

a herald of Christ's presence

THE DAWN

**"THE WORD
OF THE LORD
ENDURETH
FOREVER."**

-- 1 Peter 1:25

March 1959

this month in

the **DAWN**

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The "Frank and Ernest" topics are scheduled for the Mutual Network, and for individual stations in the United States and Canada. The Network stations in Sacramento, California, and Portland, Oregon use the programs one week later than the above schedule.

Welcome New Readers

IF THIS is your first copy of The Dawn Magazine, we take pleasure in welcoming you into our reading circle. Perhaps you are a new subscriber. Many hundreds are receiving the March issue of The Dawn by requesting it in response to announcements on the "Frank and Ernest" international radio program. We greet you all, and trust that The Dawn will bring a rich blessing into your life by helping you to separate the true teachings of the Bible from the traditions of men. Here are some of the special features of this issue:

"The Increase of Knowledge"—This revealing article on prophecy begins on page 3. It will increase your confidence in the Bible.

"International Sunday School Lessons"—These begin on page 10.

"Death the Penalty—Not Torment"—This article will enhance your appreciation of the abounding love of God. It begins on page 20.

Turn to the inside back cover to find an answer to the question, "Where did Cain get his wife?"

In the April Issue

The April "Highlights of Dawn" article is a sequel to the one appearing in this issue, and is entitled, "This Traveling World."

The fourth article in the series, "The Bible Versus Tradition," is "Immortality and the Human Soul."

"What are the gates of hell?" and, "What is the sin against the Holy Spirit?" are among the questions answered in the April issue of The Dawn.

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ITEMS OF INTEREST

THE MEMORIAL DATE

The date this year for commemorating our Lord's death is Tuesday, April 21, after 6:00 P. M. An article on the significance of the Memorial Supper will appear in the April issue of The Dawn.

A YOUNG STUDENT WRITES

"Dear Friends: I would like to have a year's subscription to The Dawn Magazine. In our Detroit Sunday School class we are using The Dawn lessons, and find them very, very worthwhile. Thank you, and may God bless you." From time to time we are asked for suggestions as to material that might be suitable for the older children. This report from Detroit indicates that the Sunday Bible lessons in The Dawn are proving to be helpful.

PEACE THROUGH CHRIST'S KINGDOM

"Peace Through Christ's Kingdom," a new booklet recently announced on the "Frank and Ernest" program, is now available for general distribution. It carries a message of hope for those whose hearts are filled with fear. This is a 32-page booklet, and is priced at five cents each, twenty-four for one dollar. Order from Dawn Publications, East Rutherford, New Jersey.

THE GENERAL CONVENTION

The date this year for the General Convention is August 8-14. As for several years past, the convention will be held at the Indiana State University, in Bloomington. It is not too early to begin making plans to attend.

The Prophetic Increase of Knowledge

HOW many of us realize that a hundred and fifty years ago there were many business men and lawmakers who were unable to read and write? At that time the vast majority of men and women in all countries were illiterate. Education was considered a privilege for the few. Just as there were outstanding artists and musicians in those days, there were also famous writers of fiction, philosophy, and history. These, of course, needed to know how to read and write, and they set themselves to the task of learning.

But for the ordinary person education was not considered important. The situation remained as it had been throughout the annals of history. Back in the days of ancient Israel it was necessary for "scribes" or others specially qualified and appointed, to read the Law to the people if they were to be acquainted with it, for the rank and file of the people did not know how to read.

And through the centuries there was no change in this situation, either in Israel or among the Gentiles. General education as we know it did not develop gradually. It appeared suddenly. After thousands of years of ignorance on the part of the masses, within a remarkably short time from the standpoint of history, knowledge suddenly increased to what it is today. This, we believe, was in fulfilment of the prophecies of the Bible, one of which states that in the "time of the end" knowledge would be "increased."—Dan. 12:4

There are archeological evidences that the art of writing was known and used before the Flood. In that antediluvian world men learned how to record their thoughts in a way that could be understood by others. But the process was tedious and laborious. They used what is known as the cuneiform style of writing, the words being etched upon clay tablets, and then baked in ovens or in the sun to give them a degree of permanency.

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The art of writing improved somewhat after the Flood, but clay and stone tablets continued to be used for centuries. It was not unusual to the Israelites that the Ten Commandments should be given to them on tablets, or "tables of stone." (Exod. 24:12) Later came the parchment rolls, with varying degrees of quality, and improvement in durability. Finally paper appeared.

But during this entire period there was no better way of writing than by hand, with all of its limitations. Few were able to write. The philosophers of Greece had no adequate way of disseminating their theories. Probably the general public today know more about Platonic philosophy than did the Greeks themselves at the time of Plato.

The Bible itself had a very limited circulation. Copies of the Scriptures were extremely scarce in the Early Church. The making of each new copy required much time and labor. This situation continued for centuries. Not until the advent of the printing press did it begin slowly to change, and fittingly enough the first book to be printed was the Bible.

Gutenberg invented the printing press in the year A. D. 1455. Some of the astute, farseeing people of his day were quick to realize what the printing press ultimately would mean to a world society. The religious leaders of that time were particularly concerned over the

possibility of a general circulation of the Bible. They did not wish to see this happen, for they knew that the Word of God, to the extent that it was read and believed, would expose their traditions and weaken their control over the people.

This, we should remember, was in the days of the chained Bible, when the common people were not permitted to possess or to read the Holy Scriptures. Indeed, few of them could have read it had they been given the opportunity. Today in many printing plants an apprentice printer is called a "printer's devil." The legend is that this title originated in Gutenberg's printing shop, being based on the feelings of the religious bigots of that time that the Devil would use the printing press to make the Bible available to all who could and wanted to read it.

Only those who maintain control over the minds of others through ignorance and tradition need fear the dissemination of the Bible. The knowledge of the plans and purposes of God contained in the Bible is the key to true liberty in Christ. It breaks the shackles of superstition and prejudice, and reveals the great Creator of the universe as the true God of love.

It is a far cry from Gutenberg's crude contraption to the modern multi-color letter and offset presses of today. Naturally that first crude press did not produce sufficient reading matter to change the

course of the world. But it was a start, and the art of printing grew so rapidly that by the beginning of the nineteenth century the minds of men were beginning to be molded into a new pattern.

By that time the Bible became available in sufficient quantities to warrant the establishment of Bible Societies whose sole business would be to produce and distribute the Bible. And how wonderfully they have accomplished this mission! More copies of the Bible are sold today than of any other book. It has been translated and published in essentially all the known languages, and in many hundreds of dialects. The Bible today is available in practically all the far-flung corners of the earth; although in Spain and the Iron Curtain countries it does not enjoy such a free circulation as it does in most of the Western World.

Printing has also made possible the wide use of Hebrew and Greek concordances of the Bible, these being the languages from which our English Bibles are translated. By being able to check the true meaning of the Hebrew and Greek texts, we learn that the Bible does not teach the gruesome doctrine of eternal torture for the wicked. With the removal of this God-dishonoring tradition, we are able to comprehend more fully what the Bible means when it tells us that "God is love."

Concurrent with the phenomenal

circulation of the Bible, made possible by the printing press, there came also a general diffusion of knowledge along all other lines—national, scientific, political, and industrial. This knowledge has awakened the world to a sense of its needs, and has begotten in the hearts of the common people everywhere a desire for liberty which cannot be denied. It has been well said that knowledge has started the masses on the march to freedom; and the invention of the printing press was the first drumbeat to inspire this march.

Through the art of printing, the learning and experience of one generation is passed on to the next. With the printing of books it has been possible for the thoughts and discoveries of philosophers and inventors to be passed on to their successors. The printing of books also led to the public school. It would be impossible for the great educational institutions of today, public and private, to function without books—printed books which through the printing press are available in any quantity desired.

Can we imagine a world without books, newspapers, and magazines? If we can, then we can imagine a world without schools, libraries, book stores, and newsstands. This is the sort of world in which people lived prior to the prophetic "increase of knowledge" which Daniel said would occur in the "time of

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the end." It is not that the intelligence of the human race has increased. It is simply that an invention, divinely permitted and timed, has released the potentials of knowledge which previously had been largely restricted to individual minds, and available at the most to a very limited few.

This Electronic Age

Psalm 97:4 speaks of Jehovah's "lightnings" which enlighten the world. In this prophecy lightning is used figuratively to symbolize the dissemination of knowledge, the reference being to this present time when knowledge was due to be increased. Lightning, as we know, is a demonstration of electrical energy, and it is significant, we think, that the harnessing of electric energy has contributed so effectively to the prophetic "increase of knowledge."

The availability of knowledge through printing greatly aided man in the harnessing of the strange force which became known as electricity. The first electric light of any kind was invented about 1710 by Fredrick Hawksbee, which he demonstrated before the Royal Society of London. It consisted of a hollow glass globe from which the air had been exhausted, and arranged so it could be rotated rapidly. When rubbed by the hand while rotating, it produced a glow of light. But this "invention" proved to be of no practical value as a

means of producing artificial light.

Early in the nineteenth century Sir Humphrey Davy discovered the basic principles of arc and incandescent lamps. However, it remained for Thomas A. Edison to invent the first practical electric lamp. This was in 1879. It was an invention which in a few short years was destined to well nigh turn night into day so far as the work, pleasure, and pastime of the world was concerned.

This was only eighty years ago. It was just a year earlier that the General Electric Company was formed for the purpose of developing this newly discovered energy, particularly in connection with dynamos and motors. Many books have been written to set forth the details of progress in the harnessing and use of electricity for light, power, and heat. That progress has carried through into the field of electronics, which in turn has made possible the radio, television, computers, and now artificial "moons."

Let us try to imagine a world without the many things now available by means of electricity and electronics. In the home there would be no electric lights; no automatic oil, gas, or coal burners; no electric refrigerator; no automatic washing machine; no electric stove, or toaster; no electric clock; no electric razor; no radio or television set, and no telephone.

Outside of the home there would be no automobiles; no electric

powered trains; no office telephones; no elevators; no electric display advertising; no ticker tape, and no airplanes, to mention just a few of what have now come to be considered the necessities of life. Yet only eighty years ago the whole world lived without any of these "necessities," and many of them have come into general use within very recent years.

The striking part of all this is that for thousands of years the human race lived without change. There was no progress in education. There was no "increase of knowledge." Our grandparents lived in essentially the same primitive fashion as people did four thousand years ago. The Europeans and Asians had different ways of life. We would probably say that the European standard of living was higher than the Asiatic, but there was little or no progress in either section of the world.

Communications

Beginning with the printing press, the means for the increase of knowledge were cumulative. The harnessing of electricity led to the far-flung systems of communication which are disseminating knowledge so effectively today. There is the telephone, wired and wireless; the wired and wireless telegraph; the radio and television. Through the use of these, the important events of the whole world become known to the remainder of

the world in a matter of minutes.

Today these rapid means of communication are taken for granted, yet a hundred years ago they were unknown, with the exception of the wired telegraph, the first patent for which was taken out in 1837. Now the electric wings of thought are bearing the ideas of the human race hither and yon around the globe to a degree that staggers the imagination. Fantastically, by means of a tape recorder, President Eisenhower broadcast Christmas greetings to the world from an artificial "moon" orbiting around the earth at the rate of seventeen thousand miles an hour.

While the ancients, in their fiction and fables, may have imagined the possibility of transmitting thoughts almost instantly to distant points, it remained until the "time of the end" for these imaginations to be translated into reality. This is because the Creator has now permitted man to unlock the secrets of nature which make it possible.

The importance of some method of conveying intelligence to distant points was early recognized. Many centuries before Christ, Aeneas Tacitus proposed and perfected a method of signaling by which words could be spelled. It is believed that in that ancient time the reflected rays of the sun were in some way flashed as signals by the use of shields. In the Middle Ages, flags, banners, and lanterns were used to distinguish particular

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squadrons, and as marks of rank. The invention of cannon made an important addition to the means of signaling. In the instructions issued by Don Martin de Padilla in 1597 the use of guns, lights, and fires is mentioned.

But not until the application of electricity for conveying thought was man able to communicate with his fellows over distances greater than could be spanned by the eye or ear. The deafening roar of the cannon could be heard much farther than the human voice. Fire signals and reflected sun rays could be seen at a greater distance than a mere hand, arm, or flag waving. Nevertheless the limit of distance in communication was still the range of natural vision and hearing.

It remained thus until the "time of the end," when the mighty invisible force we call electricity was put to work. And now it is utilized for business, for pleasure, and for war; and men and women can converse with one another at will, even though separated by distances of thousands of miles, while drama and song by the world's leading artists are brought right into the homes of the people.

The telephone soon followed the telegraph, although little progress was made in this field until 1875, when Bell succeeded in making his first telephone work. Following the telephone came the wireless telegraph. The name Marconi is prominently associated with this

particular advance in the application of electrical power. The first message sent by wireless across the English Channel was in 1898, and in 1901 the first message was sent by wireless across the Atlantic.

It was a long step from the wireless telegraph to the wireless telephone and radio. Voice and music broadcasting took place sporadically from about 1916 on, but pre-announced programs on regular schedules are credited to the Westinghouse Electric and Manufacturing Company, operating Radio Station KDKA in East Pittsburgh, Pennsylvania. These began on November 2, 1920, with the broadcasting of the Harding-Cox presidential election returns. And now television has been added to radio.

It would be folly to say that this phenomenal increase of knowledge has come about because the people of our day are more intelligent than those of previous generations, for in reality they are not. The general public does not need to be more intelligent in order to use and enjoy our modern advantages. The number of people engaged as scientists to produce the marvels of our day is small when compared with the total population, and many of their inventions have been stumbled upon rather than thought out step by step in advance.

It is only as we view the fast moving events and developments of these "last days" from the stand-

HIGHLIGHTS OF DAWN

point of biblical prophecies that we are able to see their real meaning, which is that we are living in what the prophecies designate as the "time of the end." This does not mean the end of time, as traditional theology would have us believe.

One of the great benefits of the prophetic increase of knowledge is that through better means of studying the Bible it is now possible to separate tradition from the real teachings of God's Word, and one of the teachings of the Dark Ages which is now seen to be merely a tradition is that the earth is one day to be destroyed, making an end of all human experience.

Now we see that the "time of the end" is the period in which Satan's rulership over the earth comes to an end, and the kingdom of Christ is established. The marvelous increase of knowledge now being witnessed is contributing to this transition. The Bible does not indicate how much more progress there will be in methods of education and communication, but the promises of God do assure us that knowledge will continue to increase, and on

a much higher level than at present.

