

a herald of Christ's presence

THE DAWN



january - 1954

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New Consolation Cards

When loved ones are taken away in death, relatives and friends are in need of comfort, and often are earnestly reaching out for some assurance concerning their beloved dead. For many years The Dawn has been furnishing "consolation cards" for use on such occasions, and hundreds of thousands of these have been mailed to the bereaved. As a result some are today rejoicing in the knowledge of present truth.

We are prepared to continue this service, and can now furnish an appropriately attractive folder for the purpose, designed to be mailed in envelopes, and we supply the envelopes for use with these folders. We are confident that these folders will bring a greater blessing to those who receive them, and that the results of this effort will therefore be much more encouraging.

The new consolation folders are obtainable in any quantity desired. Names of the bereaved to whom they can be mailed are readily obtainable from obituary lists in the daily newspapers. This is an excellent opportunity of service for those unable to distribute literature in other ways. We heartily recommend it as an excellent method of bearing witness to the truth. The folders may be ordered from The Dawn, East Rutherford, New Jersey.

RECORDED LECTURES: These lectures are recorded on tape, and distributed free to those who request them. Some are especially suitable for the consecrated, others for public witness work. They are being greatly appreciated by the isolated, and where "in person" speakers are not available. "Of all my possessions I value my tape recorder and these lectures most," wrote one of the isolated. For full details write: Dawn Recorded Lecture Service, Post Office Box 18601, Los Angeles 19, California.

Man's Failure, God's Victory

THE beginning of a new year, following closely the commemoration of the birth of Jesus, the Prince of Peace, affords an excellent opportunity to appraise the result of human efforts to establish peace on earth and good will toward men. The professed Christian segments of humanity again joined in the angelic anthem first sung more than nineteen centuries ago, and in their enthusiasm once more swelled the volume of that glorious theme of "peace on earth," and "good will toward men," so that as usual it was heard the world around.

But above this sweet melody of hope were heard the ominous overtones of threatening war, as the "distress of nations with perplexity" foretold by Jesus continues. Thus it was emphasized anew that the only basis for hope that the Christmas message will ever be anything more than a beautiful song is the sure promise of the Word that "the zeal of the Lord of hosts will perform this."—Isa. 9:6, 7

The last few months of 1953 witnessed some progress in the direction of peace, represented particularly in the Korean armistice. But overshadowing this dim ray of hope for a distraught and suffering

world were the reports of a stepped up race in the production of atom and hydrogen bombs on the part of the United States and England, in an effort to offset the certainty that Russia is now building these bombs, and is capable of delivering them for the destruction of our cities whenever she chooses to do so.

Back in September, in a plea to the U. N. for a better understanding among nations, Secretary of State Dulles acknowledged the dire situation which faced the world. He said that the nations now had it within their power to "wipe all life off the face of this planet," and that only the spirit of good will and better understanding among them would avert this calamitous end. He did not make a plea for more and better weapons of war. Instead, there was a tacit acknowledgment of the failure of such procedure to prevent disaster. Only a mutually better understanding could now save humanity, was the frank admission of our Secretary of State.

This should lead to sober reflection on the part of lawmakers and militarists the world over. Nearly two thousand years ago Jesus, the Prince of Peace, declared that those who take to the sword

shall perish by the sword. Thus did the Master not only outline a divine principle of righteousness, but he also uttered a prophecy. Only the footstep followers of Jesus—who have always been a very small minority—have really believed Jesus' teachings on this point and endeavored to apply them in their daily lives. The unbelieving world has gone on record time and time again in defiance of what Jesus said. But now the truthfulness of his words stands out in bold contrast to the wisdom of this world.

All down through the centuries since Jesus walked up and down in the Holy Land proclaiming these principles of love and a better way of life, the wise of this world have flouted his teachings. They have said that the only way to prevent war is to be prepared for war; so the mad armament race has continued, and so has war. As science and invention have produced ever more deadly weapons of destruction, each nation has sought feverishly to acquire them ahead of other nations, in the belief that thus they could cow the others into fear of starting another war, so the world would have peace.

The record of history is that this method has never prevented war. Instead wars have not only continued, but have constantly become more deadly, more destructive, more horrible. And now the end is reached. As the Secretary of State has announced, the nations now have it in their power to destroy the entire race. This being true, there is little purpose,

or so it would seem, in continuing to make bombs, or to improve them, unless it be for the doubtful advantage of being able to survive for a few days or weeks longer than some of the other nations.

Yes, the world has at last demonstrated the truthfulness of the Master's teachings. Having chosen to depend upon the "sword" for self-preservation, all nations have now come to the place where, apart from divine intervention, they might well perish by the "sword." How eloquently this speaks for the truthfulness of God's Word! How glad we are that the time is so near when the nations will recognize the folly of following their own theories, and be willing to observe the Lord's ways; for it will be then that they "will beat their swords into plowshares, and their spears into pruninghooks." It will be then that "nation shall not lift up sword against nation, neither shall they learn war any more."

Micah 4:1-4

Against the background of the angelic message of peace on earth and good will toward man, we look at the world just after another Christmas celebration, and the question arises as to whether or not the theme of the angels on the night Jesus was born is ever to be anything more than inspirational words, or an idealism around which the righteously inclined of earth may do their wishful thinking. The answer is, Yes, those words are still true, and still vital in their implications of blessings for all mankind. Call them a description of utopia, or of the Mil-

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lennium, or what you will, they outline the divine purpose toward the human race; and all the mighty power that was used to create the universe stands pledged to guarantee their fulfilment.

The reason that millions have lost faith in the angels' message—except as it serves each year temporarily to help create a spirit of good will and cheer—is that they have lost sight of God's part in its fulfilment. This loss of the true vision of the messianic purpose of God stems from what the Apostle Paul prophesied as a great "falling away" from the faith which would occur after the death of the apostles. (II Thess. 2:3) The incidental errors which developed as a result of that apostasy from the true faith of the Gospel have been almost innumerable, but one of the basic ones is the idea that God depends upon men to fulfil his promises pertaining to peace on earth and good will toward men.

This came about in a seemingly natural, although unchristian way. For many, the transfer of faith in God to faith in human institutions became just about complete in the formation of the church-state governments of Europe. The Scriptures are implicitly plain in stating that all the wonderful blessings of peace and health and life referred to in the promises of God are to be realized through the "kingdom of Christ." Even the most casual students of the Bible recognize this. And when, in the Middle Ages, the church united with the state, the claim was that now the promised kingdom of Christ was

established."

Thus it was logical for the people to look to the church and to the state for the blessings of Christ's kingdom. But it has been a very disappointing experience. The various church-state governments of Europe instead of co-operating to bring peace to the world, themselves made war with one another. The Founding Fathers of America recognized the evils of this church-state form of government, and the Constitution of the United States prevents it from rearing its ugly head in this country, but the basic idea introduced by such governments claiming to be the kingdom of Christ still lives in most of the professed Christian world.

As we have seen, that basic thought was that God depends upon and waits for man to fulfil his promises of peace on earth and good will toward men. It is interpreted in various ways by different groups. The most general theory is that the kingdom of Christ was set up at Pentecost, and that since then it has increased as new converts were added to the church. This viewpoint depends for support to a considerable extent upon a faulty translation of Jesus' words, when he said to the scribes and Pharisees, "The Royal Majesty of the heavens is among you." The King James Version reads, "The kingdom of God is within you."—Luke 17:21

These words were addressed to a class of people whom Jesus himself described as hypocrites and likened to "whited sepulchres." (Matt. 23:27) It would be difficult

to imagine how the kingdom of heaven, or anything else righteous, could be in the hearts of such as these. But the correct translation clears up the matter. Jesus was the "Royal Majesty" whom the God of heaven had sent to set up a kingdom. He was at the moment in the midst of the scribes and Pharisees, but they were denying his true identity and sarcastically questioning him as to how his kingdom would come, hence the answer which Jesus gave them.

Another view arising out of the original erroneous theory that the church-state governments of Europe were Christ's kingdom is the one which prompts sincere men and women of many churches to work zealously for reform in government, local, state, and national. With the same thought in mind, they pin their hopes on the United Nations, just as they formerly did on the League of Nations. It will probably be remembered by some that when the now defunct League of Nations was formed, it was hailed by well-meaning churchmen as the political expression of Christ's kingdom on earth.

But regardless of these different viewpoints as to how the kingdom of Christ will be established in the earth, the basic thought is the same—that through human efforts we are to look for the fulfilment of God's promises. No wonder the professed Christian world is non-plussed and disappointed!

The continued failure of human efforts, regardless of how well-intentioned they may be, is sufficient

cause for disappointment, until we can lift our eyes above this human viewpoint, which took such deep hold upon the church in the Dark Ages, and focus our vision upon the glorious assurances of the Bible that God has his own way of fulfilling his promises—a way that has steadily progressed throughout the ages and is now about to manifest itself in a glorious triumph of the divine purpose, bringing to fruition the angelic message of peace on earth and good will toward men.

This Ending Age

Jesus, whose birth the angels announced, did not expect the triumph of his principles among the nations during the present age. He, like the apostles, forecast apostasy even among his own professed followers. In his Parable of the Wheat and the Tares, he indicated that a false, counterfeit following would overrun the field, as it were, and would well-nigh choke out the "wheat." Not until the end of the age would this situation be remedied, and then there would be a great conflagration of the "tares," after which the "wheat" would shine forth "as the sun, in the kingdom of their Father."—Matt. 13:24-30, 36-43

When the disciples asked Jesus about the signs which would mark the time of his second presence and the end of the age, he mentioned several things to indicate apostasy throughout the age, the persecution of his own true followers, with the age ending in a time of great tribulation such as never was since there was a nation. In connection with this "trouble"—

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foretold also in Daniel 12:1—Jesus said that unless it was shortened it would result in the destruction of all flesh. He added, however, that for the elect's sake the trouble would be shortened, which is most reassuring in view of the solemn warnings of Secretary Dulles and others.

One of the symbols used in the prophecies to illustrate this time of great tribulation is fire. It is this "fire" which destroys the symbolic tares referred to by Jesus in the parable. Tares are an imitation of wheat. The ultimate position of the "wheat," as we have seen, is to shine forth in the kingdom of the Father. The tares, being a counterfeit, are evidently those who are supposed to be a part of the kingdom, but are not. It is difficult to escape the significance of the picture which Jesus presents in this prophetic parable, which is that at the end of the age there would be a destruction of all false claims of Christianity, and that these would perish together with this "present evil world."

It will be when the "fire" of this great "time of trouble" has accomplished its full purpose that divine power will intervene and the authority of Christ's kingdom will make itself felt among the nations of the earth. This will not be accomplished by human efforts. No, the Prophet Isaiah wrote, "The zeal of the Lord of hosts will perform this." (Isa. 9:6, 7) Again, in Daniel 2:31-45, where we are given that illuminating prophecy pertaining to Gentile rulership and its final overthrow at this end of the

age, we read that "in the days of these kings [represented by the toes of the image seen by Nebuchadnezzar in his dream], shall the God of heaven set up a kingdom, . . . it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44

Yes, the God of heaven will do this! It was not, and could not be done by church-state governments of Europe. It has not been and cannot be done by the best and most laborious efforts of well-meaning religious workers today. It could not be done by the League of Nations, and will not be done by the United Nations.

This does not mean that we should deprecate the efforts of those who are trying to make a better world, but it does mean that we should not be discouraged, and should not lose our faith in the promises of God as we watch the continued failure of human efforts. Instead, we should realize that conditions today are just as the Bible foretold them, and they indicate that the time when the "God of heaven" will set up his kingdom is at hand.

Good Will Toward Men

With this proper viewpoint of the angelic message of peace on earth—that God himself, through Christ, will establish peace—we are prepared for a deeper understanding of the statement, "good will toward men." A failure to grasp the intent of this entire prophecy and how it would be fulfilled, has resulted in these words being erroneously rendered, "Peace on earth among men of good will."

Since after more than nineteen centuries men of good will seem still to be very much in the minority, there is little peace on earth.

But this rendering of the passage is not justified by the original Greek meaning. In reality, what is referred to is God's good will toward man, not good will among men. The complete thought of the text is that there would come peace on earth because of the expression of God's good will toward his human creation.

For four thousand years God had been expressing his good will toward men by means of the many promises he caused his prophets to record concerning the fact that he would send a Savior and a Ruler to redeem the people from their sins, and restore the willing and obedient to life and to their lost edenic home. Now this Promised One was born, which was a further expression of God's good will toward men.

This thought is given beautiful expression in John 3:16, where we read that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." Failing to see that all the wonderful promises of God toward the human race are to be fulfilled during the thousand years of Christ's reign, men have placed an unwarranted limit upon them. They have insisted that one must believe before he dies in order to receive life through Christ, but the Scriptures do not warrant this restricted viewpoint.

However, one error leads to an-

other. Since, in the church-state systems of Europe the people had what they thought was the kingdom of Christ, it was but natural to believe that all the promises of blessings to be provided through that kingdom could apply only here and now; that is, during this present short span of life. This reasoning was correct, but the premise was wrong. The kingdom was not set up in the Dark Ages, nor will the prerogatives and authority of the kingdom of Christ ever be entrusted to imperfect, fallen human beings.

There are texts of Scripture which show that the preparation of the kingdom began at Pentecost, and those who are promised joint-heirship with Jesus in the kingdom are, as a class, referred to as the kingdom, but only in its preparatory stage. Those whom the New Testament refers to as "sons" of God are said to be "heirs of God and joint-heirs with Jesus Christ." The first of these "sons" were those from among the Jewish nation who accepted Jesus. See John 1: 11, 12.

But there were not enough of these, so, as we read in Acts 15:13-18, God visited the Gentiles, not to convert them all, not to reign over them through church-state governments, but to "take out of them a people for his name." In Revelation 14:1 these are shown, together with Jesus, on symbolic "Mount Zion," where they are said to have his "Father's name written in their foreheads." In the last verse of Obadiah the same ones are again pictured on Mount

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Zion, and called "saviors." Here we are told that when these "come up on Mount Zion" the kingdom will be the Lord's.

These, and many other texts of both the Old and New Testaments indicate beyond question that thus far since the coming and death of Jesus to be the Redeemer and Savior of the world, God's work in the world has been merely preparatory for the glorious future work of establishing actual peace among the nations. But even in this he has been manifesting his good will toward the people.

The world has not been aware of the manner in which the love of God has been operative on their behalf. They have witnessed the continual failure of human effort, and millions have concluded either that God was not interested in human welfare or else he was powerless to prevent the evil which has so continuously triumphed in the affairs of men.

But all this time God's plan has been going forward gloriously toward its goal of peace on earth—and not only peace, but joy and life as well. For be it remembered, that the first message of the angel in announcing the birth of Jesus was, "Unto you is born this day in the city of David a Savior, which is Christ the Lord." The world was lost in sin, and the "wages of sin is death." (Rom. 6:23) Jesus came as a manifestation of his Heavenly Father's good will toward men, to die for the people—for Adam, and for all who lost life through him. What a marvelous message of hope it was that the

shepherds heard that night!

The loving interest of the Heavenly Father and of his beloved Son in the human race is beautifully illustrated in Jesus' Parable of the Lost Sheep. (Matt. 18:11-14) The ninety and nine "sheep" in this parable who were safely in the fold clearly represent all the various orders of God's intelligent creatures in the spirit world—"angels, principalities, and powers." But God's human creation had gone astray, so Jesus, the "Good Shepherd," left his heavenly home, and came to earth to rescue the "lost sheep."

At the time of Jesus' birth the "lost sheep" had been wandering in the bleak wilderness, as it were, for four thousand years. Nearly two more thousand years have elapsed since, but the time is now near when the human race will be restored to the fold of divine favor and life. Meanwhile each generation of the human race has had an opportunity to experience the dire result of straying from the fold, and all will be awakened from the sleep of death to have brought to their attention the great love of their heavenly Shepherd, and of the fact that he died in order that they might live.

Then the people will know that the prophecy of the angels was true, that the divine plan did not fail. Then there will not only be peace among nations, but peace within nations. There will be community peace, and family peace. And best of all, and, indeed, fundamental to all peace, there will be peace between God and men.

