

THE DAWN



**A HERALD OF
CHRIST'S PRESENCE**

**MARCH
1949**

Opportunities for All

"Our new study group, at the meeting last night, decided to do something in the work, and the first thing they want to do is to join the army of Kingdom Card distributors. So far, six of us want to get each a thousand cards."

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By ordering one thousand cards (which are supplied free) you may have your own code number to which requests for literature are sent. The literature requested is sent from The Dawn office, and then the requests are sent to you for your encouragement, or further follow-up.

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THE DAWN

East Rutherford

NEW JERSEY

THE DAWN

A HERALD OF CHRIST'S PRESENCE

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LITERATURE FOR THE BLIND

We have on hand for loaning the following in Braille:

God and Reason—in Grades One and one-half and Two.

The Divine Plan—three books, containing Chapters I, II, and III; Chapters IV, V, and VI; Chapters VII and VIII—all in Grade Two.

God's Covenants—Grade Two.

Tabernacle Shadows—three books, containing Chapters I, II, and III; Chapters IV, V, and VI; Chapters VII and VIII—all in Grade Two.

THE 1949 MEMORIAL DATE—The 14th of Nisan this year falls on Wednesday, April 13. As the Jewish day begins at sundown the night before, the proper time for the Memorial Supper will be after sundown Tuesday, April 12.

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Our Cover Picture

MARY'S WELL—In the mid-summer this scene is re-enacted every morning and evening. It is considered the authentic ancient source of water for Nazareth, and it may be that Christ, during the boyhood days which he spent in Nazareth, sipped cooling water from this same well. Photo by Adelbert Bartlett.

HIGHLIGHTS OF DAWN

The Divine Plan for Survival

STRANGE paradoxes combine these days to help fill the hearts of the people with fear. Since the possibility of racial destruction by the misuse of atomic energy has loomed on the horizon, scientists, philosophers, statesmen, politicians, and militarists have all continued to warn the nations of the terrible loss of human life that will surely result from the outbreak of another global war. These warnings not only are based upon the threat of the atomic bomb, but also on the yet untried use of disease germs in total war.

But now comes a warning that modern civilization is sure to perish unless something is done to prevent the human race from increasing in size—that unless something drastic is done, and done soon, there will not be enough agricultural land to keep the people from starving; and that even the United States cannot be excluded from this dark picture of a hungry future. The stark reality of this menacing world outlook has recently been clearly and dramatically set forth in a book entitled, "Road to Survival," written by William Vogt, Chief of the Conservation Section of the Pan American Union. In a review of this book which appeared in the *New York Times*, R. C. Cook said, "'Road to Survival' will shock you, and it may infuriate you, but it is a preview of things to come as seen by a courageous, honest, competent scientist." A brief of "Road to Survival" was published in *The Reader's Digest*.

The author explains that there are already too many people for the earth's limited resources to provide all of them with a high standard of living. Through the use of machines, and undue exploitation of the earth's resources, we have put off the evil day when this fact has to be faced. "But," writes Mr. Vogt, "The handwriting on the walls of five continents now tells us that the Day of Judgment is at hand."

One of the facts set forth in "Road to Survival" is that 50,000 additional stomachs are being added to the world's population every

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twenty-four hours, and that there is not enough available untilled land to provide for this increasing need. What does an increase of 50,000 in the earth's population every day really mean? Perhaps we can grasp the idea better if we think of it as 365 cities of 50,000 each coming into being every year; or, of two cities of 9,000,000, each of which would be larger than New York.

To make the critical situation in the world's supply of food even worse, there is the tragic fact of soil deterioration. Dr. Hugh H. Bennett, testifying before a Congressional committee in 1939, said,

"In the short life of this country we have essentially destroyed 282 million acres of land. We are losing every day as the result of erosion, the equivalent of two 140-acre farms."

As reported in "Road to Survival," soil erosion is almost universal in Latin America. The greater part of Mexico will be a desert within 100 years, and Chile in less time.

"Unless we are willing," writes Mr. Vogt, "to place 50 million pairs of British feet beneath our American dining table, we may well see famine once more stalking the streets of London." All over Europe the situation is as bad, and in most places, worse. Despite the war, and despite German massacres and the high death rate due to malnutrition, the population of Europe, excluding Russia, increased by 11 million people between 1936 and 1946. It is expected to reach 404 million by 1955. Nutritionists claim that it requires at least two and one-half acres of land to support one person. At the present time in Europe there is less than nine-tenths of an acre of land for each person and that proportion is becoming constantly smaller through increasing population and soil destruction.

In China, Japan, and India, the outlook is even darker, both from the standpoint of soil deterioration and increasing populations. Mr. Vogt asserts that we literally have no choice but to continue extending aid to the rest of the world, for, says he, an international WPA is better than an atomic war. In China, for example, where, it is estimated, 100 million people have starved to death during the past century, there is now less than one-half acre of arable land for each person, and this is constantly being reduced by a rapidly increasing population.