While the art of printing has immeasurably helped sincere students of the Bible to a better understanding of the plans and purposes of God, its main advances have been along lines pertaining to the material well-being of man. But it will not end here, for the Bible assures us that through the agencies of Christ's kingdom, the knowledge of the Lord will be caused to fill the whole earth as the waters cover the sea.—Isa. 11:9

In Isaiah 25:7 we are told that the Lord will "destroy . . . the face of the covering cast over all people, and the veil that is spread over all nations." These expressions, "covering" and "veil," denote blinding influences of tradition and superstition which have hindered the people of all nations from knowing and serving the true God. But as the increase of knowledge concerning the great Creator continues, these darkening influences will be removed, and then the people will say, "Lo, this is our God; . . . we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."—Isaiah 35: 8

The Parable of Jesus' Rejection

GOLDEN TEXT: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not."—Isaiah 53:3

MATTHEW 21:33-43

IN RELATING this Parable of the Vineyard, Jesus evidently had in mind the very similar parable which is set forth in Isaiah 5: 1-7. Here we read, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah the plant of his pleasures." (vs. 7, marginal translation) It would seem reasonable to conclude that the "husbandmen" hired by the householder were the religious leaders of Israel—the scribes and Pharisees.

The parable states that servants were sent to the "husbandmen" to seek the fruit of the vineyard, but that they were stoned and killed. Jesus identified the fulfilment of this, saying, "O Jerusalem, Jerusalem, thou that [through your religious leaders] killest the prophets [the servants of the parable], and stonest them which are sent unto thee, how often would I have gathered thy children together, . . . and ye would not! Behold, your house

is left unto you desolate."—Matt. 23:37, 38

x The parable reveals that not only were the "servants" which were sent to Israel stoned and killed, but that finally the son of the householder was also killed, the reference being to Jesus the Son of God. This was the final test upon the original "husbandmen." Since they failed, other husbandmen were to be chosen. In partial explanation of the parable, Jesus referred to the prophecy of Psalm 118:22, 23, pertaining to the "stone which the builders rejected." Jesus was this "stone." He was rejected and killed. But he also, in his resurrection, became "Head of the corner."

Jesus further explained concerning the original husbandmen's loss of their position, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (vs. 43) This new nation is the new spiritual Israel of the Gospel age. The Apostle Peter wrote to the first of these

new "husbandmen," "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—I Pet. 2:9, 10. See also Romans 11:30, 31.

We are not to understand that the condemnation set forth in the parable applied to all Israel, either in times past when the prophets were killed, or in Jesus' day; for in every generation of the nation's life there were a faithful few who proved their worthiness of the trust placed in them by Jehovah, their God. In Romans 11:4, 5, Paul shows that in Elijah's day there were seven thousand of these faithful ones, and indicates that there were many faithful Israelites in the days of the Early Church.

The faithful ones of the past proved worthy of a "better resurrection" and of being the human representatives of Christ's kingdom when it is established in power and great glory. (Heb. 11:32-35) Those who, in Jesus' day and later, proved worthy, became a part of that "holy nation" to whom Jesus said the kingdom would be given. These will be among those who come forth in the "first resurrection" to live and reign with Christ a thousand years.

Concerning the unfaithful husbandmen of the parable, it is stated,

QUESTIONS

Cite the Old Testament reference to the parable of Jesus' rejection.

Identify the various ones mentioned in the parable.

To whom in the parable does the Golden Text apply?

Who comprise the nation to whom the kingdom of God is given when taken from the husbandmen of the parable?

Do the husbandmen of the parable lose the opportunity to gain everlasting life in the kingdom?

"He will miserably destroy those wicked men." (vs. 41) This does not imply eternal destruction, for when casting them off Jesus said, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:39) This means that these "wicked men" are to be raised from the dead following Christ's second advent, enlightened concerning their Messiah, and that they will have the opportunity to accept him and call him blessed.

In the 11th chapter of Romans Paul confirms this. Addressing the Gentile believers and comparing their position with the cast off of Israel, Paul explains, "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." (vss. 30-32) Thus "all Israel shall be saved."—vs. 26

Jesus Faces the Cross

GOLDEN TEXT: "And He said, Abba, Father, all things are possible unto thee; take away this cup from Me: nevertheless not what I will, but what thou wilt."—Mark 14:36

MARK 14:32-42

WHILE the Scripture assignment for this lesson is very brief, dealing only with the few hours spent in the Garden of Gethsemane, in a larger sense Jesus was facing the cross from the very beginning of his ministry. He knew from the outset that he was to give his life for the sins of the world. He had explained to his disciples that he would give his "flesh," his humanity, for the life of the world.—John 6:51

On his final trip to Jerusalem, Jesus explained to his disciples that he expected to be arrested and to be put to death. It was on this occasion that Peter endeavored to dissuade his Master from going to Jerusalem and thus recklessly exposing himself to his enemies. It was then that Jesus said to Peter, "Get thee behind me, Satan: thou savorest not the things that be of God." (Mark 8:31-33) Jesus recognized that it was the will of God for him to surrender to his enemies and allow them to put him to death.

Even when Jesus rode into Jerusalem on an ass, and was enthusiastically acclaimed King by the multitude, he knew that he was not then to receive his kingdom, but was to be put to death, that even during those few moments of popularity he was facing the cross. In a parable, he had likened himself to a "certain nobleman" who went away to receive a kingdom and to return, and he knew that he was "going away" in death.—Luke 19:12

In the "upper room," prior to going to Gethsemane, Jesus was facing the cross. He knew that Judas, one of his own disciples, had plotted to betray him to his enemies. Knowing this, Jesus could doubtless have escaped from the city and to safety. But he faced the cross knowingly and willingly. This required courage and strength, inspired by love for his Heavenly Father and for the dying world of mankind.

In Gethsemane, the awful reality of the cross was seen more vividly by the Master, yet he was still re-

signed to the Father's will, and remained steadfast in his determination to carry it out. In prayer he said to the Father, "All things are possible unto thee; take away this cup"; but, quickly he added, "Nevertheless not what I will, but what thou wilt."—vs. 36

Certainly Jesus would have been glad had there been another way to accomplish the divine plan. The ordeal of the mental and physical suffering which faced him was not pleasant to contemplate; but since it was the Father's will, he would not flinch from it. Instead, he looked earnestly to the Father for strength and courage to endure, and received it.

Jesus loved his disciples, but in this crucial hour he found that he could not depend upon them for the help he most needed. They could not "watch" with him, but instead, fell asleep. This was not because they lacked interest, or were afraid. It was simply that they could not understand the nature of the trial through which he was passing.

A little later, after they had failed to "watch" with the Master, Peter demonstrated his love and devotion by drawing his sword and attempting to prevent the Master's arrest. With the assistance of the other disciples, who probably would have been willing to help, Jesus might well have been delivered from his enemies, but he did not permit this.

While Peter could not "watch,"

QUESTIONS

When did Jesus begin to face the cross?

How do we know that Jesus expected to die for the sins of the world?

Why were the disciples unable to "watch" with the Master?

Explain the circumstances under which Jesus demonstrated that he died voluntarily.

although his spirit was willing, he could fight. But Jesus did not want this. As he explained to Peter, if he wished to ask the Father, the Father would send him more than twelve legions of angels to deliver him. Jesus did not need Peter's sword!—Matt. 26:53

Jesus' refusal to allow Peter to deliver him was a demonstration that his death was voluntary. This was further shown when he was on trial before the high priest, where he acknowledged that he was "the Christ, the Son of God." This, to the priest, was blasphemy, rightly punishable by death. (Matt. 26:63-66; Mark 14:61-64) When asked by Pilate if he was a king, "Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." (Mark 15:2; John 18:37) He made no attempt to defend himself. His hour had come, and he delighted to have the Father's will accomplished. Besides, he died for the world because he loved the world.

Jesus Undergoes Trial

GOLDEN TEXT: "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."—Isaiah 53:7

MARK 15:1-15

IN HEBREWS 12:3 we read of the "contradiction of sinners against" Jesus. There was a very striking demonstration of this when he was on trial, first before the religious authorities of Israel, and then before the civil rulers who represented the Roman Empire. The accusation against him before the religious tribunal was that he claimed to be "the Christ, Son of God." This was construed to be blasphemy against God, punishable by death.

Actually, Jesus was the Son of God. It was not merely a claim on his part, but a reality. This being true, he was not a blasphemer. But the religious leaders of Israel did not believe this, and since Jesus did not deny the charge, he was judged by them as worthy of death.

But the religious leaders of Israel were powerless to inflict the death penalty without the consent of the Roman authorities under which Israel was a subject people. Thus it was necessary to take Jesus to

Pilate to have him condemned under the civil law of Rome.

They knew that Pilate would not be concerned with the charge that Jesus claimed to be the Son of God. To him this would be merely a religious issue among a subject people, having nothing to do with the administration of Roman law. So the accusation these jealous and hypocritical religious leaders brought to Pilate was that Jesus claimed to be a king. Pilate could not justifiably ignore this charge, for, if true, it meant treason to Caesar.

So Pilate asked Jesus, "Art thou the King of the Jews?" To this Jesus replied, "Thou sayest it." John reports this reply in greater detail, which reads, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." (Mark 15:2; John 18:37) While Jesus willingly acknowledged to Pilate that he was born to be a king, he explained that his kingdom was not of this world. —John 18:36

Many have taken this to mean that it was not the plan of God for Jesus to rule over the peoples of earth. But this is not the thought. The Greek word here translated "world" is *kosmos*, meaning order or arrangement. In this context it simply means the present social order of sin and selfishness. What Jesus meant was that he would not rule over the present social order, nor would his kingdom be established by human methods. "If my kingdom were of this world," Jesus explained, "then would my servants fight, that I should not be delivered to the Jews."—John 18:36

The establishment of the kingdom of Christ means the overthrow, the destruction, of the present social order. This was foretold by the Prophet Daniel. See Daniel 2:44. There is reason to believe that we are even now living in the time of the fulfilment of this prophecy.—Rev. 11:15, 17, 18

Pilate, of course, not knowing the plan of God, did not realize that Jesus' explanation implied that his kingdom would be no threat to the Roman Empire as it was then constituted. Jesus had acknowledged that he was born to be a king, so technically Pilate had no legal right to ignore the charge which Israel's religious leaders had brought against him.

But even though Pilate did not understand the plan of God pertaining to the future kingdom of Christ, he sensed that Jesus, with no army to support him, and never

QUESTIONS

What were the two main charges which led to Jesus' death?

When and how will Jesus' kingdom be established?

How did Jesus fulfil the prophecy of the Golden Text?

having shown any belligerent attitude toward Rome, was no real treat to the realm. He sensed that it was envy on the part of his accusers that had brought about this situation. He reasoned with them as best he could, but without avail, and they cried, "Crucify him."

It was the custom, at the time of the passover feast, to release one prisoner to the Jews. So now Pilate gave them a choice between Jesus and Barabbas. Barabbas was actually guilty of insurrection against Rome, and had even committed murder in his rebellion. Had Jesus' accusers been sincere they would have at once indicated that Jesus, not Barabbas, should be set free. But they were not sincere. In their jealousy, which was as "cruel as the grave," they wanted only that Jesus be crucified.—Canticles 8:6

Jesus was accused of many things, the record states, to which he made no reply at all, thus fulfilling the prophecy of our Golden Text, that he "opened not his mouth" in self-defense. Thus, he voluntarily gave himself to die as the Redeemer and Savior of the world.

Jesus on the Cross

GOLDEN TEXT: "Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots."—Luke 23:34

LUKE 23:33-46

JESUS' sacrificial death is the basis of salvation for both the church and the world. His shed blood, or sacrificed life, is "the propitiation, or satisfaction, for our sins: and not for ours only, but also for the sins of the whole world." (I John 2:2) It was on the cross that Jesus gave his flesh, his humanity, that the world of mankind through him might have an opportunity to gain everlasting life.—John 6:51

God's love for the world was manifested by the gift of his Son, Christ Jesus, to be the Savior and Redeemer. And Jesus' love for the sinful and dying human race was equal to his Father's. We would expect, therefore, that Jesus would love even his enemies who were instrumental in bringing about his crucifixion. Certainly, therefore, Jesus would have the spirit of forgiveness toward his murderers. However, Jesus did not ask his Heavenly Father to forgive his enemies, as our Golden Text indicates.

The purported statement by Jesus, "Father, forgive them, for they know not what they do," is spurious, having been added by a copyist some time during the early

centuries after the apostles fell asleep in death. It does not appear in the earlier Greek manuscripts. Actually, this purported request by Jesus is not in harmony with the facts as they are revealed to us in the Word.

To a certain extent, the religious rulers in Israel did know what they were doing. They did not sin against such a full knowledge as to bar them from a future opportunity to repent and to obtain salvation through the Redeemer, but they understood the situation sufficiently to make them worthy of punishment. Their punishment was reflected later in the destruction of the temple, the city of Jerusalem, and the nation, in addition to horrible experiences through which they passed individually. Jesus understood the Father's arrangements too well to ask that these hypocritical religious leaders be spared from this just punishment which had been foretold.

Later the Apostle Peter, speaking to this same general group concerning their part in bringing about the death of Jesus, said, "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:17) They did not accept Jesus as the Messiah, and were ignorant of the fact

that his death was essential in order that mankind might be redeemed from death. But in their hearts they knew that Jesus had done nothing that warranted their putting him to death. For this they will have to repent if their sin is to be "blotted out." And we are glad that this opportunity will be given to them.—Acts 3:19-21

The two "malefactors" Luke speaks of as being crucified with Jesus, are described by Matthew as "thieves." (Matt. 27:38) The conversation between these thieves and Jesus is always of interest. One thief was unfriendly, the other friendly. The friendly thief, apparently noticing the inscription on Jesus' cross, "This is the king of the Jews," requested, "Lord, remember me when thou comest into thy kingdom."—vs. 42

The translators of the King James Version have destroyed the real meaning of Jesus' reply to the thief's request by the misplacement of a comma. As we now have it, the reply reads, "Verily I say unto thee, Today shalt thou be with me in paradise." It should read, "Verily I say unto thee today, Shalt thou be with me in paradise." (vs. 43) It is so punctuated in Prof. Rotherham's translation. The punctuation of the Bible is not inspired. It did not come into use until centuries later.

The assumption has been that this thief repented of his sins and accepted Jesus as his personal

QUESTIONS

- Why was it necessary for Jesus to die?
 Explain why the first part of the Golden Text could not be true?
 Is the punctuation of the Bible inspired?
 What did Jesus really say to the thief on the cross, and how is his promise related to the thief's request?

