

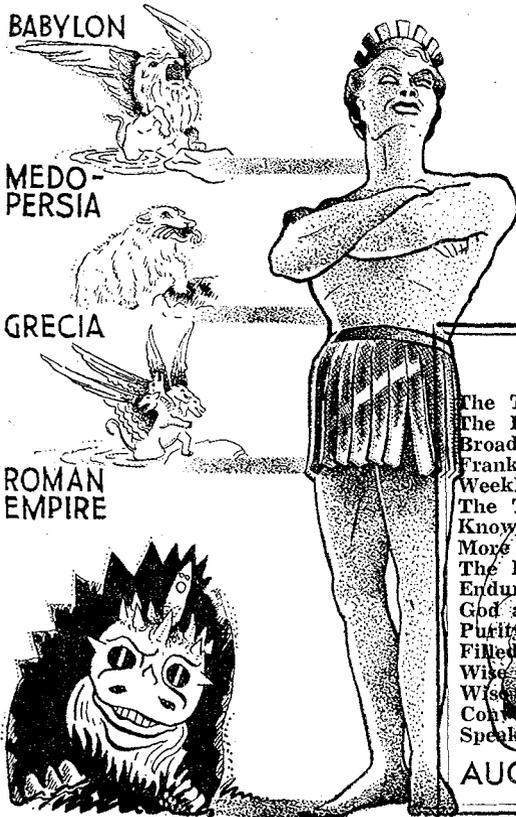
# THE DAWN

BABYLON

MEDOPERSIA

GRECIA

ROMAN EMPIRE



“And  
in the days  
of these kings shall  
the God of heaven  
set up a kingdom,  
which shall never  
be destroyed”—  
Daniel  
2:44

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AUGUST

1947

A HERALD OF CHRIST'S PRESENCE

# THE DAWN

A HERALD  
OF CHRIST'S PRESENCE

Vol. 16, No. 8

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One Dollar a Year

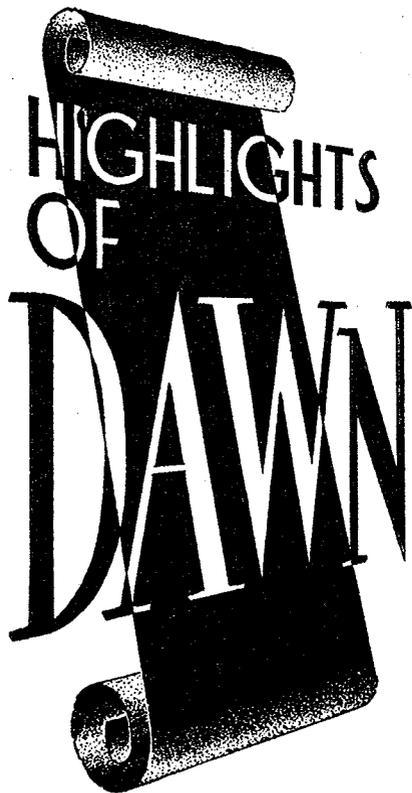
## 1947 General Convention

### ROOM ACCOMMODATIONS AMPLE

IN CASE there is any question in the minds of any concerning availability of rooms, the Rooming Committee of the General Convention to be held in the Masonic Temple, Clermont and Lafayette Avenues, Brooklyn, N. Y., August 6-10, suggests that we announce that there will be rooms for all. Rates vary from \$1.00 to \$3.50 a day per person. Send your request for reservations at once to Bible Students Convention, Post Office Box 225, Brooklyn 1, N. Y. Lower priced rooms are in private homes and rooming houses; others are in hotels. State which you prefer. Time may be too short for the Committee to acknowledge your request. Come to the convention, even if you make up your mind at the last minute, and have not requested room reservations. You will be taken care of!

An outline report of the General Convention will appear in the September issue of The Dawn. If you know of those who would be interested in this report but do not take The Dawn, we suggest that you order additional copies. Place your order now. Extra copies of the September issue will be 10 cents each, twelve for \$1.00. Address The Dawn, East Rutherford, N. J.

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*Gentile nations passing,  
Israel being restored*

## The Times of The Gentiles

*"Jerusalem shall be trodden  
down of the Gentiles, until the  
times of the Gentiles be ful-  
filled."—LUKE 21:24*

**T**HE expression "times of the Gentiles," as used by the Master, is undoubtedly a reference to the long period in human history during which a certain succession of Gentile nations were permitted to exercise undisputed sovereignty throughout the so-called civilized world. The distinction between Gentiles and Israelites came about as a result of God's choice of the seed of Abraham as the people or nation which he would recognize as his, and through whom he would carry out his purposes. During the time when God did thus deal with this people he said to them through the prophet, "You only have I known of all the families of the earth."—Amos 3:2

But the continuance of this special position of favor to the Israelites depended upon their obedience to the covenant into which they entered with the Lord at Sinai. Most of the promises made to them were conditional, and because they did not live up to these conditions they lost their position of chief favor with the Lord as his special or peculiar people, and certain Gentile nations

## THE DAWN

were then recognized by God as the keepers of law and order in the earth—not forever, but until the due time came for the kingdom of Christ to take over the rulership of all nations, both Jewish and Gentile.

This change took place with the dethronement of Judah's last king, Zedekiah. Previous to this, the nation had become divided between the ten-tribe kingdom of Israel, and the two-tribe kingdom of Judah; but the ten-tribe kingdom had long since fallen, and many of the people taken into captivity in Assyria. The two-tribe kingdom of Judah was overthrown by King Nebuchadnezzar, and the people were taken into captivity in Babylon. When Zedekiah was overthrown and taken captive to Babylon, the Prophet Ezekiel had forecast, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: . . . I will overturn, overturn, overturn, it: and it shall be no more until He come whose right it is; and I will give it Him."—Ezek. 21:25-27

"It shall be no more"—this is a reference to the typical kingdom of God as it functioned through the kings of this nation whom God had chosen for his own. As long as God considered the kingdom of Israel his kingdom, Gentile nations had no standing whatsoever in his arrangements. Nor did God recognize Gentile kingdoms as his when the Jewish nation lost its independence as a kingdom. God did not transfer his arrangement with his chosen nation to the Gentiles; for, concerning that Israelitish arrangement, he said through the prophet, "It shall be no more."

However, in making this declaration regarding Judah's last king, Zedekiah, a time limit was placed upon the period during which God would have no kingdom arrangement in the earth. "It shall be no more," the prophet declared, "until he come whose right it is; and I will give it him." During this "until" period a different arrangement has functioned—an arrangement which was outlined to King Nebuchadnezzar following the dethronement of Zedekiah. To this heathen king of Babylon the Prophet Daniel declared, "Whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he [God] given into thine hand, and hath made thee ruler over them all."—Dan. 2:38

Daniel did not say that God would rule over the children of men through Nebuchadnezzar, hence Nebuchadnezzar did not sit

## HIGHLIGHTS OF DAWN

upon the throne of the Lord as did the kings of Israel and Judah. Gentile dominion has not, therefore, been a divinely sponsored and directed rule, but merely a divinely permitted one. It has been a human rulership, based simply and only upon the wisdom of fallen and selfish men. The symbol of this rulership was the human-like image which Nebuchadnezzar saw in his dream, whose head of gold, according to the Prophet Daniel, represented the rulership of Babylon.—Dan. 2:38

The image of Nebuchadnezzar's dream represented not only the rulership of Babylon as God permitted it to function, but also of Babylon's successors—Medo-Persia, Greece, and Rome. What was said of Babylon became true of all these; namely, that the God of heaven gave them their dominion, their kingdom. It was in the days of Rome when the Apostle Paul wrote, "The powers that be are ordained [margin, ordered] of God." (Rom. 13:1) Israel lost her freedom and became a vassal nation to Babylon, and this servitude continued under Medo-Persia, Greece, and Rome. And no independence for Israel could be expected "until he come whose right it is."

It is important to note that Daniel's interpretation of the Gentile image prophecy limits its application to the four empires mentioned above. We are not warranted, therefore, in supposing that this includes other nations, only in so far as they may have come under the influence of Babylon, Medo-Persia, Greece, or Rome. The Roman phase of the "times of the Gentiles" was represented by the legs of iron, and in its closing days, by the feet and toes of the image.

Thus the symbolism runs true to form, for Rome was not succeeded by another empire, as were Babylon, Medo-Persia, and Greece, but was divided into the several states of Europe which continued to exist and to be ruled by hereditary ruling houses which claimed divine authority, until they were overthrown as a result of the first World War. It was upon these feet and toes that the impact of the "stone" fell—the stone that was cut out of the mountain without hands—causing the image to fall.

Now notice what the prophet said would occur as a result of this smiting. We quote: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces *together*, and became like the chaff of the summer threshingfloors; and the wind carried

them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." (Daniel 2:35) It is most important for the student to note that that which was represented by the gold, silver, brass, iron, and clay of the image is prophetically said to be destroyed "together."

The Babylonian, Medo-Persian, and Grecian empires passed out of existence long before the Roman, hence to understand what was to occur "together" when the stone smote the feet of the image, it is well to examine very carefully Daniel's interpretation of what the image symbolized. This we find in verses 36 to 38 of the prophecy, which we quote: "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

Babylon existed prior to the time when this image picture applied, but it was not the head of gold until God authorized its dominion. The same is true of that which is represented by the silver, the brass, and the gold of the image. Thus we see that according to the prophet's own interpretation, what the image really represented was a divine lease of power extended to and throughout the period of these successive empires. It was this lease of power or "dominion" common to them all which came to an end "together" at the termination of the times of the Gentiles.

Confirmation of this thought is given us in Daniel 7:12. In this prophecy the same four Gentile empires are depicted as beasts, and concerning the first three we read: "They had their dominion taken away: yet their lives were prolonged for a season and a time." This proves that the withdrawal of the right to rule does not necessarily imply the immediate destruction of nations which formerly held that right. The God-given dominion exercised by Babylon, Medo-Persia, and Greece was "taken away" from each in turn as it was passed on to the other. Finally Rome became the successor to this dominion. But when the time came for Rome to relinquish it, it meant also that it was due time for the rightful King of earth to take over, hence it was not only to be taken away

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from Rome, but was to cease altogether, and the divided empire through which it was exercised was to be destroyed.

### CHRIST'S KINGDOM TAKES OVER

It is an indisputable fact of the divine plan that the closing of the "times of the Gentiles" is coincidental with the establishment of Christ's kingdom. It is then that the fulfilment of the prophecy becomes manifest concerning the coming of him "whose right it is" to rule under divine sponsorship in a kingdom which is the Lord's. This means that with the end of the "times of the Gentiles" we should expect not only the overthrow of the remnants of the Roman Empire which exercised its dominion by divine right, but also the disintegration of all humanly constituted authority in the earth, and that amidst the chaos resulting from this, the authority of Christ's kingdom will make itself felt; for, as the prophet asserts, the Lord will then say, "Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth."—Psalm 46:10

It has long been believed and taught by students of prophecy that the "times of the Gentiles" was a fixed period which would reach a termination in the year A. D. 1914. In Jesus' reference to these "times" he used a Greek word which denotes a set or fixed time. It is the same word used by Jesus in Mark 1:15 where he says that "the time is fulfilled, and the kingdom of God is at hand." It is also the same word that is translated "season" in Acts 1:7, where Jesus states, "It is not for you to know the times or seasons, which the Father hath put in his own power." Jesus indicated however that the gift of the Holy Spirit would enable the disciples to know of the times and seasons of the divine plan as they became due to be understood.—Acts 1:8; I Thess. 5:1-5

All of the Master's teachings were based upon the Old Testament scriptures, hence his reference to the "times of the Gentiles" indicates that somewhere in the Old Testament these "times" are referred to. He explains that these "times" would be a period during which Jerusalem would be trodden down by the Gentiles as a punishment upon Israel, and it is this fact that leads us to the 26th chapter of Leviticus, which gives us the length of this period of punishment.

In this chapter we find a prophecy of certain punishments

which would surely come upon Israel in the event of their disobedience to God's Law, and then a reference to "seven times more" of chastisement, if, as a result of the former, they did not hearken unto and obey the Lord. This "seven times" of additional punishment is mentioned four times—Leviticus 26:18, 21, 24, 28. The Hebrew word here translated "seven" is *shibah*, which, according to Dr. Strong means, "adverbially, seven times."

The punishments mentioned as coming upon Israel prior to the "seven times" are evidently references to their periods of captivity to the Assyrians, Moabites, Midianites, Philistines, and others. While these were not particularly long in duration, they extended over more than seven literal years, so we must conclude that the *shibah* ("seven times") which were to be visited upon this rebellious nation as additional punishment are intended by the Lord to be figured as symbolic times of 360 years each, making a total of 2,520 years.

As we have already noted, the evident time when this long period of punishment upon Israel began was when their last king, Zedekiah, was dethroned in the year 606 B. C. By counting 2,520 years from this date, we are brought to A. D. 1914. We should not expect to find these time prophecies so clearly stated in the Bible that they would not need to be studied carefully and analytically in order to be understood. Nor would it be proper to hold tenaciously to an interpretation of such prophecies in the absence of any indication of their fulfilment. But in this case, the outstanding developments in the affairs of the Gentile nations, as well as in the status of the Jewish nation since 1914, bear eloquent testimony that the period mentioned by Jesus as one of punishment upon Israel—the "times of the Gentiles"—has terminated. We have already witnessed the downfall of the "divine right" rulership of the Roman Empire, and now the fragments of the nations through which the Gentile lease operated are being ground to powder, in preparation for the next phase of the plan of God; namely, the full manifestation of the kingdom of Christ as the sovereign power over both Jews and Gentiles.

#### WHAT TO LOOK FOR

Jesus said that Jerusalem—symbol of the Jewish nation—would be trodden down of the Gentiles until the "times of the

Gentiles" would be fulfilled. It is obvious, then, that at the end of the "times of the Gentiles" we should see a stirring among the Jewish people, looking toward their re-establishment as a nation. Let us note the changed position of the Jewish people since 1914. Even previous to that, and as though the Lord were awakening them to the importance of the hour, Zionism was born, although it made little actual progress in the way of re-establishing the Israelites in the Promised Land. Indeed, for the most part, the Jews themselves turned a deaf ear to Zionism and the idea of returning to Palestine. But how different have been developments since 1914!

It was the first World War, which began in 1914, that gave Zionism its real opportunity; for the Holy Land was by that war freed from the controlling hand of the Turks. Then the League of Nations sponsored the cause of the Jewish homeland. As the League of Nations represented most of the Gentile nations—particularly those pictured in the "image" prophecy—this recognition by the League, of the Jewish right to national independence in their own land, marked an official ending of the treading down period.

When Jesus said that Jerusalem should be "trodden down" of the Gentiles, he did not mean a continuous siege of bitter persecution, but merely a continuance of the status of the Jews which then existed; namely, that they were to remain a vassal nation, not enjoying national independence. True, it is a far cry from that first official act of the League of Nations acknowledging the right of the Jewish nation to its independence, to the actual and full re-establishment of Israel in the land which God gave to them, but it was the turning point in God's dealings with Israel, and sufficiently definite to warrant the conclusion that the "times of the Gentiles" had expired.

Time prophecies of the Bible frequently mark the beginning of great changes to which they refer, rather than their completion. This is true of the prophecies pertaining to Israel's "double" period of punishment. (Zech. 9:12) The turning point of this double was at the time the nation rejected Jesus as their King. Jesus then declared to the nation, "Your house is left unto you desolate." (Matt. 23:38) Actually, however, it was practically forty years subsequent to this that Jerusalem was destroyed and the nation

dispersed among the Gentiles. All that occurred when Jesus said, "Your house is left unto you desolate," was the withdrawal from Israel of their part as a nation in the royal promises pertaining to the kingdom of Christ, and from then on, the foretold dispersion from their land was to take place.