India, which at the present time is increasing her population at the rate of 14,000 a day, is capable of providing only 1,400 calories

a day for but seventy-five percent of her people. India's rapid increase in population is despite the fact that forty-five percent of her population die before they are ten years old; and sixty-five percent before they reach thirty. And the productivity of India's land is rapidly falling. Summing up the global situation, "Road to Survival" states,

"Freedom from want was the carrot held before the noses of less prosperous peoples, to enlist their support during the war. What a monstrous deception this was, of ourselves and them, should be clear to anyone who thinks in terms of the carrying capacity of the world's lands."

Here, then, is the tragic situation that faces the perplexed world of today. In the long-range view it is a problem that quite supersedes that of spreading communism. What's happening behind the iron curtain is not nearly so important to the human race as the question of how it will keep men from starving to death in view of the rapidly shrinking agricultural land surface of the earth, and the rapidly increasing population. With nearly every country in the world already living on near starvation rations, and looking to the United States to keep them from utterly starving, what will the situation be ten, twenty-five, or fifty years from now?

Two global wars in a generation have undoubtedly helped to bring about this crisis somewhat earlier than it would otherwise have developed. But now it is here, and despite what is happening behind the iron curtain, the developments in Palestine, or Berlin, or Indonesia, or China, or Greece, or Rome, will remain to vex the human race until a solution appears. And what will that solution be?

The author of "Road to Survival" urges that serious consideration be given to the training of scientists to study land conservation and productivity, and that these be sent to all parts of the world to help the people produce more food. But he adds,

"All possible conservation methods are futile unless human breeding is checked. It is obvious that fifty years hence the world cannot support three billion people at any but coolie standards—for most of them. One-third of an acre cannot decently feed a man, let alone clothe him. When numbers mount, land abuse mounts with them. Unless population increases can be stopped, we might as well give up the struggle."

There will be many to disagree with "Road to Survival" on this

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point. The Catholic Church, for example, will look with disfavor upon any suggestion to curtail the birth of children in order to solve even a major world problem. Is this *indeed* the only solution?

From the standpoint of what is taught in the Bible, the problem presented in "Road to Survival" should be very stimulating to faith. In the prophecy of Isaiah (45:18) the Lord tells us that he created the earth, not in vain, but formed it to be inhabited. This is quite in keeping with the Genesis account of creation where we learn that when our first parents were created they were commanded to multiply and fill the earth, and subdue it. It is clear, therefore, that the Creator designed that the earth should be fully populated; and despite famines, plagues, starvation, and war, this divine purpose is certainly being accomplished.

And the Bible presents another side to the subject, which is, that all who have died, from the very beginning of human existence on this earth, are to be restored to life by divine power. These also are to live on the earth, and live here forever. Does this seem incredulous in view of the fear that another hundred years will see the earth over-populated without anyone being raised from the dead? It may, until we take into consideration all the facts involved.

The Bible does not as a rule, present many details of the manner in which God's purposes are to be carried out, but in this case it does give us suggestions from which we may reason to a satisfactory conclusion. For example, the command to our first parents was that they were to multiply and fill the earth. The implication here is that when the earth became properly filled, procreation would cease. The Scriptures do not say how this will be brought about; it is enough for us to know that God placed a limit on his command that called for filling the earth with human creatures.

When the Sadducees of Jesus' day, thinking to trap him, outlined a hypothetical case of a woman who had had seven husbands, and then asked whose wife she would be in the resurrection, Jesus replied that in the resurrection the people would neither marry nor be given in marriage. (Matt. 22:30) Here again, and by the authority of Jesus, we have more than a hint that eventually human procreation is to cease.

Time and again we have called attention to the fact that according to the prophecies of the Bible we have come to the time in

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human experience when the kingdom of Christ will take over the rulership of the world. In the plan of God, Christ's thousand-year reign is shown also to be the period during which the dead are to be raised. If procreation is to cease with the beginning of the resurrection, then we are at the very threshold of the time when this great change is to occur. This means, in turn, that the Creator's design concerning the earth's being populated, or filled, is nearing full accomplishment.

To look at the matter from another standpoint, the population problem, so dramatically set forth in "Road to Survival," becomes one of the strongest proofs that the time has come when we can expect divine intervention in the affairs of men, in fulfilment of God's many promises. Certainly the Creator has timed the outworking of his plan accurately, and it is only because the author of "Road to Survival" does not understand the divine plan that he is so fearful.

But some may wonder if the earth is not already over-populated, in view of God's promise to restore the dead to life. The answer to this question is found through faith in the biblical account of creation, which puts the beginning of human life on the earth only a little more than 6,000 years ago, starting with a single pair. On the other hand, the acute population problem of today should stimulate faith in the Bible's account of creation, for, if evolutionists' theories are correct that man has been on the earth for millions of years, somebody would have had to write "Road to Survival" long before this.

If we figure the increase of population over a period of 6,000 years, beginning with two people, we reach approximately the number of the earth's population as of today; and this is one of the strongest proofs that the biblical account of creation is true. And it is also true that if all who have died were restored to life, there would still be room enough on the earth, with plenty of land to support them.