Savior, but the record does not so indicate. Even the disciples did not understand that Jesus was dying as their Redeemer, so how could the thief know this? To the thief, Jesus was a fellow convict being put to death. Since Jesus was being crucified as a king, why not ask to be remembered in his kingdom?

But Jesus, alert to witness to his Father's plan, replied with confidence, "Verily," or, Yes, I will have a kingdom, and you will be remembered in that kingdom. I say unto you today, when I am dying, and you are dying, "Thou shalt be with me in paradise." It was to be more than nineteen centuries before Jesus' kingdom would be established, and through its agencies, paradise conditions restored to the earth; but Jesus had faith that the Father's kingdom plan through him would be carried out; and it will.

This statement of Jesus implied faith in the resurrection, and Jesus was raised from the dead. The thief—both thieves, as a matter of fact—will be raised from the dead during the thousand years of Christ's kingdom, and given an opportunity to live forever in the restored paradise.

Jesus Christ Lives

GOLDEN TEXT: "This Jesus hath God raised up, whereof we all are witnesses."—Acts 2:32

LUKE 24:33-48

THE Golden Text for this lesson expresses a vitally important truth concerning the resurrection of Jesus Christ from the dead—"This Jesus hath God raised up." Jesus did not raise himself from the dead, as many suppose. In death he was helpless, as all are helpless in death. It required the exercise of divine power by his Heavenly Father, the Creator and source of all life, to raise him from the dead.—Acts 2:24; Eph. 1:19-23

Jesus had said to his disciples that he would give his flesh, his humanity, for the life of the world. (John 6:51) Jesus took the sinner's place in death, his perfect humanity being a substitute for the perfect life of Adam which he forfeited through transgression of the divine law. The divine penalty for sin was not only dying, but death, so the sacrifice of Jesus' humanity was permanent. Thus the Scriptures tell us that when he was raised from the dead he was highly exalted, even above angels, principalities, and powers.—Heb. 1:4; Eph. 1:21

Luke relates the occasion when Jesus appeared to the two disciples

on the way to Emmaus, and how he was known to them "in breaking of bread." (vs. 35) The details of this experience are narrated, beginning with verse 13 of the chapter. Jesus appeared to these two disciples as a stranger. They did not recognize him by his appearance. To Mary at the tomb he appeared as a gardener. (John 20:15) When, as in the account recorded in our lesson, Jesus appeared to his disciples in a form which they recognized, they were afraid, indicating that this was not his usual way of appearing to them.

John also records this incident, and writing about it afterward he said, "And many other signs truly did Jesus in the presence of his disciples." (John 20:30) This appearance, then, was a "sign," a sign, in fact, that had been demanded by Thomas. The disciples did not see Jesus as he really is since his resurrection—a spirit being of the highest order, the divine. This great joy is experienced by his faithful followers only when they are made like him, and can see him "as he is."—I John 3:1-3

Jesus explained to his disciples that his death and resurrection

were in fulfilment of what had been written "in the Law of Moses, and in the prophets, and in the psalms. (vs. 44) The sacrifice of the bullock on Israel's typical day of atonement pointed forward to the death of Jesus. The passing of the high priest into the most holy of the tabernacle, carrying the blood of the bullock and sprinkling it on the mercy seat, pointed forward to the resurrection of Jesus, our High Priest, and of his appearing in the presence of God for us.

The Prophet Isaiah foretold that Jesus would pour out his soul unto death. (Isa. 53:12) In this same text, Isaiah foretold that Jesus would be given a "portion with the great." This is a prophecy of his resurrection, his exaltation to the divine nature, and to a position at the right hand of the throne of God.

Psalm 16:10, 11 is also a prophecy of the death and resurrection of Jesus. This is a prophecy which was quoted by the Apostle Peter in his pentecostal sermon. "Thou wilt not leave my soul in hell," Jesus is quoted as saying to his Heavenly Father, through the words recorded by the Psalmist David. The Hebrew word here translated "hell" is **sheol**. It is the only Hebrew word in the Old Testament that is translated hell. It describes the state, or condition, of death. Since Jesus poured out his soul unto death, his soul, being, was in the Bible hell.

But the prophecy assures us that Jesus' soul was not left in hell, be-

QUESTIONS

What important truth concerning Jesus' resurrection is stated in the Golden Text?

How do we know that Jesus was not raised from the dead as a human?

Explain the nature of Jesus' various appearances to his disciples after his resurrection.

Give instances in which Jesus' death and resurrection had been foretold in the Law, the prophets, and in the Psalms.

How is Jesus' resurrection an assurance to all men?

cause his Heavenly Father raised him from the dead. "Thou [the Heavenly Father] wilt show me the path of life," Jesus is prophetically indicated as saying, "in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Jesus had confidence not only that his Heavenly Father would raise him from the dead, but also that he would highly exalt him to his right hand. Thus did the Old Testament point forward to the "sufferings of Christ," and to the glory to follow.—I Pet. 1:10, 11

Paul, in his sermon to the Athenians on Mars' Hill, said that the resurrection of Jesus Christ from the dead is an assurance unto all men. (Acts 17:31) In I Corinthians 15:20 Paul wrote that in being raised from the dead, Christ became the "firstfruits of them that slept" in death. Thus Jesus' resurrection is the basis of hope that all the dead will be awakened from the sleep of death. How truly comforting is the fact of Jesus' resurrection!

THE BIBLE VERSUS TRADITION

Article III

Death the Penalty--Not Torment

"The Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."—Isaiah 29:13

ONE of the widespread blights upon the religious thinking of the world is the fear complex. Fear darkens the mind and hinders one from attaining a knowledge of the true God of love revealed to us in the Bible. Almost universally fear is employed by the proponents of religion as a means of making converts and as a motive for belief and righteous living. Our text emphasizes that this is wrong, that fear toward God is induced by the precepts of men, and by those who, in their hearts, come far short of really knowing the true God of the Bible, and of worshiping him in spirit and in truth.

One of the traditions of men which has contributed greatly to this unholy fear in the professed Christian world is the false teaching that the divine penalty for sin is eternal torture, and that those who die without accepting Christ are doomed to this fiery hell of

torment, where they will have to suffer excruciating pain throughout the endless ages of eternity. Thinking minds revolt at the very thought of this devilish and blasphemous teaching, yet it is still believed by millions, and they insist that it is taught in the Bible. People who themselves are kind, sympathetic and forgiving, and who would give their lives to prevent their own children from being tortured, regardless of how wayward they might be, do not hesitate to teach that the God of all mercy and love will torture countless millions of his creatures forever in the most excruciating fashion.

The supporters of the eternal torture "precept" seem sincere in their belief that it is taught in the Bible, so let us examine the Word of God in order to ascertain what its testimony really is concerning the divine penalty for sin. Obviously, the proper place to begin this ex-

amination is with the Book of Genesis, with its record of the creation, transgression, and fall of man. We can rest assured that whatever God there stated to be the penalty for transgressing his law has never been changed, for God is the same yesterday, today, and forever.

The first mention we have in the Bible of punishment for sin is in Genesis 2:16, 17. This passage reads, "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The marginal translation reads, "dying thou shalt die," meaning that if Adam disobeyed he would at once begin to die, and finally succumb and return to the dust from which he was taken.

Certainly the Lord explained very clearly just what the penalty for sin would be, and there seems no good reason for misunderstanding his words. But they have been misunderstood, and grossly false teachings have been based upon them. Death, it is claimed, does not mean death as we know it, but separation from God in a hell of fire and torment. By attaching this false meaning to the word death, the entire testimony of the Bible on this subject becomes confused and distorted.

For example, when a person is convinced that death means tor-

ment, Paul's statement, "The wages of sin is death," means that "the wages of sin is torment." And when he further wrote that "the gift of God is eternal life," it means that the gift of God is escape from eternal torture; for according to this distorted tradition there is no actual death—all must live eternally regardless of belief or disbelief, the difference being that the believer lives in heaven and the unbeliever in a hell of torture.

Origin of Error

The question naturally arises as to how such a misconception of plain words came about. The origin of this false tradition was in the Garden of Eden. While God said plainly to father Adam, "Thou shalt surely die," "that old serpent, which is the Devil, and Satan," later said to mother Eve, "Ye shall not surely die." (Rev. 20:1; Gen. 3:4) Here was a denial of God's truth, a falsehood that has been responsible for many of the false teachings in the world from that day until now.

We are not told what Satan may have had in mind when he thus charged God with a falsehood. He may have imagined that he could thwart the divine purpose of inflicting the death penalty. If so, when he discovered that the human race was actually dying he began his campaign of deception, which has induced practically the whole world to believe that death is not

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what it really is, that actually “there is no death”—“Ye shall not surely die.”

Just as in ordinary human relations one falsehood leads to another, so it is in the realm of religion. Since it was claimed that death was not death, but merely the entrance into another room, a “torture room” had to be conceived for the wicked, and the creed-makers allowed their imaginations to work very freely, deciding that God would surely want to torture unbelievers forever.

But, thank God, this is not the teaching of the Bible! It is a “precept of men” by which those possessing zeal without knowledge have endeavored to frighten unbelievers into repentance. True, the Bible does teach that there is a hell; but the hell of the Bible is not eternal torture, but the state of death, so that the united testimony of the entire Bible is that “the wages of sin is death.”—Rom. 6:23

Hell in the Old Testament

The original manuscripts of the Old Testament were written in the Hebrew language, and in the Old Testament there is only one Hebrew word which is translated “hell.” This is the word **sheol**. This Hebrew word appears sixty-five times in the Old Testament, but it is not always translated “hell.” Thirty-one times it is translated “grave,” and three times “pit.” In

the Revised Version it is left untranslated.

How does the Bible define this Hebrew word **sheol**? Ecclesiastes 9:10 reads, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in **sheol** whither thou goest.” Here are the words of the wisest man mentioned in the Old Testament, one who also wrote under the inspiration of God’s Holy Spirit, and he informs us that there is “no work, nor knowledge, nor wisdom in **sheol**.” If language has any meaning at all, this explanation means that **sheol**, the only hell of the Old Testament, is a state of complete unconsciousness.

The Prophet Job evidently understood the matter in the same way, for when he was suffering physical pain from head to foot, and being mentally tortured by his would-be comforters, who actually were accusing him falsely of gross sin, he asked God to let him die and go to sheol where he could be at rest. Job said to God, “O that thou wouldest hide me in **sheol**, that thou wouldest keep me in secret, until thy wrath be past.”—Job 14:13

Traditionally, hell is a place where God visits his wrath upon sinners, by means of cruel tortures, but here in the Bible we find a righteous servant of God asking that he be allowed to die and go to the Bible hell—**sheol**—in order to

escape God's wrath. How terribly the traditions of men have distorted the truth of the Word of God!

The "wrath" of God mentioned here by Job is the penalty of death which rests upon the whole world of mankind. Incident to the carrying out of this penalty there is much suffering, and Job wanted to fall asleep in death until the time came in the plan of God when the penalty would be removed. He knew that in "sheol," the Bible hell, there would be no pain.

The Hebrew word **sheol** is again used in Psalm 16:10. This is a prophecy of the death and resurrection of Jesus, in which we are assured that Jesus' soul would not be left in hell, in **sheol**. On the Day of Pentecost the Apostle Peter quoted this prophecy, and in his quotation used the Greek word **hades** to translate the Hebrew word **sheol**. From this we know that it has the same meaning as **sheol**. The Greek word **hades** is the one most frequently translated hell in the New Testament.

It is this word that is used in Revelation 1:18, where Jesus informs us that he has "the keys of hell"—**hades**. It is also the Greek word used by Jesus when he spoke of "the gates of hell" which would not prevail against the church. (Matt. 16:18) **Hades** is also the Greek word used in Revelation 20:13, where we are informed that "hell" will give up its dead. In

verse 14 of this same chapter we are assured that "hell"—**hades**—is to be destroyed, that it will be cast into "the lake of fire, . . . the second death." Tradition would have us believe that the lake of fire is hell, but according to this text, hell is destroyed in the "lake of fire," fire being used here to symbolize destruction.

The Rich Man in Hell

In Luke 16:19-31 we have Jesus' Parable of the Rich Man and Lazarus. In this parable the Greek word **hades** is again used. We are told that the rich man died, and that in **hades** he lifted "up his eyes, being in torments." The advocates of the torment tradition have seized upon this to prove their point. They insist that this is not a parable, but a literal statement of facts. However, the only thing in the parable they actually believe is the word "torment."

The torture tradition is associated with the belief that the righteous go to heaven when they die and the wicked go to hell. But this is not taught in the Parable of the Rich Man and Lazarus. It does not say that the rich man was wicked. No advocate of the torment "precept" believes that a person will be tormented forever simply because he was rich when he died, yet the parable says nothing more about this "certain rich man" than that he fared sumptuously every day and allowed beggars to eat

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the crumbs which fell from his table.

Nor does the parable teach that the righteous go to heaven when they die. The beggar is not said to be righteous. No advocate of eternal torture believes that being a beggar qualifies one for an eternity of bliss in heaven.

Besides, the parable does not say that the beggar went to heaven. Instead, it declares that he was carried by the angels into Abraham's bosom. We doubt if there has ever been an advocate of the torment theory who believed that at death a person is carried by the angels into Abraham's bosom. To our knowledge, no one believes this. Besides, it could not be true, for Abraham's bosom decayed and returned to the dust thousands of years ago.

Nor has anyone ever believed that throughout the centuries there have been rich men in torment asking beggars in Abraham's bosom to send them a drop of water to cool their tongues. These details are definitely not believed by even the most ardent teachers of the torment theory. This parable is seized upon to teach this God-dishonoring tradition only because it contains the word "torment." But in order to make use of it in this way, it is taken completely out of its setting and given a meaning which Jesus himself never intended.

We will not here discuss the

meaning of all the details of this wonderful parable, referring the reader instead to our booklet, "The Truth About Hell," a free copy of which will be sent to anyone who requests it. We understand that the rich man of this parable is symbolic of the Jewish nation, the riches of which consisted of the favors and blessings of God. The beggar, we understand, symbolized the Gentiles, who up until the time of Jesus did not enjoy the favor of God, although many individual Gentiles were glad to partake of some of the "crumbs" of favor that fell from the rich man's "table."

Shortly after Jesus uttered this parable, both these symbolic men "died" to the position which they then occupied. Calamity came upon the Jewish nation, and the nation, as such, was destroyed. The position of the Gentiles also changed. No longer were the riches of God's favor withheld from the Gentiles. Dying to this situation, they were carried to Abraham's bosom; that is, they had the privilege by faith of becoming the children of Abraham, and of inheriting the promises which God made to him.