HIGHLIGHTS OF DAWN

The ultimate in this is described in Revelation 21:3-5, where we read that the "tabernacle of God" will be with men, and that he will "dwell" with them, and be their God. Dwelling with them, he will bless them by wiping tears from their faces, and destroying pain and death. "And he that sat upon the throne said, . . . Write: for these words are true and faithful."

So, looking back upon 1953 we are not discouraged, nor disappointed. The nations did not find a solution to their problems; they did not find the road to peace. But this does not mean that God's plan has failed. It simply bears testimony to the truthfulness of the prophecies which so clearly portray continued human failure.

And we look ahead into months

which will make up 1954 with the assurance that God has the situation firmly in hand, and that he will permit misguided human judgment to disrupt world affairs only to the point where his purposes will not be hindered. Meanwhile, we will place our confidence in his promises, and will continue to proclaim to the world the good tidings of Christ's kingdom which so soon is to manifest itself in power and great glory.

And we will rejoice in anticipation of that global hallelujah chorus which will ascend to God when the knowledge of his glory fills the earth, and all the people know the full significance of what occurred nineteen centuries ago when the angels sang, "Glory to God in the highest, peace on earth, and good will toward men."

My Desire

O THAT I might be occupied
With Thee alone,
And that this heart of mine might be
Thy royal throne.
No other place can give me joy
Or gratify;
None other but Thyself, my Lord
Can satisfy.
To hear Thy voice, to do Thy will,
Is my desire;
O let this heart be all aglow
With heavenly fire.
Then fill me with Thy joy untold
That I may sing,
That earth as well as Heaven may hear
Thy praises ring.

LESSON FOR JANUARY 3

God Revealed in Christ

GOLDEN TEXT: "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."
—John 20:31

JOHN 1:14-23, 29, 36

THIS is the first of a series of lessons based upon the Gospel of John. Its caption, "God Revealed in Christ," expresses essentially the same meaning as Jesus' statement when he said, "He that hath seen me hath seen the Father." (John 14:9) However, Jesus did not mean that he was the Father, that in some mysterious fashion the Father and the Son were one in person.

Verse 14 of our lesson states that "the Word was made flesh and dwelt among us." Who was this "Word"? Verses 1 and 2 of the chapter furnish this information, although the real thought is hidden by the King James translation, which says that the "Word was with God," and that the "Word was God." A critical examination of the Greek text from which this translation was made reveals that what John really wrote was that the "Word" was "a" god, who in the beginning was with "the" God.

This makes the matter understandable, and it is in harmony

with the remainder of the chapter, which presents the "Word" who was "made flesh" as the Son of God, and thus a separate personality from the Heavenly Father. The chapter reveals that the Son of God, the "Word"—in the Greek, **Logos**—was used by the Heavenly Father in connection with all the work of creation. This gives meaning to the statement in Genesis 1:26: "And God said, Let us make man in our image." Here the Creator is addressing his Son—let "us" make man, etc.

It was this beloved, and only begotten Son of God who came to earth to be the Redeemer and Savior of the sin-cursed and dying human race. He was "made flesh." He did not merely appear in a body of flesh. The Apostle Paul explains this, saying, "Wherefore when he [Christ] cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me."—Heb. 10:5

In Hebrews 2:14 the apostle explains the purpose of this: "Forasmuch then as the children are

partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil." —Heb. 2:14

The plan of redemption through Christ is one of substitution. Adam was a perfect human being, created in the "image of God." He sinned, and as a result, lost life. Jesus was born into the world as a perfect human being, also in the image of God, and as such became a corresponding price for Adam and for the unborn race in his loins.

John wrote concerning Jesus, "We beheld his glory." Paul later explained that there is a "terrestrial," or earthly, glory, and a "celestial," or heavenly glory. (I Cor. 15:40) When Adam was created he was crowned with "terrestrial" or earthly glory. (Ps. 8:5) Jesus was also "crowned with glory and honor," Paul explains, "that he by the grace of God should taste death for every man." —Heb. 2:9

Moses prophesied that One greater than he would be raised up by the Lord, One referred to as "that prophet." (Deut. 18:18, 19; Acts 3:22, 23) Various prophets of the Old Testament pointed forward to the coming of Christ, the Messiah; and Malachi foretold the coming of "Elijah," to turn the hearts of the children to the fathers, and the hearts of the fathers to the children—a work of reconciliation.—Mal. 4:5, 6

Priests and Levites were sent to John the Baptist to inquire if he claimed to be any of these pro-

QUESTIONS

In what manner was the Heavenly Father revealed through the "man Christ Jesus"? Who was the "Word" which was "made flesh," and how is this revealed in John 1:1, 2?

Why is the plural pronoun "us" used in the statement, "Let us make man in our image"?

What is the difference between being "made flesh" and becoming incarnate in flesh? Which was true in the case of Jesus?

Why was it necessary for Jesus to be "made flesh"?

What glory does John refer to in the statement, "We beheld his glory"?

When will the work of "that prophet" and of the foretold "Elijah" be fully accomplished?

phetic personages. He made no such claim, but emphasized that his role in the divine plan was merely to announce the presence of the Christ, the "Lamb of God." The Scriptures indicate that the work of "that prophet," and also of the promised "Elijah," will be accomplished through Christ, during the thousand years of his kingdom.

The Apostle Peter describes the work of Christ during his second presence as being one of "restitution," spoken by all God's prophets. Then he cites as an example of the prophetic testimony concerning this kingdom work, the prophecy of Moses concerning "that prophet." (Acts 3:19-23; Deut. 18:18, 19) And it will be during that same kingdom period that the foretold work of reformation will be accomplished, when every knee shall bow and every tongue confess to the glory of God the Father.—Phil. 2:9-11

Jesus Uses His Authority

GOLDEN TEXT: "God is a Spirit: and they that worship him must worship him in spirit and in truth."
—John 4:24

JOHN 2:13-25

IT IS well attested in Matthew 21:12, Mark 11:15, and Luke 19:45 that Jesus drove the money-changers from the temple toward the close of his ministry, after he had ridden triumphantly into Jerusalem upon an ass and had been acclaimed by his friends as the King of the Jews. Many scholars believe that the account in today's lesson indicates that there was a similar cleansing of the temple at the beginning of his ministry. The fact that John's account is included with the record of other events which did occur near the beginning of Jesus' ministry does not in itself prove this point.

It is said that any Jew under the Law had the right to do as Jesus did, but apparently no one had ever exercised that right before, so the people in the temple at the time were much surprised. They asked Jesus for a "sign," as though they wished to know what authority he claimed as a basis for his action.

The sign Jesus gave seemed to incense the people still more, for he said, "Destroy this temple, and in three days I will raise it up again." It had required forty-six years to build the temple, and for

Jesus to indicate that he could rebuild it in three days, to them minimized the importance and glory of this great house of God. However, the record states that Jesus spoke of the temple of his body.

The disciples remembered this, and when Jesus was raised from the dead on the third day they saw in his resurrection a fulfilment of his prediction. But even though the Lord permitted them to take this viewpoint, and by it have their faith strengthened, it does not seem to be the real fulfilment of his prophecy; for actually, while Jesus was put to death in the flesh, he was made alive in the spirit, not in the flesh.—I Pet. 3:18

Furthermore, Jesus explained that he would give his flesh for the life of the world. (John 6:51) Should he have taken his humanity back in the resurrection it would have meant that the human race had not been redeemed from death. Paul wrote, "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more."—II Cor. 5:16

Jesus' flesh was consecrated to death at the beginning of his ministry, not to be dead for three days, but for eternity. He was there be-

gotten by the Holy Spirit and became a "new creature." During the three and one-half years of his ministry this "new creature" matured, and in the resurrection was "born"—"born of the Spirit."

Jesus' change from human to spirit nature was the same as that which is experienced by all his faithful followers. Concerning all these as "new creatures" the Apostle Paul wrote that they are sown in weakness, raised in power; sown in dishonor, raised in glory, sown a natural, or animal body, raised a spiritual body.—I Cor. 15:43, 44

So, then, our Lord's body of flesh, destroyed by the Jews at Calvary, was not restored on the third day. The restitution of Jesus' humanity was not his portion in the resurrection, for as Paul further explains, "Flesh and blood cannot inherit the kingdom of God."—I Cor. 15:50

It is apparent, then, that Jesus' assertion, "Destroy this temple, and in three days I will raise it up," has a much larger meaning than is ordinarily supposed. The Apostle Paul explains that the church is the "body" of Christ. (I Cor. 12:27) Peter explains that we are being built up into Christ as a spiritual temple, or "house." (I Pet. 2:5) It is this spiritual temple, composed of Jesus and his church, that will be the channel of blessing to the world.

It is reasonable to think of the entire reign of sin and death as a work-week of struggle against the result of transgression. It is composed of six days of a thousand years each in length—"One day is

QUESTIONS

By what authority did Jesus drive the money-changers from the temple?

How do we know that Jesus did not refer to his body of flesh when he said that he would raise it up on the third day?

What was the "temple" of his "body" to which Jesus did refer, and how is it raised up in three days?

What do the words of our Golden Text mean to us today?

with the Lord as a thousand years." (II Pet. 3:8) The seventh day in this week would be the thousand years of Christ's kingdom, the "times of restitution of all things." It was early in the fifth of these days that our Lord was sacrificed, and when the members of his church began to lay down their earthly lives in sacrifice.

This continued through the sixth "day," and it is early in the morning of the seventh day that the church's work on earth is finished and all its members raised up and glorified with Jesus to be that future glorious temple of God, the channel of blessing for all mankind. Thus this larger temple which is the body of Christ is, in keeping with his prophecy, raised up on the third day.

Our Golden Text is significant, for it indicates that no stately edifices are needed as places in which to worship. God is a "Spirit," and cannot be confined to limitations which so often human wisdom attempts to place upon him. Those who have his Spirit, and rejoice in the revelation of truth which he has given in his Word, can "worship him in Spirit and in truth."

Jesus and Nicodemus

GOLDEN TEXT: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
—John 3:16

JOHN 3:1-16

AS A class, the Pharisees opposed Jesus, and played an important part in instigating his death. But there were individuals among them who respected him, believing that he was a man sent of God. Nicodemus was one of these. The story of how he went to Jesus by night with the evident intent of learning more about him and about his teachings is of great interest, and the lesson which Jesus gave him of great importance in our understanding of the Gospel.

This ruler's confession of faith that divine favor rested upon Jesus was not enough, for the Master said to him, "Except a man be born again, he cannot see the kingdom of God." (vs. 3) The kingdom of God is referred to in the Bible from different standpoints. Here the emphasis is on the thought of the kingdom as a ruling power in the world, a government, and to "see" the kingdom, means to be a part of that divine rulership—a joint-heirship with Christ.

However, the subjects of the kingdom, those who will be blessed under its rulership of love, will "see" its blessings. This will be true of "many people" and "all na-

tions" when they say, "Let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways, and we will walk in his paths." It will be then that they will "beat their swords into plowshares, and their spears into pruninghooks." It will be then that the nations will learn war no more.—Isa. 2:1-3; Micah 4:1-4

Of the "increase" of Christ's "government and peace there shall be no end," the Prophet Isaiah assures us. (Isa. 9:6) Yet, the millions who are blessed under the righteous rulership of this government will not be "born again." This requirement pertains only to those who are made "partakers of the heavenly calling," those who are to be made like Jesus, and "see him as he is."—Heb. 3:1; I John 3:1-3

Many erroneously apply the expression "born again" to an alleged state of grace and holiness which comes to one suddenly when he receives the Holy Spirit. But this is not what Jesus meant. His explanation of some of the characteristics of those who are "born again" precludes the possibility of placing such an interpretation upon these words.

"The wind bloweth where it listeth," Jesus said, "and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (vs. 8) This is clearly an illustration of that which is invisible, yet powerful—like the wind. No human being could possibly fit this illustration.

This is why the Apostle Paul wrote that "flesh and blood cannot inherit the kingdom of God." (I Cor. 15:50) He meant that those who "see," or inherit, the kingdom of God must be so changed that they will be able to go and come as the wind, able to exercise great power, yet be invisible to human eyes.

We have an illustration of this in Jesus, after his resurrection. He did go and come as the wind. He was present in the earth for forty days after his resurrection, and probably spent most of that time very close to his disciples, yet they saw him only on a few brief occasions. He appeared in their midst suddenly and mysteriously, and vanished in the same manner. He was able to enter the "upper room" while the doors were shut and locked.

This was because Jesus, in his resurrection, experienced Spirit birth. He was put to death in the flesh, but made alive in the Spirit, as we learned in last week's lesson. With Jesus, the beginning of this new Spirit life occurred at Jordan, when the Holy Spirit came upon him, as testified by John the Baptist. He was then Spirit-be-

QUESTIONS

Will all who enjoy the blessings of the kingdom of God need to be "born again"? Explain in detail.

When and in what manner did Jesus demonstrate that he had been "born again"?

How is the beginning of Spirit life while we are still in the flesh, properly described?

When will Jesus be "lifted up" so that all may have a full opportunity to believe on him and receive everlasting life?

gotten, but he was not born a spirit being until he was raised from the dead.

Much of the misunderstanding of this subject results from a failure to realize that begetting must always precede birth, and that it is merely the begetting of the Spirit which takes place in this life, not the birth. The birth of the Spirit occurs only in the resurrection.

The Greek word, *genoa*, is sometimes translated begotten, or begat, and sometimes born, or birth, the context in which it is used denoting which meaning is indicated. It is this word that is translated "begat" so many times in the first chapter of Matthew. In every reference to the beginning of the new life of the spirit, it should be translated begotten, rather than born.

Jesus said that the Son of man must be "lifted up." In a very large measure this "lifting up" will occur during the thousand years of Christ's kingdom, when all who in this age attain Spirit birth will be with him. It will be then that the knowledge of divine love expressed through him will be "testified," or made known to all.

Jesus and the Samaritans

GOLDEN TEXT: "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."
—John 4:42

JOHN 4:27-42

IN MATTHEW 10:5, 6 Jesus is quoted as saying to his disciples, "Go not into the way of the Gentiles, nor into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." It was perhaps because of these instructions that Jesus' disciples marveled that he should talk with the Samaritan woman at the well.

Besides, socially speaking, there were definite lines of demarcation between Jews and Samaritans, and these restrictions were rigidly observed. But in this, as well as in other ways, Jesus overcame the world. He lived above the prejudices of his time, and was just as willing to present the kingdom message to a Samaritan as to anyone else.

Nor does this incident indicate that Jesus did not adhere in principle to the instructions he gave to his disciples, restricting them from going to the Samaritans. Those instructions had to do with their planned campaign of operation, while the brief association with the Samaritans noted in our lesson was merely incidental, occurring while the disciples were

enroute to Galilee. Jesus abode with the Samaritans only two days, and the circumstances indicate that much of this time was probably spent with his disciples.

Our Golden Text indicates that a number of the Samaritans became convinced that Jesus was the Christ of promise. The Samaritans claimed an interest in the promises God had made to Abraham. They were the descendants of Gentiles who had intermarried with Jews, Gentiles who were sent to Palestine by Nebuchadnezzar after he had taken the Jews captive to Babylon. These Gentiles were still in Palestine when the Jews returned from the seventy years' captivity, and through intermarriage the Samaritan colony came into being. Thus they would have some knowledge of God's promises, and evidently many of them had faith in those promises.

The apparent willingness of some of these Samaritans to hear and accept the kingdom message afforded Jesus an excellent opportunity to encourage his disciples to faithfulness in the harvest work of that time. Declining food for the time being, he said, "My meat is to do the will of him that sent me, and to finish his work."

And then, as though he wished his disciples would be equally concerned with the harvest work, he said to them, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest."—vs. 35

Jesus further explained to his disciples that he had sent them to reap where they had "bestowed no labor: other men labored, and ye are entered into their labors." Throughout the entire Jewish age much labor had been bestowed upon the Jewish nation by one after another of God's prophets and teachers in Israel. Now the harvest time had come.

This was the work which occupied Jesus. This was God's will for him, and it was the all-important thing in his life. While he knew that he was not called to labor among the Samaritans, he was willing, when opportunity offered, to present the message to anyone who would listen and manifest some interest, as the Samaritan woman did, and as her friends later did. But the Jewish nation was the real harvest field in which Jesus and the disciples labored at that time.