God's solution provides for a restoration of the land. His promise is that even the desert shall blossom as the rose. (Isa. 35:1, 2) The One who created the earth, surely can instruct mankind how to make its waste lands produce. Think of the great deserts of America, and Africa, and other parts of the earth. These can, and will, be made to produce. Perhaps, in the divine economy, God is

already putting it into the minds of men to begin a study of this problem, for he performs what we call miracles only when it is necessary. Perhaps his command to subdue the earth, as well as to fill it, implies that men themselves will learn how to make even the deserts produce far beyond anything we have known before. Let us thank God that we are so near the time when man will be shown a better way of life, and when even those who have died will have an opportunity to participate in the provision of everlasting life which he has made through Christ.

Missionary Work in Communist China

WITH China coming more and more under the control of the communists, the question naturally arises how will the missionaries in that country be affected. At a conference of missionary workers held recently in Buck Hill Falls, Pennsylvania, the outlook was discussed. According to a report in *Time* magazine, it was found that no denomination intended to order its missionaries to leave China. In all cases the decision is to be left to the missionaries themselves. It seems that the communists are proving generally to be more lenient than anyone had expected. Dr. Lloyd S. Ruland, China secretary for the Northern Presbyterians, reported that communist soldiers attend Presbyterian missionaries' lectures, and express surprise that Christianity teaches brotherly love and the brotherhood of man.

Why should communists be surprised that Christianity teaches brotherly love? We know, of course, the tremendous power of propaganda, and we know that the communists are doing all they can to discredit Christianity in the eyes of their people. But is it not true that denominational Christianity has placed powerful weapons in the hands of the communists, both by their teachings and by their practices? It would be surprising if the communists have not taken the opportunity to tell about the horrible tortures that were inflicted upon so-called heretics during the Dark Ages, in the name of Christianity. Nor would it be surprising if they have emphasized that the god who is described in the creeds of most denominations is himself a torment deity, ready to torment forever all who displease him. Should we, then, be amazed to

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learn that communists are surprised when they learn that Christianity is a religion of brotherly love?

One of the best ways to fight atheistic communism is to come out boldly and tell the whole truth about Christianity. This, in the very nature of things, would call for the confession of many wrongs. Why do not the Protestants, at least, in a world-wide intelligence service, tell the people of all nations that the church-state systems of Europe, which fostered wars, and kept the people ignorant and in slavery, were not Christian—that they represented a mistaken and distorted conception of Christianity.

Why don't the Protestants also, and on an equally world-wide and impressive scale, tell the people that the God of the Bible is not a torment deity, that the grotesque theory that he created a burning hell of fire in which to torment unbelievers forever, is all wrong, and a terrible blot of disgrace on the history of Christianity. At the same time they should emphasize that the God of the Bible is a God of love and mercy, and that he wants his people to be like him and practice brotherly love among themselves, and toward all men. Such a world-wide campaign, aimed at correcting some of the grosser faults of denominational Christianity, would take some of the most effective weapons out of the hands of the communists.

Perhaps we do not stop to consider as we should just how revolting is the theory of eternal torture for the wicked. Some weeks ago there was a serious airplane accident at one of Seattle's airports. Eleven students of Yale University, home for the year-end vacation, were burned to death in their plane when it crashed into one of the hangars on the field. One of the news accounts, reporting the accident, said, "Women spectators, relatives, and friends of the students, turned their faces away. Guards sought to restrain fathers and brothers, some of whom leaped over the airport fence and raced for the burning plane. A fire truck went into action, and stretchers were hurried to the scene."

We admire and honor those who so frantically tried to rescue the victims of this accident from the burning flames; yet, according to the creeds of most of our churches, God will torture, in flames far hotter than those in the burning plane, all who do not accept Jesus before they die. Should not this terrible blot against the good name of God be removed, effectively and officially by all the denominations?

LESSON FOR MARCH 6—

Parables of Jesus

MARK 4:1-9—Two of the Master's parables are cited for consideration in today's lesson, the first of these being what is usually referred to as the Parable of the Sower. It was related by Jesus to a multitude "by the sea on the land," while he was in a ship near the shore. But the multitude did not understand—at least not many of them did. Concluding the parable Jesus said, "He that hath ears to hear, let him hear," and apparently some of the audience were sufficiently impressed to want to know more, for we read that "when he was alone, they that were about him with the twelve asked of him the parable."—Verse 10

In response to this request Jesus said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." (Verses 11, 12) It is clear from this that the ability to understand the divine plan—"the mystery of the kingdom of God"—is a blessing that is not given to all. How thankful we should be if we have been thus favored!

The Parable of the Sower is one that Jesus himself explained. "The sower soweth the Word," he declared. This is just another way of expressing the idea of proclaiming the truth. This privilege of the Christian is expressed in the Bible in various ways. It is called witnessing, light-bearing, "holding forth the Word of life," preaching, etc. (Phil. 2:16) In actual practice it means any and all efforts we can make to acquaint others with God's plan for the blessing of the world.

Jesus himself was very active in sowing the Word, the glorious Gospel of the kingdom. But he knew, nevertheless, that not many would give serious consideration to the message, and this is one of the important lessons he gives us in the Parable of the Sower. The illustration of the parable is a very understandable one. As the seed leaves the hand of the sower it falls in various places—some by the wayside, some on stony ground, some among thorns, and a small portion of it on "good ground." Only the latter grows to maturity and brings forth fruit.

