plain of Moreh," is more properly rendered the "oak" or "oaks" of Moreh. This location was close to the mountains of Ebal and Gerizim.—Deut. 11:30

When Abram entered Canaan the Lord identified it as being the land which he had previously promised, saying to him, "Unto thy seed will I give this land." (Verse 7) There is an accuracy about this promise which is striking. The ac-

count states that the Canaanites were already in the land when Abram entered, and in the patriarch's lifetime he never did become the real owner of the land. He found it necessary to purchase a small parcel of it in order to have a place in which to bury his wife, Sarah. (Acts 7:5) Perhaps this was the reason that the Lord did not include Abram in this particular statement of the promise.

It is true that later the land was also promised to Abraham and to his seed as an everlasting possession, but the fulfilment of this promise will come only by virtue of the resurrection. During the time God was dealing with him and making promises to him, he was not the owner of the Promised Land, but merely a sojourner in it.

From his first stopping place, Abram journeyed south, which brought him nearer to the present site of Jerusalem. He built an altar in a mountain situated between Bethel and Hai—or Ai, as it was later called. It would appear that the town of Bethel was in existence when Abram first entered Canaan. Its original name was Luz. (Judges 1:22, 23) Ai was the second city to be captured and destroyed by the Israelites when they entered the land under the leadership of Joshua. Both Bethel and Ai have long since been laid waste; although the ruins of Bethel still exist, being located on the right-hand side of the road between Jerusalem and Nablus, or ancient Shechem.

The name Bethel means "the house of God," and it was appropriate that Abram should build an

altar near the town, and there "call upon the name of the Lord." This is a very brief statement of Abram's worship, but we may safely assume that, having entered the Promised Land, and the promise having been confirmed to him, the patriarch would naturally desire to show his appreciation by presenting a thank-offering to his God.

12:10-20 As we learned in the case of Noah, so now again with Abram, the Scriptures do not conceal the misdeeds of its heroes. There seems to have been little excuse for Abram to misrepresent Sarah's relationship to him. It was simply a mis-guided effort, borne of fear to save his own life. The fact that it might lead to the mistreatment of his wife did not seem to concern him. It must have been very humiliating for him to realize that the heathen Pharaoh displayed more nobility of character than did he, the servant of God.

There is, of course, another viewpoint to be considered in connection with this episode. While the account does not say so, it may be that the Lord caused it to be recorded as one of the illustrations of how time after time attempts were made to interfere with God's program to develop a "seed." Without realizing it, Abram might well have been induced by Satan to conceal the fact that she was his wife, the Adversary's motive being to thwart God's purpose concerning the promised seed. He probably knew that the seed was in some way to come through Sarah, and if he could defile or destroy her, it would be a master-

stroke of cunning in his determination to oppose the outworking of the plan of God.

CHAPTER THIRTEEN

13:1-4 When we read that Abram went up out of Egypt and "into the south," the evident meaning is that he went into the south of Palestine. He did not remain there, however, but continued his journey until he got back to Bethel, where he had previously called upon the name of the Lord. Arriving at this sacred landmark, the place of the altar, again he "called on the name of the Lord." By now he would have still more for which to be thankful, for the Lord had overruled his great mistake, and he was safely back from Egypt and "was very rich in cattle, in silver, and in gold."

13:5-13 In this narrative is revealed a noble side of Abram's character. Two points are emphasized, one his unselfishness, and the other that his chief interest in entering Canaan was not the land, but the promise God had made concerning the seed of blessing. Abram undoubtedly thought a great deal of his Nephew Lot, and it was not an easy decision to separate from him; but when he considered all the circumstances involved, he realized it was the best thing to do. He was willing to make a real sacrifice in the interests of peace—not a sacrifice of principle, but of material wealth.

Having told his nephew that he could have first choice of the land. Abram did not hesitate to carry through with his offer, even though Lot did choose the best of the land

from the standpoint of productivity.

Lot "pitched his tent toward Sodom," and "the men of Sodom were wicked and sinners before the Lord exceedingly." Lot, as the world would say, "got the best of the bargain" from the standpoint of rich agricultural land, but he placed himself in an environment which proved to be very detrimental to his moral well-being and led to a grievous tragedy in his home life.

13:14-18 Here the Lord renews his promise to Abram, and goes into greater detail than on previous occasions. The account emphasizes that this affirmation of the covenant was made after Lot and Abram had separated. This seems to indicate that Lot's association with Abram was to some extent standing in the way of his receiving God's full blessing in connection with the promise.

The call to the patriarch was to leave his own people, and his father's house. Lot and his family were at least a part of Abram's people, and not until he was willing to make a great sacrifice of material advantage in order to be separated from them, did the Lord assure him in such great detail what the fulfilment of the promise would mean.

Abram was told to look in all directions, and was assured that all the land he saw was to be his, and his descendants' forever. It is true of the Lord's people today that frequently the willingness to sacrifice earthly advantages leads to the richest of spiritual blessings. If we find ourselves spiritually poverty stricken it may be that we are

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holding on too firmly to the material things of life.

CHAPTER FOURTEEN

14:1-12 Critics have scoffed repeatedly at this account, which tells how Abram and his servants rescued Lot and his family from the combined armies of four powerful allied kings. Historians had said that the story was fiction, that no such kings as these mentioned in the Bible were reigning in the days of Abram.

But now archeological research has thrown entirely new light upon this ancient period of human history, and this record now emerges, as we should expect, absolutely authentic. The kings mentioned in this passage are now identified as true historical characters, and contemporary tablets show that they were reigning at the very time when, according to Bible chronology, Abram was living in Canaan.

Furthermore, archeologists have discovered that these four kings were actually confederated, and at this time were dominating most of Palestine, just as this account indicates. Kudor, or Chedor-laomer, as expressed in the Hebrew language, was apparently the chieftan in this alliance of kings. His three allies were Hammur-abi (or Ammur-aphel) of Babylon, which was "the land of Shinar"; Eriaku (or Arioch) of El-lasar, or larsa, which was a district in southern Mesopotamia between Babylon and Elam; and that his third ally was the ruler of the Hittite empire, whose capital was at Boghazkeui, in Asia Minor.

This ancient Hittite empire was really a confederacy of several tribal nations, and the excavations show that the Hittite kings always called themselves "king of the nations," or "king of countries." Clearly, therefore, "Tidal, king of nations," mentioned in this account was one of the Hittite confederated kings of Abram's day.

The archeological records reveal that King Kudar, Chedor-laomer, the Elamite monarch, was nearly eighty years old when he directed this allied raid against Palestine to put down the rebellion against him. He had conquered El-lasar forty-three years before, and had placed his son Warad-Sin upon its throne. That son died a few years later; but his second son, Eriaku (also called Rim-Sin), was king of El-lasar at the time of this Palestine revolt. Chedor, it is now known, conquered Palestine about twelve years before this revolt occurred, exactly as the Genesis story declares.

14:13-16 These four allied kings probably did not need a force of more than a few hundred men to put down this rebellion of petty tribal chiefs of the valley people around the Dead Sea. They conquered them easily, and proceeded to loot the rebellious towns, notably Sodom and Gomorrah. When they sacked Sodom, and captured Lot and his family and his goods, Abram was aroused.

Abram was very wealthy, employing hundreds of servants; and he quickly mobilized 318 of them and went in hot pursuit. Over-taking the remnant of the satiated and exhausted troops that night, he

proved his prowess by making a successful surprise attack from two sides and quickly rescued the prisoners and their goods.

Some have hastily concluded that Abram and his servants actually slew these four powerful monarchs. But manifestly this is not the case, for the archeological records reveal that they lived for many years thereafter. This account of the raid merely mentions that Abram rescued the prisoners and goods, and says nothing about his killing any kings. The seventeenth verse speaks of his returning from the slaughter of Chedor-laomer and the kings which were with him, but the Hebrew word *nakah*, here translated "slaughter," means merely to "smite," and is so translated many times throughout the Old Testament, and indeed is translated "smote" in the fifteenth verse of this narrative. Smiting the armies of these kings would properly be referred to as a smiting of the kings themselves.

14:18-20 When Abram returned from his successful smiting of the four kings he was heralded as a hero by the afflicted survivors around the Dead Sea, whose cities these monarchs had just ravished. The "king" or mayor of Sodom went out to meet him. Melchizedek, who not only was ruler of the city of Salem (Jeru-salem) but also its high priest, likewise met Abram, and blessed him, and Abram paid him tithes of all that he had captured.

This Melchizedek is said to have been a "priest of the most high God" and not a director of idol worship. This seems to suggest

that he may have been a Semitic kinsman of Abram, rather than a member of some idolatrous Canaanite tribe. Although Abram himself had been in Canaan only twenty-five years when this incident occurred, yet there were probably many hundreds of Semites there at this time—Abram's household alone contained hundreds of persons—and possibly Melchizedek had become a ruler over a Semitic settlement at a peaceful place west of the Jordan—which later came to be known as Jebu-salem, or Jerusalem—and there directed his kinsmen in the worship of the true God.

Melchizedek's identity has been made mysterious by a statement in Hebrews 7:1-3, which says that he was "without father, without descent." This has been explained to mean that he was without father or mother in the priesthood, and recently deciphered tablets unearthed at Tel Amarna, in Egypt, substantiate this thought. They indicate that the portion of Palestine in which Jerusalem was located was claimed by Egypt in Abram's day, and that the pharaohs appointed all the kings, or chieftans of that particular district.

Although no tablet has yet been found that mentions the name of Melchizedek, yet the Tel Amarna records of this period do declare that Palestinian appointees of the pharaohs in those days were obliged to foreswear all hereditary rights before being enthroned, and were made to take the following oath: "It was not my father, and it was not my mother, who established me in this place; but it was

the mighty arm of the king [pharaoh] himself who hath made me a ruler."

This was a very unusual regal arrangement, not only for those days but since then as well. Probably Melchizedek's priestly office had been given to him by divine appointment, hence the statement in Hebrews would also be true of him as a priest. He is used in the Scriptures as a picture of Christ Jesus in his official role as King and Priest over the whole earth during the Millennium. The Psalmist says of Jesus, "Thou art a priest forever after the order of Melchizedek."—Psalm 110:4

Not only are we glad to see even the historic portions of the Bible substantiated by the researches of modern science, but we are especially glad to learn from its pages that the antitypical Melchizedek, the great King of Peace and Priest of the most high God, is soon, together with his church, to manifest himself to all mankind, and extend blessings of joy and health and life to all the willing and obedient.