The ending of the "times of the Gentiles" was very similar to this. The withdrawal from the Gentiles of the lease of dominion occurred in 1914, and it is not unreasonable to suppose that within a period no longer than it took for the downfall of Israel following the injunction, "Your house is left unto you desolate," not only will the last fragments of the nations pictured in Nebuchadnezzar's image, as well as their associates, be destroyed, but Israel will be restored, and the new kingdom will be operating from Jerusalem.

Some may argue that the Jews have been more bitterly persecuted since that time than ever before, hence that the end of the "times of the Gentiles" could not have been reached. But this view fails to take into consideration another group of prophecies which indicate that the end of their national bondage to Gentile nations, and the time for their return to Palestine, would be marked by great distress. The prophecies indicate that this particular trouble would come to "cause" them to return to their own land; and would be peculiar to the time when the Lord would "bring again" their captivity. (Jer. 30:3, 11) Jeremiah also tells us that the Lord would send "fishers" and "hunters" among his people to cause them to return to the Promised Land. (Jer. 16:14-18) From these prophecies—and there are other similar ones—it is clear that the turning point of time from national captivity to national freedom from the Gentile yoke, would not at once make an end of all tribulation for the Jews.

The argument might be raised by some that if this were God's due time for Israel to return to the Promised Land, then the Jews would be permitted to enter the land without restrictions. But in this, also, we should note carefully the prophecies. Joel 3:1, 2 reveals that the time for the return of Israel's captivity would be marked by a warlike gathering of Gentile nations, and that it would be necessary for the Lord to plead with these nations concerning his people and concerning the land which he promised to them. The events of recent years are in clear fulfilment of this prophecy, hence furnish dovetailing proof of the transition period through

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which we are passing; that it is God's due time to "bring again" the captivity of his ancient people.

And despite all the difficulties the Jews have had, and still are having in connection with their desire to return to the Promised Land, there are probably as many as a million of them who have already returned, and the number is constantly increasing. The Lord's providences which are "causing" them to return have been such that a majority of the remaining Jews in Europe are now desperately in earnest in their desire to reach Palestine. The final scene of this mighty deliverance of Israel by Jehovah will not be until the close of Armageddon, but the steps leading up to this began as a result of the striking of God's time clock when, in 1914, it tolled out the message that "the times of the Gentiles" had ended.

Who, then, that believes in the prophecies of the Bible can doubt the meaning of the history-making events that have kept the Jews almost constantly on the front pages of the world's newspapers ever since 1914! And to an increasing extent, the Jewish and Palestine problem is one of the major issues confronting the Gentile nations today. The reason is that they do not want to give the Jews the land. But it is God's due time for them to have it, and he will continue to plague any and all nations which stand in the way of the fulfilment of his plan. At the moment there is a commission representing the United Nations investigating the problem of Palestine, but regardless of what this commission reports, or what the United Nations' organization does about it, nothing will be permitted to hinder the outworking of God's purposes toward his ancient people.

## THE GENTILE NATIONS

Meanwhile, since 1914, the Gentile nations have continued to disintegrate. Since Nebuchadnezzar's image depicting Gentile rulership represented particularly that "the God of heaven hath given thee a kingdom," it is most significant to realize that the "divine right of kings" viewpoint has almost completely disappeared as an active governmental philosophy among the nations. As we had seen, the Gentile governments of the divided Roman Empire which held to this ideology have themselves nearly all been destroyed, and in their places—put there either by the force

of arms, or by the vote of the people—are various forms of communistic and socialistic governments. Church-state rulership has gone; the divine right of hereditary ruling houses is past, and now there is every evidence that the new forms of government ruling the world are preparing for another clash of arms which in all probability will leave practically the whole earth a shambles and the people in anarchy.

Thus seen, whether we look at the experiences of the Jews since 1914, and note how they are being moved irresistibly toward Palestine amidst the tribulation which the prophets foretold would come upon them when God brought again their captivity; or whether we view the undeniable changes occurring in Gentile rulership since 1914, we cannot question the proof that the “times of the Gentiles” have ended. And when we put the two lines of evidence together there is no escaping the certainty of their meaning.

True, all governments have not yet been completely destroyed; nor are the Jews enjoying the peace and liberty which will yet be theirs. But neither of these conditions will be wholly realized until the kingdom of Christ is in full operation. The prophecies clearly show, in fact, that even after the kingdom of Christ is operating, and manifesting its authority in and from Jerusalem, there will be “nations” still existing, some of which may not for a time bow the knee to divine authority. One of the prophecies depicting this is Zechariah 14:16-19. Here it is indicated that the punishment of such recalcitrant nations will be that upon them there will be no rain. Micah 4:1-4—another prophecy of the kingdom established—speaks of “strong nations” which will need to be rebuked by the mountain-kingdom that is then established in the top of the mountains.

The kingdom of Christ is to reign over the earth for the purpose of destroying enemies—enemies of God, of righteousness, and of man. One of these enemies is humanly constituted authority, based upon selfishness and hate. The last of the enemies to be destroyed is death. If we think of the operation of the kingdom of Christ as marking a time when there is no opposition, either nationally or individually, to divine authority and righteousness, we will fail not only to grasp the full significance of many of the prophecies pertaining to that kingdom, but also the significance of what is occurring in the earth today.

## HIGHLIGHTS OF DAWN

While this is not an occasion to discuss in detail the prophecies of Revelation, it is fitting, we think, to call attention to some revealing points in chapters 17 and 18 of the Apocalypse. All agree that these chapters pertain to the closing scenes of man-made rulership over the earth, both civil and ecclesiastical. Concerning the ten horns of the scarlet-colored beast described in the 17th chapter, it is explained that they "are ten kings, which have received no kingdom as yet." (Rev. 17:12) When we think of the definite manner in which God gave a kingdom to Nebuchadnezzar, which authority was to pass on down from one dynasty to another, even to the end of the Gentile Times, it seems particularly significant that here the Lord should be telling us of kings or kingdoms which had been given no kingdom.

The expression "as yet," in the statement which says that these kingdoms have received no kingdoms as yet, is of doubtful authenticity. But whether authentic or not, it makes no real change in the thought expressed. While these kings have been given no kingdom in the sense that dominion was given to Nebuchadnezzar and his successors, they are given a commission, for we read that "God hath put it in their hearts to fulfil his will," and his will for them is that they shall be his instruments in destroying the harlot woman. In Revelation 18:9, the kings of the earth which committed fornication with the harlot woman are shown as standing afar off—in exile—mourning over the downfall of the system with which they were once associated. These are the remnants of the "kings" which once functioned under the Gentile Times' authorization, but now they are helpless—the few that remain—to hinder the complete destruction of that system of which they were a part. The kings or governments which had been given no kingdom, hold the upper hand until the will of the Lord concerning the woman is fully carried out. And finally even these, together with the beast of which they are a part, will go into perdition.

Then will come swiftly the binding of Satan and the manifestation of the life-giving blessings of the kingdom as depicted in the 20th chapter of Revelation. Truly, as we see the wonderful events throughout the world which today are parading before us as a faith-inspiring panorama of prophecies being fulfilled, we can look up and lift up our heads, knowing that our deliverance draweth nigh, and that the blessing of all nations is near!

# A BIBLICAL DIALOG

## *The Hope of Immortality*

☞ Frank, are there any texts in the Bible which state definitely that death is not a reality; that a person doesn't really die when he seems to die?..

☞ Yes, there is one such text in the Bible. It is the 4th verse of the 3rd chapter of Genesis, where the serpent said unto the woman, "Ye shall not surely die."

☞ But Frank, can we as Christians depend upon anything that comes from such a source?

☞ Personally, Ernest, I cannot. The serpent which uttered those words was speaking for Satan, the Devil, whom Jesus refers to as a liar from the beginning. But you asked me if there were any texts in the Bible which state that man does not actually die, so I gave you the only one of which I have any knowledge. But don't misunderstand me. The Scriptures abound with promises of life after death. The entire Gospel theme of salvation is centered in the glorious hope of life beyond the grave. But the fulfilling of this hope of life beyond death is to be made possible by means of a resurrection of the dead.

☞ But Frank, are we to under-

stand that Satan's original lie is responsible for all the erroneous theories that are held on this subject? Did the whole idea of inherent immortality stem from that original lie?

☞ The Scriptures seem to indicate as much, Ernest. It IS very evident that he launched his campaign of deception with that blackest of all lies when he said to mother Eve, "Ye shall not surely die." God had said to our first parents, "Thou shalt surely die." (Gen. 2: 17) The testimony of the entire Bible is consistent with the original statement of what would constitute the penalty of sin. "The wages of sin is death," declares the Apostle Paul. (Romans 6:23) "The soul that sinneth, it shall die," says the Prophet Ezekiel.—Ezekiel 18:4, 20

☞ Speaking of the soul, Frank, can you tell me how many times the word soul appears in the Bible, and how many times it is referred to as an immortal soul?

☞ The word soul is used in the Bible several hundred times. However, it is never referred to as being immortal. But why that question, Ernest?

## A BIBLICAL DIALOG

¶ I merely wanted to verify a statement I have found in the "Hope" Dawn. I have a copy here, Frank: in it the surprising statement is made that the word "soul" and its plural "souls," are found in the Bible more than five hundred times, but in no instance is it even hinted that human souls are immortal. On the contrary, wherever the Bible discusses the subject of death in connection with the soul, it distinctly and clearly states that the soul, even as the body, is subject to death. It also says that the expressions, "immortal soul" and "undying soul" are not to be found in the Bible at all. That certainly is surprising.

¶ But it is very important, Ernest, that we should know facts of this kind. You see, as a rule, all will agree that the body dies, but many think that the soul remains alive, that it is immortal and cannot die. But no such thought is found in the Bible. When God told our first parents that they would surely die, he meant that everything about them would die; that nothing would remain alive. As I have already emphasized, there is hope of life beyond the grave only because God has promised to restore the dead to life, not because there is no cessation of life.

¶ Frank, can you tell me how many times the word immortal appears in the Bible? This question is also prompted by something I have found in the "Hope" Dawn.

¶ Ernest, if you have the answer to that question, suppose you tell me.

¶ Well, it says here that the word

immortal is used only once in the entire Bible, and in that one instance it is applied to the Lord and not to man. That one and only appearance of the word immortal is in I Timothy 1:17. The text reads, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever."

¶ That's plain enough, isn't it, Ernest. However, while the word immortal appears only this once in the Bible, and refers to the Lord, yet the word immortality is used a number of times.

¶ Right you are, Frank! The "Hope" Dawn calls our attention to the fact that one of the few scriptural uses of the word immortality is in a text which declares that the Lord ONLY hath immortality. The passage in which this surprising statement is made by the Apostle Paul is that of I Timothy 6:16. You know Frank, it is almost unbelievable that the words immortal and immortality are found in the Bible so few times.

¶ Does the "Hope" Dawn say how many times in all?

¶ Yes, Frank. The word immortal is used only once, which is a reference to the Lord; and the word immortality only five times in all, and one of these is in a passage which declares that the Lord only hath immortality.

¶ But what about the other four uses of the word immortality?

¶ Well, it appears that not once is the word immortality applied to

(Continued on page 16)



# FRANK AND ERNEST RADIO TOPICS

**WEEK OF AUGUST 3—"Where Are the Dead?"** This is a subject of universal interest, because there are so many people dead. The question of what occurs when one dies is vital to all. The Bible alone gives a definite, practical, and understandable answer. And the biblical answer to this question is one of hope. The Hope Dawn will be offered.

**WEEK OF AUGUST 10—"What Is the Soul?"** The first time the word soul is used in the Bible, an explanation is given as to just what it is and of what it is made. The entire testimony of the Bible is in harmony with this explanation. Hear Frank and Ernest as they make plain this much misunderstood subject. To supplement this program the Hope Dawn will be offered to the interested.

**WEEK OF AUGUST 17—"The Hope of Immortality."** The Bible holds out a wonderful hope of immortality for the faithful followers of Jesus, but emphasizes that human beings do not by nature now possess immortality. It will be a surprise to many that the word "immortal" appears in the Bible only once, and the word "immortality"

only five times. In this broadcast Frank and Ernest examine all the texts in which these words appear. Hope Dawn will be offered.

**WEEK OF AUGUST 24—"Some Facts About Hell."** The righteous as well as the wicked go to hell when they die; there is no consciousness, in hell, yet David suffered the pains of hell before he died. These are some of the interesting facts Frank and Ernest bring to light in this broadcast. The Hope Dawn will again be offered.

**WEEK OF AUGUST 31—"Why Christ Returns."** The so-called orthodox view is that Christ returns at his second advent to burn up the earth and take his faithful followers to heaven. How near to the truth is this view? In this broadcast, scriptures are examined which prove that Christ returns to restore the human race to life. The booklet, "Christ Has Returned" will be offered to those who wish to study the subject further.

Literature offered on these radio programs may be obtained by writing to Frank and Ernest, Box 60, General Post Office, New York City.

## AUSTRALIAN BROADCASTS

**Vic. and N. S. W. Time**

Geelong      3GL 222 metres 10:00 A. M.  
 Sydney        2KY 294 metres 8:15 A. M.

**Western Australian Time**

Perth         6KY 227 metres 10:15 A. M.

## POLISH BROADCASTS

Ashtabula, Ohio	WICA 8:45 a.m.
Boston, Mass.	WORL 10:30 a.m.
Chicago, Ill.	WGES 8:45 a.m.
Niagara Falls, N. Y.	WHLA 9:45 a.m.
Springfield, Mass.	WSPR 10:00 a.m.
Stevens Point, Wis.	WFHR 10:30 a.m.

(Continued from page 13)

the nature of man. The texts in which the four uses of the word appear are all listed here. Perhaps we should go over them. What do you say?

☞ I think that's a good idea, Ernest. What is the first one?

☞ The first one is Romans 2:7, and it reads, "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Now Frank, it is plain to be seen from this text that immortality is not now a possession of any human being, for the apostle is urging Christians to seek for it. We do not seek after things we already possess do we?

☞ You are quite right, Ernest! But what else does the Bible say about immortality?

☞ The next passage listed here in the "Hope" Dawn is that of I Corinthians 15:53. It reads: "For this corruptible must put on incorruption, and this mortal must put on immortality." Now, as you can see, this text tells us that immortality is a quality which, if it is ever to be possessed, must be "put on."

☞ And not only so, Ernest, but in that passage the apostle makes it very plain that even Christians are now mortal beings; and that only in the resurrection will they become immortal.

☞ And that fact is further emphasized in the very next verse of the same chapter, which reads, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the

saying that is written, Death is swallowed up in victory." There can be no question, Frank, but that all of these texts emphasize the same fact. They all show that by nature man is mortal, and not immortal. But there is one more passage of Scripture in which the word immortality is found, is there not?

☞ That's right. It is II Timothy 1:10, and reads as follows: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." If Jesus was the first one to bring immortality to light, certainly those who lived prior to his first advent knew nothing about it. But Frank, what is meant by the statement that Christ brought immortality to light, "through the Gospel"?

☞ The Gospel is the good news of salvation from death through Christ. The thought is that through the redemptive work of Christ, through the merit of his shed blood, an opportunity is now afforded those who follow in his footsteps of sacrifice to seek immortality, to strive for it as a reward to be attained in the first resurrection.

☞ Frank, if our first parents had not sinned would they have been immortal?

☞ No. The fact, however, that they were mortal did not mean that they had to die regardless of their obedience or disobedience. We use the word mortal in a rather restricted sense as applying to that

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which is dying. When we say that a soldier is mortally wounded, we mean that he cannot live. Man was mortally wounded by sin. Paul said that the "sting of death is sin." (I Cor. 15:56) But had man not received this wound, had he remained obedient to God, he would have continued to live, not because he was death-proof—which is the meaning of immortality—but because his life was sustained by the life-giving trees of Eden, and from which he was separated when he transgressed the divine command.

☞ Frank, another very beautiful thought I have found in this "Hope" Dawn is that while the church of this Gosepl age is promised immortality with Christ, that they may live and reign with him during the thousand years of his

kingdom, mankind as a whole will be restored to human life and perfection if obedient, right here on the earth.