The seed sown by the wayside had no opportunity at all to germinate and produce plants, for immediately it was devoured by birds.

Jesus explained that this represents the fact that Satan snatches away the truth from those who do not properly respond to it. Satan, as the prince of darkness, endeavors to keep people from hearing the truth if he can, but failing in this, his next move is to snatch away the "seeds" from the minds of those who have heard; and in most cases he is successful in this.

Probably most Christians have witnessed practical demonstrations of Satan's operations along this line. Take for example, the case of a public meeting. Among the public present there will be very few who do not indicate some measure of interest. Many will express themselves enthusiastically over the message, saying that it is what they have been looking for all their lives, yet most of these do not come to the next meeting. What has happened? According to the parable, evidently Satan has employed one or more of his many agencies to divert their minds from what they have heard and to cause them to lose interest in the message.

And then, according to the parable, some of the seeds of truth fall on "stony ground." Here there is a measure of results, for the seed takes root and grows—for a time. But the difficulty in this case is a shallowness of character. The enthusiasm with which the truth is received is merely a display of emotionalism, and emotionalism does not stand up under the heat of persecution.

The Gospel of the kingdom is the most wonderful message in the world, and naturally one becomes overjoyed with it. Nor should we

especially condemn those who profess an interest, and then fall away when they find that the truth is unpopular. After all, the Lord is seeking only a "little flock," and each one comprising it must be a tried and tested character—one to whom the Lord and the truth means more than any other consideration in life.—Luke 12:32

The seed sown in the thorny ground represents those who have good hearts and have heard the message of the kingdom and appreciate it and rejoice in it, but they allow other interests to divide their affections. Jesus describes these dividing influences as "the cares of this world, and the deceitfulness of riches, and the lusts of other things," which are allowed to interfere with the best interests of the new creature.

Every follower of the Master needs constantly to be on the alert lest these thorns become too prominent in his life, for the illustration of the parable might very well be used to include earth-born desires which we permit to develop even after we are well along toward maturity as new creatures in Christ Jesus. In such an event the consequences might be more serious than in the case of those who are overburdened with the cares of this world when they first hear the message, and fail to progress to fruit-bearing maturity.

Of the seed that fell on good ground, the parable indicates that while it all matured and bore fruit, some proved to be more fruitful than others—some brought forth thirty, some sixty, and some an hundredfold. (Matthew 13:8, 23)

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Jesus does not explain what is represented by these varying degrees of fruitage, but we may well understand that the amount is determined by the degree of zeal and love that is manifested by each follower of the Master. And it may also be true that the natural handicaps over which the new creature has little or no control may have a bearing on the percentage of fruitage that is produced. In any event, it seems reasonable to conclude that all of this "good ground" class are found acceptable to live and reign with Christ.

LUKE 15:11-14—Here we have the Parable of the Prodigal Son. Perhaps no other parable of the Lord's has touched so many hearts. Apparently its primary object was to show the Pharisees of Jesus' day that their position respecting the publicans and sinners was wrong. The parable emphasizes that their wrong attitude toward the common people was liable to cost them their own share in the kingdom.

In the parable, the father who had two sons evidently represented Jehovah God. These two sons well represented the two general classes into which the Jewish nation was divided. The elder son, who claimed to have remained loyal to the Father, represented the Pharisees—those who sat in Moses' seat and considered themselves to be righteous. The younger son represented the common people who were not so religiously strict in their ideals. They were known to others, and acknowledged by themselves, as publicans and sinners—not attempting to live godly lives.

This younger-son class, nevertheless, felt their degradation. They were spiritually hungry, and ragged, and many of them felt a longing to be back in the Father's house, yet they hesitated to return. It was just such characters that Jesus especially encouraged, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28) Jesus represented the Father's house, and encouraged this class to have confidence that the Father would receive them if they came to him penitently.

While the parable illustrated the two classes of the Jews, the principles set forth in it are more generally applicable. There are many noble characters in the world who love to do right—people who are well-born, and well-environed after birth. Apparently these should be the very first ones chosen by the Lord to be joint-heirs with Christ in his millennial kingdom. But the Scriptures make it clear that not many of this class will be in the spiritual phase of the kingdom—not that God is unwilling to have them because of their education, wealth, and good morals, but because these qualities make them less inclined to accept the terms upon which they may live and reign with Christ.

All are sinners whether they know it or not; and all should be honest enough to confess this fact to the Lord, and seek his forgiveness through the merit of Christ. The Lord is seeking only those who are thus willing to humble themselves before him and acknowledge the great mistake they have

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made in trying to live apart from him and in a manner contrary to his will.

Poverty alone, however, does not qualify one to receive the invitation of the Gospel to return home. Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5:3) Many who are poor and hungry and ragged along material lines, are proud and haughty of heart. These would not be represented by the prodigal in the parable. On the other hand, there are those who are rich and well educated according to the standards of this world, who realize their own unworthiness, and their great need of God. They have learned that the best this world has to offer is but as the husks that are fed to swine in comparison with the blessings for which their hearts are yearning—the blessings of the Lord, which alone make rich. (Prov. 10:22) These God is pleased to accept when they return to him.