14:21-24 In these closing verses of the story of Abram's encounter with the four kings we have another example of his generosity, and his lack of self-seeking in material things. He had risked a great deal to rescue Lot and his family, but he wanted no reward for it. No doubt he felt that the satisfaction of having done something for his relatives was reward enough. Aner, Eshcol, and Mamre co-operated with him, and he was quite willing that they share in the spoils of the victorious battle; but, as for himself, he would

take nothing. Abram's purpose in moving into Canaan was a higher one than that of material gain—especially the spoils of battle.

CHAPTER FIFTEEN

15:1-7 "After these things"—that is, after the rescue of Lot, the paying of tithes to Melchizedek, and Abram's refusal to share in the spoils of the battle, the Lord spoke to him and said, "Fear not, Abram: I am thy shield, and thy exceeding great reward." One cannot but think that the Lord took particular notice of Abram's refusal to accept any of the goods offered to him by the king of Sodom and was pleased, and that now he is assuring him of a much better portion—"I am thy shield, and exceeding great reward." This was God's promise to protect the patriarch, and to supply all his needs.

Before Abram left Ur of Chaldees, God had made a promise to him involving a "seed," a child. Sarah, his wife, was barren, and it would seem that Abram was beginning to wonder just how that promise would be fulfilled, so he said to the Lord, "Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir." This appears to be Abram's way of asking the Lord if this is the arrangement he had in mind when he made the promise of the "seed."

But the Lord explained to Abram that the one he referred to was not to be his heir, that he would have a child born of his "own bowels." Abram had great faith, yet it was being tested by his long wait for the birth of the promised heir. But the Lord strengthened his faith by

"I Will . . . Sup With Him"

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—REVELATION 3: 20

THESE intimate words of the Master are addressed to the "church of the Laodiceans," and they clearly apply to his followers at the end of the age, the time of his second presence. The precious truth concerning Christ's second presence is presented in the Scriptures in many and varied ways, for there is no one manner of expression and no single symbolism that could adequately convey to our finite minds all that is involved in the great *parousia* truth.

He comes as a "thief in the night"—that's one way of expressing it—and from this symbolic language we gather the idea that only those who are awake and watching are aware of his return. But there is more than that to it—more than merely the fact that some know about his return, and some do not. The parable of the virgins reveals that when the Bridegroom returns those who are ready go in with him to the marriage, while the foolish virgins who have no "oil" in their "vessels" have to remain outside in the darkness.

Then there are the parables of the pounds and the talents, both teaching us that when the Lord returns there is a reckoning with his servants and the rewarding of those who have been faithful. Again, there is that prophecy of Paul's which informs us that when the time came for the Lord to descend from heaven, the dead in Christ would rise first, and that those who were alive would remain for a time until they were "caught up," or exalted to be with the Lord in the "air," or spiritual phase of the kingdom.

It is to these that the Master addresses himself in the words of our text—"Behold, I stand at the door and knock." This expression clearly indicates the fact of his presence, and at the same time emphasizes that the only ones who will appreciate this vital

dispensational truth would be those who were willing, when they heard his knock, to open the door of their hearts and allow the great fact of his presence to possess their lives. There have been many already throughout the period of his *parousia* who have learned of his return yet have failed to appreciate the importance of this great truth because they have not invited the Master to come into their lives in the full sense of the word.

“If Any Man Hear My Voice”

The construction of our text indicates that the terms “knock” and “voice” are synonymous in meaning—“I stand at the door and knock”, “if any man hear my voice.” This suggests that the knock by which the Master announces his presence is in reality his “voice,” and throughout the Scriptures a voice is used to symbolize a message. The Lord’s voice is the Lord’s message, or the truth which he desires to convey to his servants.

There are certain fundamental characteristics concerning the voice of God by which it can be identified throughout all the ages. For example, the Apostle Peter tells us that the “times of restitution” had been “spoken by the mouth of all God’s holy prophets since the world began.” This same message was featured in the Master’s ministry. It enters into the ministry of the apostles, and is prominently set forth in the Book of Revelation.

The voice of the Lord also has dispensational aspects. When Noah, for example, heard his voice it was a message pertaining to the coming flood, with instructions concerning what Noah was to do about it.

Abraham heard the voice of God. To him it was a promise of coming blessing through his seed; and, of immediate concern, the call to leave his own people and his father’s house and go to a land which the Lord would show him.

At the burning bush Moses heard the voice of the Lord, and the message pertained to the deliverance of the Hebrew children from their bondage in Egypt. As with Moses, so also with both Noah and Abraham, while it must have been a wonderful experience to hear the voice of the Lord speaking to them, yet it was costly, for it changed the whole course of their lives.

Each of the holy prophets in turn heard the voice of God speaking to them. Isaiah, for example, heard the voice out of the temple which he saw in vision, and a question was asked, “Whom shall we

send, and who will go for us?" Isaiah knew that this question was meant for him. It was the Lord knocking at the door of his heart, and he replied, "Here am I; send me."—Isaiah 6: 8 . . .

Saul of Tarsus heard the voice of the Lord, and in his case a human instrument was sent to deliver the message. To Ananias the Lord said, "Go thy way. . . . For I will shew him how great things he must suffer for my name's sake."—Acts 9:15, 16

Isaiah was given an important message to deliver to the Lord's people, and Paul was made a special apostle to the Gentiles. Thus in the case of Noah, Abraham, Moses, Isaiah, and Paul, particular truths were given to each in keeping with what the Lord wanted each one of them to do for him. And this is particularly true of the Lord's people during the time of the Master's second presence.

The Old Testament illustrations, which we have used to show what is meant by the voice of the Lord, have to do with Jehovah. But the principle is the same when Christ is involved, as in our text. He stands at the door, not merely of individual hearts, but of the Laodicean church. His knocking at that door is a dispensational knocking, an announcement of his second presence. The only ones who receive the blessing from this announcement are those who hear his "voice," his message, and not only hear it, but respond to it in full consecration to do whatever the Master's will might be for them at this time.

Whether it be Jehovah, or his beloved Son, who speaks, it is for the purpose of inviting those who hear to co-operate in the divine arrangements. It means that there is a work to be done which human ambassadors are given the privilege of doing. That is what the voice of the Lord meant to all his faithful servants of old, and it is what the voice of the Master means to us today.

Service Based on Knowledge

It is well to remember that when the Lord invites co-operation in the work he is doing, he enlightens his servants as to what he wants done, and how to do it. Some would have us believe that many of the Lord's people have served him blindly, spending time and energy and talent in doing things which were not the Lord's work at all, and that the Lord blessed them simply because they supposed they were doing his will. Such a viewpoint puts the Lord in the position of not being able to enlighten his servants,

and thus less able to carry on his work than are the children of this world.

The purpose of all revealed truth concerning the divine plan is that those to whom the light is given might be able to co-operate intelligently with the Lord. This is particularly true during the time of the Lord's second presence. His "voice," or message, makes known marvelous things pertaining to the divine plan, not merely to thrill those thus enlightened, although it does result in great rejoicing of heart—but in order also that they might become acceptable co-workers with the Lord in the work that pertains to the end of the age.

And how marvelous are the truths which the "voice" has made known to the saints in this time of the Master's *parousia*! First let us consider that fundamental characteristics of the voice of the Lord that can be identified in practically every message of the Lord from the very beginning—the glorious hope of restitution for the world of mankind. This great hope of the world was largely lost sight of during the Dãrk Ages, but because the return of the Lord marked the beginning of a transition period into the restitution age, it was "due time" that this message again be brought to the fore and publicized by the Lord's witnesses.

In order for the saints to be able to announce the incoming age of restitution, it was essential that this precious doctrine be restored to them. Let us not think for a moment that because restitution is not for us, we should not concern ourselves with it. Rather, we should keep it in the forefront of our message. It is "meat in due season" because the Lord wants it proclaimed to the world.

"The harvest is the end of the age," declared Jesus in his explanation of the Parable of the Wheat and the Tares. The Master's second presence is also at the end of the age, and he is the Chief Reaper in the harvest work. Appropriately, therefore, his "voice" announced the time for the beginning of the harvest, and in connection with that vital truth, the call to "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4) To open the door and let the Master come in when this feature of his voice is heard, implies obedience to the call to come out of Babylon. And how richly the Lord has blessed those who have obeyed that call!

The Time of Trouble

One of the strongest evidences that those rejoicing in the knowledge of present truth have indeed heard the voice of the returned Lord, is the outstanding manner in which world events have verified that part of the message pertaining to the coming of a "time of trouble such as never was since there was a nation." (Dan. 12:1) This feature of the Lord's message was revealed to "that servant" and published world-wide for many years during which the wise of this world, particularly the outstanding churchmen of the time, were emphasizing that the world was fast being Christianized and that an era of universal peace was dawning. They scoffed at the idea that their boasted civilization was about to be destroyed. In view of what has already occurred, what better proof could we have that the "voice" which was heard was truly that of the Master!

There is still another aspect to the voice of the Lord at this time—the voice of present truth. It is that which relates to the Jewish people and Palestine. How little evidence there was at the beginning of the harvest of what we have now seen occur in connection with these people and their Promised Land! Yet, the "voice" made it clear that the time had come when these developments should be expected. This great truth was accepted and proclaimed by those who heard the knock of the Master's second presence, and now their faith in what they heard and proclaimed has been vindicated.

"And I . . . Will Sup with Him"

The Master promised that he would come in and sup with those who, when hearing his voice, opened their hearts to him. This language is similar to that contained in another promise he made. It is recorded in Luke 12:37, 42. Here the Lord says that when he returned he would serve his people with "meat in due season," using a special steward of his own appointment to do this. (Matt. 24:45-47) There is, of course, a variation of thought in the two illustrations, for in one he sups with his people, and in the other he serves the food to them. But in both illustrations the food undoubtedly is symbolic of the precious truths which are revealed to the Lord's people as a result of the Master's second presence. And how rich this portion of "meat in due season" has been, and how sweet the communion we have enjoyed with the Master as we