☞ That's right, Ernest. That will be accomplished during the kingdom reign of Christ and his church.

☞ And that, as I understand it, is the world's real hope of life beyond the grave. Those who have died, whether by war, by sickness, by old age, or by accident will be restored to life again. What a wonderful prospect! And it says here that the signs of the times indicate beyond any shadow of a doubt that we are living in the very end of this age, and that the golden age of peace and joy is now at hand. There are surely wonderful blessings ahead for this poor dying race.

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Are the Dead Alive? This is but one of the vital questions scripturally answered in the "Hope" Dawn. This book also answers such questions as: What is the soul? What is hell? Where is paradise? Can the living talk with the dead? Where will you be in the resurrection? One gift copy will be sent to any address upon request. Additional copies ten cents each, 12 for \$1.00. **The Dawn, East Rutherford, N. J.**

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## WEEKLY PRAYER MEETING TEXTS

**AUGUST 7**—"If a man contend in the games, he is not crowned except he strive lawfully."—II Timothy 2:5 (Z. '02-265. Hymn 157)

**AUGUST 14**—"It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call

them of His household?"—Matthew 10:25 (Z. '03-13. Hymn 118)

**AUGUST 21**—"Seek ye first the kingdom of God and his righteousness."—Matthew 6:33 (Z. '02-350. Hymn 121)

**AUGUST 28**—"Preach the Word; be instant in season, out of season."—II Timothy 4:2 (Z. '03-189. Hymn 132)

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# THE CHRISTIAN LIFE

## The Table of the Lord

*"Thou preparest a table before me in the presence of mine enemies."*—PSALM 23:5

THE "table" to which the Psalmist refers and which he declares had been prepared for him by the Lord is well illustrated by the oriental shepherd's provision for his sheep. In using this language we need not think of David as departing from the shepherd and sheep illustration employed in the earlier verses of this psalm, and picking up a new metaphor. Rather, he is continuing the lesson of the Lord's care for his people by referring to another custom of the shepherd, namely, that of especially protecting a choice feeding ground from enemies of the sheep, thus permitting them to graze contentedly and safely.

In that wild country where David tended his father's flocks the sheep were probably never entirely safe from attack, but often in and around the choicest of the feeding grounds deadly enemies of the sheep lurked in greater numbers than elsewhere. If the sheep were to benefit from these especially green pastures, extra precaution and watchfulness had to be maintained by the shepherd and his assistants. It may be to this that David referred when, in the Shepherd Psalm, he addresses his Lord, saying, "Thou preparest a table before me in the presence of mine enemies"—that is, directly in the presence of enemies, and in spite of them.

What a true illustration this is of the manner in which God has cared for all his sheep of the Gospel age, and particularly those of us who are living at this end of the age. Rich and nourishing indeed has been the spiritual food which our Good Shepherd has provided for us; and even though surrounded by enemies, his protecting care has enabled us to continue feeding in peace and quietness. The "table" provided for us consists, of course, of all the

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precious truths of God's Word, his precious promises, his instructions and the opportunity thus afforded of understanding his plans and purposes. It is on these that we live as new creatures in Christ Jesus. Yes, we live "by every word that proceedeth out of the mouth of God."—Matt. 4:4

In a very special way, and in fulfilment of his own promise, the Good Shepherd has, at this end of the age, prepared a table for his "sheep," and they have been feasting at this "table" throughout the entire harvest period. This is in harmony with Jesus' promise that when he returned he would gird himself and serve his people with "meat in due season." This "meat in due season" has been provided in abundance. The "Good Shepherd" has indeed prepared a wonderful "table" for us, and in that provision we daily rejoice.

### PRESENT TRUTH

We are prone to forget how wonderfully the Lord has blessed his people in this end of the age. There is a danger that the truth may become commonplace in our hearts, that we will no longer appreciate it as we should. If we are not sufficiently alert to our privileges it is possible for a spiritual lethargy to creep over us, causing us to become indifferent to the great value of the truth in our lives.

"Meat in due season" is what the Lord has promised to provide for his people. As the Good Shepherd he knows just what his "sheep" need. He knew what was essential for the welfare of the early church. He knew what his people needed throughout the Middle Ages. During that dark and threatening time a special place was prepared for them in the "wilderness," where they were nourished for twelve hundred and sixty years. (Rev. 12:6, 14) And now in the end of the age the Good Shepherd is again providing for his sheep. How soul-satisfying indeed is the "table" he has prepared for us. And how true it is that it has been prepared in the presence of our enemies!

The Lord's people need the sustenance of present truth today if they are to remain alive as new creatures. The "weeds" of false doctrine have no power to sustain spiritual life. The erroneous conceptions of Christianity are failing, and those who have nothing better on which to feed are losing their faith in God and in his

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Word. Unbelief is sweeping over the earth like a tidal wave. The theories of nominal churchianity cannot stand up against it. Only those who know the truth and who are daily feeding upon it, are able to stand.

It is said that shepherds of the east, when preparing a "table" for the flock, make sure that no poisonous weeds are growing amidst the grass. How wonderfully this illustrates the Good Shepherd's care for his sheep during these last days! When our Lord returned and prepared this table by supplying "meat in due season" for the household of faith, an important phase of his preparation was the removal of the poisonous doctrines of mystic Babylon in order that his sheep might feed upon the pure truths of his Word without injury to them as new creatures.

As a result of the foretold falling away from the faith which occurred following the death of the apostles, practically every precious doctrine of the divine plan became distorted. Man's fall into sin and death took on a new and strange meaning. Instead of death being the penalty for sin, it was taught that fallen man was to be eternally tortured in a hell of fire and brimstone. Instead of the hope of salvation meaning that man would have an opportunity of being restored to the lost paradise, it meant an escape from the necessity of being tortured forever.

The coming to earth of God's beloved Son to be the Redeemer of the lost race was distorted to mean that God himself became incarnate in flesh. The death of Jesus was misinterpreted to mean that God only appeared to die. By some strange quirk of theology it was taught that while Jesus was divine when on earth, after his feigned death and resurrection he returned to heaven as a man, in a human body, scarred by the wounds received at Calvary.

The call and development of the church, which is shown in the Bible to be a preparation for the later blessing of all the families of the earth, became merely a means of escaping eternal torture. The heavenly promises of the Bible, assuring each one who follows faithfully in the footsteps of Jesus, of glory, honor, and immortality, and the privilege of reigning with him in his kingdom which will bless the world, came to mean that the only ones to be saved were those who would go to heaven instead of to eternal torture when they died.

The true understanding of the manner and purpose of Christ's

second coming was also lost, with the result that his return became associated with what was often thought of as the "crack of doom." Misconceptions of our Lord's return included the much feared burning up of the earth and a twenty-four hour judgment day. These are but samples of the crude notions and weird superstitions which, through the centuries, had replaced the pure doctrines of the Word of God. All of these might very well be classified as "doctrines of devils," for surely they represent the cunning mind of the devil, the archdeceiver of mankind.

Reverting to the shepherd and sheep illustration, we might think of all these misconceptions of God's plan as poisonous weeds which through the centuries had grown up in the feeding grounds of the "sheep." We can readily see that in preparing a table of meat in due season for his people in this end period of the age, it was essential for the returned Lord to remove these weeds, that the pure food of his Word might flourish for the benefit of his people. And the thoroughness with which he has done this can be testified to by all who are rejoicing in present truth.

As is usually the case where outright miracles are not required, the Lord used a human messenger in preparing the present truth table for his people—"that servant"—who was "wise" because he humbly followed the directions of God's Word, and "faithful" to the full extent of actually laying down his life in the service of the Lord, the truth, and the brethren. That monumental library of truth, *Studies in the Scriptures*, stands today as a veritable banquet of truth for the spiritual nourishment of those who are endeavoring faithfully to follow the Good Shepherd.

Now, through the loving provision of the Good Shepherd, the Lord's people are able to discern between the nourishing spiritual food of the Scriptures and the errors which through the centuries became associated with the truth. And what a great source of rejoicing this has been to all the consecrated! Now it can be seen that instead of marking the end of all hope for the unconverted, the second coming of Christ signals the ushering in of a time of blessing for "all the families of the earth"—the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:21

In the light of this glorious hope of restitution for the world of mankind the ransom work of Jesus took on a depth of meaning

## THE DAWN

which previously was impossible to discern. It can now be seen that the death of Jesus as man's Redeemer guarantees an opportunity of life for all mankind, the dead as well as the living, and that a provision has been made through the great Mediator—Christ and the church—for the merit and efficacy of the ransom to be testified to all "in due time."—I Tim. 2:4-6

With these basic truths of the divine plan freed of the entangling errors which prevented the Lord's people from discerning their beauty, other features of the plan fell readily into place, each in its own way revealing the glorious attributes of the divine character in a way which increased the faith and hope and love of all who were privileged thus to feast at the table which the returned Lord had prepared for his "sheep."

The fall of man; the giving of the law to the typical house of Israel; the manner and purpose of God's dealings with the fleshly house of Israel; the first advent of Jesus—its manner and purpose; the call of the church and her exaltation to joint-heirship with Jesus in the heavenly phase of the kingdom; and, in fact, all the doctrines of the divine plan, can now be seen clearly and the truth-hungry "sheep" of the Lord's pasture can feast upon them in quietness and in assurance.

## ENEMIES

This bountiful provision of spiritual food is spread for the Lord's sheep, the Psalmist declares, in the presence of enemies. How true that is of the experiences of the Lord's people who, while in the world, are not of it. We are surrounded on every hand by enemies, enemies that would rob us of the right to enjoy the blessings of the Lord's table, and, if they were permitted, would destroy us as new creatures. Chief among these enemies is Satan, or, as the apostle describes him, "your adversary the devil."—I Pet. 5:8

The devil is a wily foe of the Christian. His attacks are stealthy and subtle. He endeavors to make the sheep believe he is their friend. Operating through human agencies he suggests that there is better food than that which is to be found at the Lord's table. He tries to convince the sheep that poison weeds of error are better for them than the wholesome grass of pure doctrines found within the outline of the divine plan of the ages.

Satan is too clever to suggest openly to the Lord's people that

false doctrines are better for them than the truth. His method is to raise doubts in their minds concerning the truth. He appeals to their pride, telling them that they should allow those who don't believe the truth to air their unbelief among them. They are told that they should be "broad-minded," and be willing to give others "the benefit of the doubt."

Those who have been genuinely feasting at the table which the returned Lord prepared for them do not have doubts, and while they regret that some who seemingly rejoiced in the bounties of this rich spread of truth are now doubting various doctrines, Christian love does not demand that the doubters should be given the privilege of promulgating their unbelief among the sheep. If we follow the instructions of the Good Shepherd we will be safeguarded against all these various and insidious attacks of the enemy Satan.

The world is another enemy of the Lord's sheep. The world holds out its allurements to the sheep in an endeavor to attract their attention and influence them to leave the green pastures of truth and seek satisfaction elsewhere. There are certain obligations which we all have towards those in the world, but beyond this, time and interest in material things come within the category of what Jesus described as the "care" of this world and "the deceitfulness of riches." (Matt. 13:22) In these and in other ways the influences of the world are at enmity with the new creation. But here again the Good Shepherd protects us if we but heed his instructions and have faith in his promises.

The Lord's sheep have enemies within as well as enemies without. Indeed, one of the most formidable enemies we have is our own fallen flesh. The "table" of rich spiritual food which the Good Shepherd prepares for us is for the benefit of the new creature, and seldom does the flesh find this diet satisfactory. As a matter of fact the flesh is often in rebellion against the truth because the truth, the "meat in due season," induces those who feed upon it to offer themselves in sacrifice to God, and the flesh shrinks from sacrifice.

Satan knows how the flesh feels about sacrifice, and he works through our flesh in his efforts to draw us away from the Lord's table. A moment's reflection reveals what is occurring along this line, for it is found that in practically every instance the various

viewpoints which are being offered to the Lord's sheep as substitutes for present truth offer escape from the necessity of sacrifice, either in whole or in part.

A doubting Christian is not a sacrificing Christian, and when, through the ready channel of the fleshly mind Satan succeeds in putting doubts in our hearts concerning this or that doctrine of the truth the result is that we lose our desire to lay down our lives in sacrifice as witnesses of the truth. Why, reasons the flesh, should one sacrifice his life for something which he is not sure is the truth? Verily, the flesh finds satisfaction in doubts.

And through the mind of the flesh Satan has a ready substitute to offer the new creature, a different conception of the Christian life. It is the idea that the true Christian life consists merely of uprightness and morality, and a sense of joy and satisfaction that the Lord is near and will care for all our needs. With this substitute is mingled the false theory that it is unimportant what we believe with respect to this or that doctrine of the divine plan.

This is not a new deception, for it has been used throughout the entire age. The whole Protestant world has been lulled to sleep by it. It appeals to the flesh, for in addition to sidestepping the responsibility of sacrifice—except the giving up of sinful things—it tends to put one in a favorable light even in the eyes of the world. Honesty, kindness, and patience are qualities which are appreciated by all right-thinking people. Every Christian should possess these qualities, but alone they do not constitute one a Christian.

The true Christian life is one of sacrifice, a following in the footsteps of Jesus. We cannot even begin to follow in his steps until we have cleansed our flesh from sin, and are to the very best of our ability endeavoring to live a morally upright life. Jesus was always perfect. His sacrifice was not that of sinful things, but of his perfect human life. Through the merit of his sacrifice the Lord reckons perfection to us, and upon this basis we can offer our bodies a "living sacrifice" to him, even as Jesus did. The practical outworking of this means the use of our time, our strength, our talents, our means, in the divine service.

The glorious doctrines of the divine plan reveal this privilege of sacrifice, and inspire us to lay down our lives. As we continue to feed upon the truth we are strengthened to continue following in

## THE CHRISTIAN LIFE

the footsteps of Jesus. But if we become weary in well doing, the flesh, with the aid of Satan, is quick to offer a substitute plan, an easier way, a way of less responsibility and sacrifice; and if we are not on the alert we will find ourselves listening sympathetically to his subtleties. The fleshly mind will be quick to agree with the Adversary and will reason that, after all, the Lord doesn't want us to be extremists. It is all right to bear witness for the truth when it is convenient to do so, and when we are sure there is a hearing ear. But this is only incidental, and it is wrong to suppose that God wants us to lay down our lives as his ambassadors, the Adversary tells us.

Again the Good Shepherd comes to our protection if we but give our consecrated attention to him. We know that he wants us to be upright and pure in thought, word and deed; and, in addition to this, we note his description of those who qualify to live and reign with him, that of these it is said that they "were beheaded for the witness of Jesus, and for the Word of God." (Rev. 20:4) We know from this and many other revealing passages of the Word that the Good Shepherd has prepared the table of truth in order that we might know the divine plan and be inspired and strengthened to take our place in it as sacrificing followers of him who gave all in order that we might have life.

So we continue to feed at the Lord's table and are thereby strengthened to resist all the allurements of the world and the devil, allurements which appeal to the flesh, but which must be resisted by the new creature. The "table" the Good Shepherd has prepared is thus found to be bountiful in its provision of spiritual food, and the food is so satisfying that all the enemies by which we are surrounded are unable to attract us away from it, or to hinder us from continuing to rejoice in the Good Shepherd's tender and loving care.

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Over and over again,  
No matter which way I turn,  
I always find in the Book of Life,  
Some lesson that I must learn;  
I must take my turn at the mill,  
I must grind out the golden grain,  
I must work at my task with a resolute will,  
Over and over again.