Jesus' instructions that they go not into the way of the Gentiles did not imply that God had no blessings in store for the Gentiles. It was merely that in God's covenant with Israel a few more years of exclusive favor was due this nation. This was pointed out by the prophecy of Daniel 9:24-27, which spoke of the covenant being

QUESTIONS

What was one reason the disciples were amazed to find Jesus engrossed in witnessing to a Samaritan woman?

Did Jesus violate the instructions he gave to his disciples by witnessing to the Samaritans?

Who were the Samaritans, and why would they have some knowledge of God's promises?

Why is the ministry of Jesus and his disciples described as harvest work?

Is there a similar harvest work at the end of the Gospel age?

confirmed with this people for one "week"—symbolic week, that is, a period of seven years.

This period ended three and one-half years after Jesus' death. And after his resurrection, knowing that the time was about up, he lifted his previous restrictions and commissioned his disciples to go into all the world and preach the Gospel, beginning at Jerusalem. This commission was carried out by the Lord's faithful people throughout the age, and now we are in another harvest period, the harvest of the Gospel age.

It is just as true now as it was in the Jewish-age harvest that those who reap receive wages, and gather fruit unto life eternal. But there are no restrictions now as to where the Gospel of the kingdom can be preached—no restrictions, that is, so far as races are concerned. It is, of course, a harvest work, and the labor is in the same general field where the Gospel-age sowing has taken place—which is throughout the professed Christian world.

Doing the Works of God

GOLDEN TEXT: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life; and that they might have it more abundantly."
—John 10:10

JOHN 5:2-18

OUR Golden Text is a very comprehensive statement of God's purpose in sending his beloved Son into the world to be the Redeemer and Savior of the fallen and dying human race. "I am come," Jesus said, "that they might have life, and that they might have it more abundantly." God forewarned our first parents that death would be the result of their disobedience—"In the day that thou eatest thereof thou shalt surely die." When they did transgress his law the penalty fell upon them, "Dust thou art, and unto dust shalt thou return."—Gen. 2:17; 3:19

Their children inherited the penalty of death. In Adam "all die," Paul explains. But this is not the end, for "in Christ shall all be made alive." (I Cor. 15:22) This was the purpose in Christ's coming to earth. He came that the people might have life, and it was in keeping with this divine mission that he healed many who were sick, and, in a few instances, raised the dead.

However, Jesus did not heal all the sick of his day, nor did he raise all the dead, for it was not the due time in the divine plan for

these blessings of health and life to be administered universally to the people. This is the work to be accomplished during the millennial age. Then there will be "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

The few miracles of healing and of restoration to life which Jesus did perform at his first advent were intended merely as illustrations of his future work of blessing, and to help those who were sincere of heart to exercise faith in him as the promised Messiah and Savior. The scribes and Pharisees, however, refused to be convinced by this testimony, and on occasions charged that he performed his miracles by the power of Beelzebub, the "prince of devils."

The record indicates that there were many sick folk—"a great multitude"—who occupied the porches surrounding the pool of Bethesda. Only one of these was selected by Jesus to be the recipient of his healing powers. Probably there were others just as worthy, but as we have noted, Jesus was not at that time conducting a general work of healing. Had he been, no doubt he would

have witnessed to all the impotent ones around that pool and given them an opportunity to believe and to be healed.

The one whom he did heal was evidently sincere of heart and inclined toward righteousness, for after he was bidden to take up his bed and walk, Jesus found him in the temple. Evidently he had gone there to offer a sacrifice of praise and thanksgiving to God for the great blessing which had come to him.

As usual, the enemies of Jesus hated him the more because of this miracle. They realized that every such miracle enhanced the people's appreciation of Jesus, and tended to weaken their own hold over them. They could not speak against the miracle itself, so they condemned Jesus because he had performed it on the sabbath day, charging that this was a violation of the Law.

Answering this charge, Jesus said, "My Father worketh hitherto, and I work." (vs. 17) On another occasion Jesus explained that the sabbath was made for man, not man for the sabbath; it was intended, that is, to be a blessing to man. In principle, therefore, works of mercy and blessing on that day would be quite in keeping with the spirit of the commandment.

Jesus' reference to his Father working on the sabbath seems to have a larger meaning than the scribes and Pharisees realized. He evidently had in mind that greater sabbath, the seventh day in the great creative program during

QUESTIONS

In what manner does the Golden Text outline the purpose of God in sending Jesus to be the Redeemer and Savior?

Why did Jesus heal only a few of the sick of his day, and raise only a few of the dead?

What expression is used by the Apostle Peter to describe the general work of healing and lifegiving?

What charge did Jesus' enemies bring against him in connection with the miracle recorded in today's lesson? How did Jesus answer that charge?

which God has been resting. (Gen. 2:1-3) Paul's reference to this in Hebrews 4:1-11 indicates that this sabbath has continued throughout the ages, and that God is still "resting," putting his trust in his beloved Son, knowing that he will finish the work given him to do.

But even so, as Jesus indicates, the Creator has not been inactive during this time. His ear is ever open to the heart cries of his people for succor and help, for wisdom and guidance, and for forgiveness. From this standpoint he never rests, never sleeps. It was in keeping with this that Jesus performed miracles on the sabbath day, for he knew that it was not the intent of his Father's Law to restrict doing good when opportunity afforded.

But no matter what explanation Jesus offered, his enemies could not be satisfied, so they accused him of blasphemy because he referred to Israel's God as his Father. They continued to level this charge against him, and by it they finally succeeded in condemning him to death.

Questions on the Bible

PART XIII

To whom was the Epistle of James written?

What advice does James give to Christians who lack wisdom?

What reward is promised Christians who "endure" faithfully unto death?

Is hearing the Word of truth all that is required of Christians?

Should Christians show partiality in their dealings with other Christians?

How does James illustrate the fact that faith without works is dead?

How is the tongue "set on fire of hell"?

What is indicated by continuous evil speaking?

What did James prophesy concerning the "last days"?

To whom was Peter's first epistle addressed, and what is one of its principal themes?

How did Peter's pre-Pentecost experiences help to prepare him to strengthen the brethren to endure suffering?

What is the prophetic testimony concerning Christian suffering?

Quote some of Peter's statements concerning Christian suffering.

What great hope inspired the early Christians to faithfulness?

What is the principal theme of Peter's second epistle?

Quote the outline of Christian character found in the first chapter of this epistle.

What convinced Peter that he had not followed "cunningly devised fables"?

What did Peter mean by the "day dawn"?

What does Peter say concerning the condition of the church throughout the age?

What does Peter indicate Christians should look for as among the first signs of Christ's second presence?

What is the "new heavens and a new earth" which the Lord has promised?

Are there any evidences today that the "present evil world" is already coming to an end?

PART XIII

James, I and II Peter

THE Epistle of James was written, according to its opening verse, "to the twelve tribes scattered abroad." From this we may judge that its message was intended to be especially appropriate for Jewish converts to Christianity, irrespective of the particular tribe of Israel to which they formerly may have been attached. This simple statement also reveals that the Gospel of Christ, even at that early time in the Christian era, had reached representatives of all Israel.

Regardless of the identity of those to whom these epistles may originally have been addressed, the truths which they present are fundamental to the plan of God, and are as appropriate to all Christians today as they were to the small groups to whom they were originally directed. It is still essential to "count it all joy" when we "fall into divers temptations"; it is still true that "the trying of your faith worketh patience." And it is still important to "let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—ch. 1:2-4

In this opening chapter James also presents a very revealing lesson on the subject of prayer:

"If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like the wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."—vss. 5-7

In the 12th verse James gives every Christian a wonderful promise, saying, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." The Lord Jesus did make a promise almost identical to this, which reads, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

It is in this epistle that we read: "Be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—ch. 1:22-25

In the first nine verses of chapter 2 James presents a lesson on the evil of showing partiality in the church. He cites as an illustration

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the case of a rich man and a poor man seeking fellowship in the church, and the possibility that the rich man might be favored above the poor man. This, he points out, would be wrong and unchristian.

Beginning with verse 14 of this chapter James gives us a lesson on faith, and how it is demonstrated by our works. He tells us that Abraham was not justified by his faith alone, because his faith was demonstrated by his works. James asks: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"—ch. 2:21

In the opening verses of chapter 3, James points out the importance of a Christian's controlling his tongue as best he can. It is a small but unruly member of the body, he reminds us, and one which no one can fully tame. He says that the tongue is "a world of iniquity," that it "defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (Greek, Gehenna).—vs. 6

Gehenna is used in the Scriptures as a symbol of everlasting death, which is the punishment for all wilful sinners who continue to reject the grace of God through Christ. James' lesson is that the tongue, if allowed to speak evil and engender strife among the brethren, might finally be the cause of its owner suffering this penalty of lasting death.

In verse 11 the reason for this is suggested. While admitting in verse 8 that no man can fully "tame" the tongue, yet he asks,

"Doth a fountain send forth at the same place sweet water and bitter?" The thought is that if the tongue continually speaks evil it would indicate a corrupt heart condition. There is always the possibility of erring in word as well as in deed, but if the heart is pure, the general level of our conversation will be high and pure.

The first six verses of chapter 5 are a prophecy pertaining to the "last days," the time of the "coming of the Lord." (vs. 8) James forecast the calamities which were to come upon those who "have heaped together treasure for the last days." We are undoubtedly living in the time of the fulfilment of this prophecy. Never has there been such a heaping together of treasure by individuals and by corporations; and never has there been so much fear on the part of the rich concerning the dangers which threaten their riches.

This is not to be taken as a general condemnation of all who possess more riches than they may need. The main value of the prophecy to the Christian is in the fact that it helps to identify the importance of the time in which we are now living. The practical application James made of the prophecy for the benefit of the brethren in his day is, and we quote:

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—vss. 7, 8

Thus, even in this epistle which is so predominantly made up of exhortations to faithfulness in Christian living, the apostle reminds the reader of the real incentive to Christian faithfulness, which is the return of Christ and the establishment of his kingdom. Thus James, even as the other writers of the Bible, keeps before us the great divine plan, through Christ, for the restoration of mankind through the agencies of Christ's kingdom. This, as we have seen before, is the central theme of the entire Bible.

Peter's First Epistle

THIS letter, according to Peter's own opening words, was sent to the brethren "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." The groups of brethren in this general territory were brought into being largely through the ministry of the Apostle Paul. It is thought by some that one of Peter's objectives in writing the letter was to confirm that the Gospel was true and that Paul, although the newest of the apostles, could be depended upon as a special teacher sent from God.

While this may have been in Peter's mind when writing the epistle, the theme of his letter is definitely of a doctrinal nature and no doubt designed to strengthen the brethren in their endurance of Christian suffering by revealing its relationship to the messianic cause. To appreciate this we need to recall briefly Peter's own former experiences by which he was especially equipped to discuss this par-

ticular subject.

Peter, more than any of the other apostles, rebelled against the course of his Master in voluntarily surrendering himself to his enemies and allowing them to put him to death without a just cause. He said to Jesus, as it will be recalled, "Be it far from thee, Lord." (Matt. 16:22) In the Garden of Gethsemane he drew his sword and undertook to prevent Jesus' arrest, but was told by his Master to desist, that those who take to the sword shall perish by the sword. —Matt. 26:52

To Peter it seemed altogether wrong that Jesus, who had done no wrong, who had spent his life doing good—comforting the people with the kingdom message, healing the sick and raising the dead—should be arrested and put to death. In the upper room Jesus said to Peter, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."—Luke 22:32

Peter was not then fully "converted" and able to understand just how, as Jesus had stated it, one who lost, or gave up his life, would find it. (Matt. 16:25) But the Holy Spirit revealed this to him, and now, in his first epistle we find him, in harmony with his Master's special commission, endeavoring to strengthen the brethren along the very line which had presented such a problem to him; namely, suffering for well-doing.

In the opening chapter of the letter Peter lays down the scriptural foundation for his lesson on

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this topic. He speaks of a great salvation which the prophets foretold but did not comprehend, "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—ch. 1:10, 11

Yes, as Peter reminds us here, the prophets had foretold the "sufferings of Christ," and now he understood that Jesus' voluntary suffering and death were in keeping with this prophetic testimony, and that his death was necessary in order to redeem the world from sin and death. Peter also understood something further in connection with those prophecies pertaining to the sufferings of Christ, for he realized now that they also applied to the followers of Jesus.

Jesus had on occasions explained to his disciples that if they would come after him they would have to take up their cross and follow him—into death. (Matt. 16:24) Now Peter understood fully what that invitation implied, and in this epistle seeks to "strengthen" the brethren to endure the suffering involved in faithfully following in the Master's footsteps. Note, for example, the following excerpts:

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up . . . sacrifices, acceptable to God by Jesus Christ."—ch. 2:5

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable

with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—ch. 2:19-23

"If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled."—ch. 3:14

"It is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive] by the Spirit."—ch. 3:17, 18

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."—ch. 4:1

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—ch. 4:12, 13

Thus does Peter make clear the great privilege of suffering with Christ that we might reign with him. It was this that the Holy Spirit had testified through the prophets; that is, the "sufferings of Christ, and the glory that should follow." This "glory to follow" the suffering is described by Peter as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—ch. 1:4

Peter realized that it would be impossible for any follower of the Master to endure this foretold suffering in his own strength, so he speaks of their being "kept by the power of God through faith unto

salvation ready to be revealed in the last time." (ch. 1:5) He explains also that this trial of our faith is "much more precious than of gold that perisheth, though it be tried with fire."—ch. 1:7

He speaks of the "appearing of Jesus Christ, whom having not seen, ye love." (ch. 1:7, 8) One of the inspirational powers in the lives of the early Christians was their steadfast hope in the return of Christ. It would be then that the "glory to follow" their suffering would be revealed. Then Messiah's kingdom would be established, and they would be associated with him in that dominion which would be from "sea to sea, and from the river unto the ends of the earth." (Ps. 72:8) It was to strengthen them in this hope that Peter wrote:

"The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever."—ch. 5:10, 11

Peter's Second Epistle

PETER'S second letter also has a principal theme, which is the return of Christ and the establishment of his kingdom as the great inspirational hope of the Christian. The establishment of Christ's kingdom implies the overthrow of humanly constituted authority in the earth, the disintegration of Satan's world, and Peter wrote: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—ch. 3:11

In the opening chapter Peter outlines "what manner of persons" we ought to be. First he reminds us of the "exceeding great and precious promises" whereby we are made partakers of the divine nature, and then adds: "Beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."—ch. 1:4-7

In the 9th verse he explains that if we lack these things we are blind, and "cannot see afar off." In verses 10 and 11 he explains what he means by the "far off" things, saying, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

In the 12th verse Peter says, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." Thus he reveals the purpose of the letter; namely, to put the brethren in "remembrance" of "present truth." Evidently Peter was quite old when he penned this letter, and did not expect to live much longer, so he wrote, "Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance." (ch. 1:15) What things? The

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next verse indicates: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty."

Here Peter refers to the marvelous experience which he, together with James and John, had with Jesus on the Mount of Transfiguration. He indicates that what he saw there was a foreshadowing of the glory associated with the return of Christ and the establishment of the kingdom, that kingdom into which those who do "these things" shall have an "abundant entrance."

It was an exciting experience, proving that the Christian hope in the return of Christ was not a "cunningly devised fable." But even so, Peter explained that we have something even more substantial than a vision upon which to base such a glorious hope. He says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—ch. 1:19

The "day dawn" is the glorious millennial morning of promise. Peter indicates that the Lord's people throughout the age, by watching the sure word of prophecy and its fulfilment, would know very early in that morning that the time for the kingdom was at hand, that the "day star" would arise in their hearts.

The second chapter of the letter is concerned mostly with the fact

that false prophets would plague the church throughout the age. This is in keeping with other prophecies of both the Old and New Testaments. The prophetic picture for almost the entire age is one of apostasy. The fulfilment of these prophecies resulted in the Dark Ages, and an almost complete loss of the simplicity, spirit, and teachings of the Early Church.