Radio Programs Promoted

FRANK AND ERNEST BIBLICAL DIALOGS

All Programs on Sundays Unless Otherwise Noted

N. F. TIME	STA.	KC.	P.M.	San Antonio, Tex.	KISS FM	8:45	
St. John's, N. F. (Thurs.)	VOCM	1006	9:00	San Antonio, Tex.	KMAC	1240 8:45	
				Shenandoah, Iowa	KMA	960 9:15	
EASTERN TIME	STA.	KC.	A.M.	-----	>>	P.M.	
Adrian, Mich.	WABJ	1500	10:00	Fort Worth, Tex.	KWBC	970 10:00	
Akron, Ohio	WADC	1350	9:45	San Angelo, Tex.	KTXL	1340 2:15	
Baltimore, Md.	WFBR	1300	9:15	Wadena, Minn.	KWAD	920 2:45	
Bay City, Mich.	WBCM	1440	10:00	West Point, Miss.	WROB	1450 12:45	
Binghamton, N. Y.	WNBF	1290	10:00				
Columbus, Ohio	WHKC	610	9:30	MOUNTAIN TIME	STA.	KC.	A.M.
Connellsville, Pa.	WCVI	1340	9:30	Carlsbad, N. Mex.	KAVE	1240	9:15
Guelph, Ont.	CJOY	1450	9:30	Douglas, Ariz.	KAWT	1450	9:45
Hamilton, Ont.	CHML	900	9:45	Globe, Ariz.	KWJB	1240	9:45
Lawrence, Mass.	WLAW	680	10:15	Phoenix, Ariz.	KPHO	1230	9:45
Middletown, Ohio	WPFB	910	10:15	Prescott, Ariz. (Sat.)	KYCA	1490	8:45
Muskegon, Mich.	WMUS	1090	10:45	Safford, Ariz.	KGLU	1450	9:45
Philadelphia, Pa.	WIP	610	9:30	Tucson, Ariz.	KVOA	1290	12M
Pittsburgh, Pa.	WWSW	1490	9:30	Wallace, Idaho	KWAL	1450	10:15
Waterbury, Conn.	WATR	1320	11:45	Yuma, Ariz.	KYUM	1240	9:45
-----			>>	P.M.	-----	>>	P.M.
Dayton, Ohio	WHIO	1290	12:15	Kalispell, Mont.	KGEZ	1460	4:45
Detroit-Windsor (Sat.)	CKLW	800	1:15				
Jacksonville, Fla.	WJHP	1320	1:45	PACIFIC TIME	STA.	KC.	A.M.
New York, N. Y.	WINS	1010	10:15	Albany, Ore.	KWIL	1240	10:30
CENTRAL TIME	STA.	KC.	A.M.	Berkeley, Calif.	KRE	1400	9:00
Anderson, Ind.	WHBU	1240	9:45	Calexico, Calif.	KICO	1490	7:00
Joliet, Ill.	WJOL	1340	9:15	Los Angeles, Calif.	KGER	1390	8:45
Clinton, Iowa	KROS	1340	9:45	Moscow, Idaho	KRPL	1400	9:15
Grand Forks, N. Dak.	KILO	1440	10:35	San Diego, Calif.	KFMB	550	9:45
Louisville, Ky.	WGRC	1370	8:45	Spokane, Wash.	KREM	1340	9:45
Medford, Wis. (Wed.)	WIGM	1500	9:45	Stockton, Calif.	KGDM	1140	9:30
Meridan, Miss.	WMOX	1240	10:00	The Dalles, Ore.	KODL	1230	9:15
Minneapolis, Minn.	WTCN	1280	9:15	Vancouver, B. C.	CJOR	600	10:45
St. Louis, Mo.	KXOK	630	10:00	Vancouver, Wash.	KVAN	910	9:15

In the Spirit of Tolerance a

ing Christian Knowledge

Victoria, B. C. CJVI 900 10:00
 Wenatchee, Wash. KWNW 1340 10:15
 Yakima, Wash. KYAK 1400 10:15

>> P.M.

Seattle, Wash. KOL 1300 5:15

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Blythe KUCB 1450 kc.
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HIGHLIGHTS OF DAWN

(A News Broadcast)

Norman Woodworth—6:45 P. M. Saturdays

BROADCAST TOPICS FOR MAY

The Frank and Ernest topics for the month, and the literature to be offered, are as follows:

Week of May 1—"How Old Is Man?" Literature offer, "Creation" book.

Week of May 8—"Hope for a Fear-Filled World"; literature offer, "Hope for a Fear-Filled World." (Gift Five.)

Week of May 15—"Enemies Destroyed"; literature offer, "Hope for a Fear-Filled World." (Gift Five.)

Week of May 22—"Sinners in Heaven"; literature offer, "The Everlasting Gospel."

Week of May 29—"The United Nations in Prophecy"; literature offer, Gift Dawn No. One.

First copies of any literature offered in connection with these programs will be sent free upon request. Address Frank and Ernest, Box 60, General Post Office, New York, N. Y. For additional copies see price list on inside of back cover.

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Vic. and N. S. W. Time

Geelong 3GL 222 metres 10:00 A.M.
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Western Australian Time

Perth 6KY metres 10:15 A.M.

POLISH BROADCASTS

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

and Good-Will Toward All

have sat down to meat with him, and enjoyed his fellowship in the truth that has meant so much blessedness to the saints during this time of his *parousia*.—Dan. 12:10, 12

The Master's promise recorded by Luke confirms the true meaning of our text by its reference to the Lord knocking when he returns. It reads, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." (Luke 12:35, 36). It is those who "open unto him immediately" when they hear the knock that are served with "meat in due season"; and it is these also with whom the Lord sups, that is, who have the blessed privilege of communion with him.

"Let your loins be girded about," the Master admonished. The Apostle Peter picks up this illustration and enlarges upon it, saying, "Gird up the loins of your mind, and be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (I Pet. 1:13) The "revelation" of Jesus Christ here referred to is his *apokalupsis*, or "disclosure," at his second presence. The Master discloses his presence to his faithful followers before his revelation to the world. He stands at the door and knocks for the very purpose of disclosing to those in the household that he has returned and is present, waiting to be admitted. To the world he will be "revealed . . . in flaming fire taking vengeance on them that know not God, and obey not the Gospel of the Lord Jesus Christ."—II Thess. 1:7, 8

It is true, of course, that the Master revealed himself in glory to the risen saints when he returned, and in this full sense of the word his *apokalupsis* to the saints this side of the veil has not taken place, but he has, nevertheless, disclosed his presence to them. Throughout the entire harvest period he has been standing at the door knocking, and those who have had hearing ears have recognized his voice, have opened to him, and together with him they have been enjoying the great feast of truth which has been spread before them.

What grace, or favor this has been! Nor tongue nor pen can describe the joy it has brought to all those who have responded to the Master's voice. Their entire outlook on life has been changed. Their questions have all been answered, and their doubts and their fears removed. May those of us who have experienced this marvel-

ous grace of the Lord never lose sight of the importance of what it means in our lives. May the hearing of the voice of our present Lord never become a commonplace experience. May we never fail to realize how highly favored we have been above the world.

If we are losing our keen appreciation of the Master's "voice"—the voice of present truth—we should consider for a moment what life would be like in this fear-filled and maniacal world of today if we knew nothing at all about the divine plan of the ages. How dark and uncertain everything then would be! Indeed, life would have little meaning, and the necessary daily humdrum to eke out an existence would seem empty and without purpose. It is the truth—the truth of the Master's presence—that gives the enlightened Christian of today a real hope and a noble purpose in life.

The rich feast of pure truth enjoyed by those who have responded to the Master's voice comprises not alone those dispensational features of the divine plan which pertain particularly to this end of the age, but to the whole plan of God; for, in the light of the Lord's second presence, that plan has been clarified as never before.

The true nature and purpose of the creation of the earth and of man, has been made plain.

What constitutes the penalty for sin has been clarified, and the traditional theory of torment exposed for the blasphemy that it is.

Real meaning has been given to God's dealing with Abraham and his natural descendants, and the oath-bound covenant made with him revealed to contain an epitome of God's eternal purpose to bless all the families of the earth.

We have learned the purpose of God in entering into the Law Covenant with the nation of Israel, that it was to serve as a school-master to reveal the need of the redemptive work of Christ.—Gal. 3:24

We have come to understand clearly why Jesus died, and just how his death provides for the release of all mankind from the great prison-house of death. (Isa. 42:7; 61:1-3) And contrast the beauty and simplicity of this true doctrine of the ransom with the grotesque theory of the Dark Ages, to the effect that Jesus was God incarnate in flesh, and that either the God of the universe was dead for three days, or else Jesus' death on the cross was a mere sham, that he did not die at all.

And how wonderful is the doctrine of the "high calling of God

in Christ Jesus." (Phil. 3:14) Before we heard the voice of the Master announcing the fact of his second presence, our conception of the church's heavenly reward was very vague indeed. With most people in the worldly churches of today, heaven is looked upon as a place to go when one dies rather than to a hell of fire—a sort of last resort when it is impossible to remain here any longer. But how different is the real scriptural teaching on this subject, and how we should rejoice in our glorious hope of joint-heirship with Christ and the earnestly-looked-for privilege of sharing with him in the work of blessing all the families of the earth!

The truth concerning the true identity of the Holy Spirit, and how it comes into our lives to control and bless us as we endeavor to follow in the footsteps of Jesus, has also been made plain. How satisfying it is to know the meaning of such expressions as "baptized" by the Spirit, "begotten" by the Spirit, "born" of the Spirit, "sealed" by the Spirit, and "anointed" by the Spirit! The best way to discover how we have been blessed with a knowledge of this precious truth is to try to explain it to someone whom the Lord has not favored with a hearing ear. That will help us to realize how dense is the darkness of the world.

And how grand it is to know that the plan of God has not failed simply because the world has not yet been converted. It is worth a great deal to understand this truth today—this day when the whole world is fast becoming pagan and atheistic. The lack of this knowledge is causing many to lose their faith because they recognize the failure of the churches, and they take this to mean that there is no real foundation to the claims of Christianity. But to us who have heard the voice of the Master, this situation but helps to confirm our faith in the outworking of the divine plan, and particularly does it help to substantiate our confidence in the fact of our Lord's second presence; for it was he himself who asked, prophetically, "When the Son of man cometh, shall he find faith on the earth?"—Luke 18: 8

So we might continue recalling one point of truth after another which has been clarified through the light shed upon the Word as a result of the Master's second presence. How refreshing and soul-satisfying it has been to have these precious morsels of spiritual food spread upon the banquet table and to have the privilege of sitting at this table with the Master while he sups with us and we with him!

CHRISTIAN LIFE AND DOCTRINE

But let us not think that this feast is in itself the Lord's objective in allowing us to hear his voice. It is not. It is but the preparation for a work he wants us to do—a future work, as well as a present work—and we will prove worthy of joining in the future work by faithfulness in performing the service assigned to us now. And what is that service? It is that of being his ambassadors, his witnesses. To use another scriptural illustration, we at this end of the age are the "feet" members of the body of Christ, and the prophet declares, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isa. 52:7

Our appreciation of the banquet of truth will increase in proportion to our faithfulness in making known the glad tidings to others. So let us be faithful! Let us spurn the cold indifference of the world and the opposition of nominal churchianity, and fulfil faithfully our destiny as "witnesses of Jesus, and for the word of God." (Rev. 20:4) Thus we will be copies of Him who said to a Roman governor, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:37

It is not without deep significance that immediately following the Master's assertion, "Behold, I stand at the door, and knock," he should say to those who hear his voice and open unto him, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21) It is this that the Spirit is saying to the Lord's consecrated people today. Let us keep our ears attuned to his voice, and our hearts devoted entirely to the doing of his will, faithfully, even unto death!