## Our Lord's Knowledge of His Pre-existence

*"By His knowledge shall my righteous servant justify many;  
for He shall bear their iniquities."*—ISAIAH 53:11

THIS statement implies that our Lord's knowledge had some very important relationship to his work. Without this knowledge, although he had made his consecration, he might not have been able to withstand the attacks of Satan, and the misinterpretations of the scriptures which the adversary used to try to turn him aside from that consecration. The knowledge which our Lord had at thirty years of age, a perfect man, was that of his miraculous birth, that in some manner Jehovah was his Father, and that in some manner he was to fulfil the Old Testament scriptures. This was information enough to lead him up to the point of consecration. With the larger knowledge which came to him later, came testings to prove his loyalty. From the beginning he was loyal in his intention and thought; but we may infer from the Scriptures that there was, at least, a possibility that without the knowledge which he had, he might not have been competent to meet the besetments of the way.

This experience is similar to our own. When we consecrate ourselves, we have a sufficiency of

knowledge for that step. As we proceed, we are guided into the knowledge of the truth, which constitutes part of the grace of God to assist us in making our calling and election sure. As the Lord said, "The Holy Spirit will guide you into all truth and will show you things to come." (John 16:13) So apparently the Holy Spirit guided Jesus himself and showed him both of the future and of the past—made the plan of God as plain to him as it now is to us. He understood it better, however, because his mind was perfect, while our minds are imperfect.

### **His Life Principle Transferred to a Lower Plane**

When considering the question as to how and when our Lord Jesus, the man Christ Jesus, came to an appreciation of his pre-human condition, we struggle with a question respecting which we have no direct revelation. We are, therefore, left to deductions, and different minds might draw different deductions from the facts and circumstances of the narrative. Of one thing we are assured, namely, that during our Lord's ministry he had a clear knowledge

of the heavenly things, as his words indicate. He said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall you believe if I tell you of heavenly things?" (John 3:12) Again, he said to his disciples, "What and if ye shall see the Son of man ascend up where he was before?" (John 6:62) On the night of his betrayal he said to the Heavenly Father, "Glorify thou me with thine own self, with the glory which I had with thee before the world was" (John 17:5), showing that he had knowledge of his pre-human existence. We question then, How and when did he obtain this knowledge?

Reasoning on this subject, we see in the Scriptures nothing that says that the Logos, who was with the Father from the beginning, entered into the body of Jesus, and thus used the flesh of Jesus as a veil or covering. On the contrary, the record is that the Logos was made flesh, not that he got into flesh. Hence we disagree with the theory of the incarnation; it is from a deranged theology. The Bible tells us that the Logos was made flesh, and that he became the man Christ Jesus, that he humbled himself and took a bondman's form and was found in fashion as a man. (Phil. 2:5-8) The Bible says that he laid aside the dignity and honor which he once had; that he became poor—not that he posed as poor while in the flesh, but that he who was rich became poor for our sakes. (II Cor. 8:9) The necessity of this procedure we see in the Bible arrangement that "since by man came death, by man came

also the resurrection of the dead." (I Cor. 15:21) He came to be a corresponding price for the first man's life and life-rights.

From these scriptures we are led to the conclusion that the spark of life previously vivifying the Logos was transferred from the spirit plane to the human plane—from the higher plane or nature to a lower plane or nature. This glorious being was begotten of the Holy Spirit and ultimately born a human being. The same spark of life, we believe, was maintained. The very fact that his spark of life could not come from the condemned adamic race assures us that the same spark of life was transferred to the womb of the virgin Mary. This child that was born, then, was born like other human children, only that he was perfect, because of the perfect germ of life from which he was developed. He would certainly be a very peculiar boy, and wiser than other boys. We read further that he not only grew in stature, but in wisdom and in favor with God and man. (Luke 2:52) Humanity perceived that he was different from others. The whole matter was pleasing to God, to whom Jesus became more and more pleasing as he neared maturity.

#### **Development of His Sense of Responsibility**

When he was twelve Jesus had, apparently, much knowledge. He knew, probably from his mother, that he was miraculously born and that he was different from others. He had also his mother's explana-

tion that he was to be the "Son of the Highest" and fulfil the predictions respecting the Messiah. (Luke 1:32, 33, 55) At this time he began to inquire—not by way of showing his precocity, but in sincerity and in truth—whether or not this was the time when he should begin his ministry. He began to consider at what time a man should become a priest—thinking of his responsibilities as a priest. The doctors of the law must have marveled that a child of twelve should think of such questions. We may suppose that a dialog took place, the result of which satisfied his mind that this was not the time when he should begin his ministry. He did not have this knowledge by any inductive process, but obtained it by inquiry of the Scriptures and of those who were best versed in the Scriptures. The decision was that there was nothing for him to do until he was thirty years of age.

Then we read that he returned home with his mother and her husband Joseph, and was subject to them. He did not then enter upon his work of ministry. He treated himself as a minor, subject to those who had charge over him. This was his condition until he came to John at Jordan. There is not a suggestion anywhere that he had previously manifested any teaching powers. He was a learner, not a teacher. Every Sabbath day he was in the synagogue to hear the Word of God read, to meditate upon it and to know the divine requirements respecting Messiah and the wonderful things prophesied of him. Evidently he was

perplexed in the same manner that the Jewish nation was. But he had a different cast of mind from theirs. They wondered and queried as to his knowledge.

### **His Knowledge at the Age of Thirty**

At thirty years of age our Lord certainly must have had much knowledge which Adam did not possess when he was on trial. Jesus had a knowledge of what sin is and what the penalty for sin is; of the fact that God arranged for the redemption of mankind, to be accomplished through the great Mediator of the New Covenant—a Savior, a Redeemer, a Deliverer. He knew of the divine law written in the Decalogue; of the inability of others to keep the Law and of his ability to keep it. His mother had told him of his miraculous birth, of the message that had come through Gabriel and of the prophecies of Anna and Simeon. This amount of knowledge would be very valuable to him. He had also in mind the prophecy respecting the future of the great Messiah that was to come and deliver the world.

But what he evidently lacked was the knowledge of the deeper things of the Scriptures. He evidently found perplexities in the Bible. While he had not received the Holy Spirit, yet he was much better qualified to understand the Scriptures than was the fallen race. But the apostle says that "the natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned." (I Cor. 2:14) Jesus had not been begotten of the Holy

Spirit, therefore he did not have the understanding of the prophecies and of the types of the Law.

But our Lord did not begin to teach until after he was anointed, when he invited his disciples to join him. They were to proclaim the message without understanding the matter at all, that the kingdom of heaven was at hand and that Israel should try to get near to God, to be prepared for this kingdom when it should be revealed. Our Lord put his power upon them so that they cast out demons; for they had no power of the Holy Spirit until after Pentecost.

Similarly now, we see that no one is competent to be a teacher in the church of Christ as an elder except he be fully consecrated, except he come under the terms and conditions necessary to the begetting of the Holy Spirit. Apparently the people knew of our Lord's consecration. When our Lord received the begetting of the Holy Spirit at his consecration at Jordan, John the Baptist both saw the descent of the Holy Spirit and heard Jehovah's testimony, and afterwards said that he "saw and bare record." If the multitude had seen and heard, he would not have needed to bear record that Jesus was the Anointed of God.—John 1:32-34

#### **His Illumination of Mind After Spirit-begetting**

After his baptism Jesus himself became conscious of some great change in his own condition and in his relationship to the Father and to spiritual things; for we read that at the time when John saw the Holy Spirit descend upon him

"the heavens were opened unto him." (Matt. 3:16) By "heavens" here is meant, not that Jesus was given a telescopic view of things beyond the sky, but that the higher things were opened to him—the things which as a natural man he could not receive. No matter how perfect a man may be, he cannot receive spiritual things. As Paul says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness [meaningless] unto him; neither can he know them, because they are spiritually discerned."—I Cor. 2:14

We assume that at the very moment when our Lord received the Holy Spirit an impression was made upon the convolutions of his brain which would give him those very recollections of his pre-human condition which otherwise the natural brain could not have. In the natural man, every impression of the mind is recorded in the convolutions of the brain. We can see how the convolutions of our Lord's brain could have been so impressed that they would reproduce the experiences, the knowledge and the very thoughts which he had prior to his being made flesh. We know that that very moment marked the time of our Lord's spirit begetting, and we believe that he then received special knowledge of heavenly things.

Instead of beginning the ministry for which he had prepared for thirty years, he turned aside into the wilderness and studied the Scriptures for forty days. He had already had many times forty days to think over these Scriptures, and if he had had the same power of

understanding before his consecration that he afterwards had, he would not have needed those forty days for study, but would have given them for service in his ministry. Very evidently, then, all the years of his life on the human plane had brought him no such perception as he now had through this glow and illumination of mind, received when he came up out of the water. He began to have the full scope and appreciation of the mission upon which he had entered, and everything written in the Scriptures respecting Messiah.

As he now studied the Law and the prophets, he saw the terms of the covenant of sacrifice in the light of this illumination; he saw the hitherto hidden meaning of the various types. He began to see that if Messiah would reign it would be by a manifestation of loyalty to God and to righteousness. As soon as he was illuminated, he saw the things pertaining to the suffering through which he afterwards learned obedience in the fullest sense possible. Thus he received the illumination which was so powerful to him—just as it is a great illumination for us to see the terms and conditions of our calling—that we must walk in his steps if we would reign with him. The Scriptures act as an enlightening power to those who are taught of God. Only those begotten of the Spirit can understand the real depth of God's Word.

In bewilderment our Lord saw the meaning of the atonement-day sacrifices and of all the things written in the Book—the things which he had covenanted to do

when he entered into consecration. He had already pledged himself to do "everything written in the Book." But now he was finding out what this really meant—death, even the death of the cross!

### **His Further Illumination After Spirit Birth**

We see that when our Lord was raised from the dead a spirit being an equally miraculous work must have taken place; for again he received a change of nature. The One that was raised from the dead was the spirit-begotten new creature, who had all the record of his previous experiences, on both the spirit and the human plane.

How, then, did the Father raise our Lord from the dead a spirit being, and how could this spirit being have any knowledge of the things experienced in the flesh and also of the things of his previous existence before he was made flesh? We answer that this is impossible to understand, except that it is done by divine power. Whatever may have been the operation, after reaching the spirit plane his mind must have been stamped by divine power with recollections of both the earthly and the pre-human experiences. Otherwise all of our Lord's human and pre-human experiences would be valueless.

We see this also respecting the church. We also are embryo spirit beings. And when we shall be raised in His likeness in the resurrection, we shall not have our fleshly brains for recollection, and we therefore shall be dependent upon the divine power for the

## THE CHRISTIAN LIFE

memory of all the experiences of the present time. So when we read, "So also is the resurrection of the dead; it is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body" (I Cor. 15:42-44), we have this thought, that the divine power will impress this spirit body with the knowledge of all the blessed experiences of the present time, so that these experiences shall not be fruitless, but profitable to us, making us better qualified and more able for the divine service, as well as for the carrying on of the work of the new covenant.

### **Our Lord "the Brightness of Jehovah's Glory"**

If our Lord had not been found

perfect, loyal, faithful, in his pre-human condition, he would never have had the privilege of becoming a man in order to redeem man. He never showed any defects of character to be rectified, therefore he did not need any of the experiences which aid in making character. His experiences as a man with adverse conditions were given to test his loyalty and obedience to the utmost.

Our Lord was faithful under all the favorable conditions of his pre-existent condition; he was faithful as a man; and having been glorified to the divine nature he is still faithful. We may conclude, therefore, that his experiences on these three planes have all co-operated to demonstrate his character to the very highest degree—"the express image" of Jehovah.

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## Source of Christian Joy

*If our joys were dependent upon circumstances of this life merely, we should be without joy; and as the apostle has declared, be "of all men most miserable." (I Cor. 15:19) It is when hope has laid firm hold upon the exceeding great and precious promises of God's Word that joys spring up as flowers in a desert, vivified by our tears—such flowers of joy and blessing as the poor world in its wilderness condition could not produce or imagine. And as our joys depend upon our hopes they depend also upon our activities. It is not sufficient that a promise has been left us, and that our hope has grasped the promise. By divine arrangement the joy which springs into being through the implanted hopes and prospects must be nourished by prayer, and by activity in the Lord's service. Our Lord indicates the close relationship between prayer and the perpetuation of our joys, saying: "Ask and ye shall receive, that your joy may be full."—JOHN 16:24*

—C. T. R.

# APPLES OF GOLI

*"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."*—GENESIS 12:3

## The Church of God

Zion arise, break forth in songs  
Of everlasting joy;  
To God eternal praise belongs,  
Who doth thy foes destroy.

Thou church of God, awake! awake!  
For light beams from on high;  
From earth and dust thy garments shake;  
Thy glory's drawing nigh.

To raise thee high above the earth,  
God will his power employ;  
He'll turn thy mourning into mirth,  
Thy sorrow into joy.

In shining robes thyself array,  
Put on thy garments pure;  
Thy King shall lead thee in the way  
That's holy, safe, and sure.

## Food for Thought

The Abrahamic Covenant relates especially to the seed of Abraham, which is to be made glorious and powerful, with a view to the blessing of all the world.

The fulfilment of the Abrahamic Covenant began in the person of our Lord Jesus, not when he left the heavenly glory, nor when he was born a babe at Bethlehem, but when God accepted his consecration and begat him to a new nature at the time of his baptism, perfecting him in the new nature at his resurrection. The man Jesus, before being begotten of the Holy Spirit, was not the seed of Abraham according to the promise, capable of blessing mankind; for so long as Jesus was in the flesh, even though perfect, the blessing of the world through him was impossible. Jesus in the flesh, in providing the ransom, would have had no life for himself unless God had begotten and quickened and raised him to the higher, spirit nature.

Although Jesus, through his mother, was the seed of Abraham according to the flesh, he did not inherit this Abrahamic Covenant according to the flesh but as a new creature.—Reprint

*"Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ."*—GALATIANS 3:16

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**"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD  
IN PICTURES OF SILVER." - - PROVERBS 25:11**

*"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—GALATIANS 3:29*

## One Minute Sermon

The spiritual seed of Abraham, the bride of Christ, must share all his experiences and lay down their earthly life; for whether Jew or Gentile it is still true that flesh and blood cannot inherit the kingdom. Hence the privilege of the church is to enter a covenant of sacrifice with Jesus. Thus we read, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

It has required the entire Gospel age for the gathering of these

saints and the making of their sacrifices. Those sacrifices must be accomplished before they can attain to the heavenly nature, before they can be members of the spiritual seed of Abraham "and heirs according to the promise." Thus the apostle declares, "Israel hath not obtained that which he seeketh for, [to be the spiritual seed of Abraham]; but the election hath obtained it, and the rest were blinded."—C. T. R.



## Covenants Pictured

Abraham's wives and their children present an interesting study in the covenants of God. Hagar, the handmaid of Sarah and a bond-woman, and her son Ishmael, perfectly picture the Law Covenant, and the Jew who is born into the bondage of that covenant. Sarah the free woman represents the covenant of grace, and her son Isaac, the child of promise miraculously born after Sarah was "past

age," well picture the church—miracles of grace—"For we, brethren, as Isaac was, are children of promise." After Sarah's death, and after the marriage of Isaac and Rebecca, Abraham married Keturah and had many children, illustrating the work of the New Covenant of restitution which will give life to many, yea to all the families of the earth.—Gen. 12:1-3; Gal. 3:27-29; 4:27, 28; Jer. 31:31-34

*"The secret of the Lord is with them that fear him; and he will shew them his covenant."—PSALM 25:14*

## More Than Conquerors

*"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.*

*Nay, in all these things we are more than conquerors through him that loved us."*

—ROMANS 8:35-37

WHAT a question for each Christian to ask himself! Who shall separate us from the love of Christ? We wonder if our hearts have grasped its import. We must not only be overcomers, but more than overcomers! How can this be? In truth, beloved, these things—tribulation, distress, persecution, famine, nakedness, peril, or the sword, will not separate us, but rather bind us still closer to God and to Christ. All those who shall be born to the spirit nature must be overcomers, but to gain the divine nature requires being even more than that.