In the third chapter Peter returns to the main theme of the letter, saying, "This second epistle, beloved, I now write unto you; in both which I stir up your minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord Jesus Christ."—ch. 3:1, 2

Peter then explains that there would come "scoffers" in the "last days," saying, Where is the promise [evidence] of his coming [parousia, presence]? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (vs. 4) In Acts 3:19-21, Peter informs us that all God's holy prophets had foretold that following the return of Christ there would be "times of restitution of all things." This testimony of the prophets was given to the "fathers" of Israel, but the scoffers say, the fathers to whom these promises were made have died, centuries have passed, and there has been no change—nothing to indicate that the promised "restitution" has begun—so where is the evidence of Christ's presence?

Peter then replies to these

critics. He reminds them of Jesus' prophecy that conditions on the earth at the time of his return and early presence would be as they were in the days of Noah. Peter reminds the reader that a world was destroyed in the Deluge. Continuing his lesson, he points out that at the end of the present age there would be the destruction of another world, and that this would result from the Master's return.

"Nevertheless," Peter adds, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (vs. 13) In other words, Peter is saying that the main object of Christ's return, and his thousand years' presence, is not the destruction of Satan's world, but the establishment of a new and righteous world, a world in which the promised "restitution of all things" will be realized.

In this chapter various symbols

are used, such as "heavens," "earth," "fire," etc. These will be explained when, in future articles of this series, we take up a general discussion of Bible symbolism. Suffice it now to say that "heavens" and "earth," as used by Peter, symbolize the spiritual and material aspects of a social order here on earth, called in the Bible a "world." Thus a "world" came to an end at the time of the Flood. Another "world" is destroyed at the return of Christ, and his kingdom will be the third "world."

There is much evidence that the "present evil world," as Paul described it, is even now "coming to an end." This makes Peter's question, "What manner of persons ought ye to be?" a very vital one. The realization that the kingdom is so near should cause every Christian, more than ever, to give "all diligence" to make his "calling and election sure."

Miracles

THE reproduction of living organisms, either animal or vegetable, is beyond our comprehension, as well as beyond our power—hence miraculous. We can see the exercise of life principle, but can neither understand nor produce it. We plant two seeds side by side; the conditions—air, water, and soil—are alike. They grow we cannot tell how, nor can the wisest philosopher explain this miracle. These seeds develop organisms of opposite tendencies—one creeps, the other stands erect. Form, flower, coloring—everything differs. Such miracles grow common to us, and we cease to remember them as such as we leave the wonderment of childhood. Yet they manifest a power as much beyond our own, and beyond our limited intelligence, as the few miracles recorded in the Bible for special purposes, and as intended illustrations of omnipotence, and of the ability of the great Creator to overcome every obstacle and to accomplish all his will, even to our promised resurrection from the dead, the extermination of evil, and the ultimate reign of righteousness.

"Think It Not Strange"

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." —I Peter 4:12, 13

SUFFERING of any kind is foreign to the natural desires of all God's intelligent creatures, and the human creation is no exception. One of the most blessed assurances given us concerning God's plan for the human race is that eventually "there shall be no more pain." That will be at the close of the Millennium, when sickness, and even death itself, will have been destroyed, and when all things shall have been "made new."—Rev. 21: 4, 5

But we are still in a suffering and dying world, and the followers of the Master share in the experiences which are common to all mankind. The divine arrangement for them does not call for a release from suffering simply because they are servants of God.

Pain itself is difficult enough to endure, but when there is added to physical suffering an uncertainty as to why it is necessary, or what the cause might be, then it becomes even more difficult to bear. This frequently is the case with

the people of God. They are visited by afflictions of one sort or another, and they begin to wonder what they have done to displease the Lord. They search their hearts and their lives for the answer, and while they know that they are imperfect, usually they can find no special reason why they should suffer more than do their brethren. So in their anxiety, and sometimes even fear, their burden is increased.

However, when we understand clearly the viewpoint which is presented to us in the Word of God we will have no cause to wonder and worry about our troubles, whether they be sickness or other afflictions. It is this that the Apostle Peter is explaining to us in our text. "Think it not strange," he says, "concerning the fiery trial which is to try you, as though some strange thing happened unto you."

The King James translation does not give us the full depth of thought expressed by Peter. Basi-

cally, the Greek word here translated "strange" is one that suggests the relationship between a host and a guest; that is, those who are not members of the same family. It is a similar word used by Paul in his reference to the experience of Abraham when visited by three angels. Paul wrote, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."—Heb. 13:1

Abraham knew that the angels were foreign to him, but he welcomed them as guests, and entertained them. But, as Peter explains, we are not to think of our trials as being foreign to us. We are to take them in, so to speak, as a part of our family of experiences and learn to live with them. To take this viewpoint of our afflictions will help a great deal in becoming reconciled to them and learning the necessary lessons which they are designed to teach us.

Confirming this viewpoint of our trials is the Greek word used by Peter, and translated "happened," in the expression "as though some strange thing happened unto you." Its literal meaning is "to walk together." The thought is that when trials visit us, and even walk together with us, we are not to think of them as strangers, or aliens, but to accept such experiences as though they were our friends, or even members of our family.

Peter explains that the reason we should not think of our trials as being strange, or alien to us, is that in experiencing them we are partakers of Christ's sufferings, or,

as the Greek text indicates, we are "partners" in Christ's sufferings. In other words, in our trials we are sharing the common experiences of all whom the Heavenly Father is preparing to share in the glory of the kingdom, and to partake of the glory of the divine nature.

Since trials are thus so closely related to our hope of glory, we should not consider them as "strange," but should welcome them into our lives, get acquainted with them, and learn well the lessons which they alone are able to teach us. Just think of the blessing Abraham derived from being host to the three strangers who visited him! Instead of resenting the fact that they had called, he treated them as members of his family, and from them learned wonderful lessons.

It was from these "strangers" that Abraham received the final assurance that Sarah should bear him a "seed," and it was from these also that the patriarch learned about the impending destruction of Sodom and Gomorrah. Yes, Abraham "entertained angels unawares." We, too, will discover that if we become reconciled to our trials and consider them as a necessary part of our family of experiences, they will be as "angels" to impart much valuable information which we need in order to make our calling and election sure.

Not an Evidence of God's Disfavor

Trials to the Christian are not an evidence of God's disfavor, but the reverse. Paul wrote, "All that will

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live godly in Christ Jesus shall suffer persecution." (II Tim. 3:12)

And we read again that it is through "much tribulation" that we enter the kingdom. (Acts 14:22) Even if some of our trials may be in the nature of disciplinary stripes they are still an evidence of God's love, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:6

Yes, "every son" whom the Father receives and loves will be subject to training and discipline. Therefore, when trials are permitted for this purpose we should think of them as evidences of God's grace, not as being alien, or foreign, to our needs as new creatures in Christ Jesus.

Of the wicked, David wrote, "Their eyes stand out with fatness: they have more than heart could wish." (Ps. 73:7) This, of course, is not necessarily true of all who are not running for the prize of the high calling of God in Christ Jesus. There are many in the world who have severe trials, either through poverty, or in other ways. At times, it is a temptation to a Christian to compare his lot with a worldly friend or neighbor who is doing well along material lines, and perhaps wonder why, as a child of God, he himself is having such a "hard time."

It is often along this line that the Devil tries to discourage us. He endeavors to catch us off guard and inject the thought into our minds that if we were truly the Lord's he would take better care of us. This reasoning might well

appeal to our fleshly minds, and we would begin to wonder why we should not have things at least as favorable as our neighbors.

Should you be tempted along this line, simply recall the words of Peter, "Think it not strange concerning the fiery trial" that is trying you. True, your neighbor may be carefree and prosperous, and you should be glad that he is. But he does not possess the glorious hope of joint-heirship with Christ Jesus that stirs your heart and enriches your life. He may be getting much out of the present life, but you are made rich by the joys of faith. He is without God, having no hope in the world; you have the presence and favor of God, and you have a hope that fadeth not away, eternal in the heavens.—I Pet. 1:4

Trials Common to All

Paul informs us that Christians do not have any temptations, or trials, but what are common to man. (I Cor. 10:13) This is quite true. The entire human race is suffering and dying. Because of this, all experience mental and physical suffering; all sooner or later sicken and die. There is a common heritage of trial which is experienced in every family and by every member of the dying race.

Individually, nearly all of us experience; intermittently, periods of carefree and happy existence; and it is fortunate that this is so. But no one knows when disaster will strike. When we give ourselves to the Lord to follow in the

footsteps of Jesus, we are not translated out of this general situation of the world. Instead, the Lord uses these common experiences of man for the testing of our faith and patience, and for our disciplinary training.

It is true, of course, that this general ministry of evil is being utilized by the Lord for the good of all mankind, but with the world in general there is as yet no compensating grace of God to offset the trials. The value of these experiences will not be realized by the world until their day of judgment during the thousand years of Christ's reign.

But with us it is different. Our trials as members of the fallen race are no more severe on the average than those of the world, but we have a wonderful burden-bearer who is ever present to console and give us strength. The Lord said to Moses, "My presence shall go with thee, and I will give thee rest." (Exod. 33:14) This is no less true of the Lord's consecrated people today. And in addition, as Paul reminds us, we have a sympathetic High Priest under whom we serve, who was "touched with the feeling of our infirmities." --Heb. 4:15

Paul also explains that Jesus was tempted in all points "like as we are, yet without sin." (Heb. 4:15) Jesus was not himself a sinner, nor did he yield to the temptations which were presented to him by Satan and by the sinful world. Nevertheless, he was in this world. He was surrounded by

suffering, and he experienced all the hardships which are common to man, so he knows what we are going through, and is able to succor us in our trials.

For the Truth's Sake

The sufferings of Christ, in which we are invited to share, were in part the bitter persecutions which came upon him, and which resulted in his death. He was persecuted because of his faithfulness in proclaiming unpopular truths, and in exposing popular error. We are to follow his example in this, and while today the persecuting spirit manifests itself along more refined lines such as ostracism and cold indifference, we will surely feel the opposition of those who sit in darkness if we faithfully let our light shine.

Jesus also suffered weariness of the flesh because of his faithfulness to his vows of consecration. We have the same opportunity. How encouraging it is to realize that today there are still many of the Lord's consecrated people who, in addition to spending necessary time and strength meeting the temporal responsibilities of life, are happy to work "overtime," as it were, in the service of the Lord.

When the unconsecrated are through with their necessary daily toil, they are free to seek enjoyment or relaxation where it suits them the best. Actually, of course, the Lord's people do the same, but the greatest pleasure of the consecrated heart is to seek out ways and means of devoting time and

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*"The Lord - Your God
Doth Prove You"*

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."
—II Timothy 3:12

WHY does God permit his people to suffer? Why does he not shield those who are his from suffering, just as a loving parent would shield a child? The Scriptures reply that it is because God is working out a great plan that will eventually bring blessings to all who will do righteously; for God wishes to show the evil effects of sin, its deteriorating effects. God's purpose is that after the six "days" of sin and death are ended, in the seventh "day" there shall be a blessing for the whole groaning creation. "God will wipe away tears from off all faces." (Isa. 25: 8) And there is a particular reason why God should permit persecution to come upon his consecrated ones. "The Lord your God doth prove you," test you. Why? What is he proving? We profess to be his loyal children. We profess to be laying down all that we have. And now the Lord proves us, "to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 13:3) How much will you endure? How patiently will you endure? To what extent will you endure? Those who will endure most, and

endure most patiently, will give evidence of the best character. And those who demonstrate the best character will have the highest positions in the kingdom. Each will get a position according to his faithfulness. But as star differeth from star in glory, so it will be in the kingdom. He who fights the greatest fight against his own nature and demonstrates most the love and zeal of his heart, such is the one who will have a high place.

*The Voice
Of the Good Shepherd*

I am the Good Shepherd, and know My sheep, and am known of Mine."

—John 10:14

THE voice of the Good Shepherd is a blending of various sounds in a manner in which they are blended by no other voice. His voice sounds forth the chord of justice commingled with the chord of love, and the whole intoned with wisdom and with power. Other theories, plans, and schemes of men and devils have no such harmony of sound as has the message which the Great Shepherd has sent us through his Son. His voice speaks to us of a just penalty for sins—death; it speaks of love, in our redemption and the forgiveness of our sins, and the opening to us of the way of life, through resurrection. This "word of grace"

constrains all the true sheep as no other message or voice could do. Moreover, when the true sheep hear the voice of the Good Shepherd, it satisfies their longings as nothing else could do.

The Power of Prayer

"Men ought always to pray, and not to faint."
—Luke 18:1

TO THE thoughtful, appreciative mind, one of the greatest privileges which the Word of God offers is that of personal audience and communion with the King of kings and Lord of lords. When we consider how great is our God, and how exalted his station, how wonderful is the condescension that thus regards our low estate! He it is whose glory covereth the heavens, and whose kingdom ruleth over the whole universe. He it is who is without beginning of days or end of years: "From everlasting to everlasting thou art God." He is the immortal, self-existing One, "dwelling in the light which no man can approach unto, whom no man hath seen nor can see." The heavens declare his glory and the firmament showeth his handiwork. In all his vast universal domain there is nothing hidden from him, nor can he be wearied by its care. In coming to God we need have no fear that he is too busy with other matters of greater importance, or that he is weary of our coming to him repeatedly with things of small importance. Through all of earth's trials and cares, its wants and its woes, its bereavements and disappointments

and calamities and distresses, its failures and shortcomings and sins and mistakes, we may take them all to the Lord in prayer and receive that strength and sympathy and consolation and help we so much need. Let us live in the presence of the Father and the Son who have promised to abide with us.

Divine Consolation

"Delight thyself also in the Lord; and he shall give thee the desires of thy heart."
—Psalm 37:4

IT IS a blessed thing to learn to trust in the Lord; but it is when continued trust and responsive providences have ripened into personal acquaintance and fellowship with God that we learn to delight in him. Yes, it is when heart answers to heart, when pleading prayer brings recognized answers of peace, when the divine care and love are specially seen in the guidance of our way: in a word, when we come to feel that the Father and the Son have so clearly manifested themselves to us that we can recognize their abiding presence with us. Ah! then it is that we begin to delight ourselves in the Lord. Then, however dark may be the way, or however heavy may be the storm that rages about us, the balm of divine consolation is always there, so that the child of God, though often troubled on every side, is not distressed; though perplexed, he is never in despair; though cast down, he is not destroyed; and though persecuted, he is never forsaken.

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strength directly in the service of the Lord.

There is a Bible class or testimony meeting to attend. There is study of the Lord's Word to be done in order to be equipped to give an answer for the hope which we have within us. There is truth literature to be distributed. For some there is the privilege of addressing envelopes in which literature can be mailed.

Yes, there are many avenues of service, and the consecrated today are finding these and utilizing their strength as faithfully as possible, and in the spirit of rejoicing, just as Jesus did. Oftentimes probably Jesus would have appreciated the privilege of a little more rest, and it is the same with the Lord's people today. But he was laying down his life, and we are laying down our lives with him, so we rejoice in our weariness because it is a part of his suffering.

Jesus also suffered sympathetically because of being in the world—although he was not of the world. Being himself perfect, the sinful and imperfect things of the world would be even a greater trial to him than otherwise. The sickness and death with which he was surrounded bore down heavily upon his sympathetic shoulders. When Jesus stood by the tomb of Lazarus he "wept" in sympathy for the family, and for the whole dying world.

We also participate in these sufferings of Christ. True, our minds are more or less dulled by inher-

ent imperfection, so we cannot enter into the sufferings of mankind with the same degree of sympathetic understanding that Jesus did. However, it was our revolt against sin which led us to the Lord, and having consecrated ourselves to his service, and received of his Holy Spirit, we are to some extent in the same relative position in the world as Jesus occupied, and thus share in his sufferings along this line.

Jesus spoke of this when he said, "Blessed are they that mourn, for they shall be comforted." (Matt. 5:4) This could be true only of the consecrated who mourn sympathetically for the sorrows of others, as Jesus did. Of Jesus it is written that he was a "man of sorrows and acquainted with grief." —Isa. 53:3

Jesus was not grief-stricken because of illness, or poverty, or failure in business, or for any of the reasons that ordinarily destroy human happiness. Rather, he was mournful because of the sadness with which he was surrounded. His weeping at the tomb of Lazarus was an evidence of this, an indication of the burden which continually bore upon his sympathetic heart.