WEEKLY PRAYER MEETING TEXTS

MAY 5—"If ye through the Spirit do mortify the deeds of the body, ye shall live."—Romans 8:13 (Z. '03-172. Hymn 13)

MAY 12—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."—II Corin-

ans 7:1 (Z. '03-408. Hymn 52)

MAY 19—"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1 (Z. '97-75. Hymn 23)

MAY 26—"Knowledge puffeth up, but love edifieth."—I Corinthians 8:1 (Z. '97-277. Hymn 166)

The Mission of the Church

"When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

—EPHESIANS 4: 8-12

WHEN our Lord was put to death as a malefactor by the cruel method of crucifixion, it seemed that the powers of darkness had triumphed and that God's purpose to perfect saints for the work of the ministry of reconciliation had been defeated. But this seeming victory of the Adversary was short indeed, for our Lord was raised from the dead on the third day as it had been foretold that he would, and later he ascended on high.

By our Lord's resurrection and ascension a great victory was gained, for we are told that "he led captivity captive," or, as the marginal reference renders it, "he led a multitude of captives [purchased the whole race of mankind, captives to sin and death]." Beyond this great victory, he "gave gifts unto men." The purpose of his "gifts unto men" was to carry out God's original design, which was to perfect saints for the work of the ministry of reconciliation and to edify or build up the body of Christ.

The task of developing and perfecting God's saints—his holy ones—has been a comparatively slow and difficult task. God did not

choose to accomplish this tremendous task either by "might" or by "power," but, as he declared, "by my spirit." (Zechariah 4:6) It is God's Holy Spirit working in the hearts of his consecrated followers that causes them "both to will and to do of his good pleasure."—Phil. 2:13

As the Lord's people are influenced and led by the Holy Spirit they become interested in carrying out his plans and purposes. Their Heavenly Father's interests become their interests. Hence when we speak of the church's mission being that of perfecting the saints for the future work of service, it is understood that this is also God's mission for the church, that there is a oneness of purpose between God and his people, the same oneness that existed between the Heavenly Father and his only begotten Son.

The Lord foresaw the needs of the church, and provision was made for those needs. In order for the Lord's people to understand the Word of God, they would need apostles to outline and declare the basic faith of the saints; they would need prophets (ex-

TO US THE SCRIPTURES CLEARLY TEACH

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

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

That the basis of hope for the church and the world lies in the fact that "Jesus Christ, by the grace of God tasted death for every

man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; I Tim. 2:5, 6

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

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

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

pounders) to proclaim the Word of truth; they would need evangelists to "teach [disciple] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19); they would need pastors, or shepherds, individually to visit, encourage, strengthen, hold together, and defend the flock of God; they would need teachers to instruct them in

the proper understanding of the truth contained in the Scriptures—hence the Lord "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Thus provided, the Church could carry out its mission.

Before anyone can be trained and prepared for the future work of service he must first become a

Upon learning the plan, character, and will of God, pupils in the school of Christ are required to act in conformity with their Christian education. When the faithful students in this school learn of God's wonderful plan of salvation, they are commissioned by the Holy Spirit to proclaim it to others, "to preach good tidings unto the meek; . . . 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." (Isa. 61:1, 2) When they learn of God's perfect and holy character they are told, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) When they learn God's will to be, "even . . . [their] sanctification," they are then expected to become completely sanctified.—I Thess. 4:3

In that the church is being prepared for the future work of service, it is befitting indeed that they should be thoroughly trained for the service, or the ministry of reconciliation, that they shall then be called upon to perform. What better training could the church have for the future work of service than to engage in that work even now!

Ah! but one might say, "Now is not the time for the world to be reconciled to God. How can we engage in that ministry now?" None the less, we have the apostle's declaration that God "hath given to us [the church] the ministry of reconciliation; . . . and hath committed unto us the word of

reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (II Cor. 5:18-20) Even though the present time is not for the conversion of the world, nor for their atonement with God, yet from the apostle's words we gather that it is the church's privilege to go forth with the "word of reconciliation" saying, "be ye reconciled to God."

If the joyful message were appreciated it would bring ready response from every place, but alas, it was, and still is, rejected. Nor should this seem strange; for the prophet, speaking for the "royal priesthood" cried, "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53:1) The "arm of Jehovah"—Christ, the power of God—offers salvation to as many as believe his report—even as many as the Lord our God calls to be of the royal priesthood; for "no man taketh this honor to himself, but he that is called of God."—Acts 2:39; Heb. 5:4

Salvation can be had at the present time through Christ, but only at the cost of complete self-denial and complete acquiescence in the Heavenly Father's will. The way that leads to life at the present time is said to be "narrow." (Matt. 7:14) For this reason it becomes a "savour of death unto death" to those who know it not, and a savour of "life unto life" to those who realize it. (II Cor. 2:16) In that men are frantically trying to save and preserve their lives, it is no wonder that baptism into

Christ's death is offensive and obnoxious to them.

Under present circumstances, with sin abounding in the world, the faithful ambassadors of God, in Christ's name and stead (as members of his body), are hated and persecuted, even as were their Lord and his apostles. Hence the measure of self-sacrifice and suffering for Christ endured by each of these becomes a measure (from God's standpoint) of the faithfulness of each as an ambassador.

Those who have faithfully engaged in the ministry of reconciliation, or at-one-ment, under the adverse conditions of this Gospel age, shall have received the necessary schooling and training to qualify them for the future work of service. Thus we see how wonderful has been the training and perfecting of the saints for the future work of service.

Developing Every Grace

Our Lord gave apostles, prophets, evangelists, pastors, and teachers, not only for the perfecting of the saints for the future work of service, but also for "the edifying of the body of Christ." The apostle declared that the usefulness of these "gifts" to the church would not cease until "we all come in [into] the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4:12, 13

The apostle apparently realized that before the "body of Christ" could be properly built up or edified, a unity of faith and knowledge of the Son of God would be

requisite. Without this unity of faith and knowledge they would be as "children, tossed to and fro, and carried about with every wind of doctrine." (Eph. 4:14) Once established in doctrine, every member of the church could then properly develop into "a perfect man, unto the measure of the stature of the fulness of Christ." This, of course, implies the development of all the graces and fruits of the Holy Spirit.

In order for the Christian to develop every grace, he must put off the "works of the flesh" and become filled with God's Holy Spirit. If God's Holy Spirit is allowed to have free course in the Christian's life, unhindered by other influences, it will result in the development of the "fruit of the Spirit." The Apostle Paul tells us that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5:22, 23) The development of the fruitage and graces of the Holy Spirit, results in that "holiness, without which no man shall see the Lord." (Heb. 12:14) It has been the mission of the church, then, to develop in herself every grace—else she could never be accepted of him who loved her and brought her with his blood.

How can the church develop in herself every grace? Surely not by each member isolating himself from the other members of the church—the body of Christ. No, rather by their gathering together unto the Lord and with the fellow-members of the body. By this means they can encourage one an-

other "unto love and to good works." (Heb. 10:24) The apostle emphasizes the need of interdependence within the body of Christ, for he says, "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. 4:16

The Master used the illustration of a vine and its branches to show his relationship to the church and their dependence upon him. He says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John 15:1-5

The graces that the church is to develop in herself may be summed up in one crowning grace, which is love. Faith, hope, joy, etc., are the result of love for our Father and our confidence in his love, as expressed in his promises to us. Love in its various phases constitutes the fruit which must be found in every branch if it retain its place in the vine and be glorified with Christ.

Let us not deceive ourselves into thinking that other things will do, and that we may pass the divine inspection without this fruit. The

study of the truth, the proclamation of the truth, the good works unto all men, the laying down of our lives for the brethren, etc., are only acceptable to the Father in proportion as they are the results of this fruitage in our hearts. The apostle expresses this forcefully when he says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing."—I Cor. 13:3

We see, then, the thought is that we must cultivate in our hearts the graces of the Holy Spirit, and that we must have these graces in an abounding measure to be pleasing to the Lord. We must bear "much fruit." The manifestation of this fruit, therefore, undoubtedly will be through various channels—laying down our lives for the brethren, opportunity by opportunity; doing good unto all men; proclaiming the truth; studying the truth. If we give our "bodies to be burned" on God's altar of sacrifice, through our faithfulness to the principles of righteousness and through our love and loyalty to the Lord, then happy are we indeed.

God's Witness to the World

In Matthew 24:14, we read, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Some feel that this text of Scripture has reference to the conversion of the world before the end of the Gospel age. But **witnessing** to the world does not imply the **conversion** of

the world. The text says nothing concerning the manner in which this testimony would be received. However, the context clearly shows that this witness would not result in the conversion of the world, but rather that the world would be in ignorance of the Lord's presence, even as the people in Noah's day "knew not" of the flood until it overwhelmed them.

So while the witness may have been given to all nations, yet this did not effect their conversion, nor even the illumination of their minds concerning Christ's second advent: otherwise the "tribes of the earth" would not "mourn" when they see the "Son of man coming in the clouds of heaven with power and great glory."—Matt. 24:30

The witness of the "Gospel," which was to be preached in "all the world," was not given until the nineteenth century. While the Early Church faithfully preached the "Gospel of the kingdom," yet their proclamation fell short of being a "witness unto all nations." Nor are we to think of this witness as having been given during the time when the "woman" (the true church) fled into the wilderness (condition), for within this same period God's "two witnesses" (the Old and New Testaments) prophesied for "a thousand two hundred and threescore days, clothed in sackcloth [dead languages]." (Rev. 12:6; 11:3) It was not until the end of the 1,260 symbolic years (a day representing a year), which terminated in 1799, that the "two witnesses" began to be translated

into all languages and circulated world-wide.

The dawning of the nineteenth century marked the beginning of a new era of liberty and thought. The sacred Volume, which had been confined and kept covered in dead languages, began to be scattered by the millions and in every nation and language. The British and Foreign Bible Society was established in 1803; the New York Bible Society in 1804; The Berlin-Prussian Bible Society in 1805; the Philadelphia Bible Society in 1808; and the American Bible Society in 1817. During the nineteenth century these societies accomplished a remarkable work. In 1861 their reports showed that the Gospel had been published in every language that was then known—though not all of earth's millions had received it.

We believe that the Bible Societies' accomplishments fulfilled the conditions of the text (Matt. 24:14), for the "Gospel of the kingdom" was published and made available to every nation of the earth. It was to be, and has been, a witness and a proclamation to the nations.

And now the "end" has come. The Master explained that "the harvest is the end of the world [age]." (Matt. 13:39) We see, then, that the witness given by the "Gospel" was not for the conversion of the world, but merely preparatory for the great harvest work which is taking place in this end of the age.