Probably no other parable has been so helpful to the poor and needy of soul who have desired to return from the ways of sin and to be received back into the family

of God. They see themselves in this beautiful illustration, and realize that the Heavenly Father will be glad to receive them. The expression of the prodigal, "I will arise and go to my father," represents what should be the attitude of all repentant ones—not only when the Gospel first reaches them, but at all times subsequent thereto when they realize that they have fallen short of the standards of righteousness set for them in the Scriptures. So there is a helpful lesson in the parable even for consecrated Christians. How we should all appreciate the Father's mercy, and his willingness to cover us at all times with the robe of Christ's righteousness!

QUESTIONS:

Explain the meaning of the Parable of the Sower.

What, apparently, was the primary purpose of the Parable of the Prodigal Son?

What classes in the Jewish nation were represented by the two sons of the parable?

What general application may we make of the principles set forth in this parable?

LESSON FOR MARCH 13—

Jesus' Ministry to Human Needs

THE basic need of the human race is to be reconciled to God. In God's favor is life, the Psalmist tells us, and because man is alienated from God through wicked works there is sorrow and death everywhere. This weeping will

continue throughout the dark night of human alienation from God, but joy will come in the morning of the new day—that thousand-year day of trial and judgment during which the willing and obedient will be restored to covenant relation-

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ship with the Creator.—Psalm 30:5; Acts 17:31

It was to accomplish this great work of reconciliation and restitution that Jesus came to earth at his first advent to redeem the race from death, and at his second advent to restore man's lost dominion. Thus it was truly written of him that he came that the people might have life, and have it more abundantly. (John 10:10) All who, during the Millennium, accept Jesus as their Redeemer and obey heartily the laws of his kingdom will be restored to perfect human life and live forever; while those who follow in his footsteps of sacrifice during this present age are given the abundant life of immortality.—Rom. 2:7

MARK 5:22, 23, 35-42—Because Jesus came to give life to the human race he not only proclaimed this fact by word of mouth, but furnished practical illustrations of what restitution blessings would mean for the people when the due time arrived for dispensing them world-wide. Jesus did not take the attitude that just because the world was to be converted and blessed with life during the Millennium there is no need to do anything about it now. As his followers, we should be guided by his example, and use every opportunity we have and can make to tell the people about the blessings which are coming.

Jesus was given the privilege of exercising divine power to heal the sick and raise the dead, and this gave great weight to his oral message of good tidings. His church—with the exception of some in the

Early Church—are not given this privilege. But we can tell the suffering world around us that sickness and death are not to continue forever, and that they are to have their loved ones restored to them.

The story of the awakening of Jairus' daughter is a very touching one. Jairus was a "ruler of the synagogue," which indicates that not all who occupied these high positions in Jesus' day were opposed to him. This man had evidently been favorably impressed by the reports which had reached him concerning Jesus, and in this time of great need was glad to appeal to him for help.

Had Jairus known that his daughter would be dead before the Master reached her perhaps he would not have had sufficient faith to appeal to him. Certainly the mourners who had gathered at his home were very skeptical, for when Jesus stated that the maid was not dead but sleeping, they laughed him to scorn. This, of course, was largely because they did not understand that he was referring to the sleep of death.

However, the only reason Jesus could refer to the damsel as being merely "asleep" was that he knew divine power could be invoked to restore her to life. It is upon this same basis that the entire human race is said to be asleep in Jesus, for during the thousand years of his reign all will be awakened. (I Thess. 4:14) The miracle of awakening Jairus' daughter was but a token of the divine plan for all mankind.

LUKE 7:20-23—John the Baptist had announced Jesus as the "Lamb

of God" who had come to take away the sin of the world. (John 1:29) But later, because of unexpected circumstances, he began to wonder and sent messengers to the Master seeking reassurance. The "same hour" these messengers arrived Jesus performed a number of miracles—curing the infirm, casting out devils, and giving sight to the blind.

Having observed this, these messengers were then told by Jesus to report to John what they had seen and heard, "how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised," and "to the poor the Gospel is preached." We can assume that when John received this report his misgivings concerning Jesus' messiahship vanished.

The prophecies of the Old Testament foretold that the Messiah, the Christ, would serve the people in this manner—that the purpose of his coming was to heal all the sick, raise all the dead, and to enlighten the whole world with the good tidings of kingdom blessings made available through his redemptive work. The fact that he was even then beginning to fulfil some of these prophecies was doubtless very convincing to John. The One who had come to give life was giving life.

QUESTIONS:

Since the fall of man, what has been the world's great need?

How did Jesus' ministry reveal the purpose of his coming?

Why was Jesus' reply to John the Baptist a convincing one?

LESSON FOR MARCH 20—

Special Training of the Twelve

JESUS gave much consideration to the preparation of his apostles for their future ministry. He gave them his Father's Word, although until the Holy Spirit came upon them at Pentecost, there was much that they did not understand. (John 17:8) When they observed his miracles and marveled, he said that they would do the same works and even greater ones. (John 14:12) Peter and John seemed to have been given special consideration in some matters, and this was probably because Jesus knew that they were to be especially used in

writing messages that would serve the entire church.