And with the change of Israel's status, these natural descendants of Abraham became a persecuted people. Throughout all the centuries since, until very recent years, the fires of persecution have raged unremittently around them. While in **hades**—and therefore dead as a nation—as individuals they have

suffered much, and time and again have appealed to the favored Gentiles for help, but with little or no result.

This fire of persecution was foretold by the Lord, through Moses, who said concerning the Israelites, "I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy . . . and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell [sheol—hades], and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction."—Deut. 32:20-24

It is clear that the "fire" referred to in this prophecy is symbolic, not literal, for the Lord said, "They shall be burnt with hunger." When Jesus spoke of the "rich man" in **hades**, it is quite possible that he had this very prophecy in mind, stating that the troubles coming upon Israel would burn unto the "lowest hell," completely destroying them as a nation. And within a few years after Jesus uttered this prophetic parable, destructive trouble did come upon the nation.

Their city and temple were destroyed, and the people scattered to the far corners of the earth. While, as a nation, Israel has been in the **oblivion of hades**, as a people they have suffered the torments of persecution.

And it is interesting to note in this connection that Jesus said nothing about the flames of persecution continuing for eternity. The prophecies foretold—and we are now seeing these prophecies fulfilled—that the sunshine of divine favor would again shine upon this historic people of God, and that through agencies of the kingdom of Christ they would be honored and blessed.

Gehenna Fire

In some instances the word hell in the New Testament is a translation of the Greek word **Gehenna**. Gehenna was a deep ravine outside the walls of ancient Jerusalem where the refuse of the city was burned. In the Old Testament it is referred to as the Valley of Hinnom. Carcasses of dead animals were burned in the fires of Gehenna and at times the human corpse of a criminal considered unworthy of a resurrection.

Jesus used Gehenna as a symbol of the utter and lasting destruction of the wilfully wicked. It is this Greek word that is translated hell in Matthew 10:28, which reads, "Fear not them which kill the body, but are not able to kill the soul:

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but rather fear him which is able to destroy both soul and body in hell [Gehenna]." It is clear from this statement by Jesus that Gehenna symbolizes destruction, not torment. All agree to the reality of bodily death, and Jesus speaks of the soul being killed, or destroyed, in the same manner.

The possibility of the soul, or being, living after the body is destroyed is because there is to be a resurrection of the dead. Those who are to be awakened from the sleep of death are spoken of in the Bible as merely being asleep. But those who wilfully oppose God and righteousness are utterly destroyed in death, represented by Jesus as the destruction not only of the body, but of the very being, or soul.

The Greek word **Gehenna** is also used in Mark 9:47, 48. This passage reads, "If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell [Gehenna] fire: where their worm dieth not, and the fire is not quenched." In searching the Scriptures for some proof of the torture "precept," this statement has been seized upon, even though no mention is made of torture.

Here the "proof" is in Jesus' reference to worms which do not die, and to unquenchable fire. The "worms," it is claimed, are in reality the souls of the wicked, forget-

ting that in Matthew 10:28 Jesus states specifically that souls which are cast into Gehenna are killed, or destroyed. They do not remain alive.

Actually, of course, if it were not for the torture dogma, which darkens the mind and distorts reason, no one would for a moment think that Jesus is teaching here that the wicked will be tormented in Gehenna forever. As elsewhere, he is using Gehenna as a symbol of destruction, the worms being a reference to the maggots which always infest and devour dead carcasses. They are ever present when flesh is exposed to the elements.

Any fire that completely consumes that which it burns is unquenchable. For example, when a building is burning and the fire cannot be extinguished, we could properly speak of it as an unquenchable fire. However, this "unquenchable fire" dies out and ceases to be when there is nothing more to consume. Why should we misuse expressions of this sort to prove that God will mercilessly torment sinners forever?

"The Gift of God"

As we have seen, Paul wrote that "the wages of sin is death," not torment. To this he added, "The gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Life and death are the two alternatives presented to us in the Word of God, not bliss in heaven and tor-

ment in hell. God warned Adam that death would be the penalty for disobedience, so when he disobeyed he was sentenced to death. This plunged the whole race into death, because all have been born in a dying condition. "By man came death," wrote Paul, and "by man came also the resurrection of the dead." To this Paul added, "As in Adam all die, even so in Christ shall all be made alive."—I Cor. 15: 21, 22

The receiving of life through Christ will be by means of a resurrection of the dead. Believers in this age receive life by faith, but it will be in the resurrection that faith will be rewarded with actual life—immortality for those who prove to be faithful followers of the Master in this present Gospel age. These will live and reign with Christ and, during the thousand years of his kingdom, will be associated with him in dispensing the blessings of life to "all families of the earth."—Gen. 12:3; Gal. 3:27-29

The general resurrection of all the dead is described in Revelation 20:13 as a returning from hell, or **hades**. When Jesus died as the world's Redeemer he purchased, as it were, the "keys of hell," and he will use these "keys" to set death's captives free. After his resurrection Jesus said, "I am he that liveth and was dead; and, behold, I am alive forevermore, Amen: and have the keys of hell and of death."—Rev. 1:18

Jesus told Peter that the "gates of hell [**hades**]" would not prevail against the church. (Matt. 16:18) Paul explains that the "church"—from the Greek word **ekklesia**, meaning called out ones—is composed of those who are baptized into Christ, and who accept his headship over them. In Galatians 3: 27-29 these are referred to as being "Abraham's seed, and heirs according to the promise." The promise to Abraham was that his "seed" would bless all the families, or nations, of the earth.—Gen. 12:3; 22:18

But all the families of the earth are either dead or dying. These can be blessed with life only by being raised from the dead, and Jesus assured us that this would be accomplished, that the "gates of hell" would not forever hold death's prisoners, that Jesus, who has the "keys," together with his true followers, will throw open the "gates." It will be then that hell will give up its dead.

But this does not mean that all mankind is assured of enjoying everlasting life. It means only that all will be released from the sentence of death that was entered against Adam and his children. Released from this, they will be given an opportunity as individuals to obey God's law and live forever. Those who do not obey will be destroyed from among the people. (Acts 3:23) Then the "precepts" of men which have engendered fear will also be destroyed.

Remembered by the Lord

"And they rose up in the morning early, and worshiped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her."

—I Samuel 1:19

AMONG the people who went up to worship and sacrifice every year at Shiloh, where the tabernacle was located in the days of Eli, there was a family from Ramah. This family consisted of Elkanah, his two wives, Hannah and Peninah, and the children of the latter.

Only the males were bound to go up to the great feasts. After speaking of the three great feasts, we read in Exodus 23:17: "Three times in the year all thy males shall appear before the Lord God." But Elkanah took his whole family. This was not so difficult in his case as in some others, for his home was only about fifteen miles distant from Shiloh.

Perhaps there were others who lived just as close to Shiloh as Elkanah, but who did not trouble to take their whole families to the house of the Lord. It requires something more than nearness to draw some together for worship,

praise, and service. Let none of us be easily satisfied with doing as little as we can.

As consecrated children of God, our present position is represented by the holy compartment of the tabernacle. Truly has it been said that there were no rocking chairs in that compartment. The Bible says that we are not to be slothful in the Lord's business, but fervent in spirit, serving the Lord. (Rom. 12:11) Thus will we be following in the steps of him of whom it was written, "The zeal of thine house hath eaten me up."—Ps. 69:9

All the family went up together but, as is always unfortunate, and sometimes a tragedy, this was not a united family. We know why. Plural marriages, now forbidden, were not uncommon in those days. Elkanah and Hannah were of one mind in their worship of God; of one mind in their affection for each other. We know nothing of Penina-

nah and her children, except as revealed by Peninnah's conduct, to which we shall refer presently.

One of that family went up to Shiloh with a heavy heart. She had a great and constant trouble. She had a longing desire which was unsatisfied. Hannah, the first and beloved wife of Elkanah, had no child. It has been suggested that this was the reason Elkanah took Peninnah as his second wife. Although Peninnah bore him children, Hannah continued to be his best beloved.

This was manifested at the time of making the offerings to God. Elkanah gave portions to Peninnah and her children, yet he gave a double portion to Hannah. "And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions. But unto Hannah he gave a worthy portion [or, as the margin renders it, a double portion], for he loved Hannah."—I Sam. 1:4, 5

Apparently this aroused the anger and jealousy of Peninnah. She taunted Hannah with her barrenness. Verses 6 and 7 read: "And her adversary [as the Bible refers to Peninnah] also provoked her sore, for to make her fret, because the Lord had shut up her womb. And as he did so year by year, when she went up to the house of the Lord, so she provoked her." The designation given to Peninnah, "her adversary," indicates the unhappiness of that divided family. The

jealous and cruel taunts of Peninnah show very plainly her character and disposition.

Yes, Peninnah provoked Hannah cruelly and repeatedly. Her taunts came upon a sore and sorrowful heart. These provocations must have been hard to bear, but we read of no angry retort by Hannah. The name Hannah in Hebrew means "grace." All that is said of her is, "She wept, and did not eat." That was the effect upon Hannah. If Hannah had shown a different spirit she might have missed a double blessing. She might have missed the loving comfort of her husband. She might have missed the precious gift of God, which gave to Hannah the desire of her heart.

How filled with lessons is the record of Hannah's behavior! Although reviled, she reviled not again. Those who seek to right themselves when injured; those who spend consecrated time in an endeavor to justify themselves; those who revile when reviled—these are not eligible for the blessings which God bestows upon the meek.

Elkanah spoke words of comfort to Hannah. He could not turn the heart of Peninnah to her. He could not give Hannah the blessing for which she longed. But he could, and did, show his love for her. "Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why

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is thy heart grieved? am not I better to thee than ten sons?" (vs. 8) Perhaps in our longing desire for blessings which are not ours, we are apt to overlook those we do have. As we read in Psalm 103:2: "Bless the Lord, O my soul, and forget not all his benefits." In our lowest state we can always find something for which to thank God. Though something has been denied, much, very much, has been given.

Concerning Hannah we read in verse 10: "And she was in bitterness of soul, and prayed unto the Lord, and wept sore." Some may have been near Hannah, but she was alone in spirit. There, in her earnest desire, she vowed a vow to the Lord. Before reading the vow Hannah made, let us read Numbers 8:23-25: "And the Lord spake unto Moses, saying, This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: and from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more."

From this we see that all the Levites were bound to serve the Lord in the service of the tabernacle from the age of twenty-five to fifty. But Hannah vowed that her child should be the Lord's all the days of his life. "And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and re-

member me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."—vs. 11

Hannah prayed silently, but her lips moved as she framed the words. Apparently she was long in prayer, pleading earnestly again and again. This drew the attention of Eli, the priest. He saw her lips move, but heard no voice. As this went on for some time, Eli thought Hannah was intoxicated, and he rebuked her sharply: "And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee."—vss. 12-14

Some possibly would have keenly resented such a charge. There are some who cannot bear to be re-proved, even for a fault, much less for no fault. Not so Hannah, whose name means grace. She doubtless was pained by such an accusation, but she felt no anger. In meekness and humility she replied. It is a reply which almost brings tears to the eyes as we become immersed in this narrative. "Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong

drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial: for out of the abundance of my meditation and grief have I spoken hitherto.”—vss. 15, 16, margin

Realizing his mistake, Eli answered her very kindly, using the words of verse 17: “Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.” Did Eli know what that petition was? The record does not tell us. It may be that Eli blessed Hannah in a general way. On the other hand, we think it not only possible, but highly probable, that Hannah added words explaining her desire, not given in the narrative.

Eli was a priest of God. He spoke as the mouthpiece of God. Hannah seems to have received his blessing in this way as an assurance from God, for we read in verse 18: “Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.” She went away filled with a new and joyful hope; no longer refusing to eat; no longer wearing a sad look.

As we read in verse 11, part of Hannah’s petition to God was: “Remember me, and not forget thine handmaid.” And now we come to our text, verse 19, the closing words of which are: “The Lord remembered her.” Perhaps this is the most precious lesson arising out of this

narrative. To think that the great God of heaven, whose name is Jehovah, should remember Hannah, one of the lesser lights of Scripture! Ah yes, as we read in II Chronicles 16:9: “The eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.” Leeser puts it, whose heart is “entire” toward him.

That precious phrase, “The Lord remembered her,” is one of those many evidences we have of the glorious truth of Isaiah 57:15: “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

Was not this Hannah’s experience? Were not her spirit and heart revived? God will continue to dwell with those whose hearts are entire toward him; those who have made a vow, a covenant with him by sacrifice; those who are endeavoring to walk in the steps of the Master, following the Lamb whithersoever he goeth. Did not Jesus say of these, “In heaven their angels do always behold the face of my Father which is in heaven”?—Matt. 18:10

The “Daily Heavenly Manna” comment for September 18 is appropriate here: “The Lord is ever

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present with his people. He is always thinking of us, looking out for our interests, guarding us in danger, providing for us in temporal and spiritual things, reading our hearts, marking every impulse of loving devotion to him, shaping the influences around us for our discipline and refining, and hearkening to our faintest call for aid or sympathy or fellowship with him. He is never for a moment off guard, whether we call him in the busy noon hours or in the silent watches of the night. How blessed the realization of such abiding faithfulness!"

In this connection we wish to remind you of another scripture: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." (Isa. 49:15, 16) "Can a woman's tender care cease towards the child she bare? Yes, she may forgetful be, yet will I remember thee." The evidence that the Lord did remember Hannah was that in due time she gave birth to a son. She gave him a name which expressed her gratitude to God, the name Samuel, which means, "name of God" or "heard of God."

Hannah was not like some who forget to give thanks when the

blessing comes. How pathetic are those two questions asked by our Lord, concerning the one leper only who returned with thanks. "Were there not ten cleansed? But where are the nine?" (Luke 17:17): Hannah asked God for a son. When the request was granted, she expressed her thankfulness in the name Samuel, meaning "heard of God." How we need to continually remind ourselves of those words in I Thessalonians 5:18: "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

God can do much, very much, with a thankful heart. He can do nothing, or very little, with an unthankful heart. In II Timothy 3:2, we are told that people would become "unthankful, unholy." Yes, one follows the other as surely as night follows day. Contrariwise, if we are thankful, then we will be kept holy, our hearts entirely for the Lord.