However, the fact that the witness that was to be given to all nations has already been accom-

plished does not in any way militate against the fact that the present mission of the church is still that of being God's witness to the world. While this work of witnessing may be considered as secondary when compared to the chief mission of the church to develop in herself every grace, yet it is important—so important, that the Master said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) Surely, all who have the spirit of the Master will also go out "into the world" and "bear witness unto the truth." Even in the Book of Revelation, one of the means of identifying the great "Amen" is the succinct statement that he is "the faithful and true witness."—Rev. 3:14

When the "witness" had been given to all nations the "end," which is the harvest, came. With the Chief Reaper then present, the cry went forth, "Thrust in thy sickle, and reap: . . . for the harvest of the earth is ripe." (Rev. 14:15) The "sickle" which was to accomplish the harvest work unmistakably is the truth—the harvest message. Hence, in order to accomplish the work of harvest, the mission of the church to be God's witness to the world became vitally important.

The true church has the spirit of the Master, who said, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34) With this attitude of heart, the church at this end of the age engaged in the harvest work, which work they are expected not only to

begin, but also to finish. "Thrust in thy sickle"—proclaim or herald forth the present truth message—is the cry to the Chief Reaper and also to the fellow-workers in the harvest time.

The effect of present truth, as the reapers witness to it, is to "gather" the saints unto the Lord. (Psalm 50:5) Those who are in the proper attitude of mind and heart receive the truth with avidity, and joyfully desire to enter "in at the strait gate." (Matt. 7:13-15) As they enter in at the "strait gate" of consecration to the Lord, they find that the "way, which leadeth unto life," is "narrow." It is "narrow" because it is a way of sacrifice. Those who have been reaped or gathered unto the Lord are, in turn, commissioned to join in the harvest work and to bear witness to the truth.

The effect of the truth, as the true church proclaims it to the ears of nominal Christendom, brings another reaction. To a limited degree it helps to gather "the clusters of the vine of the earth [nominal Christendom]." (Rev. 14:18, 19) Other agencies are also used in this work. The harvest of the "vine of the earth" culminates in their being cast into the "great winepress of the wrath of God"—the final phases of the great "time of trouble."

"When he [the Holy Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment." (John 16:8) This work of reproving, or convincing the world, is accomplished by the Holy Spirit. However, in that the world does not have God's Holy Spirit,

we conclude that the Holy Spirit must accomplish this work in a reflex manner. We understand that it is God's Holy Spirit operating in his church which shines forth upon the darkness of the world. So then, as the church bears witness to the truth, as they let their light shine, as they live holy and godly lives, they are accomplishing a secondary mission which is that of reproof "the world of sin, and of righteousness, and of judgment."

Kings and Priests

In that the church is to be made "kings and priests unto God and his Father [the Father of Jesus Christ, vs. 5]" (Rev. 1:6), it is befitting, indeed, that she should be thoroughly prepared to discharge the duties of the office which she will hold. She will not take the office of "kings and priests" until after she will have been raised in the "first resurrection"—when "the second death" will have no power over her. The term of her office will last "a thousand years."—Rev. 20:6

How does the church prepare to be the kings of the next age? Certainly not by trying to "reign" as kings at the present time. The apostle, writing to the Corinthian brethren, said, "Now ye are full, now ye are rich, ye have reigned as kings without us." (I Cor. 4:8) But he was merely reproofing them ironically for endeavoring to assume a kingly office, whereas they should have been sacrificing as was the apostle.

Before the church can rule the world as "kings" in the next age, they must first learn to rule their

own "spirit." (Prov. 16:32) They must bring "into captivity every thought to the obedience of Christ." (II Cor. 10:5) Apparently the Lord also judges the church by her faithfulness in the use of the "talents" that each possesses. In the Parable of the Talents this lesson is emphasized, for only those servants who had made good use of their "talents" (natural gifts or abilities) received the words of commendation, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." (Matt. 25:21, 23) So we see then, that the Lord prepares the rulers and "kings" of the next age by training them to be faithful rulers over "a few things" at the present time.

The church must also prepare to be the priests of the next age. They do this by becoming sacrificing under-priests in this present Gospel age. This was all beautifully pictured in the tabernacle arrangement of the Israelites. We understand that in that arrangement the Aaronic priesthood typified chiefly the humiliation and sufferings of The Christ. The sacrifice of the "bullock" and the Lord's "goat," which respectively represent Jesus, the perfect man, and the church, the sacrificing followers of the Lord, constitute the sin-offering.—Lev. 16:11, 15

The lesson to be gained from this type is that while the Lord's "goat" (the church) as a part of the sin-offering, is filling up "that which is behind of the afflictions of Christ," they are also preparing to

be the priests of the next age; for when Aaron, who represented The Christ, Head and body, "came down from offering of sin-offering, and the burnt-offering, and peace offerings," he "blessed the people."—Col. 1:24; Lev. 9:22, 23

The priesthood of the next age is typied by Melchisedec, who was "king of Salem [city of peace], priest of the most high God." (Heb. 7:1) Having been recipients of the Lord's goodness and mercy, the royal priesthood of the next age will extend mercy to the people. Once in glory, they will no longer be called upon to sacrifice on their own account. Rather, as shown in the sacrifices subsequent to the "day of atonement," the peo-

ple of the next age will present offerings and sacrifices to the royal priesthood.

As we review the mission of the church, we see how wonderfully the Lord has provided for her every need. Even the opposition of all the enemies of God, could not thwart his glorious mission for the church; for our God is an infinite Sovereign, who causes even "the wrath of man" to praise him. As we are blessed with the understanding of these things, how can we help but sing, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. 15:3

The Day Star

*Star of a promise clothed with wings,
Star of a hope revealed and known,
Thrill now our hearts with a light that springs
From Zion's crest and from a throne
Visioned in sapphire stone.*

*Out from fathomless gulfs that yawn—
Though both the world and its fruit are sere—
Shine forth, Truth's star, Proclaim the Dawn!
Sing to the heavens the golden year,
Sign-proved, peace-winged, and near.*

*Messenger true, with your hope for men,
Sweep in beauty, Faith's queen of light,
Through the vast void, o'er crag and fen;
Guide to the east, where the Sun of light
Shall forever dispel earth's night.*

YOUR QUESTIONS

The Spirit Returns

Is it your teaching that we become unconscious at death, and sleep until the resurrection of the dead? If so, please explain Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

WE WILL all agree that Adam was sentenced to death. But we do not all have the same understanding of death. We also know that God will not change his plan to suit our opinions; we must bring our opinions into harmony with his Word if we are to know the truth. Let us read what God said to Adam at the time the sentence of death was given:

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:17-19

In this sentence there is no mention made of consciousness after death. Many scriptures in both the

Old and New Testaments speak of death as a condition of sleep wherein life does not exist.—Eccl. 3:19, 20; 9:5, 10; Psalm 146:4; John 11:11-14; Acts 7:60

The Bible promises that there will be a future life, because it teaches that there will be a resurrection from the dead. The fact that Jesus Christ was raised from the dead is an "assurance unto all men," "for as in Adam all die, even so in Christ shall all be made alive." (Acts 17:35; I Cor. 15:22) We do not attempt to harmonize the popular but erroneous doctrine of the immortality of the soul with the doctrine of the resurrection of the dead; for, if one goes either to heaven or to a hell of torment at the time of death, or to any other place and is not really dead but "more alive than ever," how, pray, could he be raised from the dead? One must be dead if he is to enjoy the blessing of a resurrection from the dead.

Some claim that it is the body alone which is raised from the dead, and many have said, "I believe in the resurrection of the body." But the Bible does not teach the resurrection of the body, for the elements of the body are of the earth, and return to dust in death. The Apostle Paul in his great treatise on the resurrection said, "Thou sowest not that body that shall be."—I Cor. 15:37

The text of our question is in perfect harmony with the general

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theme of the Bible concerning death. The twelfth chapter of Ecclesiastes shows the approach of death through old age, until the silver cord of life is loosed or the pitcher broken, (verse 6), and in death the body returns to the dust as God told Adam that it would. The statement, "The spirit shall return unto God who gave it," certainly must present a problem to those who believe in eternal torment, for they believe that in the vast majority of cases the spirit goes to eternal torment, that it does not return to God. How strange to believe that the only part of a man which he receives from God, is that part which goes to eternal torment! On the other hand, if the spirit returns to God, just what then goes to eternal torment?

But no problem exists when we learn through our study of the Bible that the word spirit in the text under consideration is translated from the Hebrew word "**ruwach**," which has the meaning of "life power," "spirit of life," "power to live." When the body dies and returns to dust, to the elements of the earth, as it was before creation, the "life power," the power to live, is taken away. It was given by God, and at death he takes away the privilege to live.

This spirit, or life power, is not an intelligence, or a person, at all, but merely the power to live, which at death returns to the Giver. When death overtakes one, our text tells us that the body returns to dust, and the power to live reverts to God, thus reducing the

condition of the dead to exactly the status before creation. The being, or soul, at death, is no more, except as it is engraven indelibly upon the tablet of God's memory to be reproduced again in every detail, in the resurrection of the dead, which is assured to every man through the "man Christ Jesus, who gave himself a ransom for all, to be testified in due time."
—I Tim. 2:5, 6

To Fill the Earth

If Adam was the first man to live on the earth why was he told in Genesis 1:28 to "replenish" the earth? Does this text not prove that previous civilizations lived on the earth before our own, for "replenish" means "to fill again after having been emptied"?

WE BELIEVE that Adam was the first man to live on the earth. He was not a product of evolution but was created by God who said, "Let us make man in our image, after our likeness." (Gen. 1:26) We do not agree with the opinion held by some that ours is just one in a series of civilizations, that others had come into existence and gone into oblivion before Adam was created, because such opinions are not supported by the Bible.

A proper understanding of the text in question will show that no such thought is expressed. Many times a wrong word is used in translating, which honest research corrects; and such is the case when the word "replenish" is used to translate the Hebrew word "**male**." This word should be translated "to fill," or "to make full" (Young's Analytical Concordance to the Bi-

ble); and is so translated by Ferrar Fenton as follows, "God gave them his blessing; and God said to them, Be fruitful and multiply so as to fill the earth." The Bible is harmonious when rightly understood.

Bible Study

My study of the Bible seems to be fruitless. Is studying the Bible by chapter and verse beginning with Matthew through Revelation the most effective method of uncovering God's plan, or is there a better way?