Are we, from this standpoint, suffering with Jesus? Does a part of our daily trial consist of the fact that we are pained by the sorrow of others? If this be true, we have one of the most outstanding witnesses of the Spirit that we are the children of God. Surely we should not think such trials strange, but should rejoice indeed

if we have this evidence of Christ-likeness.

Love for the Brethren

It was because Jesus loved the world that he suffered sympathetically with the people. This will be the basis of our sympathy toward the poor groaning creation. And this feeling will be even more keenly felt toward our brethren in Christ. Concerning this Paul wrote:

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."
—Phil. 2:1, 2

Just as Jesus passed through experiences similar to those which try us, and is now able to understand and succor us, this should also be true among ourselves. We are all running in the same narrow way of sacrifice. We are all living in the same unfriendly world. We are all subject to the same trials and temptations. Should not our hearts go out to one another in sympathetic understanding and in the spirit of true comfort and helpfulness?

This, indeed, has been the attitude of the truly consecrated. If we do not find such a spirit surging up in our own hearts we may know that we are lacking in true Christian growth. Concerning the brethren in Galatia, Paul wrote, "Ye would have plucked out your own eyes, and have given them to me." (Gal. 4:15) As we know, Paul's eyesight was seriously im-

paired. This was a great trial to him. Evidently the Galatian brethren realized this, and in their spirit of sympathy made Paul feel that if it had been possible they would have given him their eyes.

To realize that our brethren in Christ are considering us in terms of genuine sympathy and in the spirit of helpfulness, assists in providing strength to face the difficulties of the narrow way. John said that we ought to lay down our lives for the brethren, and this surely involves the outpouring of our love and sympathy in words and acts of kindness to one another in times of need.—I John 3:16

Besides, the very fact that we are laying down our lives as Jesus did should remind us not to think it strange when surrounded with hardships and trials, for such experiences are the flames necessary to consume our sacrifice. We do not need to face a firing squad, or be burned at the stake, or thrown to the lions, in order to suffer with Christ and be planted together in the likeness of his death.

The Scriptures admonish that whether we eat, or drink, or whatever we do, all is to be done as unto the Lord. (I Cor. 10:31; Col. 3:17) We can also consider all our hardships as indirectly related to our partnership in Christ's suffering. To view our common tasks and our trivial cares from this standpoint will transform them into hallowed experiences in which we will see the hand of the Lord directing our destiny and causing all things to work together for our good.

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We are told that Jesus was made perfect by the things which he suffered. He was trained, that is, for the position he now occupies as our sympathetic High Priest, and the Head of the royal priesthood, which later will succor the whole world of mankind. He was tested in all points as a new creature similar to the manner in which we are tested as new creatures; but only by observation did he become acquainted with the weakness of the dying race.

So, during the Gospel age, the church is being made perfect, or trained to be associated with Jesus in dealing with the sin-cursed world. Because we are by nature sinners, it means that the world's priesthood will, by actual experience as well as by observation, be able to deal sympathetically with the people during the future mediatorial reign.

Since Jesus died in order to provide life, it might be expected that those who accept the provision of his blood would immediately be released from suffering and death. But they are not. Instead, they are invited to suffer and die with him. So, when you suffer, think it not strange. The Lord could deliver you from it, but he wants you to learn from this experience the great need of all the human race who are undergoing similar pain. It is your training, the way you are being "made perfect" as a part of the world's sympathetic priesthood.

The hardships of the world are many and varied—disease, pain, death, financial worries, humilia-

tions, disappointments, misunderstandings, and many others. Being in the world we share in all these. But think it not strange, for in the great economy of God he is using these distresses to enrich your spiritual life, and to prepare you for glory.

To the unconsecrated a bitter experience may be tragic, but to you it can be an instrument in the Lord's hand to teach you sympathy for the millions who are similarly suffering, and thus make you a little better prepared for your future work as a co-mediator of the New Covenant.

Those who understand the divine plan of salvation know why the Lord permitted evil; that it was because he wanted his human creation to learn valuable lessons from the experience. But do we always stop to think when we are passing through severe trials which result to us from the permission of evil, that in our case the Lord is using these experiences in a special way, that by them he is training us to be the teachers of the world of mankind to help them understand the full meaning of the reign of sin and death?

This, beloved, is the divine purpose of your calling, and of permitting you to suffer even as the world suffers. Think it not strange, therefore, that you should find yourself in a furnace of affliction. Rejoice, rather, that you are a partner in the sufferings of Christ, and that your trials are being used for the same purpose as were his.

To keep this proper thought in mind will help us greatly to bear

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our trials. But merely to bear them is not enough. The Lord wants us to bear them patiently, and in spite of them to be rejoicing Christians. This also is possible through faith—faith that is in the promises of God to strengthen us in our weakness, and to guide our otherwise uncertain steps.

The Lord said concerning his typical people that when they were afflicted he also suffered. (Isa. 63:9) Surely this is no less true with us. If our faith can grasp this fact, it will help to make every ache and pain—of mind, or heart, or body—a sacred experience of priceless value in preparing us for that high position for which we have been apprehended by God.

And this will be true regardless of the specific cause of our distresses, for they are all being utilized by the Lord in connection with the trial of our faith. Because Jesus let his light shine, he was hated by the world, and persecuted. If we faithfully let our light shine, we will find that as he was, so are we in the world. Jesus said, "In the world ye shall have tribulation; but be of good cheer;

I have overcome the world."—John 16:33

As we have seen, Jesus had many trials simply because of his association with the imperfect and dying race of mankind. We suffer likewise. If some of our trials are disciplines of the Lord, even these we should recognize as evidences of the Father's love, designed by infinite wisdom, and administered with patient tenderness. Think it not strange, then, concerning your fiery trials. Remember that your Heavenly Father knows all about them, and if you tune your ear to his Word you will hear him say:

"My grace is sufficient for thee: for my strength is made perfect in weakness."—II Corinthians 12:9

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9

Because the Lord fulfils these promises in our day-by-day experiences, we can rejoice in him and in the power of his might. Despite fiery trials, our lives will flow on in endless song. Our joy in the Lord will abound, and the "peace of God which passeth understanding" will be our daily and blessed portion.—Phil. 4:6, 7

WEEKLY PRAYER MEETING TEXTS

JANUARY 7—"Speak evil of no man."
—Titus 3:2 (Z. '03-425. Hymn 267)

JANUARY 14—"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air."—I Cor. 9:26 (Z. '03-421. Hymn 13)

JANUARY 21—"If any man will come after Me, let him deny himself, and take

up his cross, and follow Me."—Matthew 16:24 (Z. '00-118. Hymn 279)

JANUARY 28—"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."—Rev. 3:5 (Z. '97-161. Hymn 82)

The Language Spoken by Adam

EVOLUTIONISTS claim that man evolved from lower orders of animal life and appeared in different parts of the world, with each species or group developing its own language. This is their explanation for the great number of different languages there are in the world today. However, the Scriptures disagree with this viewpoint, and indicate clearly not only the origin of the diversified languages of the nations, but also the language that was spoken by our first parents.

The Scriptures reveal that the first man, shortly after his creation, gave answers to God, that he conversed with his wife, and that he gave names to his subjects—the lower orders of animal creation. There seems no reason to doubt that Adam's children spoke the same language he did, until the Flood, and until about two hundred years after the Flood when the confusion of tongues took place at Babel.

What was that original language which God communicated to Adam when he was created? There probably have been many language groups in the world which would like to have claimed that it was their particular tongue. However, the Bible indicates quite clearly, we believe, that it was the ancient Hebrew language. The conciseness, simplicity, energy, and

fertility of the Hebrew language, as well as its relationship to most oriental languages, are all points in favor of this view. There is evidence that the ancient oriental languages derived their origin from the Hebrew language.

The names of individuals appearing in the early chapters of Genesis, as well as the names given by Adam to the various species of the lower animals, all have a special significance. The names of animals describe the characteristics of the species to which they were assigned.

All living languages change, as we know, but dead languages do not. If the Hebrew language was the one given to Adam, then it remained a live tongue for nearly 4,000 years. During that time it would, like all other live languages, undergo constant change, and many words and phrases would be added to it. Even in the time of Moses, this language would already have undergone much change. This becomes apparent in the use of a Hebrew concordance of the Scriptures, where it is often explained that the root of certain words is now unknown.

However, this does not imply that the language originally given to Adam has been entirely lost. We believe that the Bible gives evidence that this language still exists, although changed in some

respects from its original purity. Let us examine the evidence of this as contained in Bible chronology. These chronological records are given in Genesis 5:1-28 and Genesis 7:6; 8:13. Another account is found in Genesis 11:10-32.

In examining these records, it is well to note that God promised a seed to mother Eve, and this seed was composed of the firstborn sons from generation to generation unless God made choice of another son, as he did in the case of Cain. God cast Cain off and accepted Abel. Satan realized that God had done this, so he induced Cain to slay Abel.

Then God raised up another son to mother Eve, and he was given the name of Seth. Seth took the place of Abel. This is indicated in the text: "And Adam knew his wife again; and she bare a son, and called his name Seth: for God, said she, hath appointed me another seed instead of Abel, whom Cain slew."—Genesis 4:25

The geneologies recorded are those pertaining to the seed of promise. We know that the language given to Adam must have been spoken by one after another of his descendants, for in Genesis 11:1 we are told that "the whole earth was of one language, and of one speech." This was at the time of the projected building of the Tower of Babel, which was long enough after the flood for Noah's family of eight to have increased considerably.

Besides having this definite statement regarding there being but "one language" many years after

the flood, it is interesting to note, taking the figures in chapters 5 and 11, that we find Noah's life was overlapped by Methuselah by 600 years, while Methuselah's life was overlapped by Adam for 243 years. Also that Noah's life extended to within two years of the birth of Abraham and that Noah's son Shem, who lived 98 years during his great-grandfather Methuselah's lifetime, did not die until Abraham was 150 years old, and Isaac was 50 years of age.

So even without the statement of Genesis 11:1, it would seem reasonable to suppose that these men—Adam, Methuselah, Shem, and Abraham—and their families and very numerous contemporaries, would speak the same language which had been given to Adam, rather than that they and their families would adopt different languages. And it is interesting to notice from the foregoing that Adam and Isaac, the seed of promise, were joined by but two connecting links—the lives of Methuselah and Shem. Shem's life of 98 years before, and 502 years after the flood, connected the antediluvian period with the patriarchal age, as he lived 75 years after Abraham entered Canaan.

The closing verses of the 10th chapter of Genesis give us facts concerning the descendants of Noah through his son Shem. According to the revised Standard Translation, the 30th verse of this chapter tells us that the place in which they lived "extended from Mesha in the direction of Sephar to the hill country of the east."

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According to this same translation, the second verse of the 11th chapter tells us that when "men migrated in the east, they found a plain in the land of Shinar and settled there." These were the people who decided to build the tower of Babel, and in this plain.

The account seems clear that Shem and his descendants settled in the hill country—not in a plain—and that as the population in the earth increased, certain ones, as this version says, migrated to the east. The conclusion would be, then, that not all the people on the earth at that time participated in what occurred at Babel when their language was confused by God, but only those who had migrated to that plain.

This is borne out by the fact that in verse 10 of the 11th chapter, following immediately the record concerning the confusing of tongues, the account of Shem and his descendants is picked up and carried on to Abraham. In other words, the record of Genesis 11:1-9 concerning the building of the Tower of Babel and what occurred there is a parenthesis explanatory of God's intervention in the affairs of a certain group which had migrated to the east and had attempted to make a name for themselves, ignoring him, and the glory that was due his name.

The new translation of verse 6, outlining the motive for this effort on the part of those who migrated to the land of Shinar, reads: "And the Lord said, Behold, they are one people, and they have all one language; and this is only the be-

ginning of what they will do; and nothing they propose to do will now be impossible for them."

It is very unlikely indeed that Shem and his direct descendants, who apparently were loyal to God, would be participants in this effort. If this is a proper conclusion, it means that the original tongue which was spoken all the way from Adam to this point in human history—the one language which the Scriptures show all spoke up to that time—was not confused so far as Shem and his immediate descendants were concerned.

This also would mean, just as similar circumstances have always meant, that as each generation of the same family came on the scene, it spoke the language of the preceding generation. Children do not learn a different language from that of their parents unless they are forced to do so by being moved into another country.

It seems clear, therefore, from the record, that Abraham, the one through whom God continued his promise of a coming seed, spoke the same language as Adam. As we have already noted, of course, this language would have developed and undergone many changes; but basically it was the original tongue.

But is there any way of knowing just what that tongue was? We think there is a clue to this in Genesis 14:12, 13, where Abraham is spoken of as being a Hebrew. It is not unusual today to recognize the nationality of a person by the language he speaks. If one is heard speaking French, we con-

clude that he is a Frenchman; or one who speaks German is usually considered to be German; one who speaks Italian we think of as being from Italy.

However, if Abraham was called a Hebrew because he spoke a certain language, what was that language? The name Hebrew derives from the name of Abraham's progenitor who was called Eber, or Heber. In Genesis 10:21 Shem is spoken of as the father of all the children of Eber.

Shem was chosen by God from among the other sons of Noah as the one through whom the lineage down to Abraham, the father of the faithful, was to be counted. The fact that he is spoken of as the father of all the children of Eber would indicate that one of the names God had chosen for all these descendants would be derived from Heber, or be, in other words, Hebrew.

Since it is clear, we think, that Shem and Eber and all in this particular line would certainly speak the original language of Adam including whatever additions had been made to it through the centuries, and since Abraham would also speak the same language, the reference to the first use of the word "Hebrew" being applied to Abraham would be indicative of the language he spoke, the language itself being one of the things which separated him and his descendants from the rest of the human race, whose language had become mixed.

It is conceded by most students of the Bible that Moses wrote the

first five books of the Old Testament. This seems clearly demonstrated by the following texts: Exodus 24:4; Exodus 34:28; Numbers 33:2; Deuteronomy 27:3, 8; 31:9, 19, 22, 30. There seems also reasonable evidence today that the early chapters of Genesis, having to do with events with which he would not be personally acquainted, had actually been recorded on clay tablets by various patriarchs prior to Moses' time. One of the evidences of this is the few places where he makes corrections in names of places or identifications of locations with which those to whom he was writing would not be familiar. This indicates that Moses, in compiling these books, was following copy.

Moses was a learned man, and there can be no doubt but that he wrote these first five books of the Bible in the Hebrew language, which, if our deductions are correct, would be the language in which the original tablets had been written or recorded. The prophets also spoke and wrote in Hebrew. Thus the entire Old Testament came down to the beginning of the New Testament era in the Hebrew language.

Hebrew in the New Testament

Jesus as a boy of twelve was found by his mother in the temple asking and answering questions upon the Hebrew Scriptures. This indicates that Jesus spoke and read the ancient Hebrew language.

When Saul of Tarsus was on his way to Damascus to do injury to the Christians, he was stopped by

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a light from heaven, and heard a voice speaking to him. Testifying concerning this later he said, "Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saving in the Hebrew tongue, Saul, Saul, why persecutest thou me?"—Acts 26: 12-14

Thus we see that Jesus, after his resurrection, in communicating with Saul, spoke the Hebrew tongue. He had used it more or less during the thirty-three and one-half years of his earthly ministry, and now continued to do so after his glorification, that is, when it was necessary to communicate with human beings, as he did in the case of Saul of Tarsus.

It will also be recalled that the inscription over the cross on which Jesus was crucified was written in Hebrew (as well as in Greek and Latin).

When Paul went up to Jerusalem just before his arrest, it is recorded of him in Acts 21:40 that he spoke to the multitude from the steps of the castle in Hebrew. The account reads that "when they heard that he spake in the Hebrew tongue they kept the more silence."—Acts 22:2

These incidental references in the New Testament to the use of the Hebrew language indicate that God did not permit this ancient

and probably original tongue of man to perish, but continued its use all down through the ages even to Jesus' day. And now this same language is being revived in the new state of Israel.