But Hannah had done something more than ask for a son. In addition, she had, by a solemn vow, dedicated him to the Lord. It would perhaps be relatively easy to do this while she was childless. When the child was born, and that fond tie had been formed which only a mother's heart can fully know, would she then part with him? Would she regret the vow she had made? Would she be tempted to draw back from it? No, the vow had been made; the vow would be

kept without any reservations or adjustments. It was no rash vow that Hannah had made. Although she was of a sorrowful spirit and troubled in mind, yet her vow was a solemn declaration.

We are reminded here of Psalm 66:13, 14, which seems to fit so accurately Hannah's experience: "I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." The child had been dedicated to God, and hard as the parting might be, the vow would be kept.

What shall we say to these things written for our learning concerning this lesser light of Scripture? What lesson is conveyed to us by Hannah who kept her vow faithfully? The Bible says, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."—Eccles. 5:4, 5

We read in Hebrews 10:38: "If any man draw back, my soul shall have no pleasure in him." Jesus expressed it thus: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62) Whatever else he is fit for, he is not fit for the kingdom promised to those who overcome as Jesus overcame. Our "Morning Resolve," based on Psalm 116:12-14, reads: "What shall I ren-

der unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord [for grace to help]. I will pay my vows unto the Most High."

Samuel, from his birth, was devoted to God. However, an infant can do no acceptable or intelligent service. Hannah therefore kept her son until she had weaned him. Up to that time Hannah did not go up to the house of the Lord. Elkanah went and all his house, but not Hannah. (vs. 22) Here again we find Elkanah and Hannah of one mind. Her vow was also his vow.

To what Hannah purposed to do, he gave his full consent. Elkanah said to her, "Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word."—vs. 23

And so the time for parting came. One of the great yearly feasts came round, and Hannah went up with Elkanah and took the child with her. The record states, "She took him up with her, three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh." (vs. 24) There was no stint in their offering. Seeing that they were giving up their only child, they might have excused themselves from any other offering. On the contrary, they made the presentation of their only child to God the occasion for a thank offering. May we have more and more of

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this ungrudging spirit in the offering of ourselves and all that we have and are to God!

Truly does the Bible say (II Corinthians 9:7) "For God loveth a cheerful giver." We are reminded here of those words of the hymn concerning Him in whose steps we are privileged to follow:

"I've found a friend; O! such a friend! He gave his life to save me;

And not alone the gift of life,
But his own self he gave me."

Yes, for three and a half years Jesus laid down his life, pouring out his soul unto death. He is our example.

"And they slew a bullock, and brought the child to Eli." (vs. 25) Some time had passed since Hannah was there. Eli did not seem to recognize her. So Hannah introduced herself thus: "Oh my Lord, as thy soul liveth, my Lord, I am the woman that stood by thee here, praying unto the Lord." (vs. 26) Perhaps when Hannah thus spoke, Eli remembered; remembered her prayer, remembered his mistake; remembered his words of blessing to her.

Hannah continued: "For this child I prayed; and the Lord hath given me my petition which I asked of him. Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." (vss. 27, 28) The marginal rendering of verse 28 uses the word "returned" instead of "lent."

Filled with thankfulness, and speaking under the direction of the Holy Spirit, Hannah gave utterance to her feelings in prayer and psalm of thanksgiving recorded in I Samuel 2:1-10. We wish to refer specially to verses 18 to 21 of this second chapter. The parents returned to their home at Ramah, leaving young Samuel with Eli. "But Samuel ministered before the Lord, a child, girded with a linen ephod." (vs. 18) Hannah never forgot her Samuel. She "made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice."—vs. 19

When they parted from their child, the parents received a special blessing from the aged priest. We read, "Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the loan which is lent to the Lord," or, as the margin reads: "for the petition which she asked of the Lord." "And they went unto their own home."—vs. 20

Eli's words were fulfilled, for we read in verse 21: "And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters." So they were not left childless. Their firstborn was absent, returned to the Lord, but their home was not desolate. What a wonderful example of how God honors those who honor him.—I Sam. 2:30

We read no more of Hannah. If she lived to see her firstborn become a courageous prophet, a faithful servant of the Most High, an upholder of the true religion in Israel, it must have been real joy to her. What higher blessing can we desire for ourselves than that our lives be spent in the joyful service of our King? We are living in wonderful times. The signs of the times tell us with deafening emphasis that we are living in the days of our Lord's second presence. What manner of persons ought we to be; living up to our privileges, discharging faithfully our responsibilities!

Let those who are comparatively young in years rejoice in their usefulness in God's service. Let those of more mature years bear up bravely and wisely under the heat and burden of the day. Let the more aged pilgrims, leaning upon the staff of present truth, press on as beacon lights to others. Let us all—the young, the not so young, and the aged—never forget to remember that God never forgets to remember. Let us each one be able to say, in full assurance of faith: "The Lord remembers me." If faithful, we will be able to say this, because in the Book of Books it is written of Hannah, "The Lord remembered her."

Ancient Model of Solar System

According to the Associated Press, a thousand-year-old mechanical model of the solar system has been identified in a Greek Museum. "Finding a thing like this is like finding a jet plane in the tomb of King Tut," reported Dr. Derek J. Price of Cambridge, England. The relic was brought up from the depth of the Mediterranean by sponge fishermen fifty-eight years ago. However, it remained merely an object of curiosity until it was recently identified by Dr. Price.

It is a very precise mechanical model of the earth, sun, moon, and planets, made by some unknown person about 65 B. C. It has an intricate set of gears, and is made to be turned by a crank. As it is turned, every heavenly body is kept in its proper position.

The Power of Prayer

ALL nature declares the glory of God, for which we can express our gratitude in prayer and praise to the living God. (Ps. 19:1-3) But prayer in its most intimate form is even more wonderful. To the child of God it is a priceless heritage, a supreme privilege of family relationship, the mark of sonship whereby we cry, "Abba, Father!"

Prayer is no ritual of creed or tawdry trapping of ceremonious worship; no muttering and mumbling of incoherent phrases in dead languages; no unctuous and ostentatious utterances which spring from pride of heart and a desire to be seen and applauded of men.—Matt. 6:5-7

Apart from the "unspeakable gift" of his Son as our Savior and Redeemer, no other gift of God to his children has such tremendous implications as this privilege of prayer. (II Cor. 9:15) Paul's introduction to his great work for God was through prayer—"Behold, he prayeth." (Acts 9:11) Our Lord was led up into the wilderness after his baptism at Jordan, and we are told that he fasted forty days and forty nights. That time undoubtedly was spent largely in prayer and meditation upon the work which his Father had assigned him. (Matt. 4:1-11) It should be so with all of

us; our work is God's work. We are workers together with him—the issues are vital, eternal. We cannot touch them unaided; we must seek continual guidance through prayer.—I Cor. 3:9; II Cor. 6:1

Our Lord's disciples asked to be taught how to pray. Did they not know? Had they not seen and heard him? Yes, but they realized that prayer to them was not what it was to him. Perhaps they wanted to know how to obtain answers to their prayers as he did. He did teach them, but it took a long time, and not until they received the power of the Holy Spirit at Pentecost did they fully realize the mighty power of prayer in their lives and in the lives of those to whom they ministered.

Do we know how to pray? Are we sure? How often we feel powerless, impotent in the face of unbridled evil, cruelty, injustice, arrogance, depravity, disease and death. If we had the power we would stop them, but God has the power and does not stop them. If we had this power could we use it wisely? Not in our present imperfect condition. Only God and our Lord Jesus, to whom all power has been delegated, can direct and control the power required in cases such as these. The power entrusted

to us is power through prayer. Let us ever realize that our best actions are enhanced by prayer, and made more discomfoting to Satan, who may well tremble "when he sees the weakest saint upon his knees."

The Apostle James says (James 5:16), "The effectual fervent prayer of a righteous man availeth much." Weymouth translates this passage as follows: "The heartfelt supplication of a righteous man exerts a mighty influence." The key word here is "righteous." None is righteous in himself, but as Paul explains so beautifully in his Epistle to the Romans, there is the gift of righteousness through faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1, 2) This implies sonship, and sonship is the entrance to the full privilege of prayer.

Who are sons of God? Paul tells us in Romans 8:14-16: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption [or sonship] whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."

This is no wide open, standing invitation to all and sundry who render lip service while their hearts are far from the Lord. It is a price-

less privilege, an invitation under royal seal into the most select, the most exclusive family circle that has ever existed—the divine family. Our God is the God of Abraham, Isaac and Jacob, the God of Israel, the great Creator of the universe; but never, until Pentecost, had he so graciously deigned to become the Father of individual sons and daughters, all enjoying the same intimate family relationship as his only begotten Son through whose precious blood and merit this marvelous privilege is made possible.

Here, then, is the instrument of divine power placed in our hands. How shall we use it? How, and for what should we pray? Let us look at some typical prayers of holy men of old who, although not begotten of the Spirit, were unquestionably led and guided by it.

A Prayer for Guidance: (Gen. 24: 12-14) Abraham had delegated a great responsibility to his servant Eliezer in sending him to choose a bride for his son, Isaac. (Gen. 15:2) Today it would be an impossible task, and even then it was a most delicate mission. The servant was a man of God, and he did the right thing. He sought God's guidance, even to the extent of laying down the rules of procedure. Read that passage of Scripture in Genesis 24: 12-14. The answer to his prayer is reflected in the happy outcome of his mission. We so often need guidance; let us not forget that prayer is the means to that end.

A Prayer for Action: (I Kings

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18:36, 37) Elijah had come to the point with the prophets of Baal, where a "showdown" was inescapable. The issue had to be faced; it was a time for action. "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." (vs. 21) This challenge in the name of God took courage and Elijah was not lacking in it. He put God to the test, and action followed swiftly and surely. Read verses 36 through 39. Divine action is not always vouchsafed immediately to God's people; but when it comes, it has a most salutary effect, even as it did upon Israel.

A Prayer for Deliverance: (II Kings 19:14-19) Hezekiah and the people were besieged. Sennacherib, king of Assyria, was unconquerable, so he thought, and the people were afraid. Hezekiah received the ultimatum and promptly "spread it before the Lord." Deliverance was assured from that moment. Prayer does indeed lead to deliverance.

A Prayer of Dedication: (II Chron. 6:12-21) This is one of the grandest prayers ever spoken or penned. Solomon had completed his greatest work, the building of the temple at Jerusalem, a magnificent structure of almost indescribable beauty. He offers it to God in this wonderful prayer as a dwelling place set in the midst of Israel, and the manner of his offering is an object lesson in devotion and humility. "How much less this

house which I have built!" (vs. 17) Solomon knew it was unworthy, and so he concludes his prayer with an appeal for divine blessing and forgiveness: "hear thou from thy dwelling place, . . . and when thou hearest, forgive."—vs. 21

The Apostle John (14:23) records these words of our Lord: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Again, the Apostle Paul points out the same wonderful truth when he says: "Know ye not that ye are the temple of the living God?" It is in this temple, the temple of our hearts in which God deigns to dwell. What a wonderful thought indeed!

Finally, that most sublime of all prayers in John 17—our Lord's last personal intercourse with his Father before he was betrayed. Read verses 17 to 26. He lifted up his eyes to heaven and said, "Father!" To his followers he said, "When ye pray, say, Our Father."—vs. 1; Luke 11:2

This is our seal of sonship, as it was his—"our Father which art in heaven." What a mighty power this can be in our lives if only we use it as we should. It is our life line, our line of communication. Keep it intact, use it incessantly, "pray without ceasing," and victory is assured!—I Thess. 5:17

"Hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive!"

Jesus' Soul in Hell

Psalm 16:10 reads, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." I understand that this text applies to Jesus. If that is correct, will you please explain why Jesus' soul was in hell. Is not hell a place for the punishment of wicked souls?

YOU are correct in your understanding that Psalm 16:10 refers to Jesus. On the Day of Pentecost the Apostle Peter quoted this prophecy and applied it to Jesus, explaining that Jesus' soul was not left in hell, but that God had raised him from the dead. Your difficulty in understanding why Jesus' soul was in hell is due to the tradition that hell is a place of torment designed exclusively for sinners.

The word hell as used in the Bible does not describe a place of torment. It is the state, or condition, of death. In Isaiah 53:12 we read concerning Jesus that he "poured out his soul unto death." This is why the Bible reveals that Jesus' soul was in hell. In the Old Testament our English word hell is a translation of the Hebrew word **sheol**. In most instances when the text refers to a righteous person, the word **sheol** is translated

"grave." Examples of this are Genesis 37:35 and Job 14:13.

But with Psalm 16:10 the translators had a problem, for they did not believe that Jesus' soul went into the grave. They believed the false tradition that souls are immortal, particularly Jesus' soul. So, since they also believed the false tradition that those in hell are very much alive, they used this word hell to translate **sheol** instead of grave. From their standpoint Jesus' soul would at least be alive in hell, rather than dead, as would be indicated if in this instance they used the word grave to translate **sheol**.

When we realize that the hell of the Bible is simply the state of death, then there is no difficulty in understanding this text. It simply confirms the teaching of the Bible that Jesus took the sinner's place in death, that he died as the world's Redeemer. Paul wrote that Jesus gave himself a "ransom," a corresponding price, for all. He also wrote that as in Adam all die, even so in Christ shall all be made alive.—I Tim. 2:3-6; I Cor. 15:21, 22

Nor is there any difficulty in understanding why Jesus' "soul" was in the Bible hell. The word soul simply means a being. Genesis 2:7 informs us that God made man from the dust of the ground, breathed into his nostrils the breath of life, and he "became" a "living

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soul." The human soul is not an entity separate from the body which continues to live when the body dies; but it is the combination of the breath of life **with** the body, the union making a human being, or human soul.

God's Mercy

Hebrews 10:31 reads, "It is a fearful thing to fall into the hands of the living God." How can this be harmonized with the many texts of the Bible which emphasize that God is merciful and loving?

THE Creator, our Heavenly Father, is merciful and loving! And he is also just. A beautiful and comprehensive description of the Creator's attributes is presented to us early in the Bible. In giving his Law to Moses, God said, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—Exod. 34:6, 7

God here explains that he is merciful and forgiving, but that he will by no means clear the guilty. Thus the perfect balance of the divine character is seen. God's love for the entire fallen race prompted him to give his beloved Son to die as the

Redeemer and Savior of mankind. It is through this provision that God exercises his mercy and love toward the sinner. No member of the fallen race can enjoy the favor of God except through this arrangement.