ONE of the richest blessings God bestows upon his people is the privilege of studying his word, and through it, of becoming better acquainted with him and his purposes for all mankind. However, it is true that much Bible study is fruitless for one reason or another. Some are blinded by creedal obstacles to the extent that they cannot accept the testimony of God's Word if it is not in line with the creedal errors they have been taught in childhood. Some confine themselves to Bible reading and learn much of the journeyings and experiences of biblical characters but neglect any effort to grasp the deep doctrines of divine truth. Some who are of a speculative nature, study to find types and pictures and find many, or think they do, but usually they are merely the products of their own imagination which later do not work out, resulting in discouragement and disappointment.

Reading the Bible in a consecutive manner as suggested in our question is not really Bible study,

for it does not bring all the texts upon a certain subject together so that a harmonious understanding may result in knowing the mind of God. One may thus be refreshed from having read and thought upon God's Word, for Bible reading is profitable and should not be discouraged; but that is different from Bible study for the purpose of increasing our understanding of the divine plan of the ages.

In our study of the Bible, we should not try to mix earthly philosophy with the heavenly message of truth. Not for one moment can any human teaching mix with the divine message without confusion being the result. It is our opinion that the confusion that exists in many of the churches today, with the attendant lack of spiritual vision, has resulted from this error. The Lord's Word is complete through the power of the Holy Spirit, and he will use it for our sanctification without the aid of human theories—"Sanctify them through thy truth: thy Word is truth."—John 17:17.

We commend any kind of sincere Bible study, but the method that has proved the most beneficial to individuals and classes of our fellowship is from the use of the **Studies in the Scriptures**. We mean searching the Scriptures, with the aid of the text book series known by this name. These books are obtainable through The Dawn. Here the various subjects of the Bible are arranged in such manner as to help the searcher for truth. Here the various texts upon a subject of study are brought together in an orderly way. No teacher or

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book can take the place of the Bible but we recommend this method as the best we know in the way of a helping hand for Bible students.

NOTE: If any of our readers would like to attend a Bible class there may be one near your home using "Studies in the Scriptures" as their text books. Write to us and we will be glad to direct you. [Editors]

The Spirit of Christ

"But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of."—Luke 9:55

Please explain the meaning of the word "spirit" in this text.

LET us consider the setting of the text. It was on the occasion of our Lord's journey from Galilee to Jerusalem. A Samaritan village was in their path. The Samaritans were not Jews, and Jesus had made it plain that the ministry of his first advent was to the Jews, the "lost sheep of the house of Israel." Therefore the Samaritans were not friendly to Jesus. They resented the fact that his healing power was not exercised on their behalf, and were angry.

On this occasion they were cold in their reception of Jesus, and James and John, because of their loyalty to the Master, resented

this rebuff and asked him, "Wilt thou that we command fire to come down from heaven, and consume them?" "But he turned, and rebuked them. . . . And they went to another village." The words following "rebuked them" do not occur in the text of the Vatican MS and should be considered as possibly an interpolation. They are, "and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

The spirit of retaliation is strong in the heart of man. To return accusations with accusations and strife with strife is the spirit of the world. To call down fire from heaven, to consign to eternal torment, or to the "Man of sin" class, or to the second death, those who do not agree with one's own opinions, is also the spirit of the world. But that is not the spirit of the Master. Thank God, his teaching is the very reverse; it is sympathetic, kind, and loving. Therefore when the disciples manifested the spirit of the world the Lord rebuked them. As followers of Christ today, we should have the spirit of Christ. We are not to render evil for evil, but should speak lovingly and kindly of those who, through the spirit of the world, or the Evil One, say all manner of evil against us falsely for Christ's sake.

Are you enjoying The Dawn? Since it is more blessed to give than to receive, why not share its blessings with others. Gift subscription offer of six for \$5.00 still applies. Single subscriptions \$1.00.

In the Field of Service

THE Bible Students News, published in January, was enthusiastically received by the brethren everywhere. Many have asked when another edition may be expected. We do not know. It is not intended to be a regular publication, and no definite arrangements have yet been made for the next issue. However, since the brethren are so interested in what is being done in the various fields of service we will be glad from time to time to call attention in *The Dawn* to items which seem to be of special interest and importance.

It would be difficult by the use of mere words to convey to the minds of the friends the wide scope and the great variety of activities being carried on through the co-operation of the Lord's people throughout the world. The joy of opening and reading hundreds of letters from the "Frank and Ernest" radio audience that reach us in one mail, and filling the requests for literature contained in those letters; the expressions of enthusiasm received from the brethren who are prompted to write and tell us of the rich blessings received as the result of a pilgrim visiting their class; the letters of appreciation from some who have lost loved ones in death and to whom a Consolation Card has been sent; the letters from "old timers" in the truth who have been restored to fellowship with their brethren as a result of the radio programs or by a tract or Kingdom Card someone left at their door; the reports from brethren in foreign countries who have received and are being blessed by truth literature published by *The Dawn*—all of these joys, and many others, are the regular experiences of the brethren at *The Dawn*.

Probably we have been remiss in not saying more in *The Dawn* about these joys for, after all, they should be shared by all the brethren, since it is only through the co-operation and sacrifice of all that this wide field of activity is possible. Only by the co-operative efforts of the brethren through prayer, by the distribution of literature, by helping financially, and in other ways, is it possible

TALKING THINGS OVER

for the brethren at The Dawn to do their part; so our joys should be mutual. The extent of the work and blessings received therefrom are in direct proportion to the loving, zealous, and self-sacrificing co-operation of the brethren everywhere.

And when we get down to specific examples of this general service, it is difficult to know where to start. However, we have of late been particularly encouraged by letters reaching us from far away India. We are so prone to think of the Lord's work as being merely that little bit which is being done in our own community, that possibly it seldom occurs to us that consecrated people in such places as India not only know the great theme song of God's love as we understand it, but are actively engaged in promulgating the glorious kingdom message at the cost of great personal sacrifice and many hardships.

There are in India today four full-time workers. Their form of service is patterned to a considerable extent, after the manner that the work was carried on by the Early Church, except that these brethren have literature with which to supplement their oral messages—literature made available to them through the self-sacrifice of the brethren in this country. They go from district to district, lecturing in churches, or wherever they can make arrangements. Then they conduct studies for the benefit of the interested, supplementing their work whenever possible with suitable literature. And the Lord is blessing them richly. Their work is not so much among the non-Christian population as it is among those who have professed to accept Christianity, and to a considerable extent also among English residents of India. Sometimes the lectures are given in the English language, and sometimes in one or another of the various Indian dialects. We have recently received a letter from the secretary of The Bible Students Association in India, from which the following, we believe, will be of interest:

“Loving Christian greetings to you and to all the brethren there. I am really overjoyed to see the Bible Students News, and to see our photo and the report of Brother Gilbert. Had I known previously about your arrangements I would have sent you the report of Pilgrim Brother Barnabas, who is now working in the Tamal area. Even the Bishop of Madras has given permission for Brother Barnabas to speak in all his churches. These young pilgrim brethren help me very much in the work, as it is necessary for me, in my old age, always to stay at home to look after the publication work. . . . Be assured of our deep Christian interest in your ac-

tivities and of our prayers for the Lord's blessing upon you in rich measure. Your brother and servant in the love of Christ, D. C. Devakanna."

The following excerpts are from a letter received recently from Brother Gilbert, who at the time of writing, was working in the Poona district of India:

"My loving greetings to you all in Christ. I am now staying at Poona. By the Lord's grace I am doing some good witnessing work here. I was permitted to speak at the Poona Methodist Church, and at the Oldham's Church, for two Sunday mornings. I spoke to them on the three world's—the world of yesterday, the world of today, and the world of tomorrow. The next week they asked me to explain the passover. I did. Saturday evening there was a question meeting, and they have asked me to conduct a series of Bible studies for them. Two classes have already been conducted.

"I have spoken to them on the kingdom of God; the church—its present trials and future glory; and about the divine nature. (II Pet. 1:4) Even Pastor Jogins helps to conduct studies at his residence. These are for young men. Also at Poona Ghorpuri, at the Garrison Church, Rev. Davabushanam asked me to speak for his Tamil congregation. [After telling of many other opportunities to speak the truth in the Poona area, Brother Gilbert continues] Let us pray that the Lord of the harvest may reap his wheat from the tares. . . . May the God and Father of our Lord Jesus Christ bless you and the work you are doing for his glory. My loving best wishes to all the dear brothers and sisters who are now in the light of The Dawn. Your brother and co-laborer in Christ, S. R. Gilbert."

We believe the brethren generally will also be interested in the following excerpts of a letter received from another brother in India, one who first came in contact with the truth literature very recently. We quote:

"Dear Brethren: May more and more grace and peace be granted unto you in the knowledge of God and of Jesus Christ our Lord. . . . I was unaware of the existence of the Dawn Bible Students Association until I came into possession of the following publications in December, 1948: (1) Creation, (2) Behold Your King, (3) Chosen People, (4) Special Edition of The Dawn, (5) The Everlasting Gospel, and (6) God and Reason.

"In the beginning I was reluctant to study it because of the alleged teaching of the 'second chance' contained in the article, The Everlasting Gospel. But as days went by my curiosity prompted me to read it through and see how far it agrees with the

TALKING THINGS OVER

teaching of the Bible. When I did, it brought home to me a great conviction. Once I was a Baptist, but later associated myself with various denominational groups with the view of learning and holding fast to whatever I could of truth. Alas, more often, instead of helping me they beclouded and perplexed my mind, leading me away from the truth rather than toward it.

"Later I contacted Jehovah's Witnesses, . . . and they put me into such a strait that I hardly knew what to accept and what to reject. . . . I am not trying to criticize or judge them, but what I am trying to bring home to you is that as I progressed through The Dawn literature there came that lustre and those rays of light which turned my darkest nights into days. Also I found a new joy and a new hope. A similar experience has been enjoyed by another seeker after truth to whom I have loaned The Dawn. He constantly attended the Watchtower meetings.

"Bangalore being a large place, who can say but what there are many more people here whose hearts the Lord may open to the truth. I want to do something for the Bangalore area. Meanwhile, please send me whatever publications that may be available for free distribution. With Christian greetings. Yours in Him, A. R. S., India."

When we read letters like these it helps us to realize that the Lord has people in other lands, and that he is blessing them richly in their efforts to make known the glad tidings of the kingdom. We have not quoted the letters in full, but they reveal that often these brethren carry on their work under extremely difficult circumstances—circumstances which quite likely would cause us here in America to feel that it was impossible to do anything. It illustrates the point that the richest blessings lie in the fields where the tasks are the most difficult.

So far as this world's goods are concerned, these brethren are very much like the widow of the parable, who put her mite into the treasury. And the reason the Lord is blessing them so richly is because they are not withholding their mites. They are putting everything they have and are into the one thing—that all important thing of being made conformable unto His death, that they may attain unto the resurrection of the dead.