MARK 6:30-32—Because in this passage is recorded Jesus' invitation to his disciples to come apart with him and rest awhile, it has been cited as an example of the manner in which he trained them for future service. We think, however, that this is a wrong application of the Master's words. When he extended this invitation, he evidently had no other thought than that they all were in need of physical rest. It was not an invitation to enjoy with him a special

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season of instruction, meditation, and prayer, as is frequently assumed.

The context indicates that circumstances had for a time been more than usually strenuous. The beheading of John the Baptist was one of the factors which contributed to this, and when the disciples brought the report to the Master, telling him also of what they had been doing, he doubtless observed that they were both excited and exhausted, hence that a brief period of rest, away from the milling crowds, would do them a lot of good.

Actually, however, they did not obtain this much needed rest, for the account indicates that they did not succeed in getting away from the people, although they tried to do so by entering a boat and crossing to the other side of the lake. However, the crowd hurried around the shores of the lake and were waiting for Jesus and his disciples when their boat arrived. But Jesus had compassion on them, and taught them many things. Later, toward the close of the same day, he performed that outstanding miracle of feeding them—the feeding of the five thousand. Following this miracle, Jesus sent his disciples back across the lake, and he went up into a mountain to pray.

LUKE 11:1-4, 9-13—In this passage is a lesson to the disciples—and in fact to the entire church—which is of profound importance: a lesson on prayer. If the apostles were to be successful representatives of the Master they would need to be men of prayer, and

would need to know how to pray; for a Christian can pray wrongly as well as he can make mistakes along other lines. James wrote that we “ask, and receive not, because we ask amiss.”—James 4:3

Prayer has been defined as the vital breath of the Christian, and this is probably true, symbolically speaking. But this expression comes short of describing the full meaning of prayer. We live by breathing, and if we think of prayer merely as the vital breath of the new creature we are thinking of it too much from the standpoint of our own self-interest. True Christian prayer is more than a medium for securing blessings for ourselves.

The disciples asked Jesus to teach them how to pray. They noted that Jesus was a man of prayer, and observed also, apparently, that his prayers were more than an emotional outpouring of his soul to God—that they had design and purpose in them, so much so that if they were to follow his example in praying they would need to be taught the essential elements of prayer.

Jesus replied to his disciples' request by outlining to them what is familiarly known as “The Lord's Prayer.” Briefly, this model prayer exalts the name of the Heavenly Father; requests the fulfilment of his promises to establish a kingdom and bless the world; asks for our own daily needs; and seeks forgiveness of our trespasses. Within this framework a Christian can offer his praise to God and seek divine blessings, knowing that he will be heard.

A new element of prayer so far as the apostles were concerned was that of addressing God as "Father"—"Our Father which art in heaven." This approach to God is calculated to induce confidence, a feeling of going to one who is sympathetically interested in us. But to avoid the familiarity that one might assume proper when coming into the presence of a parent, Jesus added the words, "Hallowed be thy name." A proper reverence for God, and a desire to glorify his name, should be the primary motive back of all our praying—not merely a phrase with which to open our petitions to him. A proper reverence for God will induce us to approach him through the only name that will make us acceptable—the name of Jesus.

"Thy kingdom come." Here is a request for the blessing of the world, and in the order stated by Jesus it is interesting to note that this prayer for others—for all others—comes ahead of what we ask for ourselves. Thus it would seem that even in our prayers the Lord is pleased for us to manifest an interest in all those whom he loves, and that a self-centered prayer will not be heard by him.

"Give us this day our daily bread." This is not an extravagant request—merely an indication that we recognize our dependence upon the Lord, and have confidence that he will care for us according to the riches of his grace in Christ Jesus. We might well expand the meaning of the expression, "our daily bread," to include all that the Father sees we need as new creatures in Christ Jesus—including

the experiences of life: our trials and our joys.

"Forgive us our sins." This is an appropriate and essential part of every acceptable prayer, for daily, yea hourly, we come short of the glory of God and need the covering robe of Christ's righteousness. And here too our prayers should reflect the character likeness of the God to whom we pray, for coupled with our request for forgiveness is the thought of our forgiving those who sin against us. If we are not fully assured that God forgives us perhaps one reason is that we have not complied with this condition.

"And lead us not into temptation." The **Emphatic Diaglott** translates this, "Abandon us not to trial," but apparently there is no justification in the Greek text for changing the meaning of the King James translation. Students have shied away from what they have considered an implied suggestion that God might lead us into temptation, but there seems to be no good reason for reading this thought into Jesus' words.

Prayer, in so far as our petitions are concerned, is the claiming of God's promises. Let us briefly apply this thought to the Lord's Prayer and see if it is not true. The first request in this prayer is, "Thy kingdom come." Why is it proper to make a request of this kind? It is because God has promised to establish such a kingdom. God does not formulate his plans on the basis of our prayers. Over and over again he has promised the kingdom, and when we pray, "Thy kingdom come," we are merely

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asking God to fulfil these promises.

The same is true when we ask God to supply our daily needs. This he has also promised to do, and more abundantly than we could possibly ask or think.

And how thankful we should be that God has promised to forgive our sins. Just think of the many reassuring promises he has made along this line! "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." (I John 2:1) So here again we see that our petitions should be merely for those things which our Heavenly Father has promised.