Outside of the divine provision of grace through Christ Jesus, the whole world of mankind is dying, and will continue to die until the blessings of life are offered to them during the thousand years of Christ's kingdom. Meanwhile, however, those who are enlightened concerning Christ, and by faith accept the provision of his atoning blood and dedicate themselves to the doing of God's will, are reckoned by God as having passed from death unto life. Paul speaks of this as "justification of life."—Rom. 5:18

It is this group of dedicated believers who have received "justification of life, through Christ" to whom Paul refers saying, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which will devour the adversaries." He also speaks of such wilful sinners as having "trodden under foot the Son of God," and as having "counted the blood of the covenant" "an unholy thing."—Heb. 10:26-29

Paul is still discussing the position of this same class of wilful sinners when, in verse 31, he says that "it is a fearful thing to fall

into the hands of the living God.” The thought is that under these circumstances one comes under the judgment of God without benefit of the provision of his grace through Christ, since he once accepted this, and then wilfully rejected it. For all such the justice of God demands the death penalty in keeping with his law that “the wages of sin is death.” (Rom. 6:23) Paul speaks of the “fiery indignation” of God which “devours the adversaries.” We can be thankful that God’s indignation does not lead to the eternal torture of his enemies, but to their destruction. They will be “devoured.”

Filling the Earth

In a command God gave to our first parents, he said, “Be fruitful, and multiply, and replenish the earth, and subdue it.” (Gen. 1:28) Does not the word “replenish” suggest that the earth had previously been inhabited by humans, that Adam and Eve were not the first man and woman?

THE word “replenish” in this text is an incorrect translation. The proper translation of the Hebrew word here used is “fill,” not re-fill, or “replenish.” There is a theory that the human male and female of the first chapter of Genesis is not the Adam and Eve of the second chapter; but this is not in harmony with the general testimony of the Bible.

In I Corinthians 15:45 the Apostle Paul refers to the “first man,” and gives his name as Adam. This is the man who was made a “living soul.” (Gen. 2:7) The first chapter of Genesis presents a brief summary of the work accomplished during the entire six days of creation, including man. The second chapter begins with the details concerning man’s creation, the divine law under which he was placed, and the home provided for him “eastward in Eden.” Continuing, the Bible deals with the fall of man, his redemption through Christ, and his ultimate recovery from sin and death. And it all has to do with the “first man Adam” and his descendants. The earth had not previously been inhabited. This word, “replenish,” is listed in the Bagster and Cambridge list of “Obsolete and Ambiguous Words,” and its correct meaning given as “to fill, not to fill again.” Dr. Strong also shows this to be the case.

Our Captain Made Perfect

We read in Hebrews 2:10 that the “Captain” of our salvation was made “perfect through sufferings.” I believe that the “Captain” referred to is Jesus. Since Jesus was perfect, how could he be “made perfect”? Is this not a contradiction?

NO, THIS is not a contradiction. Paul explains that it was as the “Captain of our salvation” that

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Jesus was made perfect. The Greek word here translated "perfect" means "complete." Jesus was morally perfect—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26) But through his sufferings he was prepared, or trained, to be the "Captain" of our salvation.

The thought would be similar to the case of a man in training to be a physician. From the standpoint of human standards, he might be an exemplary character, but only through training could he qualify to be a physician. So, Jesus, by virtue of the training he received through suffering was perfected, or made complete as the "Captain" of our salvation, a "new creature" to be raised from the dead to the "divine nature."

"Born" of the Spirit

Jesus said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:8) I hear earnest Christians say that they are "born of the Spirit," but they seem unable to go and come as the wind. How do you explain this matter?

THE difficulty is in connection with the word "born." In the Greek language the word that is here translated "born" is also properly translated "begotten," or "beget."

It is this word—**gennaō**—that is translated "begat" many times in the first chapter of Matthew where the genealogy of Jesus is given. It is properly translated either "begat," "begotten" or "born," and the subject matter in the context where it appears needs to be taken into consideration in order to determine whether the reference is to the beginning of a new life, or the birth of that new life.

From the beginning of his dedication to the Lord, a Christian is "begotten" to a new life, a heavenly life. He has new hopes, new aims, new ambitions. These are based upon the promises of God which are recorded in his Word under the inspiration of the Holy Spirit. Thus the Christian is properly spoken of as "begotten" by the Holy Spirit, meaning simply that in his mind and heart a new life has begun.

Then, through the years of his Christian experience, this new life is nourished by the Word of God. Finally, in the resurrection, that begotten new life is "born" a glorious spirit being, invisible to human eyes, and able to go and come as the wind, unobserved. It is obvious, therefore, that when Jesus used the wind to illustrate the powers of one who is born of the Spirit, he had reference, not to those in whom the new life had only begun, but to those who, having proved faithful unto death, are brought forth into heavenly glory in the resurrection.

Frail Man, Frail Ship

PAUL'S journey, when being taken as a prisoner from Caesarea to Rome, reminds us in many ways of the journey of the Christian. (Acts, chapter 27) As individuals, and as a company, the Lord's people have for the most part had a stormy passage, which doubtless would also have ended in shipwreck had it not been for the love, power, and wisdom of the great Master and Captain of our salvation.

During the first part of Paul's journey the weather seems to have been calm and fairly favorable. (Acts 27:1-3) But after a few days progress was not so easy, for "the winds were contrary." (vs. 4) This also illustrates what are often the experiences of the Lord's people journeying across the stormy sea of this world, toward the "haven where they would be."—Ps. 107: 30, R. V.

As the wind is tempered to the shorn lamb, so the Christian often finds the early days of his journey fair and favourable. He is privileged to sail toward home on a quiet sea. Or, to use the illustra-

tion suggested by Isaiah, "He [the 'great Shepherd of the sheep'] shall gather the lambs ... in his bosom, and shall gently lead those that are with young." (Isa. 40:11, R. V.) But soon the surges rise, the tests of faith must surely come, in order that a victorious faith may be able to say, "Blest be the tempest, kind the storm, that drives me nearer home."

On reaching Myra in Lycia, a change of ship was necessary, Paul and his company, which included Luke and Aristarcus, being transferred to a ship of Alexandria. This was almost certainly an Alexandrian grain ship, taking its cargo of wheat from Egypt to Rome, Egypt being the great granary of Italy. From this point in their journey, sailing became increasingly difficult, and ere long the ship was involved in a most violent storm which threatened the lives of all on board.

Doubts have sometimes been expressed as to whether it was the isle we now call Malta where Paul was shipwrecked, because there is a small island in the Adriatic close to the mainland of Illyricum called Melita. However, tradition, as well as the very full account of this momentous sea voyage given by Luke, a fellow-passenger, strongly points to Malta as the place where the whole of this ship's company

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of 276 souls landed. The following quotation from Fawcett's Bible Cyclopaedia also strongly confirms the traditional view.

"For thirteen days the ship drifted through Adria, that is the middle of the Mediterranean between Crete and Sicily. If we deduce the ship's course from that of the wind, from the angle of the ship's head with the wind, and from the leeway, she must have drifted nearly west by north, the precise bearing of the north of Malta from the south of Clauda. The rate of drift would average a mile and a half an hour, so that in thirteen days she would pass over 468 miles. The striking coincidence at once identifies Malta as the scene, and confirms Luke's accuracy. The Castor and Pollux after wintering in Malta proceeded with Paul to Puteoli by way of Syracuse and Rhegium. (Acts 27:11-13) Therefore Melita lay on the regular route between Alexandria and Puteoli which Malta does, and Syracuse, eighty miles off, and Rhegium would be the natural track from the neighbouring Malta."

At the time when all on board were feeling they had come to an extremity, and some were about to abandon the ship, Paul, by special inspiration, was able to say that although the ship and her cargo would be lost, all who remained on board would be saved. At this point it is most impressive to notice the magnificent way Paul's faith and

confidence in God caused him to stand head and shoulders above the 276 souls on board.—Acts 27:37

Paul's wonderful spirit and faith put new life into the whole company. We read, "While the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: when he had broken it, he began to eat. Then were they all of good cheer, and thy also took some meat."—Acts 27:33-36

Somewhat similarly, in a spiritual sense, it has been the Lord's will for his people, in journeying to the heavenly port, not to cross the rough seas of life singly and alone, but so far as possible in companies. Hence the early disciples were brought together into a simple organization, or ecclesia, united by a common faith and with the cords of love. However, almost all are ready to admit that this organization of the church has been very much changed from its original pattern, being enlarged and complicated beyond recognition when compared with the primitive pattern.

But even by keeping in mind the simple organization of the ecclesia,

or body of Christ, we need also to remember that it is not as organizations, or companies, but as individuals we are being proved and tested and made meet for the inheritance of the saints in light.

In Paul's journey to Malta, we see the ship going to pieces but all on board being saved. This might illustrate the fact that however much we seek to stand together and co-operate in the Lord's work as an organization, we must ever remember that it is as individuals that we trust ourselves entirely to the Lord's sustaining grace and kindly providences. All who do this will indeed reach the heavenly shore, even though, as in this picture, the ship goes to pieces, but its valuable cargo of human lives is saved.

Suppose for a moment the journey of this frail man in a frail ship had not been surrounded by the power of God and had ended in disaster, the ship and all hands going down. What would this have meant to the Christian church? From the natural standpoint, the loss would have been irreparable. The church of that day would have been deprived of the inspiring help and example of the Lord's special servant, Paul; and we, as well as they, deprived of some of his most inspired and helpful writings, such as the epistles to the Philippians, Ephesians, and Colossians, to Philemon and Timothy, the second epistle. Of course, the great Author

of the divine plan could have provided the doctrinal teachings and exhortations found in Philippians, Colossians, Ephesians, etc., through another servant; although who but Paul could write in the way he did to his beloved Philippians, his children in the Gospel; as well as to Timothy, his "true child in the faith."—**Diaglott** translation

In addition to these priceless treasures, we should have lost the writing of Luke, the Book of The Acts, the only historical record we have of the activities of the Early Church. It is quite possible we should also have been without the Gospel according to Luke, described by many as the most beautiful book in the world. But divine providence signally overruled, and the frail ship was brought near enough to land before going to pieces, for frail man to be saved; and the invaluable writings of Paul and Luke, as we now have them, were permitted to see the light of day.

The Divine Word

The psalmist wrote, "Forever, O Lord, Thy word is settled in heaven." (Ps. 119:89) This suggests that the revelation the Father wished his children to have for their guidance and upbuilding is in a place where evil hands, spiritual or human, can neither injure nor destroy. We have only to look back to the Dark Ages to note the resolute and continuous endeavors Satan put forth to destroy the Word of truth.

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After the invention of printing made it possible for the Bible to be circulated in printed form, tens of thousands of copies were consigned to the flames at the command of the representatives of a corrupt church system. Further, as is well known, it often meant death for any of the laity to be found in possession of a copy of the Scriptures.

When Satan saw that through the work of the Bible Societies the Bible was beginning to circulate in many languages in all parts of the earth, and that he was powerless to put a stop to this great work, his perverted wisdom once more came to his assistance. He endeavored to deceive men into thinking that the Old and New Testament Scriptures were not the divinely inspired Word of God at all, but the imaginings of good men (as well as some not so good) who from time to time down through the ages wrote that which they conceived to be the divine will and plan for mankind, including a record of what they imagined to be the origin of man and his earthly home.

The critics suggest that, being so sure of the correctness of their conclusions, these supposed inspired writers had the temerity to preface what they had to say by a "thus saith the Lord." This, in few words, is the substance of the so-called Higher Criticism of the Bible which for more than a century has been attacking the authenticity of the various books of Scriptures. Thus has confidence been shaken,

first in the books of the Old Testament, finding innumerable supposed flaws and mistakes in these writings, and then proceeding to the New Testament, and by the same methods, coming to the conclusion that it, too, was the work of mistaken, misguided, although sincere men.

Thus, although the Bible still occupies its prominent place in every pulpit in Christendom, and is found in practically every home, it is, as a result of these satanic activities, no longer regarded by vast numbers as the Word of God, but merely a human document telling what men from time to time have thought about God and his purposes. How thankful we are that we are able to depend upon the psalmist's assurance of the absolute security of the divine revelation from injury either from friend or foe.

How thankful we are, too, that in these last days God has given his people an understanding of his plan that enables them to see the complete harmony of the Word from Genesis to Revelation, and to realize its plenary inspiration in every part. It is thus possible for us to follow the Master's exhortation and "live by every word that proceedeth out of the mouth of God."

The things written aforetime in both the law and the prophets, Paul tells us, were "written for our admonition on whom the ends of the ages have come." (I Cor. 10:11, **Diaglott**) This being the case, it is only to be expected that God's wis-

dom and love would see to it that those things specially needed by God's people for their enlightenment and guidance at the end of the age, would, in spite of every attack, be preserved for our edification and direction.

We may see, then, that the saving of Paul and Luke, and incidentally the whole of the ship's company, from the peril of the sea at the close of the long voyage from Caesarea to Malta, is one of the many divine providences in which God has not only saved his people from destruction when their work in the flesh had not yet been completed, but is an illustration of the divine presence and keeping power around those who were used to complete the divine revelation to be given to the church.

Even after Paul reached Rome and continued a prisoner, although very providentially able to occupy his own hired house, his letter to the Philippian Church indicates that he felt sure there was more service for him to perform. He said, "To abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your progress and joy in the faith." (Phil. 1:24, 25; See R. V.) The same divine guidance was, of course, operating in the case of our Master. We read, "They sought to take him: but no man laid hands on him, because his hour was not yet come."—John 7:30

Going back to the days of the prophets, we see the same gracious providence in operation. We read, "Now it came to pass, when Jeremiah had **made an end** of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die." (Jer. 26:8) Not until the prophet's message had been fully declared were his activities restrained.

We may be sure that much the same thing has been true in the case of all the Lord's faithful servants who have had a special message to deliver. Not until their work has been accomplished is Satan allowed to cause it to be stopped. Should the circulation of present truth be interfered with by the powers that be, civil and ecclesiastical, and perhaps forcefully restrained, we may be sure it will not be until the divine intention has been fully accomplished.

I Chronicles 28:20 is also surely written for our learning and encouragement: "Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God . . . will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord."

May this record of Paul's journey to Malta strengthen our faith, not only in God's providences over the lives of his children.

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SPEAKERS' APPOINTMENTS

A. BOYCE			
Latchford April	12	
E. HALTON			
Liverpool March	15	
J. LESLIE MC KEOWN			
Belfast March	15	
W. J. MERCER			
Latchford March	22	

J. H. MURRAY			
Luton March	15	
Lincoln	22	
Dewsbury April	18/19	
Oxford	26	

E. TERRY NADAL			
Letchworth March	22	
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Heavenly Aspirations

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

—Colossians 3:1-3

ON MARCH 29 the professed Christian world will again commemorate the resurrection of Jesus Christ from the dead. That Jesus was raised from the dead is fundamental to our faith and hope as Christians. It would be difficult to emphasize this more strongly than did the Apostle Paul when he wrote, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."—I Cor. 15:17, 18

In I Corinthians 15:5-8 Paul mentions the various witnesses who saw Jesus after he was raised from the dead, including himself, who saw the risen Lord as "one born out of due time." Here Paul is referring to his experience on the Damascus road, when as Saul of Tarsus he was determined to destroy the church, made up of the followers of the hated Nazarene. Saul, by a miracle, was then given a brief glimpse of the resurrected Jesus as he really is, exalted to the divine nature and resplendent in glory.