Not long ago one of the brethren observed that The Dawn has a great deal to say about sacrifice. We are glad that this is being noticed, for we are simply trying to follow the example of Jesus who said that if we want to be his disciples it is essential to deny

ourselves and to take up our cross and follow him. We know of no other way to do this except to place all that we have and are on the altar of sacrifice. And this is what our brethren in India are doing. And that is what the Lord's people everywhere are doing, for we cannot be his disciples otherwise.

Very often it would be quite discouraging if we knew nothing of what is being done in the Lord's service except that small part which we are able to do ourselves. It is refreshing, therefore, to realize that it is this little bit which we do in co-operation with the feeble efforts of the brethren in all other places, that combines to give the truth a wide witness. The broadcasting of the message by radio is possible only through the co-operative efforts of all the brethren. Millions of tracts are distributed each year because individuals are faithful in putting out the few hundred or few thousand that is possible for them to distribute.

Brethren in India, South Africa, Greece, Germany, Poland, Romania, Denmark, Norway, Sweden, Belgium, France, Switzerland, Italy, Great Britain, Australia, and other places, are being comforted, and have literature to use, because of the general co-operation of all the brethren. Rendering assistance along material lines to the needy brethren in Europe is possible upon the same basis. So also is the pilgrim service, and other phases of the work. What a blessed privilege it is thus to work together in this common cause of glorifying the Lord, building one another up in our most holy faith, and making known the kingdom message far and wide!

Of Jesus it is written that for the joy that was set before him—that is, the joy of blessing others—he endured the cross and despised the shame. We have that same joy set before us, and besides, as we labor together in the Lord's vineyard there is a present joy in the realization that others are even now being blessed. The following excerpts from a letter just received from the Russian Zone of Germany testify to this fact:

"Dear Brethren in Christ: Greetings of love in our Redeemer's name! We should very much like to express to you the thanks of all the brothers and sisters of our zone for the many encouragements and the great joy which have already come to us through the literature which you have sent. The first three numbers of the German Dawn are already in the hands of all the brothers and sisters; and the classes, without exception, now possess a supply

TALKING THINGS OVER

of tracts and of 'God and Reason'; and this despite all the difficulties of mailing.

"What strength streams out to us from the Dawn Magazine! All of your literature breathes such a joyful spirit, and for that reason, such a convincing spirit, that our hearts gladly recognize the difference. We pray daily for you, dear brethren, and thank the Lord for the spiritual help which we are receiving through your work. Yours by the grace of God, Brother Balzeriet, secretary."

Many times the question is asked as to whether or not we are expecting that a great work will be done before the church enters the kingdom. We do not know, but we do know that the Lord is pleased for each one of his people at all times and under all circumstances, to do all he or she can in his service. From this standpoint the work of the Lord for us as individuals, at any time is as large as we make it through our own zeal in using the opportunities and talents which he has given to us. And after all, this is the important consideration. How many zealous, self-sacrificing saints will yet participate in a general proclamation of the truth is not such an important consideration as for us, as individuals, to make sure now that we are doing all we can ourselves.

As a number of coals of fire, when together, burn more furiously than when separated, so the knowledge that others are laboring in the Lord's vineyard is a great encouragement to us. That is why we have tried in this short message to make each one feel that he is indeed a part of the many who are rejoicing in the privilege of doing what they can to serve the Lord, the truth and the brethren. The time is short. The opportunity to sacrifice what we have and what we are in the Lord's service will soon be over. It is a great honor to be a partner with the Lord now, when he accepts even our imperfect works; and if we are faithful now, what glory it will be to serve with him in the kingdom.

*"By whom was David taught to aim the dreadful blow,
When he Goliath fought, and laid the Gittite low?*

*No sword or spear the stripling took,
But chose a pebble from the brook.*

*'Twas Israel's God and King who sent him to the fight,
Who gave him strength to sling, and skill to aim aright.*

*Ye feeble saints, your strength endures
Because David's God is yours."*

"Sir, We Would See Jesus"

THE twelfth chapter of John's Gospel brings us to the final week of our Lord's earthly life. His teaching and miracles of the previous three and one-half years had given him some popularity among the people; and the stupendous miracle of the raising of Lazarus had still further increased the favorable sentiments of the people toward him, causing the Pharisees to say among themselves, "Perceive ye how ye prevail nothing? Behold the world is gone after him."—John 12:19

This popularity caused some of the Greek proselytes, or, as some think, Greek-speaking Jews, who had come to Jerusalem to the pass-over feast, to make a request of Philip, "Sir, we would see Jesus." (John 12:21) Philip tells Andrew of this request, and together they approach Jesus concerning the matter. To this our Lord makes a somewhat unusual reply saying, "The hour is come, that the Son of Man should be glorified."

Perhaps we may see in this statement an intimation on our Lord's part of the privilege of approaching him during the time of the kingdom, when people will come from the ends of the earth to hear the wisdom of the greater than Solomon. "Before him shall be gathered all nations." This desire on

the part of these Greeks must sooner or later be the desire of every human being. "We would see Jesus." Jesus means Saviour—the one appointed to save men from sin and death.

During the nineteen centuries of this Gospel age, few have seen Jesus in the true sense. Some think they have seen Jesus, but have only known him after the flesh, as a great moral leader and teacher, a particularly bright specimen of the human race, and a noble pattern to copy. Others, belonging to orthodox Christian communities, see Jesus as God, who came to earth to show men how to suffer and die—the second person of a so-called Trinity, not taught in the Scriptures.

If it is so important to see Jesus as man's Saviour, why have so few up to the present time been thus privileged? Paul tells us that this is largely the result of the influence of Satan. He says, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4) And in John 12:40 we read, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

This blindness and hardness of

THE BRITISH SECTION

heart affects the majority of mankind. Hence, we may say that there are two principal reasons why so few up to the present have seen Jesus and the blessings that center in him: (1) Blindness and hardness of heart—lack of desire; (2) the fact that God's time has not yet come to remove these impediments.

The fact that some have had their eyes opened to see Jesus, and others have not, may be explained by the fact that God's providences have such a different effect upon some from what they have upon others. This can be illustrated by the difference in the effect of the heat of the sun upon clay and upon wax—the former is hardened, the latter, softened. If then we would be of the class who rightly respond to God's providences, and are ready for the eyes of our understanding to be opened, in what sense is it necessary for us to see Jesus?

Some see him first as a great Prophet, Teacher, the channel of the wisdom that comes down from above—"who of God is made unto us wisdom." (I Cor. 1:30) "Never man spake like this man." No teaching can compare with that of the Lord Jesus as found in the four Gospels. Literature of every kind is more or less permeated with what he said and did, as well as influenced by his spirit. Eliminate this from the world's books, and the residue would be very cold, empty, lifeless.

Further, we must see Jesus as our High Priest, whose precious sacrifice is a ransom price to release us from death. Hence we see Jesus as our justifier, our right-

eousness; the one to whom we can continually come for forgiveness; our advocate, who ever liveth to interpose on our behalf, that is, to come to our succour, our assistance in every time of need.—Heb. 7:25

We see Jesus, too, as our High Priest, offering up the members of his body as a part of his own sacrifice. This was pictured on the typical day of atonement, when the goat was offered by the high priest, following the sacrifice of the bullock. (Lev. 16:3, 7, 9, 15; Heb. 13:11-13) Again, he is the giver of the Holy Spirit, one of the principal agencies in our sanctification.—Acts 2:33; I Pet. 1:2

Finally we see Jesus as our King, our Deliverer—the One who leads his own to victory. "Thanks be unto God who giveth us the victory, through our Lord, Jesus Christ."

In Revelation 19:11, John is given a vision of Jesus as King, riding on a white horse, and those who have followed him, on white horses. John sees him gaining victories over all his enemies, smiting the nations with his truth, bringing them under the iron rule of his kingdom. "For he must reign until he hath put all enemies under his feet." So we look by faith to our Lord to give us the victory day by day, until the final one—deliverance in the first resurrection.

Having seen Jesus as our Prophet, Priest, and King; let us never forget that he is also our great Exemplar. By seeing the perfections of his character, we see the glory of the Lord (Jehovah), and as we endeavour to copy him we are

transformed into the same image from glory to glory. (II Cor. 3:18) To such as become like him in character is promised the great reward of being made like him in nature—partakers of the divine nature. (II Pet. 1:4; I John 3:2) May the good work of transformation, both of nature and character, continue to go forward.

Changed from glory into glory,

Till we see thine own dear face;
Till we cast our crowns before thee,
Lost in wonder, love, and praise.

ADMISSION

The Daily Mail, Wednesday, March 30th states, "For the first time since its creation the Church of England is preaching a crusade. Not like the military miracles of Richard of the Lion Heart, against the heathen in Jerusalem, but against the heathen on our own doorsteps." Our comment: Instead of the church converting the world, the world is swallowing the church.

BE HONEST DRIVE

THE Archbishop of York wants the Government to counter the crime wave and the black market with a national campaign for honesty and truthfulness. A successful drive on the lines of those for road safety, savings, and productivity, he thinks, could reach the masses of the people beyond the influence of the churches, and save millions of pounds. What the Archbishop does not say is that his words prove the failure of the church to convert the world, and confirms the scriptural prediction that evil men will wax worse and worse in the closing days of the age.

CONVENTION

Atherton, England (Near Manchester), May 7, 8—Two-day gathering in the Congregational Sunday School, Howe Bridge. For information write the secretary, Mrs. Lloyd, 213, Maple Crescent, Leigh, Lancs. This convention is sponsored by the Leigh Ecclesia, and all believers in the ransom are cordially invited.