We think this is significant in view of the prophecies which indicate that Christ's kingdom will begin to manifest itself in the Holy Land. The Scriptures clearly teach that to begin with, the human representatives of the invisible Christ in the new kingdom will be the resurrected ancient prophets and other faithful ones who, during the ages prior to the coming of Christ, proved their fidelity to God.

Hebrew was the language spoken by most of these, and when they are raised from the dead it will be their natural tongue. And they will no doubt continue to speak it, especially in view of the fact that their first contacts will be with a people who by then will nearly all be speaking Hebrew. The Scriptures do not furnish the details in this connection, but we think it is not unreasonable to conclude that Hebrew may become the official language of all nations.

In Acts 3:19-21 the Apostle Peter speaks of "times of restitution of all things," which, he adds, were "spoken by the mouth of all God's holy prophets since the world began." Primarily this will be a restoration of the people to health and life. But it will also mean the restoration of paradise conditions world-wide. It may also be that one of the "all things" to be restored is the ancient Hebrew language. —From contributed notes.

Grace and Works

Do you not think that "service" and "activity" are often emphasized out of all proportion to their place in our Christian lives? Is it not true that our salvation is "not of works, lest any man should boast," as stated in Ephesians 2:9?

IT IS true that our salvation has been made possible through the exceeding riches of God's grace and not because of anything we have done; for salvation is not earned, "it is the gift of God." (Eph. 2:8) No "works" which any of us could perform could possibly effect our redemption, for we are all imperfect, we "all have sinned, and come short of the glory of God." (Rom. 3:23) God was not obligated to effect our salvation, but how thankful we should be that our Heavenly Father, who is so rich in mercy, opened the way of salvation through the gift of his only begotten Son—"For by grace are ye saved."

This lesson of divine mercy and grace must be thoroughly appreciated before we can truly exercise the faith necessary to surrender ourselves to God and dedicate our lives to his service. As members of the fallen human family, before our conversion, we were all "dead in trespasses and in sins," our eternal existence wholly dependent upon the "gift" of eternal life made

possible through Jesus Christ our Lord. (Eph. 2:1) But, now that we have consecrated ourselves to him and received of his Holy Spirit, to fail to appreciate our opportunities to be active in the service of the truth, which has meant so much to us, would be to live below our privileges.

The verse which follows the one quoted in our question teaches that "works" do play a part in the life of every Christian. It reads: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained [margin, prepared] that we should walk in them." Being God's workmanship, certainly our salvation is not of ourselves, for our new life is not the result of anything that we have done. How grateful we are, however, that he has given us the opportunity to express our appreciation for all his goodness to us, by activity in the good work of the Lord, thus showing our faith by our works.—Jas. 2:18

The tendency of some might be to go to the one extreme of believing that only service is necessary in their Christian walk, and neglect the other essentials, such as prayer and study and daily living the principles of the Master, while others might go to the other extreme and neglect their privilege to "show forth the praises of him" who hath called us "out of darkness into his marvelous light."

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(I Pet. 2:9) But let us enjoy all the blessings which result from walking in the Master's footsteps—and the joy of activity in his service is one of these blessings.

Fear, Not of the Lord

Our friends tell us that our young son who recently died may not have a resurrection from death unless we are acceptable witnesses of Jehovah. We have taught our son of the kingdom, and have taken comfort in the hope of meeting him in the new world of righteousness and will endeavor to be faithful to God. Our question is this: Do you believe that our son's future life depends upon our actions?

NO, WE do not! Let no one take from you the comfort of your hope in the awakening of your son from the sleep of death, for it is a scriptural truth. The resurrection of the dead is dependent upon the redemptive work of Jesus Christ. Throughout the centuries Satan has tried to keep God's human creation from worshiping their Creator by falsely magnifying his vengeance, endeavoring to make him appear unworthy of reverence and worship. Many sincere people have tried to frighten others into serving God in their way, by preaching erroneous doctrines. The eternal torment of the wicked in a fiery hell is one of these; the eternal destruction of children who have died before reaching their years of accountability because of the deeds of their parents is an-

other. These are doctrines of Satan, unsupported by the Word of God.

According to Hebrews 2:9, the Master came at his first advent for the purpose of tasting death for "every man"; thus we are assured that the benefits of his death upon Calvary will be as far-reaching as was the sentence of death which was passed upon father Adam. This truth is forcefully taught by the Apostle Paul in I Corinthians 15:22, where he states, "For as in Adam all die, even so in Christ shall all be made alive." If your little boy is not awakened from the sleep of death during the time of resurrection, the millennial reign of Christ, it would make meaningless the inspired words of I Timothy 2:3-6, which reads:

"For this is good and acceptable in the sight of God our Savior; who will have all men to be saved [from adamic condemnation], and to come unto the [accurate, Greek text] knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

A principle upon which we may depend is expressed in the prophecy of Jeremiah 31:29-30, which reads: "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." The condemnation which came upon us all because of

father Adam's transgression has taught us many valuable lessons concerning the exceeding sinfulness of sin.

When each one is brought to a knowledge of the way to salvation, as promised in the Word of God, he must make a very important decision, one upon which his eternal life will depend; but that decision must be his own. No one, not even his parents, can make it for him. If he chooses the iniquitous path of self-will, refusing to obey the righteous laws of the kingdom, he shall die, to rise no more; but if he chooses to be obedient to the Lord, he shall live forever.

Things "Beneath"

What is meant in **Philippians 2:10** by the "things under the earth"?

WE BELIEVE this text emphasizes the hope of the resurrection of the dead. The **Emphatic Diaglott** rendering of the verses from which the setting of our question is found reads as follows: "And therefore God supremely exalted him, and freely granted to him that name which is above every name; in order that in the name of Jesus every knee should bend, of those in heaven, and of those on earth, and of those beneath; and every tongue confess that Jesus Christ is Lord, for the glory of God the Father."—Phil. 2:9-11

Our Lord's faithfulness in doing the Father's will, and his sympathy for the human race which had become alienated from God, led him to Calvary. Our Redeemer had never tried to exalt himself, as had

Satan. Rather, he had a disposition to reverence God, and he delighted to do his will. The Father rewarded him for his faithfulness by highly exalting him to a position of glory and dignity above the other hosts of heaven. This position was to a place at the "right hand" of God, and thus he, who had humbled himself, had been exalted, and given the right to declare, "All power is given unto me in heaven and in earth."—Matt. 28:18; Heb. 1:4; Matt. 23:12

When Christ was raised from the dead the angels of heaven rejoiced, for they had sung at his birth, praising God and saying that through him there would be "glory to God in the highest, and on earth peace, good will toward men." (Luke 2:13, 14) But from the time of his resurrection until the present, the people of earth, for the most part, have been in gross darkness concerning the blessings of the coming kingdom. They are still under the rule of Satan, who has blinded the eyes of their understanding to God's great purposes; and besides the living, countless millions who sleep in death are unconscious of the joy awaiting them "in that day."—II Cor. 4:4

The text of our question tells of the time when not only the hosts of heaven, but all the willing and obedient of mankind, including those "beneath" who will have been raised from the dead, will confess, with thanksgiving, that Jesus Christ is indeed the Anointed of God. With the establishment of his kingdom will come the open

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and joyful acknowledgment by all intelligent beings that Christ has been exalted "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:21

The Kingdom In Preparation

In your radio program you stated that the kingdom of the Lord is in the future. In Colossians 1:13 we read: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." In the light of this text, which states that we are now in the kingdom, how can you justify your teaching?

IT SEEMS difficult for some to grasp what the kingdom of God means to all humanity, and yet it is only through an understanding of the kingdom message that we are enabled to appreciate the greatness of God's plan for the blessing of his human creation. It is true that the consecrated followers of Jesus Christ during the Gospel age are a part of the kingdom—the kingdom, that is, in preparation—but that does not mean that the kingdom of God, for which the Master taught us to pray, in which God's will is "done in earth as it is in heaven," is now established; for all can see that the opposite is true. (Matt. 6:10) That phase of the kingdom must await the future.

The "power of darkness" from

which we have been delivered is the power of Satan, who holds men in sin and death. It was to release men from the power of darkness that Christ died. While in the darkness of sin the message reached us that the price of our redemption had been provided, and if obedient to his call we would be led from darkness to light. The followers of the Master have been removed from Satan's dominion into the kingdom of his dear Son. Concerning Christians the apostle says in Ephesians 5:8, **Diaglott**, "You were, indeed, formerly darkness, but you are now light in the Lord; walk as children of light."—John 3:21; I Thess. 5:5

But the work of the Gospel age is not all there is to the kingdom of God. Those who become a part of the kingdom during this age are, in all, but a "little flock" of "joint-heirs" with Christ, who will "live and reign with him" as the spiritual or heavenly division of that kingdom. (Luke 12:32; Rom. 8:17; Rev. 20:4) The purpose of Christ's reign, in which the Gospel church will share, is to extend the blessings of the kingdom beyond the "little flock" so that "all the families of the earth" will be translated out of the power of darkness and enabled to partake of the benefits of the ransom sacrifice of Jesus Christ. (Gen. 12:3; 22:18) It is concerning this earthly kingdom that the Revelator speaks when he says, "The kingdom of the world has become our Lord's and of his Christ's, and he shall reign for the ages of the ages."—Rev. 11:15, **Diaglott**

Our Mutual Service

"From you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad."
—I THESSALONIANS 1: 8

THE Apostle Paul was pleased and encouraged by the self-sacrificing zeal of the brethren at Thessalonica in spreading abroad the Gospel of Christ. To those who appreciated the significance of their activity it was an evidence of their faith in the Lord and in the truth—that they were "doers of the Word, and not hearers only."—James 1: 22

Earlier in the chapter Paul wrote, "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." (vss. 2, 3) Genuine faith is bound to "work." Just so, when divine love is the lodestar of one's life it is certain to manifest itself in "labor"—unselfish and unstinted labor—in order that others might be blessed. And both the "work" and the "labor" will be continued patiently because of the glorious hope in which every truth-enlightened Christian rejoices.

Paul saw these elements of Christian character clearly manifested in the brethren at Thessalonica. "In every place," he wrote to them, "your faith to God-ward is spread abroad." This was not because they had gone from place to place boasting of their great faith in God and in his promises. Rather, the fact of their faith was "spread abroad" because they let their light shine. Their faithfulness in bearing witness to the truth proclaimed their faith in the Gospel of Christ, the power of which had caused them to turn "from idols to serve the living and true God."—vs. 9

We can look back to the Thessalonian brethren and be encouraged by their example, and endeavor by the Lord's grace to follow them as they followed Christ, and, like them, seek diligently to

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carry out his instructions to preach the Gospel "in every place." And, as Paul felt himself to be one with them in their "work of faith and labor of love," so we today rejoice in the privilege which is ours of "together" lifting up the voice of truth that it may be heard far and wide in this time of world-wide fear and distress.

Fellow-Servants

All of the Lord's people are properly fellow-servants of one another. Christ is our Head and Master, and we are all co-workers with him. We think it is important to keep this fact vividly in mind at all times. The Lord's people, in his providence, enjoy various opportunities of service, but they are all merely fellow-servants in the body of Christ, that body in which the Lord places every member as it pleaseth him.

We understand the Scriptures to teach that each local group of the Lord's consecrated people is recognized by the Lord as a "church," and as such, is responsible only to the Lord for the manner in which it conducts its affairs. Recognizing this, the brethren of The Dawn, as publishers, are happy simply to be fellow-servants, ready and happy at the request of local ecclesias to render any service possible to help further the cause of truth and to build up one another in our most holy faith.

No headship over the brethren resides in The Dawn, and no voice of authority in their affairs. We believe that the brethren generally recognize and understand this, but we think it wise to reiterate our position occasionally—for the benefit of new readers particularly—also in order that we may all keep in mind our proper relationship to one another as brethren in Christ and as fellow-workers in the Lord's vineyard.

That "Blest Tie"

How strong and sweet is the "blest tie that binds our hearts in Christian love." Because of this scriptural "tie" we all delight to work together in the one great cause, pooling our efforts in those services which cannot be done so effectively alone, while at the same time using every opportunity which presents itself to us, as local ecclesias or as individuals, to proclaim the truth and serve the brethren. Yes, love has found a way to do this so that no carnal "ties" are essential, such as human headships or "channels."

The Scriptures indicate that in the time of the Early Church a wonderful bond of love existed among the brethren of the various ecclesias. To realize this we have only to note the messages of

greetings from one to another which are found in most of the epistles. Even the physical needs of the brethren in famine-stricken Judea were given consideration by ecclesias in other districts. But no ecclesia—not even the church at Jerusalem—was looked up to as chief, or as head over the others.

In the beginning of the age, however, transportation and communication facilities were not of a character to make possible such a general co-operation as we enjoy today. Nor was the truth in printed form available, and there were no radio stations. All of these advantageous facilities for promoting the truth are peculiar to our day, and make it possible for the Lord's people at the present time to combine their efforts for the mutual benefit of all, and to "spread abroad" the kingdom message on a scale which would have been unthinkable when Paul was making his missionary journey.

This present-day enlarged aspect of the ministry parallels developments in the world; although the selfishness of the world has led to a vastly different result. It was not until the "increase of knowledge" in "the time of the end" that the nations of earth were brought close enough together by rapid travel and communication to make possible a global war. Since all the nations are motivated largely by self-interest, their being "gathered" inevitably leads to world-wide struggle, instead of merely national wars, as in the past.

But, while the Lord's people are also now living in a world in which they have suddenly been brought close together, the spirit of love induces them to use this advantage in the service of the Lord and of one another. The distance-reducing inventions which have brought the nations together for war are enabling the Lord's people to co-labor harmoniously, more completely and more efficiently than ever before.

Broadcasting the Truth

Consider the radio—or the wireless, as it is usually referred to overseas. What a marvelous medium this is for disseminating the truth! Except on a small scale, the use of the radio for this purpose would be impossible apart from a general co-operation of the brethren. When the "Frank and Ernest" programs were put on the air fifteen years ago it was through the spirit of co-operation. Ecclesias and individual brethren in certain districts pooled their resources; The Dawn provided the programs and the follow-up literature; so the radio work was made possible in a number of places.

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Brethren scattered throughout the country contributed to The Dawn's radio fund, which enabled us to place the programs on a number of stations where there were no ecclesias, and also to help a few smaller ecclesias maintain the costs of the broadcasts on their local stations. A wonderful spirit of co-operation thus made possible the broadcasting of the truth for many years over an average of about seventy stations.

Then in 1949 an opportunity arose to place the programs on a national network of approximately 175 radio stations. To do this would require the co-operation of all the brethren, including those ecclesias which were then maintaining the broadcasts over their local stations. The brethren at the General Convention that year were told of it, and their viewpoint sought. They voted a recommendation to undertake the enlarged effort.

Every ecclesia then sponsoring a local program was consulted as to its desire in the matter. With the exception of one, all the ecclesias notified us that they would gladly give up their local broadcasts and pool their resources with those of the brethren generally to make the enlarged effort possible. The one small ecclesia which preferred to continue with its own local program is located in a section of the country not well served by any network station, and we have continued gladly to send these brethren the "Frank and Ernest" transcriptions.

As most of our readers know, the "Frank and Ernest" programs did go on the ABC Network that year. At the conclusion of the contract year, they were transferred to the Mutual Network, where they have continued being broadcast each week for more than three years. Thus it was that the co-operation of the brethren, manifesting that wonderful spirit of working together, first made possible the use of seventy stations, a number which was more than doubled by going on the ABC Network, and then more than doubled again to a present total of approximately three hundred and fifty radio outlets for the truth every week.

And this is not all. As a result of the truth programs on national networks in the United States, broadcasting stations operating in foreign countries are willing to accept them, in English as well as in other languages. Thus Radio Luxembourg beams the English "Frank and Ernest" programs to the British Isles, and to those who can understand English, all over the continent of Europe.

Recently, for example, we have learned of a doctor in Poland who, understanding English, has accepted the truth as a result of hearing the English language programs over Radio Luxembourg.

Radio Luxembourg is also now broadcasting the message in the French language, as is also Radio Monte Carlo. From Radio Monte Carlo Italian truth programs are being beamed into Italy. By short wave, the German population of Europe is having an opportunity to hear the truth as it goes out from Station WRUL, in Boston, one of the powerful stations being used by the United States Government for the "Voice of America" programs.