With the others who saw Jesus after his resurrection it was different. Mary saw him as a gardener. The two disciples on the way to Emmaus saw Jesus as a stranger. Knowing that Thomas refused to believe that he was raised from the dead without seeing the nail wounds in his hands, Jesus appeared to the eleven in the upper room in a form that convinced the doubter. But none of these actually saw Jesus as the divine being which he now is, except Saul, and then the brightness of the divine glory blinded him.

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Paul explains that he saw Jesus as "one born out of due time." The reference here is to being born of the Spirit. Jesus explained to Nicodemus that in order to enter into the kingdom of heaven he would need to be "born again." Explaining the characteristics of one who is born of the Spirit, Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."—John 3: 8

The point of this illustration is that those who are born of the Spirit are invisible to human eyes, and yet able to exercise great influence in the physical world. After he was raised from the dead, Jesus demonstrated that he possessed these characteristics. There were forty days between his resurrection and his ascension, yet during all this time he was visible to his disciples for only a few short periods, and then only because he miraculously manifested himself to them. Besides, he exercised superhuman power. He entered the upper room while the doors were closed, and probably locked. He controlled the fish in the Sea of Galilee, causing the disciples' nets to be filled when they lowered them on the other side of the boat.

It is clear, then, that in his resurrection Jesus experienced this miraculous Spirit birth, and it was the divine Jesus whom Paul glimpsed briefly on the Damascus road. This experience came to him, Paul explains, as "one born out of due time." The implication is that in "due time" Paul expected that he also would be born of the Spirit, and that then he would be able to see Jesus, and be with him in glory. This is the glorious hope that is held out in the Scriptures to every faithful follower of the Master.

On the night before Jesus was crucified he said to his disciples, "I go to prepare a place for you, and if I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) On the same night Jesus prayed for his disciples, saying, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me from before the foundation of the world."—John 17:24

The Apostle John was greatly impressed with what Jesus said

that night, and later he wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:1, 2

The human mind cannot comprehend the glory and other characteristics of a divine being. Although we have the assurance that in the resurrection we will be with Jesus and be like him, we cannot now visualize or understand what that will mean. But it will be different then; for as John explains, if faithful, we will be made like the glorified Jesus, and then, O happy thought, we shall "see him as he is."

This will be when, in the resurrection, we are "born of the Spirit." No wonder Nicodemus could not grasp the full significance of what Jesus told him, and inquired, "How can these things be?" (John 3:9) Jesus said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?" (John 3:12) Yes, being born again, and capable of exerting power invisible to the human eye, was a great truth which pertained, not to earthly blessings, but to the resurrected heavenly life which, like Jesus, his followers enter into when resurrected.

This is a great truth pertaining to the Christian's heavenly inheritance. The Apostle Peter was aware of this glorious hope of every faithful Christian, and wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."— I Pet. 1:3-7

Yes, it is at the second presence of Jesus Christ that every faithful

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Christian enters into that heavenly inheritance and sees Jesus as he is. But by a special miracle Paul glimpsed him briefly, ahead of time, as it were, or as he explained it, as "one born out of due time." This sight of Jesus' heavenly glory was a great inspiration to Paul, for it doubtless helped to give him a more realistic conception, not only of the fact that Jesus had been raised from the dead, but also of the vital importance of this great truth to the Christian's hope, and also the hope of life for all mankind.

Suffering with Jesus

When Paul saw Jesus on the Damascus road, and heard him speak, he realized that he was the Christ, the Messiah of promise, and at once desired to enter into his service. Later, the Lord, when sending Ananias to instruct Paul, said, "I will show him how great things he must suffer for my name's sake." (Acts 9:16) So Paul learned that if he was to live and reign with Jesus it was necessary for him to suffer and to die with him. He thoroughly believed that the one would follow the other, even as day follows night. To Timothy he wrote, "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—II Timothy 2:11, 12

But this "faithful saying" would not be "faithful" if Christ were not raised from the dead. In this case, suffering and dying with Christ would be pointless, and empty of any worth-while significance in the great plan of God. Or as Paul wrote, our "preaching" would be "vain," and our "faith" also would be vain, and we would still be dying as sinners, rather than sacrificially with Jesus as a part of the "better sacrifices" of the Gospel age.

If Christ is not risen from the dead, then there is no hope of a resurrection for those who die following in his footsteps. "If in this life only we have hope in Christ," Paul wrote, then "we are of all men most miserable." (vs. 19) Men and women in the world who have denied themselves and taken up their cross to follow Jesus into death are free to strive for whatever legitimate rewards this present life may have to offer, but not so the Christian. We are admonished to set our affections on "things above," not on things of the earth. But "if Christ be not risen" then there are no "things

above," and we are setting our hopes and affections on something which does not exist.

If Christ be not raised, and consequently there is no resurrection for his followers, what point is there in being "baptized for the dead"? (vs. 29) In Romans 6:3-6 Paul likens our dying with Christ to a "baptism," or burial. We are "baptized into his death." This is a baptism "for" the dead because it is in preparation for the blessing of the dead world of mankind through Christ and his church as the "seed" of Abraham.—Gal. 3:8, 16, 27-29

But here again the promises of God relating to the great privilege we have of being workers together with God in his great plan for blessing mankind with life are without vital meaning if Christ is not risen from the dead, and consequently there is no resurrection of the dead for his followers and for mankind in general. To be baptized for the dead implies sacrifice and suffering, but why sacrifice and suffer if there be no resurrection of the dead? If there is no resurrection, then "why stand we in jeopardy every hour?" Paul asks. "If after the manner of men," he continues, "I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink: for tomorrow we die." (vss. 30, 32) "Be not deceived," Paul wrote. (vs. 33) There were those in the church at Corinth who did not believe that Christ was raised from the dead, and did not believe that anyone else would be raised from the dead. They liked the moral and ethical teachings of Christ, and professed to be his followers, but their relationship to him was of necessity limited to this life, and, under the circumstances, largely an empty and meaningless life.

Christ Is Risen

Startling indeed is the thought of all the empty hopes and aimless strivings of the Christian should it be that Christ is not risen from the dead! But Paul brushes all this negative reasoning aside with that one sweeping, positive assertion, "But now is Christ risen from the dead, and become the firstfruits of them that slept." (vs. 20) Paul knew this, for he had seen his Lord with human limitations, he had seen a glimpse of him for one enthralled moment "as he is," saw him, as all the "firstfruits" class will see him when they are made like him in the "first resurrection."

THE DAWN

To Paul this left no room for doubt. The "if" in "If Christ be not risen" was changed to "is"—"Now IS Christ risen." The only "if" that remains is related to our position as followers of Christ. It is the "if" mentioned in our text, "IF ye then be risen with Christ, seek those things which are above." Obviously the reference here is to having entered into a new life with Christ by faith, the resurrected life of Christ being used as symbolic of our walking in "newness of life" with him.—Rom. 6:4

Are we walking in "newness of life"? Have we set aside all our worldly and earthly hopes, aims, ambitions, values, comforts and joys? Have we dedicated ourselves so fully to God that every fiber of our being is now being used to his glory? Have we denied ourselves so fully, so completely, that we are no longer walking "after the flesh," but following the leadings of the Holy Spirit of God in the way of self-sacrifice, conscious of the fact that the end of this way will be reached only when we have been fully and completely baptized into Jesus' death? Is it really true of us that "old things"—all "old things"—have "passed away," and that "all things are become new"?—II Cor. 5:17

Here is an "if" that can be answered only in the heart of the consecrated child of God. If we can sincerely, and with joy, answer this question in the affirmative, saying that we have denied self and that we are, by divine grace, endeavoring to walk in newness of life, then it is our privilege to set our affections "on things above" rather than on "the things of the earth."

The "things of the earth" here referred to by Paul may not necessarily be sinful things. Indeed, those who learn to know the loving plan of God for the restoration of mankind to life upon the earth during the "times of restitution" know that the material good things of the earth, including health and happiness as humans, are designed by God for the enjoyment of mankind. It is not a sin to desire these good things of the earth.

But if we have dedicated ourselves to following in the footsteps of Jesus, and are now walking in a new way of life, then we should be setting our affections on things above, and seeking those heavenly things by daily sacrificing the flesh and all its earthly interests. We cannot successfully compromise between the things "below" and

the things "above." We cannot safely hold on to the earthly things with one hand while we reach out for the heavenly blessings with the other. "A double-minded man is unstable in all his ways," wrote James.—James 1:8

It is only through the medium of faith that we are able to set our affection on "things above." Our finite minds cannot grasp the reality of heavenly things. We "look" at things which are "not seen." (II Cor. 4:18) Ours is the vision of faith—faith in the promises of God, and the assurance that his promises have been ratified by the death and resurrection of Jesus Christ.

One of those promises is that we will be like Christ, and see him as he is. (I John 3:1, 2) For one brief moment, and by a miracle, Paul glimpsed the Master "as he is." From the standpoint of the flesh it was a costly experience. Temporarily he was blinded, and evidently he had impaired eyesight for the remaining years of his life. More than this, it cost him his life, for he was impelled by that vision to dedicate the rest of his life as a co-worker with the One whose glory he had witnessed. And he was faithful to his vow of consecration, the final heart throbs of his dedicated life occurring in a Roman prison.

Like the food which gave Elijah strength for forty days until he reached Horeb, so that glorious vision on the Damascus road probably strengthened Paul throughout the remainder of his life of sacrifice. But in addition to this, and through the promises, he continued to "see" his Master. He saw him "at the right hand of God," to which he had been exalted because of faithfully enduring the cross and despising the shame that was heaped upon him by his enemies.—Heb. 12:1, 2

Unlike Paul, we have not seen Jesus "as he is" even for a moment. But we can "see" him by the eye of faith, even as Paul continued to look upon his Master. We, too, can see him seated at the "right hand of God," and we can "hear" him say, "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) We can also hear him say, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

Now that we have reached the end of the age, and the time of our

THE DAWN

Lord's second presence, by the ear of faith we can hear the Master say, "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." (Rev. 3:20) Have we heard his "voice"? and have we accepted the invitation to "sup" with the Master? Are we partaking of the promised "meat in due season"?

If so, then we will be striving more diligently than ever to set our affections on things above. The sublime "wings" of divine promises will be lifting us above the trivial cares and worthless allurements of time and sense. By faith we will see through the "parting veil" to the glories of that home "over there," "where Christ sitteth on the right hand of God."

While from the standpoint of faith we are even now "risen with Christ," Paul also says that we are "dead," and that our "life is hid with Christ in God." We are "dead," because we have entered into a "covenant with the Lord by sacrifice," a covenant which, when consummated, will mean death with Christ. (Ps. 50:5) But at the same time our "risen with Christ" life is "hid," or concealed "with Christ in God."

The world does not appreciate the new life of the Christian. It is concealed from the world. Only those who are "risen with Christ" can "see" and appreciate these spiritual values, these heavenly aspirations. But by the sight and hearing of faith, how wonderfully real they are! They are our meditation day and night. They are joys which give us strength to endure with patience the daily "grind," the indifference of the world, and the hatred of those who are stirred up against us by the "prince of this world," the "prince of darkness."

Our new life is "hid" also in the sense that as long as we remain faithful we will have divine protection. Peter wrote, "Who is he who will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." (I Pet. 3:13, 14) Jesus was persecuted, crowned with thorns, jeered at and hanged upon a cross, but he was not "harmed." He committed his life into the hands of his Heavenly Father, who on the third day raised him from the dead, a glorious divine being.

TALKING THINGS OVER

Paul also was persecuted. He was stoned, imprisoned, and finally beheaded, but he was not "harmed" as a new creature. His life, and all its interests, were hidden "with Christ in God." Knowing this, shortly before his execution he wrote, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:8

We do not, like Paul, have to fight "with beasts at Ephesus," but we do war against the world, the flesh, and the Devil. But no matter how severe the battle rages, our "risen with Christ" life is hidden and protected so that no harm can come to us. Our outward man may perish; the things of earth to which the "outward man" is so prone to cling may one after another slip away. But what does this matter since we are setting our affections on things above?

If we are "risen with Christ" we will be aspiring to the heavenly things, that "home," and those joys which are "eternal in the heavens." May our faith increase, enabling us to lay hold of these heavenly treasures with a firmer grip as the days go by. May our appreciation of "things above" increase as faith's vision becomes more keen.