In Revelation chapters 2 and 3, we are shown the rewards that will be given to those who, in this Gospel age, shall be accounted overcomers. And yet these are more than overcomers, for the faithful of each church have a special reward given them. Note the reward to the faithful in the Ephesian church—they eat of the "tree of life." To the overcomers of the church in Smyrna it is said that they shall not be hurt of the

"second death." To those of Pergamos that they would be given "to eat of the hidden manna," and given "a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." To those of Thyatira, "power over the nations," is promised. To Sardis, such as would overcome would be "clothed in white raiment" and given an enduring name in the "book of life." To Philadelphia, the overcomer would be made "a pillar in the temple of God." And finally, to the overcomer of Laodicea—the seventh and last of the churches to whom these messages were sent—"to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."

Now note that the reward offered to the church at Ephesus does not apply to Ephesus alone, but to all the churches, even as the overcomers of Laodicea are not to be the only ones to sit with Christ in his throne, this honor being

granted to all the overcomers of the various churches. These are the special rewards to those who overcome the hardships incidental to their traveling in the "narrow way."

### Not More Than Conquerors

In Luke 12:32 we read of a "little flock" to whom God is pleased to give the kingdom. Of them it is said they are presented "without spot, or wrinkle, or any such thing; but that they should be holy and without blemish." (Eph. 5:27) These are more than overcomers. But notice in contrast that great company who have defiled their garments and need to wash them in the blood of the Lamb. These are overcomers because they bear palm branches in their hands. "After this [after telling of the 144,000] I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God [not in the throne as are the 144,000], and serve him day and night in his temple." (Rev. 7:9-15) Notice that the little flock, the more than overcomers, count the painful ex-

periences they endure as "light afflictions," and but "for a moment" when compared with the eternal weight of glory they shall share with Christ.—II Cor. 4:17

Throughout this Gospel age, especially during that period known as the "Dark Ages," multitudes have suffered martyrdom for one reason and another—we cannot be sure that it was their love of God and his Word. In some instances this was the case, no doubt, but we cannot believe that all who thus sacrificed their lives were of the "little flock," the more than conquerors. Perhaps by far the greater proportion were such as would be comprehended in the "great multitude" of conquerors, but not the "more than conquerors" of our text.

Wherein did these fail? It must have been in regard to their "covenant by sacrifice." (Psalm 50:5) Their wills were not entirely submitted to God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. 8:7, 8) So if, in the matter of our Christian warfare, there should be any carnality, it might deprive us of a "full reward."—II John 8

### Of Vital Importance

There is one menace that the apostle does not mention amongst the things that are able to separate us from the love of Christ, which, above all else, is most certainly able to cause such a separation. How profitable it would be if each Christian were always fully aware

of this enemy. It is the hardest to conquer, the most insidious. It is the carnal mind. The carnal mind is the mind of the flesh, and since we were born in sin, our carnal mind is a sinful mind. We are prone to act on the impulse of the moment, not stopping to think whether it is the mind of the flesh, the carnal mind, or whether we are acting solely from the standpoint of our spiritual interests.

If we could consider this before acting, how much better our lives would be. Well has the wise man admonished us, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) In all our reasoning we should be very careful that self is entirely eliminated, for the carnal mind is so clever that it can often make what is really wrong appear to be right, even as Solomon says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12

### The New Creature

Paul says, "For, if any one be in Christ, he is a new creation; the old things have passed away; behold! they have become new." (II Cor. 5:17, Diaglott) God planned from the beginning a new creation, different from anything he had created in the past or anything that he would ever again create. These were to have his nature. When a person becomes a member of The Christ he becomes an heir to that nature—an heir of God and a joint-heir with Christ. (Rom. 8:17) What Paul means by being "in Christ" is that we are so closely

associated with him that we are a part of The Christ. How is this effected? Let us see how Paul reasons it:

"Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him, knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once; but the life that he liveth, he liveth unto God. Even so reckon ye yourselves to be dead unto sin, but alive unto God in Christ Jesus. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof; neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God."—Rom. 6:3-13. Revised Version

Now let us consider another passage of Scripture along this

same line: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—II Cor. 5:14, 15

How clear this is that when we became associated with Christ we became partners in his death and resurrection. Was Christ raised as a fleshly being? Nay, verily: "Christ . . . being indeed put to death in the flesh, but made alive by the Spirit." (I Pet. 3:18, Diaglott) Paul says we are not to know one another as fleshly beings. (II Cor. 5:16) This makes clear the statement of being "in Christ." Therefore if we share in his death, we likewise share in his resurrection.

#### "Risen with Christ"

If we fully realized that even now, while still imperfect, we are "new creatures in Christ Jesus," how much more realistic and sincere our Christian lives would be. And how much more it would intensify the meaning to us of the Apostle Paul's words in Colossians 3:1-5: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth." Those

who get the full force of these words can truly sing:

"The dearest object I have known,  
Whate'er that object be,  
I want to banish from Thy throne,  
And worship only Thee."

#### Self-Effacement

One of the best ways to make certain that we will be more than an overcomer is to forget about self. Self takes up so much room in the lives of each of us that very little of our time and talent is left for God. We do the things that are pleasing to us, or we avoid doing those things which are unpleasant. The apostle admonishes us to do all things to the glory of God, whether or not the thing is pleasing to us. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. 3:17

Wherein does the great company fail in being more than conquerors? It is in looking at things from the selfish standpoint. They will not heed the first requisite of being faithful Christians, namely self-denial. We see this illustrated by the two goats on the typical atonement day. They were both brought to the door of the tabernacle by the high priest, and both went into the wilderness. The Lord's goat went there as a dead goat, a sacrifice; while the other, the scape goat, was permitted to live as best he could. The blood of the Lord's goat—representing the humanity of the faithful church—was taken, like the blood of the bullock before it, into the most

holy, and similarly sprinkled upon the mercy seat. But the other goat escaped all this, indicating a class which is not treated as an offering for sin. The difference between the two classes may be indicated in the way in which their trials in life are regarded—the faithful ones considering them but light afflictions, whereas the others esteem them as great tribulations.

The "little flock" and the "great company" have a common begetting, but not a common birth. They both receive the earnest, or pledge of their inheritance, the Holy Spirit. (II Cor. 1:22; 5:5) The Holy Spirit is the vitalizing influence, and the mind is the real ego or personality. The Holy Spirit operating on the mind changes the person into the image of Christ. And there, in the mind, the great battle takes place. If we can keep our minds fixed upon Christ by adhering to his words, then Satan can have no influence on us. But if our minds are centered on the things of self, then we are very likely to be overreached, and to this extent fail to make our calling and election sure.

If, in the things that go to make up our daily lives, we could just forget self and think only of Christ, how much sweeter our lives would be, and how many heartaches we would save ourselves and others. This thought seems to be borne out by Romans 7:18-23:

"For I know that in me (that is,

in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

This is rather an unhappy state to be in, but Paul says there is relief for those who are really striving to be more than overcomers. In verse 25, he writes, "I thank God through Jesus Christ our Lord. So then with the mind I serve the law of God; but with the flesh the law of sin."

In conclusion we note that those who are more than overcomers are those who have conquered self. It is only as we bring every thought into subjection to the will of God in Christ that we can have the full assurance of faith in the outcome. (II Cor. 10:5) "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13) "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Gal. 5:16—Contributed



# The Foundation of God Standeth Sure

*"The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—II TIMOTHY 2:19*

THE firm foundation of the house of God stands from ages past. "For other foundation can no man lay than that is laid, which is Jesus Christ. But let every man take heed how he buildeth thereon." (I Cor. 3:11, 10) We can build thereon with the gold, the silver, the precious stones of the Word of God [divine truth] or with the wood, hay, and stubble of human errors and traditions. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire." (I Cor. 3:13) Evidently we live in this day, and the fire of trial is already burning and the sifting is in progress. Some emerge as approved and shall receive a reward; whereas others shall suffer loss, loss of the crown and of the work they have builded. However, they themselves shall be saved, yet so as by fire.—I Cor. 3:14, 15

It is a comforting thought that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." We all must bear the seal of adoption; we must be sealed with the Spirit

of truth and love, which seal have all of God's children. A further distinguishing mark or seal is given us in the words, "Let every one that nameth the name of Christ depart from iniquity." (II Tim. 2:19) All who belong to the Lord have the desire to depart from iniquity and to purify themselves from all error in doctrine and conduct.

"All unrighteousness is sin." (I John 5:17) "Sin is the transgression of the law." (I John 3:4) The new creature, begotten of God, cannot sin, at least not wilfully. "Whosoever is born of God does not commit sin . . . because he is born of God." (I John 3:9) This seems to be a contradiction to I John 1:10 which reads: "If we say that we have not sinned, we make Him a liar, and His Word is not in us." But here the reference is to the weaknesses of the flesh which adhere to us due to the fall of father Adam, but which are covered by the robe of righteousness, the precious blood of Christ.

The same immovable justice which condemned us to death because of Adam will release us when

we come to God through Christ. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) There are indeed sins committed partly through weakness and partly with the consent of our will, for which we shall receive chastisement. "All unrighteousness is sin: and there is a sin not unto death."—I John 5:17

The sin unto death will be plainly manifested, be it through a direct denial of the blood of Christ, thus taking off of the wedding garment, or through a continued immoral walk of life. For such we should not pray. "It is happened unto them according to the true proverb, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (II Pet. 2:21, 22) The great company, as a class, will receive chastisement at the height of the tribulation, and they shall wash their robes clean from all stains in the blood of Christ.

However, in the case of sin unto death, the new creature dies in the battle between the Spirit and the flesh—the latter having gained the upper hand again. "These are contrary the one to the other, so that ye cannot do the things that ye would." (Gal. 5:17) Let us therefore, "every one that nameth the name of Christ depart from iniquity."

#### **Four Planes in the House of God**

"In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dis-

honor [less honor]." (II Tim. 2: 20) In the future kingdom of God, which will last a thousand years, four planes are to be discerned: the divine, the angelic, the perfect human, and the still imperfect human plane, represented by the vessels of gold, silver, wood, and earth. The "little flock" shall be partakers of the divine nature; the "great company" shall partake of the angelic nature [vessels of less honor]; the ancient worthies, who shall be resurrected as examples of perfection, may be represented by the vessels of wood. The rest of mankind, however, who shall come forth imperfect and with the same quality of character as possessed at the time of their death, are appropriately represented in the earthen vessels.

It cannot be said that it does not matter what people do in this life; for he who now is negligent of his character development will then have to make up for it. To the faithful heroes of the old covenant is promised a "better resurrection." (Hebrews 11:35) They shall be resurrected perfect and thus be a model and pattern for the rest of mankind.

#### **"Rightly Dividing the Word of Truth"**

The apostle admonishes us "not to strive about words to no profit, but to the subverting of the hearers"; and to refrain from "profane and vain babblings." (II Tim. 2:14, 16) We should avoid the disposition to resort to the use of affected terms of speech and to wrangle over theological hair-splittings, and should waste no

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time over those who are not open to sound reasoning. The apostle continues: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

That is what matters! We should be diligent and not slothful, "fervent in spirit, serving the Lord." (Rom. 12:11) Every day we should prove ourselves to be good workmen who need not be ashamed, rightly dividing the Word of truth. To this end it is necessary to apply each scripture in the correct phase of the divine plan. It is also important to obey the rule that the sacred Scriptures are "precept upon precept; line upon line; here a little, there a little."—Isa. 28:10

It would be incorrect to apply to this age a scripture which has reference to the next age or vice versa. For example: It is said with regard to the next age, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) Today it is still true that "darkness [ignorance] shall cover the earth, and gross darkness [superstition] the people."—Isa. 60:2

This latter scripture is illuminated by the bow of promise, "The Lord shall arise upon thee, and his glory shall be seen upon thee," when the rays of the sun of the Millennium shall begin to heal the human race which languished under the reign of sin and death for more than 6,000 years. It is also still future that the Lord will pour out his Spirit upon all flesh, as it was poured out upon the servants and upon the handmaids of the

Gospel age. (Joel 2:28, 29; Acts 2:16-18) The pouring out of the Spirit upon the world shall take place in the Millennium.

In regard to unimportant viewpoints we should be tolerant and allow each other liberty of thought, but when it comes to basic doctrinal truths, we should strive toward the desirable goal mentioned by the apostle in I Corinthians 1:10, where he writes, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

### The First Resurrection

In Paul's time it was not appropriate to speak of the resurrection as already having taken place, for all then had first to sleep in death and to await the resurrection. The apostle says that there were some "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." (II Tim. 2:18) "And their word will eat as doth a canker," he says, and "they will increase unto more ungodliness."—II Tim. 2:16, 17

Such false doctrine, after taking root, spreads slowly like a canker and eventually becomes incurable. Canker is a sickness which is described as a decay of cells tending to gangrene, which is curable only in the first stages by the application of the knife. So we should also remove error unsparingly, as soon as it is seen as such. It is the curse of the evil deed that it must

continue to bring forth evil. One error usually brings forth further errors.

However, today we can proclaim with confidence, as a part of "present truth," that the first resurrection has already taken place, that it began in the Spring of the year 1878 as far as the majority of the members of the body of Christ are concerned, and that since then, the "feet-members" do not need to sleep any more, but are being changed from weakness to power "in a moment, in the twinkling of an eye," at the time of their death. (I Cor. 15:52) That this thought is correct is proved by the chronology in Volumes II and III of the **Studies in the Scriptures**. "Blessed are the dead which die in the Lord from henceforth [from 1878 on]: Yea, saith the Spirit, that they may rest from their labors [from their tiring service in the harvest work]; and their works do follow them."—Rev. 14:13

The length of the Jewish age is shown to be of the same length as the Gospel age. The Jewish age had its beginning at the death of Jacob, in his twelve sons, 1,812 years before Christ, and lasted 1,845 years till the Spring of the year A. D. 33, the time of their rejection—"Your house is left unto you desolate." (Matt. 23:38) Thirty-seven years later saw the destruction of Jerusalem [A. D. 70] and the dispersion of the Jews among the Gentiles.

The Gospel age began with the death of Jesus, in his twelve disciples, in the Spring of the year A. D. 33, and lasted 1,845 years, which brings us to the Spring A. D.

1878, to the time of the rejection of the nominal church: "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:16) Thirty-seven years later we witnessed the beginning of world-wide tribulation in the year 1914-15, in the course of which the symbolic "heavens shall [ultimately] pass away with a great noise" and Babylon shall be thrown into the sea like a millstone, and she shall be found no more at all.—II Pet. 3:10; Rev. 18:21

The harvest of the Jewish age was from A. D. 29 to A. D. 69, followed by the tribulation. The harvest of the Gospel age was from 1874 to 1914, also followed by tribulation. "The plowman [the tribulation] shall overtake the reaper" (Amos 9:13), that is to say, the harvest work is still in progress. The resurrection of the dead in Christ in the Spring of 1878 is parallel to the resurrection of the Head, our Lord Jesus, in the Spring of the year 33.

The Lord himself, being the Chief Reaper, must of necessity be present at the harvest, for he is shown as the Reaper with a golden crown sitting upon a white cloud [of tribulation—the white cloud picturing the pure designs of Jehovah which are hidden as yet], and with a sharp sickle [of present truth] in his hand.—Rev. 14:14

"The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds [of tribulation], to meet the Lord in the air: and so shall we ever be with the Lord." What a happy outlook!

## THE CHRISTIAN LIFE

"Wherefore comfort one another with these words."—I Thess. 4: 16-18

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power [because they are partakers of the divine nature], but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) As priests they shall bless the people and have the privilege of offering the gift of eternal life in Christ Jesus [the water of life], free!—Rom. 6:23; Rev. 22:17

The first presence of Jesus as the Messiah in the flesh began in the fall of A. D. 29 [in the 15th year of the reign of Tiberius Caesar] when he "began to be about thirty years of age" (Luke 3:1, 23). and is a parallel to the **parousia** of Jesus as the Messiah [spiritual] in the fall of 1874, when he returned "as a thief in the night" to "gird himself, and make them [his watchful disciples] to sit down to meat, and will come forth and serve them" with spiritual food, "present truth." (Luke 12:37, 42; I Thess. 5:2; II Pet. 1:12) From this we can see that some knowledge of chronology is indispensable for the understanding of certain truths.