Now there are some things which God will not do, and he has given us assurance to this end. One of them is that he will not lead us into temptation. James wrote, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." (James 1:13) It seems eminently proper therefore that in our prayers we should claim this assurance also, and in claiming it, rejoice in the security which it affords. God proves us by setting before us the opportunity to lay down our lives in sacrificial service for him, but we have his assurance that he will not tempt us to do wrong; and by claiming this assurance in our prayers we are by no means conceding that he might do otherwise.

God has also promised to deliver us from evil, and from the evil one, the devil. As individuals we experience this deliverance every day. We know not what pitfalls of

error and sin from which we are daily delivered. When, by divine grace we are victorious, from beyond the veil we will be able to look back and note the many wondrous ways divine power was exerted to deliver us from the "snare of the fowler."—Psalm 91:3

And there is even a greater deliverance which the Father has promised, a deliverance from this vile body of flesh into that glorious liberty of divine sons of God—a deliverance that will be wrought for each one of the overcomers in the first resurrection. (Phil. 3:21) God has promised this great deliverance, and in petitioning him for it we are merely praying for the fulfilment of his promise.

God's promises of this great deliverance take on an added meaning in this end of the age because their fulfilment is near. Speaking of the conditions we see all about us in the world today Jesus said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption [Greek, deliverance] draweth nigh." (Luke 21:28) What a glorious prospect this is for every true Christian in the fear-filled world of today!

That the apostles learned well the lessons which Jesus gave them on prayer, and along other lines pertaining to their ministry as his ambassadors, is evidenced throughout their writings. In all their epistles Jesus is set forth as the great Exemplar of the church, the touchstone to regulate all our thoughts and words and deeds. May each one of us look unto him more earnestly for wisdom, and

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with a more resolute determination to follow him to the very end of the narrow way.

QUESTIONS:

Were the apostles, prior to Pentecost, able to understand fully all the lessons which Jesus gave them?

What did Jesus have in mind when he said to his disciples, "Come ye

yourselves apart, . . . and rest a while"?

Why do the prayers of Christians sometimes go unanswered?

How did Jesus safeguard his followers against selfish prayers?

Is there a danger that God may lead us into temptation if we should fail to ask him not to?

When will the entire church be delivered from evil?

LESSON FOR MARCH 27—

Jesus Among People of Other Races

WHEN Peter was in the home of Cornelius, the first Gentile convert to Christianity, and witnessed God's acceptance of this devout man, which was later confirmed by the impartation of the Holy Spirit, he said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35) It required miracles to bring Peter to this viewpoint—first the vision that was given to him on the roof of Simon the tanner's home, and then, Cornelius sending for him, and finally, the outward manifestation of the gift of the Holy Spirit upon Cornelius and "all them which heard the Word."

The Jews had been schooled in the thought that they were the exclusive people of God—and this they were throughout the period of the Jewish age; that is, from the death of Jacob until the first advent of Jesus. As the natural seed of Abraham, God dealt with them as his chosen people—chosen to be the channel of blessing for all na-

tions. They failed to qualify—to make their election sure to this high position in the divine plan—so through the Gospel there went out a general call to all nations to find those who would prove worthy of joint-heirship with Christ in his kingdom.

MARK 7:24-37—The incident recorded in this passage helps to illustrate the great dispensational change which occurred in God's plan at the time of Christ. The Syrophenician woman was not, of course, a Jewess, and when she asked Jesus for the favor of casting out an evil spirit from her daughter, he raised the question as to the propriety of granting her request.

Jesus understood the plan of God and was guided by it in his ministry. He had explained to his disciples that he had not been sent but to the "lost sheep of the house of Israel." (Matt. 15:24) When he sent his disciples into the ministry he said to them that they were not to go to the Gentiles, nor to any

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city of the Samaritans, and it was in keeping with this divine arrangement that he questioned his right to serve the Syrophenician woman.—Matt. 10:5, 6

The clear-cut cleavage between Jews and Gentiles of that day is evidenced by the Jewish viewpoint that Gentiles were as mere dogs, hence the Master's question as to whether it was proper to take the children's bread and give it to dogs. He was using bread in this instance as a symbol of the divine favors which were then being offered to the natural descendants of Abraham.

The Gentile woman's reply to Jesus touched his heart. It revealed both her faith and her humility. She had not been offended because he had referred to her as a dog. She was quite willing to accept this viewpoint, and at the same time was confident that if he would say the word her daughter could be freed from the menacing presence of the evil spirit. She would consider this as a "crumb" of favor such as a dog might find under the children's table. Jesus gave her this "crumb"—her daughter was set free.

While it was not then God's due time to bless all nations and races, Jesus' willingness to extend this favor to a Gentile reveals the divine viewpoint of love for the whole world. To Abraham, God promised that through his seed all the families of earth were to be blessed, but nothing was done in the patriarch's day to bless others beside his own immediate family, particularly Isaac. As a matter of fact, others at that time were de-

stroyed without being given an opportunity to repent. These—the Sodomites, and others—Jesus explained would find it more favorable in the day of Judgment than would the Jews to whom such great favor had been extended.—Matt. 11:22-24

Thus we see how it is that God's love is to be manifested toward all mankind. It is true that in his provision for the redemption and recovery of the human race by Jesus he is no respecter of persons. Nevertheless, during the preparatory phases of his plan he does exercise the right to choose whom he will to co-operate with him in his plan, and his final choice is always based upon the worthiness of those whom he chooses.