The ability to get the kingdom message into these overseas countries by radio is a wonderful example of what is made possible through the co-operation of the Lord's people. The brethren overseas would be most happy to meet the costs of the radio witness in their respective countries, but the foreign exchange situation is such that their currency is not acceptable as payment for time on the foreign stations; so payment must be made by currency which can be supplied by the brethren in the United States and Canada. And what a joy it has been for the Lord's people on this side of the ocean to thus share in the overseas broadcasting!

Above all we should recognize that this is the "Lord's doing." The increase of knowledge which brought the radio into existence is of the Lord, and is one of the evidences of the Master's presence in which we rejoice. The Lord knew that the unbelieving world would use the "increase of knowledge" selfishly, and thus bring about the destruction of "this present evil world." But the Lord also knew that his people, motivated by divine love, and aglow with zeal for his service, would see the marvelous possibilities provided by the inventions of the "time of the end" and would unitedly use them to his glory by telling the world the blessed tidings of his kingdom.

The Lord is unlimited in his ability to accomplish his designs. Jesus said in his day that the "stones" would cry out if the acclamation of his kingship was not forthcoming in any other way. The Lord could now write the kingdom message across the skies, if he wished. But he purposed to have the witness given in other ways, and he knew that he could depend upon his consecrated people to do their part and to use every opportunity and facility which he placed in their hands.

Throughout the Harvest

As children of the Lord, we instinctively put our trust in him, and it is great cause for joy to realize that he has also placed his confidence in us. This does not mean that as individuals we do not falter at times, and perhaps fail altogether. We should search our hearts diligently, and examine our conduct sincerely to make sure that this does not happen. But, as a class, the Lord knows that he can put his trust in his people, that given a knowledge of his glorious plan of salvation and a vision of his glory, his love will motivate them unitedly to lay down their lives in his service.

Yes, the Lord, all of whose works are known to him from the foundation of the world, knew also that when the Master returned and through "that faithful and wise servant" provided his people with "meat in due season," they would together lift up the voice of truth throughout the entire harvest period. The printing press, together with rapid travel and communication, called for a united work of the Lord's people from the very beginning of the harvest, and they were, and continue to be, faithful to their privileges.

It rejoices our hearts to think of what a few of the Lord's people throughout the last nearly eighty years have been able to accomplish by working together in the use of the facilities available in this "time of the end." Prior to the advent of the radio, the printed page was the principal medium used for a wide dissemination of the truth. Books and tracts in almost countless millions, and in many languages, found their way into the homes of the people throughout the world. Short sermons were published in thousands of newspapers.

The printed page is still widely used and richly blessed by the Lord as a means of proclaiming the Gospel of love. But today there are not nearly so many consecrated workers who are in a position to devote their time to the distribution of literature as there were in the past. Many have passed beyond the veil, and for other reasons the available number of workers in the field is considerably smaller. The Lord knew it would be thus, but he knew also that now another medium would be available—the radio. And he knew that again his people—even though small in number—would be "willing," yes, glad, to use that which he put into their hands.

The General Work in 1953

On page 56 we present a report of "Good Hopes" receipts and expenditures for the fiscal year beginning October 1, 1952, and ending September 30, 1953. It is a very encouraging report, and shows clearly how wonderfully the brethren have co-operated in the ministry of the truth which we all love so much. The brethren at The Dawn are grateful for the little share they have had in this "together" work in the Lord's vineyard.

We have already reviewed some of the encouraging features of the radio work—especially the wide scope which it gives to the proclamation of the truth, and the report on page 56 shows the amount of literature which has been sent out. But "volume" does not in itself reveal the whole truth of what this effort means in terms of rejoicing on the part of those who have shared in the service, and the joy which has been brought into the hearts of those who have been served.

Nor will this ever be wholly known this side of the veil. In The Dawn office we get an inkling of it through the great volume of mail which is constantly being received, both from the radio audience, and from readers of The Dawn Magazine, and other Dawn publications. In addition to requests for literature, approximately three thousand letters were received during the year in which questions were asked concerning one phase or another of the truth. Mail to The Dawn also reflects that during the year many matured in their knowledge and appreciation of the Lord and of the truth to the point of full consecration to lay down their lives in doing the Heavenly Father's will.

Every phase of the work was richly blessed by the Lord. The distribution of tracts received a new impetus during the closing month of the fiscal year by the suggestion that one "Frank and Ernest" radio program each month be considered as a public meeting, and especially advertised by the distribution of tracts and by inserting small advertisements in local papers. More than one hundred thousand tracts were ordered for the first of these monthly efforts, and now we are able to report that in most places where these tracts were faithfully distributed there was a marked increase in the mail response to the programs. How encouraging this is, for it reveals that all the brethren can have an individual part in the radio witness, increasing its effectiveness by their own "labor of love."

THE DAWN

As has been true in the past, the Lord continued to bless the work of the brethren who traveled from ecclesia to ecclesia, ministering to the spiritual needs of his people and, where opportunity afforded, giving public lectures. Brothers J. Y. MacAulay and Brother C. W. Zahnnow spent full time in this service. The following brethren devoted at least three weeks, and many of them much more, to the pilgrim work:

G. P. Ostrander; Everett Murray; Jens Copeland; William A. Baker; L. Paul Davis; Hugh Hanham; G. R. Pollock; Edward E. Fay; Ernest G. Wylam; D. J. Morehouse; Chester A. Sundbom; G. M. Wilson; Robert A. Krebs; Orlando D. Deifer; Adolf Obenland; Ludlow P. Loomis; Leon H. Norby; J. A. Meggison; and W. N. Woodworth.

In the United States and Canada many of the classes also greatly appreciated the services of Brother J. H. Murray, of England; while Brother Pantel Hatgis of the Brooklyn Ecclesia and the New York Greek Ecclesia, served the brethren in the British Isles and in Greece.

Then there were an additional number of brethren whom the Lord richly blessed in their weekend visits to ecclesias. Some of the larger classes, such as those in Los Angeles, Chicago, Pittsburgh, and Grand Rapids, sponsor a great deal of service of this kind, with the Lord's blessing attending. We do not have these records, but have listed many of the appointments, when requested. In the weekend service which the Pilgrim Department of The Dawn helped to arrange, the following brethren participated:

Henry E. Anderson; Michael A. Stamulas; M. C. Mitchell; Roy E. Mitchell; Felix S. Wassmann; Arthur H. Krumpolt; Fred A. Bright; Eugene Burns; Kenneth W. Rawson; David Dinwoodie; Raymond J. Krupa; Charles Janke; George B. Clark; Peter Kolliman; Alfred E. Smith; George O. Jeuck; J. H. L. Trautfelter; Adam Miskawitz; W. N. Poe; Victor E. Samuels; Claude R. Weida; Harry L. Young (now beyond the veil); Julius Bednarz; William Pampling; J. L. McKeown; J. H. Murray; C. A. Cornell; C. A. Dickinson; J. E. Humphrey; P. Watts; and W. Clarke.

A new ministry was instituted during the year—the recorded lecture service. While sponsored by The Dawn, distribution of the recorded lectures is being made from Los Angeles. This service is enlarging from month to month, and the brethren in many places are finding it a great help, especially where speakers are not always

available in person. The address, from which these recordings may be obtained free and where further information concerning them is available, is: Recorded Lecture Service, Post Office Box 18601, Los Angeles 19, California.

Reports from the overseas branches of the work are crowded out of this issue, but will appear in the February Dawn. In that report we will learn of the rejoicing of our brethren in European and other countries in connection with the radio work and other phases of the service. However, the report of the number of meetings by visiting brethren sponsored by The Dawn, and the number in attendance, as shown on page 56, includes those held in the British Isles.

Surely we have much cause for rejoicing in the Lord's continued rich blessing upon the co-operative efforts of his people! The first three months of the new fiscal year, beginning with October 1953, are already past, and we are confident that during the months still ahead the Lord will cause his face to shine upon the proclamation of his truth and upon his people as they endeavor, by every means possible, to minister to one another. Let us endeavor to be faithful, and like the brethren at Thessalonica, continue our "work of faith," our "labor of love," and our "patience of hope"!

Review of the Year

"Lord, thou hast been our dwelling place [refuge] in all generations."—Ps. 90:1

HAPPY surely will all those be who at the close of the year can look backward through it and realize that safe and secure in the city of refuge which God has provided for us as his people, we have been prospering, rejoicing, growing under his favor and guidance in a knowledge of himself and of his plans respecting mankind; and especially respecting the elect church, the body of Christ, which in the school of Christ is now being prepared for the glorious work of the millennial kingdom. We trust that our dear readers will find much of encouragement as they look back. If we can see that we have faithfully sought at every step to walk in the footsteps of Jesus, we will have special cause for rejoicing; and if we see, on the contrary, that some of the steps have been crooked and perverse, and if we mourn for such digressions from the narrow way, we may be sure that the Lord is very pitiful, of tender compassion, ready to forgive, to heal, to help.

We need to make fresh resolutions continually along the way, and now at the close of the year is a favorable time for this. Not that we liberate ourselves in any degree from the everlasting covenant into which we entered with our Lord, but that recognizing its permanence, we strengthen ourselves by reasserting it to the Lord.

—Selected

Statistical "Good Hopes" Report

October 1, 1952—September 30, 1953

	Received	Transferred	Expended
General Fund	\$ 37,679.20	-\$37,679.20	
Radio Fund	137,177.09	1,509.29	\$138,686.38
Traveling Speakers Fund	2,822.81	1,568.26	4,391.07
Free Literature Fund	678.69	10,856.64	11,535.33
Free Subscription Fund	187.65	441.35	629.00
Overseas Fund	1,553.85	5,396.56	6,950.41
Bequests	200.00	- 200.00	
Dawn Publications, Subscriptions, etc.	29,501.21	5,027.42	34,528.63
Total Receipts and Expenditures	<u>\$209,800.50</u>		<u>\$196,720.82</u>

GENERAL FUND: \$37,679.20 was contributed to this fund during the year, which was allocated to other funds as required.

RADIO FUND: \$138,686.38 was spent to cover the cost of "Frank and Ernest" broadcasts on the Mutual Network, and on other stations in the United States, Canada, Europe, India, and Africa, totaling in excess of 18,000 individual broadcasts. This expenditure also includes the cost of preparing electrical transcriptions, and other items incidental to the radio work.

TRAVELING SPEAKERS FUND: Pilgrim service was supplied to 1816 class meetings, with a total attendance of 69,123; and to 144 public meetings, with a total attendance of 12,960.

FREE LITERATURE FUND: Total charge against this fund, \$11,535.33. Free booklets supplied in response to radio, kingdom card, and consolation card requests totaled 87,569. The charge against this fund also includes cost of publishing 4,729,110 tract pages of other free literature, such as tracts, kingdom cards, follow-up letters, etc.

OVERSEAS FUND: \$1,553.85 was donated to this fund during the year, and total expenditures amounted to \$6,950.41. This figure includes cost of food and clothing sent by The Dawn, and also foreign language literature. It also includes financial assistance rendered to the work in Germany and Italy. Expenditures for overseas food and clothing during the year were small, but there has been an increasing need for truth literature; and by the Lord's grace we have been able to supply tracts, kingdom cards, booklets, and books—one or more items—in the Greek, German, Danish, French, Italian, and Lithuanian languages, the latter for use in this country.

"Good Hopes" for the Current Year: Expressions of "Good Hopes" for the radio work are usually sent to us before or soon after the beginning of the new network contract year, which is about the first of October. Funds for other phases of the work are:

General—used to supplement other funds when and where necessary; **Free Literature;** **Overseas;** **Traveling Speakers;** and **Free Subscriptions.**

The British Isles

WE ARE rejoicing greatly and very gratefully because the "Frank and Ernest" radio programmes continue to result in very heavy flows of encouraging letters reaching us from listeners living on the main islands here, that is: Great Britain, and Ireland.

It is a cause for sincere gratitude too, that these radio dialogues have been and still are being blessed to listeners on the smaller isles around these coasts. For example:

To: "Dear Frank and Ernest," from:

Shetland Isles

"Would you please send me your book, 'God and Reason,' and may I add that you have many listeners up this way."

"I enjoy very much listening to your broadcasts every Monday night. It is a real blessing to us to hear the Gospel proclaimed faithfully over the radio. I would very much like to have your book, 'Chosen People.' I do pray that the Lord will bless your labours for him."

Isle of Lewis

"I always enjoy your programmes and very seldom miss them; am looking forward to future ones."

"I listen to your wonderful broadcasts every week, and some of my friends come to listen also. We are praying for the great work you are doing for our Lord and Saviour, in broadcasting his glorious Gospel throughout the world."

Isle of Wight

"Please send me the booklet, 'Does God Answer Prayer?' as offered in your broadcast. I want to know more about this, and I pray the whole world may know soon of this wonderful Saviour of ours. I am not ashamed to own my Lord; God grant I may pass on the blessings that come to me from knowing this wonderful Jesus. May your witness continue to minister to the world's needs."

HOLIDAY ON THE ISLE OF MAN

A brother and sister living in England decided to spend a holiday on the Isle of Man. Extracts from the brother's correspondence to us are quoted below:

"In two weeks' time my wife and I are due to go to the Isle of Man for a holiday, and we thought it would be very nice whilst there to look up some of the interested 'Frank and Ernest' listeners on the island. A sister we know has gone to live there, and I have the address of another lonely sister on that island. Maybe this will lead to the formation of a class over there. We would like a few addresses to visit; this would make our holiday more worthy, if some work of this kind could be done."

"Thank you very much for the addresses, which we visited, and this made our holiday fruitful and happy. The addresses were certainly scattered, but in visiting them we saw more of the island and its beautiful scenery than we should otherwise have done. And also got many blessings, and we hope, passed some on to others. Some of the interested ones were elated to get a visit from somebody residing in England who was in touch with 'Frank and Ernest.' We were given such statements as: "Frank and Er-

THE DAWN

nest" get to the bottom of things'; 'I have read and reread the booklet "God and Reason" and have passed it on to my friends.' One dear lady said it was so wonderful a message she was afraid to wake up and find it not true; in other words, it seemed too good to be true. The joy shown by one particular lady, because of the comforting message, (she having lost a relative), was indeed a joy to behold. With regard to the general state of religious belief, I was told it was at a very low ebb; the radio messages were received are therefore much appreciated. One lady we visited was agreeably surprised when we announced ourselves, and said: 'This is no accident.' Her belief was that our visit was providential as she was then alone, with an open Bible. There were certain difficulties in her mind which, I trust, we were used to remove.

"Two young farmers, full of zeal for the Word, expressed their appreciation for the radio messages, and like others would like to meet some of the brethren at a convention, or similar meetings—possibly in Liverpool.

"The 'hell' question is a very fruitful topic, as many have been brought up in the denominational churches, and still cling to the errors there taught.

"Several of the interested listeners were quite young, in late teens or early twenties.

"So great was the interest evinced in one case that after about three quarters of an hour's talk on the Scriptures, the Christian to whom we were speaking, asked for tea to be served, then remarked, 'Tell us some more.'

"In practically every case we were asked into the home, and a chat or a heart-to-heart talk followed, lasting anything up to an hour's duration.

"Truly we had a blessed time. The truth-hungry are waiting for the message of comfort, after trying to satisfy themselves on the husks of tradition and error. My wife and I thank you so much for the opportunity of getting in touch with such interested ones, thus making our holiday a blessed time of 'fellowship and joy' in the Master's service."

Dear "Frank and Ernest"

All Classes and Creeds Listening

"I am writing to say how much I enjoy listening to your broadcasts each week, and I can assure you that your programme is enjoyed by all classes and creeds in this area. I would be very grateful if you would send me your book 'God and Reason'; I am sure I will find it most interesting and helpful. Yours faithfully, T. H., Eire."

Hope Instead of Despair

"Would you please forward me a copy of your booklet, 'Creation.' I already have a copy of 'God and Reason,' also 'Hope Beyond the Grave.' They are hope-inspiring and heart uplifting books, and I read them again and again. I have listened to your broadcasts for many months, and now I can perceive the truth and goodness of God's plan for us all. It indeed gives me and my family hope, instead of despair, for the future. May-God continue to guide and bless you in your work. W. D., England."