When our Lord was crucified, "cut off out of the land of the living" (Isa. 53:8), one of the comforting promises was, "I will turn my hand upon the little ones." (Zech. 13:7) "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." The wisdom of the Lord foresaw the necessity for this trial

and sifting of the disciples. Thus the Lord's people were in the "fining-pot" of the Refiner to be purified and purged and to emerge either as gold or as silver. "As the fining-pot is for silver, and the furnace for gold: so is a man [proved] according to his praise." (Prov. 27:21, **Leeser**) The measure of praise "Well done, thou good and faithful servant" shall be ours only if we come up to the measure and proportion of the truth. "Judge nothing before the time, . . . then shall every man have praise of God."—I Cor. 4:5

### An Interesting Prophecy

We read: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third [part] shall be left therein." (Zech. 13: 8) If we have studied faithfully the divine plan and particularly Study XII on the chart of the ages in Volume I, **Studies in the Scriptures**, we will recognize the three parts in nominal Christendom; namely, (1) the unbelievers; (2) those who profess to believe; and (3) the consecrated ones.

In the harvest two parts shall be automatically eliminated and symbolically "cut off" or "be burned" as tares. Such will cease to profess to believe and to be consecrated. While some may be consecrated, their consecration is not unto death, but rather to an institution, or tangible body of Christians, not the true, mystical body of The Christ. With good cause the apostle warns the believers: "We then, as workers together with him, beseech you also

that ye receive not the grace of God in vain. . . . Behold, now is the accepted time; behold, now is the day of salvation." (II Cor. 6: 1, 2) Never again in all eternity shall there be another opportunity like the one of the Gospel age, to accept the invitation to the heavenly calling.

"And I shall bring the third part [the consecrated part, ultimately to be of the "little flock" or the "great company"] through the fire [of trial], and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." (Zech. 13:9) Some shall emerge as gold [divine nature] and others as silver [spirit nature], but all together shall combine into a people of the Lord, "the church of the firstborn, which are written in heaven."—Heb. 12:23

Would that we could say with Job: "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." (Job 23:10) The Psalmist says: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—Psa. 139:23, 24

"Gold [divine nature] cometh out of the north [German translation; see also margin of the King James translation]." (Job 37:22) "For promotion cometh neither from the east, nor from the west, nor from the south." (Psalm 75:6) This would seem to indicate that the north is the seat of the Lord: "God is the judge: he putteth

down one, and setteth up another." (Psalm 75:7, 8) "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while [through the scorn and contempt of the proud—Psalm 123:3, 4], make you perfect, stablish, strengthen, settle you."—I Peter 5:6, 10

### "Meet for the Master's Use"

May we purge and separate ourselves from those who pervert the straight path of truth. May we be "a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." (II Tim. 2:21) The apostle advises the youthful Timothy to flee youthful lusts; but to cultivate the fruits of the Holy Spirit—righteousness, faith, charity [love] and peace—to seek after those together with all that "call on the Lord out of a pure heart." The apostle further warns to avoid "foolish and unlearned [absurd] questions."—II Tim. 2:22, 23

We should not preach Christ through envy and strife, and never force the Gospel upon anyone. The truth is God's truth, and too noble and majestic for that. In making statements—even to enemies—we should ever manifest the Spirit of Christ, the Spirit of love, "holding fast the form of sound words [the truth] in faith and love. (II Tim. 1:13) "If any man seem to be contentious, we have no such custom." (I Cor. 11:16) The apostle further calls attention to the attributes of a true Christian in the following

## THE CHRISTIAN LIFE

words, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—II Tim. 2:24-26

The truth alone is able to "recover" us [margin, "awake"; Ger-

man translation: "grow sober again."] (II Tim. 2:26) We live in a time when "they will not endure sound doctrine" (II Tim. 4:3), hence we should not be swayed by anything that cannot stand in the light of the divine counsel. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—II Tim. 4:5

—Contributed from Germany: an edited translation

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## Enduring Reproof

There is perhaps no better test of a man's character than the way in which he bears himself under just reproof. Every man makes mistakes; every man commits faults; but not every man has the honesty and meekness to acknowledge his errors, and to welcome the criticisms which point them out to him. It is rarely difficult for us to find an excuse we are looking for. It is, in fact, always easier to spring to an angry defense of ourselves, than to calmly acknowledge the justice of another's righteous condemnation of some wrong action of ours; but to refuse to adopt this latter course, when we know we are in the wrong, is to reveal to our better consciousness, and often to the consciousness of others, an essential defect.

That man is strong who dares to confess that he is weak; he is always tottering to a fall who needs to bolster up the weakness of his personality by all sorts of transparent shams. It is not in vain that Scripture says: "Reprove one that hath understanding, and he will understand knowledge"; for one of the best evidences of the possession of that self-government which stands as the basis of moral strength, and one of the best means of gaining it when it is lacking is just this willingness to accept merited reproof, and to profit by it when accepted.—Selected

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# INTERNATIONAL BIBLE STUDIES

AUGUST 3

## THE HEAVENLY FATHER AND HIS CHILDREN

Proverbs 1:8, 9; 6:20-23; 17:16; 19:18; 22:6; 23:22; 26

**GOLDEN TEXT:** "Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs 22:6

THE scriptures cited for this lesson could very well be taken as instructions to godly parents for the proper training of their children, and as admonitions to children concerning the importance of obeying their parents. Viewed from this standpoint these various passages are of vital importance to both parents and children. However, we think most of them have a deeper significance, that they are intended as instructions and admonitions to the people of God of this Gospel age, those who are designated in the New Testament as being "his children."

The apostle tells us that the things written aforetime were for our admonition, hence when Solomon writes, "My son, hear the instructions of thy father," we are not to suppose that the important application of this is to a child of Solomon. We think, rather, that

the "Father" here mentioned is the Heavenly Father, and that the admonition is for his children of this Gospel age to hearken diligently to his instructions.

Solomon adds that it is also important not to forsake the law of our "mother." The Apostle Paul refers to the original Abrahamic Covenant, which he explains is pictured by Sarah, Abraham's wife, as "the mother of us all." (Gal. 4:22-28) This Sarah feature of the Abrahamic Covenant, in the womb of which the church is begotten, nourished, and brought to birth, has a law. It is the law of the new creation, the law of love. A part of this law was mentioned by Jesus when he said, "A new commandment I give unto you, That ye love one another, as I have loved you." (John 13:34) Jesus loved us to the extent of laying down his life for us, and we are to do the same for our brethren.

The law of the Abrahamic Covenant calls for sacrifice, hence the Lord speaks of those who are being developed by this arrangement as having entered into a covenant

with him "by sacrifice." (Psalm 50:5) To forsake the law of our mother, then, would mean to repudiate the terms of our covenant of sacrifice. This would be breaking faith with our Lord, our Heavenly Father, failing to obey his instruction.

Solomon speaks of the laws of the Lord as ornaments which we bind upon ourselves by faithfulness in observing them. The commandment of the Lord giveth light, he explains. Thus it is that those who are walking in obedience to the Lord are said not to be in darkness. They walk in the light because they walk with God, and they walk with him by faithfulness in keeping his commandments.

Proverbs 17:16 alludes to the folly of those who imagine that wisdom and the favor of God can be bought at a price, a price other than obedience to divine law. While the Lord is pleased to have his people use their money in his service, we are not to get the thought that we should neglect other opportunities, that is, fail to give time to study and to fellowship with his people, and then attempt to compensate for this neglect by the free use of mammon to promote the Lord's cause. The Lord wants all that we have; but in addition to this he wants all that we are.

Proverbs 19:18 and 22:6 have a more direct application to the children of natural parents, but even in these passages we find principles set forth which govern God's dealings with his own children. "Despise not thou the chastening of the Lord," writes Paul to Chris-

tians, "nor faint when thou are rebuked of him." (Heb. 12:5) The Heavenly Father chastens his children because he loves them and because he thus trains them to walk in the way he wants them to go. The same should be true of earthly parents.

It is a recognized principle that the early training of children has a marked bearing on their after life. One of the reasons the present world order is falling apart is the lack of wise training of children by their parents. Children today—at least the vast majority of them—grow up without proper training. They are allowed to do as they please, to run wild. This means that as these children reach maturity they will still be irresponsible, and the world will be the more unstable as a result.

"Buy the truth and sell it not," another part of our lesson states. (Prov. 23:22-26) The Lord views the truth as a most priceless possession. Only those who are willing to sacrifice all for it are worthy of the truth. If we compromise the truth for any reason whatsoever, we are sure to lose it in the end. We can buy the truth by accepting the Heavenly Father's invitation, "My son, give me thine heart." When we give our hearts to the Lord, we give him everything.

#### QUESTIONS:

For whose special benefit was the Old Testament written?

Who in type or allegory is the "mother" of the church?

How can we "buy the truth and sell it not"?

## PURITY OF HEART AND LIFE

PROVERBS 4:23; 5:4; 31:10-12;  
JAMES 1:13-15

**GOLDEN TEXT:** "Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23

OUR Golden Text contains the true formula for purity of life, which is that of keeping the heart pure. The "heart" is symbolic of our affections—the things which we desire and plan to do, to say, and to be, plus the motives back of our desires. Because of inherent imperfections of the nerves and brain cells, one may at times think, say, and do things which do not represent his true desires. One might make a mistake in judgment with respect to the proper course to take in a time of crisis, yet his motives and desires in the matter would be of the best.

So we can see that to keep our hearts pure before the Lord is to be pure from within. It is not a mere outward purity, a veneer. Purity of heart will be bound to manifest itself outwardly, for it will govern one's general habits of life. Purity of heart will not nec-

essarily prevent an occasional "slip of the tongue," but will be reflected in a pure conversation. One who is pure of heart will not habitually slander his fellows. His thoughts will be pure and holy and right and just, and his words will be consistent with his thoughts.

Out of the heart are the issues of life, Solomon tells us. The pure in heart are in the way of life, but those whose hearts are filled with bitterness and hate are in the way of death. Even the atoning blood of Christ will not provide life for those who continue to be impure in heart. By divine grace one can cleanse his heart by a judicious use of the "water of the Word," but it takes humility and determination. Every Christian should search his heart diligently to make sure that he is harboring no malice or other impurities, that no roots of bitterness are growing there which sooner or later may defile his whole being.

"Put away from thee a froward mouth, and perverse lips put far from thee," Solomon continues. "Out of the abundance of the heart the mouth speaketh," declares another scripture. (Matt. 12:34; Luke 6:45) This means that the best way to control that which issues from our lips is to keep our hearts pure.

"Let thine eyes look right on, and let thine eyelids look straight before thee," our lesson further states. This means a definiteness of purpose. Indecision is a bane to the Christian life. We should look straight ahead and go straight ahead, turning neither to the right nor to the left. We should, of

course, as Solomon declares, "ponder the path of our feet"; that is, we should think matters over well and then make a decision, and once that decision is made, adhere to it, or as the text states, let our ways be established.

Proverbs 31:10-12 represents the writings of a King Lemuel—"The prophecy which his mother taught him." (Prov. 31:1) Rabbinical writers identify King Lemuel with Solomon. He expresses very high appreciation of a virtuous woman, and rightly so. "Her price," he says, "is far above rubies." The statement, "The heart of her husband doth safely trust in her," apparently does not refer so much to trust in her purity as in the fact that he knows her to be a good provider. For this reason "he shall have no need of spoil." The remainder of the chapter seems clearly to bear out this thought. It is rather a strange viewpoint in the world of today, but apparently quite the custom in that ancient time.

The final Scripture passage for this lesson is from the New Testament—James 1:13-15. Here the apostle reminds us that our temptations do not come from God, that if we are tempted it means that we are drawn away by our own lusts, and enticed. God sets before us opportunities to do right. Thus we might say that he tests us to do right. On the other hand, Satan, appealing to us through the lusts of our fallen flesh, tempts us to do wrong.

"When lust hath conceived, it bringeth forth sin," says the apostle, "and sin, when it is finished,

bringeth forth death." Death is the final result of continued sin. Sin, which is disobedience to divine law, brought death to Adam and the race; and those who, through faith in the Redeemer, are freed from that condemnation, face the possibility of the second death, a possibility that would become a tragic reality if sin is permitted to reign unchallenged in our mortal bodies.

David outlined a somewhat similar sequence of thought and warned against the development of sin in the Christian life, when he wrote, "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression."—Psalm 19:12, 13

The "great transgression" is evidently the "sin unto death." But that which leads up to this final climax of sin is the "secret faults." From these we should seek to be cleansed. Prayer will help us to do this. David suggests this in his own prayer, saying, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."—Psalm 19:14

#### QUESTIONS:

Of what is the "heart" a symbol, and how can we keep our hearts?

What is the difference between God's tests and the temptations of Satan and the fallen flesh?

What are "presumptuous sins," and how may they be avoided?

## FILLED WITH THE SPIRIT

PROVERBS 20:1; 23:19-21, 29-35; ECCLESIASTES 10:17

**GOLDEN TEXT:** "And be not drunk with wine, wherein is excess; but be filled with the Spirit."  
—Ephesians 5:18

TODAY'S lesson is designed to emphasize the importance of temperance. It is indeed important, and were this article addressed to the unconverted it would come short of its purpose if it failed to lay special stress on the evils of strong drink, particularly as those evils are described in the scriptures cited for consideration. "Wine is a mocker, strong drink is raging"; "At the last it biteth like a serpent, and stingeth like an adder." True statements of this kind, if heeded by the ungodly, would rid the world of a great deal of sorrow. Surely it is appropriate for every Christian, as he has opportunity, to counsel those who may be in danger of falling victims to the demon of strong drink.

True Christians themselves, however, should not need to be especially admonished to avoid the evils of alcoholic beverages, for it must be assumed that the follow-

ers of the Master are far beyond the need of such counsel. A man whose whole heart and soul is set on doing God's will, and whose delight is in the law of the Lord, does not need to be told that he should not get drunk. Therefore, as a temperance lesson appropriate to Christians, it is necessary to consider the principle of temperance from the standpoint of its larger and more refined meaning; namely, that of self-control along all lines.

The Apostle Peter informs us that "temperance" is one of the characteristics of the Christian life which should be added to our faith—"Add to your faith virtue, and to virtue knowledge, and to knowledge temperance." (II Pet. 1:5, 6) Here the thought unquestionably is not merely abstaining from strong drink, but self-control in every respect; and surely this is a very important requirement which the Scriptures enjoin upon every follower of the Master.

Temperance is self-control, and how sad is the condition of one who has no self-control. "He that ruleth his spirit is better than he that taketh a city," writes the prophet. (Prov. 16:32) And the Scriptures liken one who does not rule his own spirit to a broken-down city without walls; that is, one who has no defense of mind or heart against the evil influences by which he is surrounded, nor against the evil propensities of his own fallen nature.—Prov. 25:28

The Golden Text is very much in line with the application of the lesson in the lives of Christians—"Be not drunk with wine, wherein

is excess, but be filled with the Spirit." The apostle seems here to be contrasting the intoxication resulting from the unstinted use of alcoholic beverages with the exhilaration of mind and heart caused by a rich indwelling of the Holy Spirit. Even from a literal standpoint an admonition of this sort was probably not out of place in the early church. In the nominal churches of today it would still be appropriate.

Symbolically we might speak of the "wine" of false doctrine with which many become intoxicated. And as Christians we all need to be on guard lest we become intoxicated with the spirit of the world, or the spirit of pleasure, or the spirit of money-getting. Instead, the apostle reminds us, we are to be filled with the Spirit—that is, the Holy Spirit of God. If filled with the Spirit of God we may be assured that our lives will be directed along lines which will be pleasing to him.