May it be that our "light affliction" which is "but for a moment" will continue to work for us "a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (II Cor. 4:17, 18) Truly, the prospect before us is glorious! May we give "all diligence" to make our "calling and election sure" that, in the Lord's due time, this prospect may mature into the actual and eternal glory of the everlasting kingdom of our Lord and Savior Jesus Christ!—II Pet. 1:4-11

"The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth, and to the end of the world their words."—Psalm 19:1-4 (Leeser)

LETTERS OF APPRECIATION

WELL REWARDED

Dear Truth Publishers: Recently there has occurred a chain of events that has led me to become acquainted with your wonderful publications. It all started when I loaned a paint sprayer and compressor to a friend of mine who is active with the local Salvation Army Chapter. He wanted to do some painting at the hall. After a few days he asked me to visit the hall to see what had been accomplished. This was my only intention in going, but after he had shown me the various rooms that he had painted, we stopped in the reading room to talk for a while. Then I noticed, lying on the table, four issues of *The Dawn Magazine*. I leafed through one, and I noticed two names, "Frank and Ernest." Where had I heard those names before? Then I remembered that it had been on the radio. Their programs had aroused some interest, and here was a chance to cultivate that interest. So I began to read and my friend soon noticed that I was becoming intrigued. As if to satisfy an unspoken wish, my friend said that I could have one or all four issues, since all of the literature was for public distribution. I thank God that I was able to lend my paint sprayer to my friend, because this meagre and insignificant deed on my part has offered me the wonderful opportunity to become better acquainted with the truth. What greater blessing could I receive for such a small favor? Having in mind that I would like to share my gift with others, I am enclosing money for two copies each of "God and Reason," "Creation," "Hope Beyond the Grave," and "God's Plan." I would like to take advantage of your offer to send free a detailed discussion on blood transfusion. I will be anxiously waiting to hear from you. May God bless you and your work.—Indiana

CONTINUE

Dear "Frank and Ernest": Will you please forward me your booklet, "Hope Beyond the Grave. People are more inclined to accept the serpent's lie, "Ye

shalt not surely die," than God's Word which teaches that man does die. Death is, indeed, a stern reality. Please continue proclaiming the truth.—Scotland

LIGHT TURNED ON

Dear Sirs: As you can see by the letterhead, I am at a remote site in Alaska. At first I thought that this assignment, which is separating me from my family, which I dearly love, was serving me no personal gain, but I was wrong. Night before last I stepped across the hall into the sergeant's room. One thing led to another, and before long we were discussing the Bible and our interpretations of it. Well, gentlemen, this was the night the light was turned on, and it was taught by the sergeant through literature from the Dawn Bible Students Association. How wrong I have been these past thirty-five years! Yes, I belong to a denomination, and I have read the Bible and studied various phases of Bible history, but I have never had the truth revealed so vividly as it was when the sergeant started reading these booklets to me. Brother, I am interested in reading more, so please send me the following literature. (The order is for copies of all the literature we publish, including "Studies in the Scriptures."—Ed.)—Alaska

GUIDING THE "SHEEP"

Dear "Frank and Ernest": Just a few lines to thank you for your wonderful message of grand hope, that by chance I stumbled on by tuning around my radio. May the Lord help and bless your work in guiding some of his sheep to your message of hope. You see, in South Africa there are many "sheep" who have left the "channel." It may be that by mean of your broadcasts some of these can be reached and helped. So please continue your broadcasting. We are doing what we can to advertise the broadcasts. Dear brothers, will you please let us know whether or not there are any meetings in South Africa? I have a car, and would like to look up some of the friends and enjoy their fellowship.—S. Africa

CONVENTIONS

For Mutual Fellowship, Edification, and Service

The following conventions are sponsored by local ecclesias. Full information concerning room reservations and the convention program can be obtained by writing to the name listed.

ANTIOCH, CALIFORNIA, March 8—Mrs. Charles H. Garrison, 2948 Willow Pass Road, Concord.

COLUMBUS OHIO, March 8—The Southern Hotel, South High and East Main Streets. Mrs. Josephine Ewing, 273 South Algonquin Avenue.

MINNEAPOLIS, MINNESOTA, March 8—I. O. G. T. Hall, 2922 Cedar Avenue. Mrs. C. R. Newham, 678 40th Avenue, N. E.

SAGINAW, MICHIGAN, March 8—The Woman's Club, 311 North Jefferson Street. Mrs. C. A. Sundbom, 207 Alice Street.

CLEVELAND, OHIO, March 15—YMCA Building, Prospect Avenue and East 22nd Street. Mrs. Ian Cipperley, 1539 Genessee Road, Euclid, Cleveland 21.

SALEM, OREGON, March 15—2339 State Street. Mrs. Jerry Andrus, 3697 June Avenue, N. E.

WATERBURY, CONNECTICUT, March 15—Waterbury Women's Club, 74 Central Avenue. Miss Anna Tsimonis, 227 Willow Street. Speakers: Brothers G. M. Jeuck; M. C. Mitchell; W. N. Poe; F. S. Wassmann; and W. N. Woodworth.

CHICAGO, ILLINOIS, March 22—912 North La Salle Street. Mr. Edmund M. Jezuit, 4327 S. Christiana Avenue.

DETROIT, MICHIGAN, March 22—Maccabees Building, Woodward at Putnam. Mr. Raymond Rawson, 19050 Addison. Speakers: Brothers Owen Kindig; and Daniel J. Morehouse.

NEW YORK, NEW YORK, March 22—Henry Hudson Hotel, 353 West 57th Street. Mr. Russell Dean, 166-05 89th Avenue, Jamaica 32, New York. Speakers: Brothers Samuel Baker; W. N. Poe; George M. Wilson; and W. N. Woodworth.

GARY, INDIANA, March 28, 29—YMCA Building, 5th and Adams. Mr. Theodore Trzeciak, 2444 W. 10th Place. Speakers: L. P. Loomis; and E. Murray.

PITTSBURGH, PENNSYLVANIA, March 29—610 Arch Street, North Side. Mr. J. I. Van Horne, R. F. D. 2, Box 145, Mars, Pennsylvania. Speaker: Brother C. R. Weida.

PATERSON, NEW JERSEY, April 4, 5.

FLORIDA BIBLE STUDENTS CONVENTION: Lakeland, April 4-6. All sessions of this convention will be held in the Civic Center Theatre, in Lakeand. This gathering of the brethren is sponsored jointly by the Miami, Orlando, and St. Petersburg Ecclesias. It takes the place of the two conventions which for a number of years have been held in Florida during the winter months. Full details as to cost of rooms, etc., will appear in later announcements. Hotel and Motel rates will be much less than during the winter seasons. Mr. George O. Jeuck, 1436 Wilton Avenue, Orlando, Florida.

SALEM, OREGON, April 11, 12.

BOSTON, MASSACHUSETTS, April 25, 26.

VANCOUVER, B. C. CANADA, May 16-18.

SAN FRANCISCO, CALIFORNIA, May 28-31—Asilomar Convention Grounds, Asilomar, California. Miss Nannette Kidadoo, 3010 Fulton Street, San Francisco 18.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

SAMUEL BAKER

Syracuse, N. Y.	March	1
Agawam, Mass.		2
Hartford, Conn.		3
Waterbury, Conn.		4
Wallingford, Conn.		5
New Haven, Conn.		6
Boston, Mass.		8
Lynn, Mass.		9
North Brookfield, Mass.		10-12
Worcester, Mass.		13
New Bedford, Mass.		15
New London, Conn.		16
New York, N. Y.		22
Paterson, N. J.		29
Rutherford, N. J. (8:00 p. m.)....		29

FRED A. BRIGHT

Allentown, Pa.	March	15
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J. BURTON BROWN

Whittier, Calif.	March	1
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DAVID A. BRUCE

Ventura, Calif.	March	8
Whittier, Calif.		15

ORLANDO D. DEIFER

Catawissa, Pa.	March	8
Reading, Pa.		15

THOMAS C. FAY

Riverside, Calif. (Morn.)	March	15
Ontario, Calif. (Aft.)		15

IRVING C. FOSS

Phoenix, Ariz.	March	8
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THEODORE HACK

La Salle, Ill.	March	1
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JOHN G. HULL, JR.

Bakersfield, Calif.	March	8
Tehachapi, Calif.		8

DANIEL KAZIAK

London, Ont. Can.	March	8
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ARTHUR H. KRUMPOLT

Wilmington-Seaford, Del.	March	8
Washington, D. C.		15

C. STUART LIVERMORE

Pottstown, Pa.	March	8
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LUDLOW P. LOOMIS

Wilmington, Del. (Saturday Eve.)	March	15
Baltimore, Md. (Morning)		15
Philadelphia, Pa. (Afternoon)		15
Buffalo, N. Y.		26
Gary, Ind.		28, 29
Rochester, N. Y.		31
Syracuse, N. Y.	April	1
Pulaski, N. Y.		2

EDWARD G. LORENZ

Whittier, Calif.	March	8
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JOHN Y. MAC AULAY

Roanoke, Va.	March	1
Greensboro, N. C.		2, 3
Granite Falls, N. C.		4, 5
Church Hill, Tenn.		6-8
Knoxville, Tenn.		9, 10
Hendersonville, N. C.		11-13
Charlotte, N. C.		15
Columbia, S. C.		16
Augusta, Ga.		17, 18
East Point, Ga.		19
Birmingham, Ala.		20-22
Montgomery, Ala.		23

SPEAKERS' APPOINTMENTS

JOHN Y. MAC AULAY (Continued)

Louisville-Texasville, Ala.	24-26
Cairo, Ga.	27
Quitman, Ga.	29
Orlando, Fla.	Mar. 31, Apr. 1
Lakeland, Fla.	4-6

ADAM MISKAWITZ

Gary, Ind.	March	15
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MARTIN C. MITCHELL

Albany, N. Y.	March	8
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N. MOLENAAR

Santa Ana, Calif.	March	22
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DANIEL J. MOREHOUSE

Minneapolis, Minn.	March	8
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KENNETH M. NAIL

San Diego, Calif.	March	8
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HARRY PASSIOS

Duquesne, Pa.	March	1
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G. R. POLLOCK

San Francisco, Calif.	March	29
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ALVIN RAFFEL

Detroit, Mich.	February	22
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RAYMOND RAWSON

Flint, Mich.	March	1
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F. W. RICE

Whittier, Calif.	March	22
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NORMAN F. RICE

Bakersfield, Calif.	March	22
Tehachapi, Calif.		22

GEORGE P. RIPPER

San Luis Obispo, Calif.	March	15
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WILLIAM W. RYBA

Toledo, Ohio (Morn.)	March	15
Adrian, Mich. (Aft.)		15

ALBERT SHEPPELBAUM

Detroit, Mich.	February	22
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W. STROMBERG

Milwaukee, Wis.	March	8
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FELIX S. WASSMANN

York-Lancaster, Pa.	March	8
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HOWARD YOUNG

East Liverpool, Ohio	March	8
Monessen, Pa.		22

WEEKLY PRAYER MEETING TEXTS

MARCH 5—"If there be any virtue, and if there be any praise, think on these things."—Philippians 4:8 (Z. '03-9 Hymn 315)

MARCH 12—"The end of the commandment is love from a pure heart, and a good conscience, and an undissembled faith."—I Timothy 1:5 Diaglott (Z. '00-360 Hymn 114)

MARCH 19—"As obedient children, not

fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation."—I Peter 1:14, 15 (Z. '03-55 Hymn Appendix K)

MARCH 26—"We are not of the night, nor of darkness. Therefore let us not sleep, as do others."—I Thessalonians 5: 5, 6 (Z. '03-70 Hymn 309)

ITEMS OF INTEREST

ON TELEVISION

The following television stations are now presenting the truth each week, or are scheduled to begin soon:

St. Louis, Missouri—KTVI-TV, Channel 2; 8:30 A. M., Sundays.

Detroit, Michigan—KCLW-TV; Channel 9, 10:00 A. M., Sundays.

Columbus, Ohio—WYVN-TV; Channel 6; 10:00 A. M., Sundays.

Erie, Pennsylvania—WSEE-TV; Channel 35; 1:30 P. M., Sundays.

Johnstown, Pennsylvania—WJAC-TV; Channel 6; 1:30 P. M., Thursdays, beginning April 9.

Harrisburg, Illinois—WSIL-TV; Channel 3; 2:00 P. M., Tuesdays.

Fresno, California—KFRE-TV; Channel 12; 7:00 A. M., Wednesdays.

BOOKS FOR OUR TIMES

The Book of Books—This 320-page cloth bound book contains a brief review of all sixty-six books of the Bible,

tracing the main themes of the Gospel from Genesis to Revelation. It gives the new reader a working knowledge of the Bible and its teachings, especially the principal features of the divine plan of salvation. Price \$1.00

"Behold Your King"—The second presence of Christ is the only solution to the world's problems. What is the manner of this coming? and how will he control the world? You will enjoy the discussion of these points in this 150-page cloth bound book. Price 50 cents

The Divine Plan of the Ages—This 350-page book was first published more than seventy-five years ago, and it has blessed many with a satisfying understanding of the Bible. Your collection of religious books is not complete without it. Fifty cents a copy.

Daily Heavenly Manna—Daily Bible texts, with comments and birthday record. Especially appropriate as a gift. Bound in durable plastic cloth, stamped in gold, \$1.00

DAWN PUBLICATIONS
East Rutherford, New Jersey

"HOW CHRIST WILL SOLVE WORLD PROBLEMS"

To be discussed by

"FRANK AND ERNEST"

CJOR—600 kc.—9:00 A. M.

Sunday, March 15

All human plans are failing, but God has a plan which will be carried out by Christ. What is that plan? Hear "Frank and Ernest," and send for a free copy of the booklet, "Hope for a Fear-filled World." Address:

"FRANK AND ERNEST"
Box 60, Dept. N, General Post Office
New York, N. Y.

For Your Newspaper

To the left is a suggestion for a small advertisement in your local paper. The outline is designed for two inches in one column.

APRIL TOPIC: The "Frank and Ernest" topic for Sunday, April 19, will be, "Man, a Living Soul." As usual, an abundant supply of circulars will be available for advertising this topic, and there is no charge for them. Order as many as you can use. These circulars are suitable for distribution from door to door, for mailing, and for handing to friends and neighbors. The message will be on the air—let as many as possible know about it.

That Wife of Cain's

ONE of the questions most frequently asked, especially by those who like to criticize the Bible, is, "Where did Cain get his wife?" Many suppose that there is no answer to this question, since, as they believe, Adam and Eve had only three children, and these were all sons—Cain, Abel, and Seth. However, the Bible informs us that "the days of Adam after he had begotten Seth, were eight hundred years; and he begat sons and daughters." (Gen. 5:4) From this it is clear that there were many daughters of Adam and Eve from which Cain could select a wife.

The Bible answers all questions which its critics raise against it in this same simple, straightforward manner. It is not filled with absurdities and contradictions, as many claim. It is only when we endeavor to harmonize human traditions with the teachings of the Bible that we encounter insurmountable difficulties. For example:

The Bible states that "God is love." It is impossible to harmonize this reassuring truth with the tradition that God has created a torture chamber to which he consigns more than nine-tenths of his human creatures.

The Bible declares that "the wages of sin is death." This cannot be harmonized with the tradition that eternal torture is the wages of sin.

The Bible says, "Let the heavens rejoice, and let the earth be glad . . . before the Lord; for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." (Ps. 96:11-13) This cannot be harmonized with the tradition that the judgment day will be one of doom for nearly all mankind.

It is important to separate tradition from the teachings of the Bible. The series of articles now appearing in *The Dawn* under the heading, "The Bible Versus Tradition," should be helpful in doing this. The article this month is entitled, "Death the Penalty—Not Torment." It begins on page 20.

If you are not a regular subscriber to *The Dawn Magazine*, we suggest that you have us enter your subscription. The price is one dollar a year. Send remittance, together with your name and address, to *Dawn Publications*, East Rutherford, New Jersey.

to us the
SCRIPTURES
clearly teach

That the church is "the temple of the living God"—peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the chief corner stone of this temple, through which, when finished, God's blessings shall come "to all people," and they find access to him.—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 last of these "living stones," "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

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