Blessed and Encouraged

"Greetings in Christ's name! I am very greatly impressed with your messages of the Gospel, also the clearness and simplicity with which you put your messages over. I am really blessed and encouraged. Kindly send me a copy of your book, 'Our Lord's Return.' I believe this is the message for today. Your brother in Christ, C. R., Scotland."

Great Help

"Although this is an application for your free book, 'God and Reason,' for which I would be very grateful, I would like to say what a great help and a means to understanding your message every Monday evening is. I am at present studying theology, and your questions are those which seem to arise in everyday conversation. Thus by listening to your programme I can get the answers to my own, also to other people's questions. May God continue

THE BRITISH SECTION

to bless your work. E. F., Northern Ireland."

Messages of Hope

"I listen to your broadcasts regularly and find them of great interest and hope. Will you please forward me the booklet, 'Creation.' Thanking you for your kind assistance, and may God bless you in your work. Sincerely yours, C. R., England."

Letting Others Know

"Would you please send me the booklet, 'The Judgment Day.' Having heard about this subject in your broadcast last night, I would like others to know also. If you send me a copy, I will see that others do get its message, and oblige. A T., Scotland."

Will Continue to Listen

"My wife and I have just been listening to your Bible discussion, and have both enjoyed it very much. Your programmes have been a great help to us in the past and we will continue to listen in the future. We pray that God will continue to bless your efforts in making clear some of the things which puzzle young Christians today. Your quotations respecting your booklet 'God and Reason' have interested us so much that we would like you to kindly send us a copy. Sincerely yours in Christ, T. H., Northern Ireland."

Very Uplifting

"Kindly send me a copy of 'The Judgment Day.' I would like to say how much I enjoy your programmes. Every opportunity I have I love to listen, although it is rather late at night. However, it is worth staying up to hear, and I must add, it is very uplifting to me; I look forward to 'tuning in.' Yours in His service. E. J., England."

Divine Plan

"I shall be much obliged if you will kindly forward me the 'Creation' booklet. I look forward to your weekly broadcasts. The questions and answers cannot fail to impress a reasonable individual. At the present time I am reading 'The Divine Plan of the Ages' and I would certainly call it a masterpiece. I hope shortly to purchase the complete set of Studies in the Scrip-

tures. Wishing you the very best always. Yours sincerely, R. R., England."

Still Listening

"I am still listening to your broadcasts. Although I have not written you for some time, nevertheless I am still enjoying your wonderful questions and answers. What knowledge a person can get from listening to your programmes. I would not miss them for anything. May God bless your work. Will you please send me the 'Creation' booklet. Yours faithfully, R. G., Northern Ireland."

Very Helpful

"I listened to your programme again last night with the utmost enjoyment, and pray that it will long continue, as I find it very helpful in the study of God's Word. Kindly send me a copy of your booklet 'God and Reason.' May the Lord be with you. Yours sincerely, S. L., England."

May God Richly Bless

"I have just listened with enjoyment to your programme. Kindly send me your book, 'God and Reason.' May God richly bless your broadcasts, your literature, and yourselves, for his glory. Yours in him, J. M., Scotland."

Joy, Help, Blessing

"I would like to tell you how much I really enjoy listening to your programme each Monday night. I find your discussions are indeed a great help to me; and a blessing too. I was very interested again in your dialogue to-night and would very much like to know more about the subject. So kindly send me your book, 'When a Man Dies.' Yours sincerely, M. D., England."

Spiritual Enlightenment

"I have received much spiritual enlightenment from The Divine Plan of The Ages, and a great help in my humble ministry of spreading the Gospel. I shall be pleased to receive information regarding all the Studies in the Scriptures, and would appreciate some free literature for distribution. Praying God's blessing upon your work, Yours in Christ Jesus, P. P., (a radio listener) England."

THE DAWN

SPEAKERS' APPOINTMENTS

	Oxford	February	14
	Yeovil		28
W. CLARKE			
Anerley	February	28	
C. A. CORNELL			
Luton	January	17	
J. E. HUMPHREY			
Guildford	February	7	
J. H. MURRAY			
Swansea (Evening)	January	8	
Llanelli (Afternoon)		10	
Swansea (Evening)		10	
Ipswich		24	
W. E. PAMPLING			
Anerley	January	24	
Leigh (Afternoon)	February	28	
Latchford (Evening)		28	
P. WATTS			
Eastleigh	January	17	
"FRANK AND ERNEST" BROADCASTS			
"Radio Luxembourg"			
Mondays, 11:15 P. M.—208 Meters, 1439 kc.			

AVAILABLE IN GREAT BRITAIN

STUDIES IN THE SCRIPTURES—Full Set of Six Volumes, 18/9

Volumes 1, 2, and 3—2/6 each; paper bound, Vol. 1 only—1/3

Volumes 4, 5, and 6—3/9 each

Berean Question Books—For Volume 1, 6d; 11, 6d; 111, 6d; 1V, 8d; V, 8d; VI, 8d.

Free Literature

"Frank and Ernest" Announcement Cards for Radio Luxembourg. Order as many as you can use.

ONEPENNY BOOKLETS

God's Hand in the Affairs of Men; Divine Intervention Near; The Judgment Day; God's Remedy for a World Gone Mad; God's Restitution Project.

THREEPENNY BOOKLETS—2/6 per dozen
Spiritualism; Jesus, the World's Savior; Hope for a Fear-Filled World; Father, Son, and Holy Spirit; Armageddon; Does God Answer Prayer?

SIX PENNY BOOKLETS

Our Lord's Return; God's Plan; The Truth About Hell; God and Reason; Hope Beyond the Grave; Creation; A Royal Nation; Chosen People; When a Man Dies.

MISCELLANEOUS PUBLICATIONS

"Behold Your King" (Cloth)—2/6; (Paper)—1/3

God's Promises Come True—10/-

Daily Heavenly Manna—(Cloth)—2/6; (de luxe)—6/3

Hymns of Dawn (Cloth)—5/- each; without music, 1/3

Tabernacle Shadows (Cloth)—2/6 each

Moffatt's Translation (Complete Bible)—17/6

The Everlasting Gospel—8d each; 7/6 per dozen

Hope (Consolation booklet)—1/2 a dozen

"Songs in the Night"—2/6

Our Most Holy Faith—10/-

THE DAWN

98 Seel Street

Liverpool 1

HEAR . . .

"FRANK AND ERNEST"

DISCUSS

"WHAT CAN A MAN BELIEVE?"

CKLW SUNDAY, JANUARY 24, 1954
800 kc.—2:30 P. M.

What IS truth? Does the Bible furnish a definite answer to this question? Send for a free copy of the booklet, "What Can a Man Believe?"

"FRANK AND ERNEST"

Box 60, Dept. N, General Post Office
NEW YORK, N. Y.

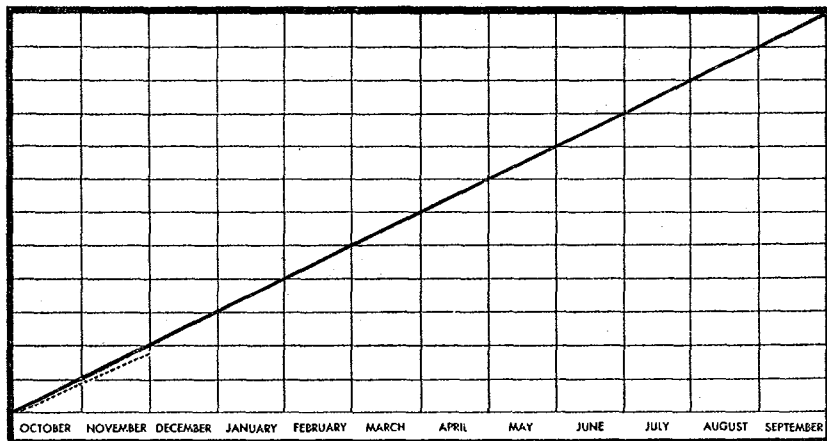
For Your Newspaper

Above is a suggestion for a small advertisement for use in your local newspaper. If your paper is published daily, the preferable time for the advertisement to appear would be on Saturday, January 23. It is designed for two inches in one column. Any newspaper will be able to copy the style shown.

GOOD MAIL RESPONSE

We are happy to report that there were more than two hundred requests for literature from those who read the little tract announcing the "Frank and Ernest" broadcast topic for November 15, or saw the advertisement in a newspaper. The response to the broadcast of that date was considerably above average, indicating that there were many new listeners as a result of the special advertising. Certainly this is an excellent way to participate in the radio witness work.

Let your class secretary know how many you can distribute for the February special radio topic, or order direct, as early as possible. The topic for February 21 will be, "Evolution Vs. Creation."



In the above graph the straight black line running from the lower left-hand corner to the upper right-hand corner represents our radio contract obligations beginning in October. The broken line indicates the relationship of radio donations to contract obligations through October and November.

SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

JULIUS BEDNARZ

Milwaukee, Wis. January 10

ALFRED BURNS

Aurora, Ill. January 10

EUGENE BURNS

Paterson, N. J. January 17

BERTRAM COOPER

Seattle, Wash. January 14
Tacoma, Wash. 15
Portland, Ore. 17
Salem, Ore. 18, 19
Chico, Calif. 20
Sacramento, Calif. 21
Stockton, Calif. 22
San Francisco, Calif. 24, 25
Sonoma, Calif. 26
Fresno, Calif. 27, 28
Los Angeles, Calif. 29, 31

JENS COPELAND

West Frankfort, Ill. January 15
Cape Girardeau, Mo. 17
Paragould, Ark. 18
Memphis, Tenn. 19, 20
Monroe, Ark. 21
Fayetteville, Ark. 22-24
Stigler, Okla. 25, 26
Oklahoma City, Okla. 27
Iowa Park, Tex. 28
Bowie, Tex. 29
Weatherford, Tex. 31

SHIRLEY C. DE GROOT

Phoenix, Ariz. January 1-3

ORLANDO D. DEIFER

Wilmington, Del. January 3
Easton, Pa. 17

JOHN G. HULL, JR.

Riverside, Calif. (Morning) .. January 17
Pomona, Calif. (Afternoon) 17

PETER KOLLIMAN

Baltimore, Md. January 17

ARTHUR H. KRUMPOLT

Wallingford, Conn. January 17
Pottstown, Pa. 24

RAYMOND J. KRUPA

Philadelphia, Pa. January 9, 10
Allentown, Pa. 17

EDWARD G. LAMEL

Santa Ana, Calif. January 24

LUDLOW P. LOOMIS

Philadelphia, Pa. January 9, 10
Lancaster, Pa. 24

JOHN Y. MAC AULAY

Phoenix, Ariz. January 1-3
Tucson, Ariz. 6, 7
El Paso, Tex. 8
San Antonio, Tex. 10, 11
Brownsville, Tex. 12, 13
Corpus Christi, Tex. area 14-17
Taft, Tex. 18, 19
Houston, Tex. 20-22, 24
Galveston, Tex. (Morning) 24
Austin, Tex. 25, 26
Gustine, Tex. 28, 29
Weatherford, Tex. 31

MARTIN C. MITCHELL

Groton-New London, Conn. January 16, 17

ARTHUR B. NEWELL

Phoenix, Ariz. January 1-3

SPEAKERS' APPOINTMENTS

LEON H. NORBY

Phoenix, Ariz.	January	1-3
El Paso, Tex.		4
San Angelo, Tex.		5
Gustine, Tex.		6
Austin, Tex.		7
Houston, Tex.		10
Lake Charles, La.		11
New Orleans, La.		12
Waynesboro, Miss.		13
Birmingham, Ala.		14
Atlanta, Ga.		15

GUSTIN P. OSTRANDER

Albany, N. Y.	January	10
North Brookfield, Mass.		11
New Bedford, Mass.		12
Groton, Conn.		13
New Brunswick, N. J.		15
Brooklyn, N. Y.		17
Rutherford, N. J.		20
(145 W. Passaic Ave., 8 p.m.)		
Wilmington, Del.		21
Baltimore, Md.		22
Washington, D. C.		24
Richmond, Va.		25
Lynchburg, Va.	26, 27	
Roanoke, Va.	28, 29	
Greensboro, N. C.		31

G. RUSSELL POLLOCK

Sacramento, Calif.	January	10
Whittier, Calif.		17

KENNETH RAWSON

Philadelphia, Pa.	January	9, 10
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GEORGE P. RIPPER

San Diego, Calif.	January	10
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MICHAEL A. STAMULAS

New Haven, Conn. (Morning) January	17
Waterbury, Conn. (Afternoon)	17
Worcester, Mass.	19
Manchester, N. H.	21
Dover—Somersworth, N. H.	22
Portland, Me.	24

AUGUST SWANSON

Miami, Fla.	January	3-6
Orlando, Fla.		7, 8
Jacksonville, Fla.		10
Clio—Louisville, Ala. area		11-13
Mobile, Ala.		14
Lake Charles, La.		15
Houston, Tex.		17
Galveston, Tex. (Morning)		17
Austin, Tex.		18, 19
San Antonio, Tex.	20-22, 24	
San Angelo, Tex.		25, 26
Tucson, Ariz.		28
Phoenix, Ariz.		29, 31

CLAUDE R. WEIDA

Philadelphia, Pa.	January	9, 10
Reading, Pa.		24

W. NORMAN WOODWORTH

Philadelphia, Pa.	January	9, 10
Paterson, N. J.		24

CHRISTIAN W. ZAHNOW

Kent, Ohio	Dec. 21-Jan.	7
Saginaw, Mich.		10
Toledo, Ohio		14
Elyria, Ohio		15
Cleveland, Ohio		17
Buffalo, N. Y.		18, 19
Rochester, N. Y.		20, 21
Wilkes-Barre, Pa.		22
Nanticoke, Pa.		24
Allentown, Pa.		25, 26
Newark, N. J.		28
New Brunswick, N. J.		29
Brooklyn, N. Y.		31

"BLESSED BIBLE": The "Frank and Ernest" theme hymn, "Blessed Bible," is now available on a twelve-inch, 78 rpm record for home use. On the opposite side of the record is "The Story of the Bible," setting forth briefly some of the salient features of the truth. The record is priced at two dollars. Orders may be sent to The Dawn, East Rutherford, New Jersey.

For Mutual Fellowship, Edification, and Service

PHOENIX, ARIZ., January 1-3—Convention will be held in Osborn School, 3415 N. Central Avenue. A Watchnight service will be held December 31. Please make reservations as early as possible, owing to heavy tourist season. Address the secretary, Mr. Stuart E. Sowers, 1730 E. Roma, Phoenix, Ariz.

ALBANY, ORE., January 3—Home gathering to be held at 3596 Bernard Street.

PHILADELPHIA, PA., January 9, 10—Two-day convention opening at 9:30 a.m. Saturday, in the Y. W. C. A. Building, 2027 Chestnut Street (First Floor). Arrangements for overnight entertainment may be addressed to the class secretary, Mrs. Otis R. Barrall, 520 Cumberland Road, Havertown, Pa.

ALBANY, N. Y., January 10—Y. W. C. A. Building, 5 Lodge Street.

COLUMBUS, OHIO, January 10—Convention opens 10:00 a.m. in the Women's Benefit Association, 53 E. Gay Street.

SAGINAW, MICH., January 10—Convention opens at 10:20 a.m., in the Woman's Club, 311 N. Jefferson Street.

BOWIE, TEX., January 17—For details write Mr. J. Frank Whitaker, R. F. D. L, Sunset, Tex.

CLEVELAND, OHIO, January 17—Convention opens 9:30 a.m. in the Y. M. C. A. Building, Prospect Avenue and East 22nd Street.

SALEM, ORE., January 17—Home gathering at 2339 State Street.

CHICAGO, ILL., January 24—Masonic Temple, 912 N. LaSalle Street.

DETROIT, MICH., January 31—Maccabees Building, Woodward Avenue at Putnam.

WEATHERFORD, Tex., January 31—Zion Hill Schoolhouse.

SEAFORD, DEL., February 7.

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to us

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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