We cannot be filled with the spirit of the world and the Spirit of the Lord at the same time, so we should be emptied of the one in order that we might be filled with the other. Nor can we be filled with the Spirit of the Lord simply by wishing for it. God has ordained the methods by which we may obtain an infilling of his Spirit. First, of course, is the necessity of being emptied of the spirit of self and of the world. And then, as the apostle indicates, there is the matter of speaking to ourselves "in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

—Eph. 5:19; Col. 3:16

"Speaking to yourselves" is a reference to the privilege of fellowship which we enjoy with one another. Were one to be unavoidably isolated from others of like precious faith the Lord would doubtless make up to him for his lack of fellowship. But where it is possible to meet with others to study the Word and to praise the Lord together it is essential that we appreciate and use these privileges if we are to be "filled with the Spirit."

To be filled with the Spirit, however, does not mean to be boisterous and hilarious. It simply means that our minds and hearts are in tune with the will of God, and that we find delight in doing the things which are pleasing to him. It means that the greatest joys of our lives are those which result from the study of his Word, communion with him in prayer, fellowship with his consecrated people, and sacrificing ourselves in his service.

One of the chief evidences of a Spirit-filled life is a self-sacrificing zeal to proclaim the Gospel message of peace and hope for the blessing of God's people, and as a witness to the world. It is thus that the Christian fulfils the commission of Isaiah 61:1-3.

#### QUESTIONS:

Do Christians need especially to be admonished against the use of intoxicating beverages?

What is the broader meaning of the term "temperance"?

What does it mean to be "filled with the Spirit," and how can this filling be obtained?

## WISE WORDS CONCERNING HONESTY

PROVERBS 3:3; 11:1, 3;  
12:17-22; 14:5; 23:10, 11

**GOLDEN TEXT:** "Prove all things; hold fast that which is good. Abstain from all appearance of evil."  
—I Thessalonians 5:21, 22

THE first verse of today's lesson sums up the theme of the study in a very comprehensive manner, stating, "Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart." That which is bound about our necks, and imbedded in our hearts is almost sure to remain with us because it is in reality a part of us. "Mercy and truth" should indeed become a part of us, so much so that it will be natural to exercise mercy, and to be truthful in all our dealings.

We should never give utterance to that which is not true, although it is not always necessary to express a thought simply because it might be true. It might be true that our neighbor has a very odd looking nose, but we are under no obligation to remind him of it, nor to tell others about it. Considera-

tion for his feelings would dictate otherwise. But when and where it is necessary and appropriate to speak, the truth of whatever subject is involved should never be compromised.

The importance of truthfulness in our dealings with others should be second only in importance to dealing truthfully with ourselves. As a matter of fact, unless we are truthful with ourselves it is doubtful if we could be truthful with others. And a Christian should be truthful even in the smallest affairs of life. The principle which operates here is that he who is faithful in that which is least is faithful also in that which is great.

Truthfulness in our words will be followed by honesty of dealing, an honesty which is well illustrated in our lesson by a "just weight." "A false balance," the text declares, "is abomination to the Lord: but a just weight is his delight." Honesty of word and deed is the outward expression of heart integrity.

How true are the words, "The lip of truth shall be established for ever: but a lying tongue is but for a moment." Truth abides. It cannot be shaken nor destroyed. It may be cast to earth for a time, but it will rise again. On the other hand, a lie will be discovered sooner or later. And this is true particularly with respect to the lies to be found in false theology—lies concerning God and his glorious character of love. These doctrinal errors will not be able to stand against the increasing light of the new day now dawning.

"A faithful witness will not lie,"

declares Solomon, "but a false witness will utter lies." All true Christians are "witnesses for Jesus and for the Word of God." It is our privilege to bear testimony concerning God and his character, and to tell of his loving plans for the blessing of the people. It is important, therefore, that we learn the truth well, that we understand its doctrines correctly, lest we bear false witness concerning our Heavenly Father.

To be established in the pure doctrines of the Word it is essential, as our Golden Text states, "to prove all things," and to "hold fast that which is good." But once we have proved all the doctrines of the truth by the infallible Word of God and found them to be in harmony therewith, it should not be necessary to spend the rest of our lives examining all the ideas which enemies of the truth might wish to bring to our attention. We believe that the "all things" which we are to prove are the doctrines of the divine plan, not all the theories and guesses of men. And when we have proved the doctrines to be correct, we should hold to them, having learned that they are "good."

We should not for a moment be led to believe that it is being narrow-minded to hold fast to that which we have proved to be true, and decline to waste time poring over other ideas. Those who feel that it is necessary for them to do this are evidently of the class mentioned by the apostle who are "ever learning, but never able to come to the knowledge of the truth."—II Tim. 3:7

There are those who are like this, and we should have sympathy for them. Usually these believe that they are far in advance of most of the Lord's people in their understanding of the Bible. They pride themselves on being "intelligent," and "careful students." They claim that they do not accept what a man says, but are guided only by the Word of God, thus implying that many have accepted the truth merely because someone told them it was the truth, rather than proving it by the Word of God. Let us not be misled by this viewpoint, and thus prevented from holding fast to the truth ourselves.

The statement, "Abstain from every appearance of evil," is not the best translation. The proper translation would be, "Abstain from every form of evil." To the ungodly, things which are just and good and holy, might appear evil. We are not, through carelessness, to let our good be evilly spoken of, yet we could not be faithful to the Lord and at the same time abstain from everything which might appear to be evil to others.

#### QUESTIONS:

Is it essential always to declare a matter simply because it is true?

What is the greatest privilege of witnessing enjoyed by a Christian?

What are the "all things" which Christians should prove, and in proving them, hold fast to that which is "good"?

Is it possible and proper for a Christian to abstain from every appearance of evil?

## WISE WORDS ABOUT WORK

PROVERBS 6:6-11; 18:9; 24:  
30-32; ECCLESIASTES 5:12

**GOLDEN TEXT:** "Whatsoever thy hand findeth to do, do it with thy might."—Ecclesiastes 9:10

THE privilege and necessity of work is unquestionably a great boon to humanity. The Creator in his infinite wisdom has arranged that all of his creatures should have something to do. In fact, the Creator himself works. Jesus mentioned that, saying, "My Father worketh hitherto, and I work." During the seventh-day period of creation—lasting from the creation of Adam to the close of the thousand-year reign of Christ—God has rested from his creative work as it pertains to this earth, leaving the completion of this great undertaking in the hands of his beloved Son. We may assume that otherwise God has continued to be active.

The angels also work. Their name means messenger or servant, and the Scriptures indicate that they enjoy many privileges of service in connection with the Creator's purposes. And creatures on the earthly plane of life lower

than the human also have to work—they must all keep busy a great deal of the time in order to live. So it is with man. He is no exception; so the rule is that he who will not work cannot live. This would have been true even if man had not sinned, but accompanying the death penalty upon the human race came the necessity of hard labor—"In the sweat of thy face shalt thou eat bread till thou return unto the ground."—Gen. 3:19

Solomon uses the industrious characteristics of an ant as an object lesson in the value of properly directed work. The lesson is that we should anticipate our reasonable needs for the future and endeavor to make provision for them. Christian parents have a responsibility in this respect toward their children and others dependent upon them. But this, nevertheless, does not give us license to hoard up wealth only to be squandered later by unconsecrated children. Reasonable needs for minors and the aged and infirm of our immediate families seem to be all that the Scriptures enjoin. It should be assumed that barring untoward circumstances, children reaching adult age are no longer a responsibility to their parents, and ordinarily would not come under the injunction that we should provide for our own.

Jesus gives us another side of this picture in his instructions to his disciples when he sent them out into the ministry. His advice was, "Take no thought for the morrow." Obviously what Jesus meant was that we should take no worrying or anxious thought for

the morrow, but realize that as long as we are walking in the narrow way, sacrificing every possible earthly interest in the service of the Lord, he will take care of our actual material needs. And it is essential that we permit the Lord to determine what our actual needs may be. We may think we need things which the Lord, in his wisdom, sees we would be better off without.

Proverbs 18:9 states that one who is "slothful in his work is brother to him that is a great waster." The Apostle Paul writes that we should be "not slothful in business; fervent in spirit; serving the Lord." (Rom. 12:11) A Christian should not be slothful along any line, but should be alert and diligent in all that he does, doing all as unto the Lord. Our chief "business" is the direct service of the Lord, and certainly we should be zealous in this, not slothful. Faithfulness in doing the Lord's will, zealously carrying out the terms of our covenant of sacrifice, will not result in a large bank account for old age, but we can thereby lay up treasures in heaven.

Old age pensions, social security, unemployment insurance, and other provisions of a society which is gradually becoming socialized, change the economic outlook in some respects, but these provisions should not serve as an excuse for indifference or laziness. A few years hence, if present trends continue, bank accounts will not seem nearly so important as they once did. As Christians, however, we should be setting our affections more and more on things above,

laying up our treasures there, where moth and rust do not corrupt, and where they can't be wiped out by inflation, inheritance taxes, etc.

We should see to it, then, that as Christians we are diligently working out our salvation and thus making provision for our eternal home. We have a spiritual vineyard to cultivate, and from which we need to keep the weeds of error and worldiness removed. Let us not be slothful in caring for this vineyard, but diligent in our business of serving the Lord.

Our Golden Text contains good advice. We should do with our might—with energy—what we have the opportunity of doing in the service of the Lord. The remainder of the verse of which the Golden Text is a part, reminds us that there is no knowledge nor wisdom nor device in the grave (Hebrew, *sheol*) "whither thou goest." *Sheol* is the only Hebrew word in the Old Testament translated hell. It is interesting to note that there is no knowledge in the Bible hell.

The truth concerning hell has long been obscured by a lack of uniformity in the translation of the Hebrew word *sheol*, which appears in the Old Testament sixty-five times. Thirty-one times it is translated hell, thirty-one times grave, and three times pit.

#### QUESTIONS:

Is work injurious to the human race?

To what extent should Christians lay up material treasures for the future?

How may we lay up treasures in heaven?

# TALKING THINGS OVER

## CONVENTIONS, Past and to Come

IT IS indeed refreshing to note the zeal of the Lord's consecrated people in sacrificing time, strength, and means in order that they might fellowship with others of like precious faith at conventions. Paul admonished his brethren in the beginning of the age not to forsake the assembling of themselves together, and the more so as they saw "the day approaching." (Heb. 10:25) There is much evidence now, in the closing hours of the age, that the consecrated followers of the Master appreciate the value of this admonition and are endeavoring to be guided by it. Certainly we can now see "the day approaching." While the darkest hours of the world's dark night of trouble are rapidly settling down upon the earth, we know through the "sure word of prophecy" that the "day is at hand," that shortly the "Sun of righteousness" shall arise bringing health and life to all. The "Day Star" has already risen in our hearts, and it is a joy indeed to assemble with others who have been similarly blessed.

It is impossible to report with any degree of detail the various gatherings which were held over the 4th of July holiday period. There were various local assemblies—one in particular in Duncan, British Columbia, Canada; served by Brothers W. A. Baker, John Moore, and others. In addition to these there were the two usual district conventions, one at Detroit, Michigan, and the other at Los Angeles, California. Total attendance at these gatherings was more than eight hundred, and when that many of the Lord's consecrated people join their hearts in praise to God and in fellowship around his Word, the blessings are bound to be rich and full.

One of the unique sessions of the Los Angeles Convention was a "round-table" discussion of the topic, "Fellowship and Eldership." The use of a public address system made it possible for the five brethren who participated in this study to be heard by all

## TALKING THINGS OVER

at the convention. In brief it was brought out that belief in Jesus as our Redeemer and Savior, and a sincere profession of full devotion to the Lord should be considered the basis of fellowship among the brethren. This means that anyone who meets this standard should be accepted as a Christian—a brother in Christ.

But not all who are brethren in Christ are scripturally qualified to be teachers in the church. This point was stressed by the brethren who participated in the round-table discussion. Among the qualifications especially needed by those who would teach in the church are purity of character, humility, and a large measure of love for the brethren. In addition, a teacher should be sound in the faith, and have the ability to impart his knowledge to others. This quality is described by the apostle as that of being "apt to teach."

It was shown that soundness in the truth meant a clear understanding of the divine plan of the ages, including the dispensational features of that plan, particularly the manner and time of our Lord's second presence. Teachers should also have a clear knowledge of God's covenants, as well as the part the church has in the "better sacrifices" of this Gospel age. It was brought out in the discussion that the importance of clarity in these doctrines lies in the fact that they have a profound effect upon the manner in which one serves the Lord. They are a vital part of the blueprint of the Christian life.

To know that Christ is present is to realize that we are in the "harvest" period, the time when the divine call is made, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It is vitally important that those who serve as teachers in the church know that because we are now living in the "days of the Son of man," it is time to instruct all the consecrated that they should come out from, and remain separate from mystic "Babylon."

The covenants and the sin-offering are closely related, and it is important that teachers understand clearly the church's part in these phases of God's plan in order that all the consecrated may be kept reminded of their privileges in connection therewith. The reason the Lord wants his people to know of their share in the sin-offering sacrifices of this age is that they might thereby be inspired to offer themselves in sacrifice. Those who do not see

## THE DAWN

this doctrine clearly usually think of the Christian life as merely a matter of attaining a high moral standard and of being kind and patient. The Christian life includes these important things, but in addition it is a life of sacrifice, of actually laying down our lives in the divine service even as Jesus did, being planted together in the likeness of his death. It is this viewpoint of the Christian life which separates us from nominal churchianity. It is important, therefore, that our teachers understand these simple facts, else those whom they teach will be unable to see their true relationship to the divine plan and what the Lord expects of them in connection therewith.

At Detroit also, the reports indicate, the brethren enjoyed a spiritual uplift the effects of which will be enduring. One brother in writing his general impressions of the Detroit Convention says,

"I was very much impressed with the fine balance of spiritual food which was served by the various speakers. This is something which characterized the truth movement in the beginning and has been much in evidence again in the latter years. The pure minds of the Lord's people were stirred up to remembrance with respect to all the important features of God's plan. The defense of the Gospel was maintained all along the line, with some special attention given to the sectors currently under attack. The list of topics of the various speakers indicates the well rounded out spiritual diet which we enjoyed. These topics were:

"Hear Ye Him; The Earth Trembled; Restitution; Striking Workers; The Lord's Banquet; A Good Conscience; Christian Warfare; The Life of Joseph; Watch Your Step; Knowing God's Will; The Crown of Life; Kept by the Power of God; and, Christian Baptism.

"Perhaps the Detroit Convention reached its greatest climax in the baptismal service on the last day, when ten symbolized their consecration. It was a most impressive service, and it gave occasion to each one of us to take stock of ourselves and to renew our vows of consecration to the Lord."

## COMING CONVENTIONS

The convention season for 1947 is still at its height. First on the list is the General Convention, which this year is to be held in Brooklyn, N. Y., August 6-10. This undoubtedly will be the largest of the year and many brethren are looking forward to it with keen anticipation. Programs have been sent to the entire

## TALKING THINGS OVER

Dawn list in the United States and Canada, and thousands will receive a blessing from the convention as in their minds they follow the sessions from day to day and lift up their hearts in prayer for God to bless those who are able to attend. Thus the "tie that binds" our hearts in Christian love will be strengthened.

Labor Day week-end conventions have been scheduled for Dayton, Ohio; Saginaw, Michigan; Minneapolis, Minnesota; and Seattle, Washington. All gatherings of the Lord's people are important, and it is hardly fitting to say that one is more important than another. All of these conventions will serve some who have not been able to attend any of the other assemblies of the year. This is particularly true of the Seattle Convention, as it is the first general gathering to be held in the "Northwest" this year. Details (to the extent available) concerning speakers, auditoriums, etc., for these Labor Day gatherings will be found on the convention announcement page.