Overtaking the Reapers

"THE time of trouble will overtake the reaping work and bring it to a close. Meantime, before this dark night fully sets in, we are to go right on with the work which the Lord has put into our hands. The truth is designed, not only to perfect the bride of Christ, but to develop the great company class and also to be a witness to the whole world. Any carelessness on our part, or any cessation of activity in the service of the truth while opportunity yet remains, would in our estimation be a great mistake."—Reprints

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE	
Anerley	June 19
C. E. DICKINSON	
Gateshead	June 12
G. A. FORD	
Yeovil	May 15
J. E. HUMPHREY	
Luton	May 1
F. LINTER	
Leigh (Lancs.)	May 7, 8
Liverpool	June 18
J. H. MURRAY	
Ipswich	May 15
Leigh (Afternoon)	June 12
Warrington (Evening)	June 12
W. E. PAMPLING	
Leigh (Lancs.)	May 7, 8
Anerley	June 29
Coventry	June 19

R. J. PHILIP

Leigh May 7, 8

C. W. SCHOLEFIELD

Leigh May 7, 8

A. SPAIN

Maidstone May 8
Oxford June 12

Aldersbrook Ecclesia Appointments

E. ALLBON

West Wickham, Kent. May 22

H. R. KIPPS

Oxford, Oxford. May 8

A. W. PARKER

Beckenham, Kent. May 15

D. P. VAUGHAN

Birmingham, Warwick. May 15

T. W. WATSON

Kettering, Northants. May 22

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SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

H. E. ANDERSON

New Bedford, Mass. May 22

W. T. BAKER

Milwaukee, Wis. May 1
 Waukesha, Wis. 2
 Appleton, Wis. 3
 Wausau, Wis. 4
 Milladore, Wis. 5
 Withee, Wis. 6-8
 Minneapolis, Minn. 9, 10
 Winnipeg, Man., Can. 12, 13
 Tarnopol, Sask., Can. 15
 Saskatoon, Sask., Can. 16-18
 Luseland, Sask., Can. 20-22
 Calgary, Alta., Can. 24-26
 Vancouver, B. C., Can. 28-31

J. BEDNARZ

Allentown, Pa. May 28-30

F. A. BRIGHT

Binghamton, N. Y. May 22
 Allentown, Pa. 28-30

S. C. DE GROOT

Chicago, Ill. May 28-30

O. D. DEIFER

Pottstown, Pa. May 22
 Allentown, Pa. 28-30

H. E. DEITRICH

Chicago, Ill. May 28-30

W. J. HOLLISTER

Albany, N. Y. May 8
 Allentown, Pa. 28-30

G. O. JEUCK

Jacksonville, Fla. May 22

P. KOLLIMAN

Chicago, Ill. May 28-30

R. A. KREBS

New Haven, Conn. (Morning) May 1
 Waterbury, Conn. (Afternoon) .. 1
 Easton, Pa. 8
 Reading, Pa. 9
 Allentown, Pa. 10
 Leighton, Pa. 11
 Shamokin, Pa. 12
 Hazleton, Pa. 13
 Wilkes Barre, Pa. 15
 Syracuse, N. Y. 17
 Rochester, N. Y. 18
 Tonawanda, N. Y. 19, 20
 Cleveland, Ohio 21, 22
 Canton, Ohio 23-25
 Newark, Ohio 27
 Cincinnati, Ohio 29, 30
 Columbus, Ohio 31

R. J. KRUPA

Saginaw, Mich. May 8
 Chicago, Ill. 28-30

L. P. LOOMIS

Paterson, N. J. May 1

J. Y. MAC AULAY

Boston, Mass. May 1, 2
 Lynn, Mass. 3
 Providence, R. I. 4
 Worcester, Mass. 5
 North Brookfield, Mass. 6
 Wallingford, Conn. 8
 Rutherford, N. J. 10
 New Brunswick, N. J. 13
 Baltimore, Md. 15
 Richmond, Va. 16
 Enfield, N. C. 17
 Greensboro, N. C. 18, 19
 Rocky Mount, N. C. 20
 Washington, D. C. 21, 22
 Wilmington, Del. 23, 24
 Easton, Pa. 25
 Reading, Pa. 26
 Allentown, Pa. 28-30
 Shamokin, Pa. 31

SPEAKERS' APPOINTMENTS

E. R. MAC JILTON

Chicago, Ill. May 28-30

W. S. MARSHALL

West Brooksville, Me. May 1
 North Penobscot, Me. 8
 Bangor, Me. 15
 Morrill, Me. 22
 Montville, Me. 29

J. A. MEGGISON

Chicago, Ill. May 28-30

M. C. MITCHELL

Groton, Conn. (Evening) May 14
 Groton, Conn. (Morning) 15
 New London, Conn. (Afternoon) 15
 Allentown, Pa. 28-30

J. H. MOORE

Weatherford, Tex. May 1
 Dallas, Tex. 2, 20
 Iowa Park, Tex. 3
 Electra, Tex. 4
 Nocona, Tex. 5
 Ft. Worth, Tex. 6, 21, 22
 Wichita, Kans. 7, 8
 Topeka, Kans. 9, 10
 Kansas City, Mo. 11, 12, 16
 St. Joseph, Mo. 13-15
 Stigler, Okla. 17, 18
 Durant, Okla. 19
 Houston, Tex. 23, 24
 Taft, Tex. 25, 26
 San Antonio, Tex. 28-30

EVERETT MURRAY

Muncie, Ind. May 15

L. H. NORBY

Wilmington, Del. (Morning) May 1
 Philadelphia, Pa. (Afternoon) 1
 Paterson, N. J. 8
 Allentown, Pa. 28-30

V. E. SAMUELS

Allentown, Pa. May 28-30

M. A. STAMULAS

Reading, Pa. May 1

C. A. SUNDBOM

Chicago, Ill. May 28-30

J. H. L. TRAUTFELTER

Allentown, Pa. May 28-30

F. S. WASSMANN

Wallingford, Conn. May 8
 Paterson, N. J. 22
 Allentown, Pa. 28-30

C. R. WEIDA

York, Pa. (Evening) May 14
 York, Pa. (Morning) 15
 Lancaster, Pa. (Afternoon) 15
 Allentown, Pa. 28-30

G. M. WILSON

Saginaw, Mich. May 8
 Muncie, Ind. 15
 Chicago, Ill. 28-30

W. N. WOODWORTH

Pittsburgh, Pa. May 1
 Wallingford, Conn. 8
 Paterson, N. J. 15
 Chicago, Ill. 28, 29
 Allentown, Pa. 30

H. L. YOUNG

Mahanoy City, Pa. May 8
 Lehighton, Pa. 22

C. W. ZAHNOW

Tarnopol, Sask., Can. May 1
 Portage la Prairie, Man., Can. 3
 Winnipeg, Man., Can. area 4-8
 Parkers Prairie, Minn. 10, 11
 Fergus Falls, Minn. 12
 Buxton, N. D. 13
 Minneapolis, Minn. 15-17
 Ostrander, Minn. 18, 19
 Elkader, Iowa 20-22
 Chicago, Ill. 23
 Gary, Ind. 24
 South Bend, Ind. 25
 Kalamazoo, Mich. 26
 Jackson, Mich. 27
 Ann Arbor, Mich. 28, 29
 Saginaw, Mich. 30, 31



CONVENTIONS

For Mutual Fellowship, Edification, and Service

PITTSBURGH, PA., May 1—O. of I. A. Temple, 610 Arch Street (Northside), Pa.

ALBANY, N. Y., May 8—Y. W. C. A., 5 Lodge Street.

SAGINAW, MICH., May 8—The Saginaw Ecclesia is planning for a public meeting at 3:15 in the afternoon, in the Masonic Temple, Corner Washington Avenue and Johnson Street. The other sessions of the regular monthly gathering will be held in The Saginaw Woman's Clubhouse, 311 N. Jefferson Street.

WALLINGFORD, CONN., May 8—Masonic Temple, North Main Street. The convention opens at 9:30 in the morning. One feature of the convention will be a public discourse at 3:30 o'clock. It is expected that Brothers J. Y. MacAulay, F. S. Wassmann, and W. N. Woodworth will serve. A "Frank and Ernest" illustrated dialog will also be presented.

MUNCIE, IND., May 15—Y. W. C. A., 310 East Charles Street. Any friends desiring to reserve rooms for Saturday night, will please write the secretary, Mrs. J. H. Atkinson, 403 Riverside Avenue, Muncie, Ind. Brothers Everett Murray and George M. Wilson will serve.

DETROIT, MICH., May 22—Maccabees Building, Woodward Avenue at Putnam.

ALLENTOWN, PA., May 28-30—Odd Fellows Hall, 118 N. 9th Street. For reservations, kindly write the secretary, Mrs. Allen Moyer, 1917 Greenleaf Street, Allentown, Pa. An inspiring program is being arranged for this three-day district convention.

CHICAGO, ILL., May 28-30—All sessions will be held at 910 N. LaSalle Street. Reservations for rooms may be

sent to the secretary, Mr. E. M. Jezuit, 4327 S. Christiana Avenue, Chicago 32, Ill. It is expected that Brothers, S. C. DeGroot, H. E. Deitrich, P. Kolliman, R. J. Krupa, E. R. MacJilton, J. A. Meggison, C. A. Sundbom, G. M. Wilson, and W. N. Woodworth will serve.

PHOENIX, ARIZ., May 28-30—Convention will be held at 1334 East Lafayette Road, Phoenix. For reservations, write the secretary, Mr. Emile Herrscher, 407 Heard Building, Phoenix, Ariz.

SAN ANTONIO, TEXAS, May 28-30—Annual convention over the Memorial Day week-end. Kindly write the secretary, Mrs. Arthur Newell, 1107 W. Huisache Street, San Antonio 1, Texas, for reservations.

VANCOUVER, B. C., Canada, May 28-30—All sessions will be held in the Hastings Auditorium, 828 East Hastings Street, beginning Saturday afternoon. For reservations, write the secretary, Mrs. Henry Burdett, 2591 East 20th Avenue, Vancouver, B. C., Can.

WEATHERFORD, TEX., May 29—Regular Fifth Sunday convention to be held in Zion Hill Schoolhouse.

CINCINNATI, OHIO, May 30—The morning session of the convention will be held at 616 Walnut Street, on the fourth floor. The afternoon service will be held elsewhere, and the place of meeting will be announced during the morning session.

NEW HAVEN, CONN., June 19—Details later.

PIQUA, OHIO, June 19—Y. W. C. A., 418 N. Wayne Street.

FOURTH OF JULY CONVENTIONS—Detroit, Michigan; and Los Angeles, California.

GENERAL CONVENTION—Bowling Green, Ohio, August 7-14. Watch for special announcement in the June issue.

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NEW JERSEY

THE KINGDOM MESSAGE ILLUSTRATED

Pictures, "Frank and Ernest" dialogs, and equipment, are now available for visual presentation of the truth. Suitable for home or auditorium use. If you are interested in this method of witness work, write for information to The Dawn, Visual Education Department, East Rutherford, New Jersey. The pictures below are samples of those used in the presentation, and in our advertising circulars.



ENTERING JERUSALEM

JESUS, was enthusiastically hailed as King by his followers and friends, but rejected by the nation. Now he is about to manifest himself to the whole world as King of kings.



HAGAR AND SON

HAGAR was a bondmaid in the household of Abraham, the father of the Jewish nation. Ishmael, her son, was the progenitor of the Arab race. Their experiences are meaningful today.



IN THE TEMPLE

JESUS was born to be the Savior and the King of the human race, and at the early age of twelve his parents found him in the temple enquiring of the religious leaders of his day concerning the things of God.



FIRST HUMAN PAIR

ONE of the latest books written by an anthropologist admits that the preponderance of evidence shows that the human race had its origin in one pair. This has been the teaching of the Bible throughout all the ages.

LOGICAL • INFORMATIVE • INSPIRING