As an item of interest to English-speaking friends we think it appropriate to mention conventions which are being arranged in Germany and Switzerland (the latter in the French language). The dear ones on the continent of Europe suffered great hardships during the war years, as well as before and since, and it is a wonderful evidence of the keeping power of the Lord to find them still rejoicing in the truth, and still desirous of continuing on in the service of the Lord and of one another. The Dawn is sending representatives to these gatherings, and we urge that the brethren everywhere remember them and the conventions in their prayers. In order to give a little better idea of the desires and the enthusiasm of our European brethren we publish the following excerpts from a letter recently received from Germany:

"Dear Brethren in Christ: On Sunday, May 18, 1947, elders of the ecclesias in Dresden, Leipzig, Chemnity, Magdeburg, Erfurt, Halle, Gera, and other towns of the Russian Zone in Germany, attended a conference in Chemnity, called by the office of our association here—the General Bible Teaching Association. There, Brother A. F., of Leipzig, as representative of the Leipzig Ecclesia, informed us of your letter to him, and gave us your address. . . .

"It was necessary to find a name for the gathering of God's scattered people. This, of course, does not mean something irrevocable to us. Each ecclesia is independent and self-governing, even as in Brother Russell's day. Each ecclesia elects its own

## THE DAWN

elders, and conducts its studies of the Bible on the basis of the old and beautiful truths which we once learned. Through the Association all the groups are able to carry on their necessary business interests in connection with pilgrim service, conventions, etc., and thus keep in touch with one another.

"We rejoiced greatly to hear that the Dawn Bible Students Association is doing a similar work among the brethren in America; and our joy was complete when we heard that you are printing the volumes of Studies in the Scriptures and are also planning on German translations. If that is done, then we will again have an opportunity to put something into the hands of the many people who are asking questions. We would be very glad, dear brethren, to hear from you soon about this. Is it possible to send us a few copies of the booklet, 'When Pastor Russell Died'?—in English, if not available in German. And is the Daily Heavenly Manna available in English? It would please us greatly if you could find a way to send us some.

"In regard to your kind offer to help the German brethren with gifts of food and clothing, it was resolved at the conference that each ecclesia compose a list of names and addresses of its members and forward them to Brother D. of Leipzig, and he will send you these lists collectively.

"We see by your letter that a representative intends to come to Germany this summer. Since it was resolved at our conference to have a general convention of the free brethren in August or September in Leipzig, it would give us great joy if the brother could be here at that time. All the friends would be very glad indeed, and we invite the dear brother to address us at that time.

"May our dear Heavenly Father bless your work richly, dear brethren! We await your answer with great interest. In the meantime we greet you unitedly in the love of Christ. Your brethren by his grace, G. B. A., Germany."

The foregoing letter speaks for itself with respect to the zeal and love of the dear ones in Germany. We wish to call especial attention to the mention of sending names for food and clothing. We have already received more than three hundred of these names, and there is a great need for used clothing. We shall be glad if the brethren will continue sending such clothing to us, so we can make up bundles to be forwarded to these names. This is a labor of love in which many can have a part.

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# Speakers' Appointments

## WILLIAM T. BAKER

Mahanoy City, Pa. ....	Aug.	1
Wilkes Barre, Pa. ....		2, 3
Easton, Pa. ....		4
Brooklyn, N. Y. ....		6-10
Cumberland, Md. ....		14
Connellsville, Pa. ....		15, 16
Pittsburgh, Pa. ....		17
Shadyside, Ohio ....		18
Columbus, Ohio ....		19
Muncie, Ind. ....		20, 21
New Albany, Ind. ....		23, 24
Indianapolis, Ind. ....		25, 26
Detroit, Mich. ....		27
Flint, Mich. ....		28
Saginaw, Mich. ....	Aug. 30-Sept.	1

## HORACE K. BLINN

Jackson, Mich. ....	Aug.	27
Ann Arbor, Mich. ....		28
Saginaw, Mich. ....	Aug. 30-Sept.	1

## FRED A. BRIGHT

New Haven, Conn. (Morning) Aug.	17
Waterbury, Conn. (Afternoon) ..	17

## DON H. COPELAND

Brooklyn, N. Y. ....	Aug.	6-10
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## JENS COPELAND

Kansas City, Mo. ....	Aug.	19
Phoenix, Ariz. ....		21
Los Angeles, Calif. ....		23, 24
Oakland, Calif. ....		25
Portland, Ore. ....		27
Seattle, Wash. ....	Aug. 29-Sept.	1
Bellingham, Wash. ....		2

## SHIRLEY C. DE GROOT

Brooklyn, N. Y. ....	Aug.	6-10
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## ORLANDO D. DEIFER

Brooklyn, N. Y. ....	Aug.	6-10
Philadelphia, Pa. ....		24

## HARRY E. DEITRICH

Brooklyn, N. Y. ....	Aug.	6-10
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## EDWARD E. FAY

Riverside, Calif. (Morning) Aug.	17
Pomona, Calif. (Afternoon) .....	17
Seattle, Wash. ....	Aug. 29-Sept. 1

## IRVING C. FOSS

Whittier, Calif. ....	Aug.	17
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## WILLIAM J. HOLLISTER

Brooklyn, N. Y. ....	Aug.	6-10
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## LEVI JACOBS

Brooklyn, N. Y. ....	Aug.	6-10
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## CHARLES W. JANKE

Brooklyn, N. Y. ....	Aug.	6-10
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## GEORGE O. JEUCK

Brooklyn, N. Y. ....	Aug.	6-10
Jacksonville, Fla. ....		24

## GEORGE S. KENDALL

Portland, Ore. ....	Aug.	1-3
Scappoose, Ore. ....		5
Seattle, Wash. ....		6-8, 11, 12
Vancouver, B. C. ....		13, 14, 23, 24
Victoria, B. C. Can. ....		15-17, 21, 22
Duncan, B. C., Can. ....		18-20
Lynden, Wash. ....		25
Bellingham, Wash. ....		26
Bremerton, Wash. ....		27, 28
Seattle, Wash. ....	Aug. 29-Sept.	1

## PETER KOLLIMAN

Brooklyn, N. Y. ....	Aug.	6-10
Paterson, N. J. (3 p. m.) .....		24
Brooklyn, N. Y. (7 p. m.) .....		24

## ROBERT A. KREBS

Boston, Mass. ....	Aug.	2, 3
Brooklyn, N. Y. ....		6-10
Newark, N. J. ....		14
New Brunswick, N. J. ....		15
Bridgeport, Conn. ....		17
Paterson, N. J. ....		20
Laurelton, L. I., N. Y. ....		21
Baltimore, Md. ....		24

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Washington, D. C. ....	25
Vienna, W. Va. ....	26, 27
Cincinnati, Ohio .....	28
Dayton, Ohio ..... Aug. 30-Sept.	1

**RAYMOND J. KRUPA**

Brooklyn, N. Y. ....	Aug. 6-10
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**JOHN Y. MAC AULAY**

Newfoundland Territory ...	Aug. 1-31
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**W. S. MARSHALL**

Guilford, Me. ....	Aug. 3, 6, 13
Belfast-Montville, Me. ....	10
Orland, Me. ....	17
Wilton, Me. ....	24
Portland, Me. ....	27

**EDWARD MAURER**

East Liverpool, Ohio .....	Aug. 10
Monessen, Pa. ....	24

**C. H. MEADORS**

San Diego, Calif. ....	Aug. 3
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**MARTIN C. MITCHELL**

Groton, Conn. (Evening) ...	Aug. 16
Groton, Conn. (Morning) .....	17
New London, Conn. (Afternoon) .	17

**JOHN H. MOORE**

Baltimore, Md. ....	Aug. 1
Brooklyn, N. Y. (3 p. m.) .....	3
Brooklyn, N. Y. ....	6-10, 13
Hawthorne, N. J. ....	12
Rochester, N. Y. ....	15
Buffalo, N. Y. ....	16
Tonawanda, N. Y. ....	17
Detroit, Mich. ....	18
Essex, Ont., Can. ....	19
Ann Arbor, Mich. ....	20, 21
Jackson, Mich. ....	22
Kalamazoo, Mich. ....	23, 24
Chicago, Ill. ....	25
Roseland, Ill. ....	26
Milwaukee, Wis. ....	27
Minneapolis, Minn. Aug. 29-Sept.	1

**DANIEL J. MOREHOUSE**

Brooklyn, N. Y. ....	Aug. 6-10
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**EVERETT MURRAY**

Brooklyn, N. Y. ....	Aug. 6-10
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**LEON H. NORBY**

Paterson, N. J. ....	Aug. 3
Brooklyn, N. Y. ....	6-10
Brooklyn, N. Y. (3 p. m.) .....	17
Hartford, Conn. ....	24

**ADOLPH OBENLAND**

Brooklyn, N. Y. ....	Aug. 6-10
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**HARRY PASSIOS**

Washington, Pa. ....	Aug. 17
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**WILBUR N. POE**

Brooklyn, N. Y. ....	Aug. 6-10
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**G. RUSSELL POLLOCK**

Brooklyn, N. Y. ....	Aug. 6-10
Santa Ana, Calif. ....	24

**ALFRED L. SMITH**

Oakland, Calif. ....	Aug. 17
Los Angeles, Calif. ....	24
Oklahoma City, Okla. ....	31

**MICHAEL A. STAMULAS**

Brooklyn, N. Y. ....	Aug. 6-10
York, Pa. (Evening) .....	23
York, Pa. (Morning) .....	24
Lancaster, Pa. (Afternoon) .....	24

**CHESTER A. SUNDBOM**

Lehigh, N. Y. ....	Aug. 3
Brooklyn, N. Y. ....	6-10

**JOHN H. L. TRAUTFELTER**

Brooklyn, N. Y. ....	Aug. 6-10
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**J. I. VAN HORNE**

Duquesne, Pa. ....	Aug. 3
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**FELIX S. WASSMANN**

Paterson, N. J. ....	Aug. 17
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**GEORGE M. WILSON**

Brooklyn, N. Y. ....	Aug. 6-10
Minneapolis, Minn. ....	24
Vancouver, B. C., Can. ....	27
Victoria, B. C., Can. ....	28
Seattle, Wash. .... Aug. 29-Sept.	1
Portland, Ore. ....	2
Oakland, Calif. ....	4

## SPEAKERS AND CONVENTIONS

### W. NORMAN WOODWORTH

Brooklyn, N. Y. ....	Aug. 6-10
Lincoln University, Pa. ....	17
Aldersbrook Ecclesia, Eng. .	Sept. 6-7
Leipzig, Germany .....	Sept. 13-14
Lausanne, Switzerland .....	Sept. 28

### ERNEST G. WYLAM

Brooklyn, N. Y. ....	Aug. 6-10
Minneapolis, Minn. Aug. 29-Sept.	1

### HARRY L. YOUNG

Hazleton, Pa. ....	Aug. 24
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### CHRISTIAN W. ZAHNOW

Brooklyn, N. Y. ....	Aug. 6-10
Reading, Pa. ....	13
Schuylkill Haven, Pa. ....	14, 15
Allentown, Pa. ....	17
Lewistown, Pa. ....	18
East Liverpool, Ohio .....	20
Cleveland, Ohio .....	21, 22
Toledo, Ohio .....	24
Piqua, Ohio .....	25, 26
Richmond, Ind. ....	27, 28
Dayton, Ohio .....	Aug. 30-Sept. 1

### BRITISH APPOINTMENTS

The following appointments have been arranged by the Aldersbrook Ecclesia—(Secretary, Mr. W. R. Chandler, 29, Woodlands Avenue, Wanstead, London, E. 11, England):

#### E. ALLBON

Luton, Beds. .... August 17

#### W. R. CHANDLER

Kettering, Northants .... August 17

#### D. P. VAUGHAN

Birmingham, Warwick ... August 31

**ILFORD, ESSEX, ENG., October 4-5—**  
The Aldersbrook Ecclesia is holding its usual convention. A warm invitation is extended to all. For further details please apply to the secretary, Mr. W. R. Chandler, 29, Woodlands Avenue, Wanstead, London, E. 11.

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## CONVENTIONS

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**GENERAL CONVENTION, Brooklyn, N. Y. August 6-10.** Masonic Temple, corner of Clermont and Lafayette Avenues. See inside front cover and "Talking Things Over."

**LINCOLN UNIVERSITY, PA., Aug. 17**—Home of Brother and Sister M. L. Ritchie. Lincoln University is between West Grove and Oxford, Pa., on Route 1, Baltimore Pike. Convention sign will be posted on main highway. It is expected that Brother W. N. Woodworth will serve.

**CHICAGO, ILL., Aug. 24**—All day gathering, Central Masonic Temple, 910 N. LaSalle Street.

**TOLEDO, OHIO, Aug. 24**—An anniversary gathering. The convention opens at 10:00 a. m., and all sessions will be held in the American Room of the Fort Meigs Hotel. It is expected that Brother C. W. Zahnow will serve.

**POTTSTOWN, PA., Sept. 14.**

**GARY, IND., Oct. 12.**

**ST. LOUIS, MO., Oct. 11, 12.**

**ROSELAND, ILL., Nov. 8, 9.**

**VICTORIA, B. C., Can., Nov. 9-11.**

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### LABOR DAY GATHERINGS

**SEATTLE, WASH., August 29-September 1**—With the exception of the public meeting, all sessions of the Seattle Convention will be held in Norway Hall, 2015 Boren Avenue, and there will be the usual luncheon arrangements in the hall. The public meeting will be held in the Moore Theatre, and will be addressed by Brother George M. Wilson, of Pittsburgh, Pennsylvania. As the dates indicate, there will be four full days of spiritual feasting at the Seattle

## THE DAWN

Convention, and a cordial invitation is extended to all. It is expected that the following brethren will serve: Jens Copeland, Chicago, Illinois; George S. Kendall, Miami, Florida; William A. Baker, Portland, Oregon; Edward Fay, Los Angeles, California; Paul Davis, San Luis Obispo, California; Hugh Hanham, Duncan, British Columbia; Earl Fowler, Los Angeles, California; Frank E. French and E. R. Wilcox, Seattle, Washington; and George M. Wilson, Pittsburgh, Pennsylvania. For information concerning rooms, etc., address the secretary, Mr. Samuel Clements, 846 West 63rd Street, Seattle, Washington.

**DAYTON, OHIO, Aug. 30-Sept. 1**—All sessions of the convention will be held in the regular hall, 805 E. Fifth Street. Please write the secretary, Mrs. Alvin Raffel, 126 Allen Street, Dayton, Ohio, early for reservations. Information now at hand indicates that Brothers Krebs and Zahnov will serve.

**MINNEAPOLIS, MINN., Aug. 30-Sept. 1**—Three day gathering in the Normandy Room, Normandy Hotel, 4th Avenue at 8th Street. Convention opens at two o'clock on Saturday afternoon. The brethren will accommodate as many as possible in their homes.

Rooms will also be reserved in the Normandy Hotel. For details, write the secretary, Mr. Roy Carpentier, 2316 Howard Street, N. E., Minneapolis, Minn. It is expected that Brothers John H. Moore, Vancouver, B. C.; E. G. Wylam, Chicago, Ill.; and Edward DeGroot, Grand Rapids, Mich., will serve.

**SAGINAW, MICH., Aug. 30-Sept. 1**—All sessions will be held in the Woman's Club, 311 N. Jefferson Street. For room reservations, write the secretary, Mrs. C. A. Sundbom, 207 Alice Street, Saginaw, Mich. Friends arriving by train or bus will be met, if they will notify the secretary where and when they will arrive. It is expected that Brothers Wm. T. Baker, Pilgrim; Horace K. Blinn, Cincinnati, Ohio; Adam Miskawitz, Chicago, Ill.; Daniel J. Morehouse, Chicago, Ill.; Arthur B. Newell, San Antonio, Tex.; Bert E. Rose, Detroit, Mich.; and Wilton I. Wells, New Albany, Ind., will serve on the program.

**SPRINGFIELD, MASS., August 30-Sept. 1**—(Italian-American) All sessions in Tourraine Hall, 182 State Street, Springfield, Mass. For information address the secretary, Mr. Charles Destro, 22 New Street, Thompsonville, Conn.

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## To Us the Scriptures Clearly Teach

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

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

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

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

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be the kings and priests 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