God's choice of the Jewish nation was conditional, and they failed to meet the terms of their calling, hence were rejected as being his chosen people. Then he turned to the Gentiles, not to make them all his chosen people, but to choose from among them, upon the basis of their response to the Gospel, those who would make up the company of those who are to live and reign with Christ during the age when all the families of the earth will be blessed. During that age of blessing, all races will receive God's favor.

QUESTIONS:

Did God's exclusive dealings with the Jewish nation mean that he was a respecter of persons?

Why did the Jewish nation cease to be the chosen people of God?

Upon what basis does God carry out his program of election?

The Destruction of a World

GOD'S PLAN IN THE BOOK OF GENESIS

CHAPTER FIVE

5:1, 2 Upon the basis of evidence supplied by thousands of tablets unearthed by archaeologists, the expression in this opening verse of chapter five might well be Adam's signature to the record of the preceding four chapters of Genesis. The Hebrew text would allow a paraphrase, "This is the record of Adam and his descendants from the day that God created him in his image and after his likeness." Inasmuch as there is now abundant evidence to show that the art of writing on clay tablets was practiced before the flood, it is not unreasonable to suppose that Adam wrote the "book" referred to in this verse. When tablets were used as historical records of families they were carefully kept together, and the last in the series bore the signature of the compiler. Each tablet was as a page in a book.

There is an erroneous theory which has found quite wide acceptance to the effect that the man who was created in the image of God, as recorded in the first chapter of Genesis, was not the man named Adam in the second chapter. These verses, however, disprove this theory for they speak of the man created in the image of

God and Adam as the same person. Some fail to see that the first chapter of the book is merely a brief summary of the entire creative work of God as it pertains to this earth, and that beginning with the second chapter the Scriptures present in detail, not only the manner of man's creation, but his fall into sin and death, and his final recovery during the "times of restitution of all things."—Acts 3:21

"And he called their name Adam." This statement emphasizes the fact that Eve was in reality a part of Adam, that the separation was made merely for the propagation of the human race to fulfil God's purpose concerning the earth—that it was "formed to be inhabited." (Isaiah 45:18) While the Scriptures do not explicitly so state, it is reasonable to conclude that when the earth is properly filled with Adam's offspring human beings will revert to the original status of Adam before Eve was separated from him. The matter of companionship will then be no problem, for there will be countless millions who can enjoy one another's fellowship.

5:3-32 The chief purpose served by the remainder of this chapter is to furnish the chronology giving the length of time from

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creation to the flood, as shown in the following table:

"Adam lived 130 years, and begat a son . . . and called his name Seth."—Gen. 5:3 . . .	130	years
"Seth lived 105 years, and begat Enos."—Gen. 5:6	105	"
"Enos lived 90 years, and begat Cainan."—Gen. 5:9	90	"
"Cainan lived 70 years, and begat Mahalaleel."—Gen. 5:12	70	"
"Mahalaleel lived 65 years, and begat Jared."—Gen. 5:15	65	"
"Jared lived 162 years, and he begat Enoch."—Gen. 5:18	162	"
"Enoch lived 65 years, and begat Methuselah."—Gen. 5:21	65	"
"Methuselah lived 187 years, and begat Lamech."—Gen. 5:25	187	"
"Lamech lived 182 years, and begat a son: and he called his name Noah."—Gen. 5:28	182	"
"Noah was 600 years old when the flood of waters was upon the earth."—Gen. 7:6	600	"

Total from the creation of Adam to the day the flood was dried up.—Gen. 8:13 . . . 1656 years

Enoch and Lamech are the only ones mentioned in this list concerning whom any information is given other than their age and their children. Of Enoch it is written that he "walked with God." (Gen. 5: 22) Jude tells us that Enoch prophesied the coming of the Lord with myriads of his saints to execute judgment. (Jude 14, 15) This would indicate that he understood something of the divine plan of salvation, and that his walking with God was in the fact that he had confidence in God and in his purposes, and was faithful in bearing witness thereto.

And Enoch "was not, for God

took him," the account states. (Gen. 5:24) In the New Testament we read that Enoch was translated that he should not see death. (Heb. 11:5) On the other hand, he is mentioned in the Book of Hebrews along with many other faithful characters of the Old Testament concerning whom the statement is made, "These all died in faith."—Heb. 11:13, 39, 40

These various statements leave a measure of uncertainty as to just what is meant by the expression that Enoch "was not, for God took him." An expression similar to this is found in Jeremiah 31:15, and here the reference is to death. Concerning the inhabitants of the wicked city of Sodom, which the Lord destroyed, the Scriptures declare that he "took them away as he saw good." (Ezek. 16:50) So the fact that Enoch "was not," and that God "took him," could very well refer to death. The New Testament statement that he did not "see death" might well mean that in his experience he had not come in contact with the dying, or perhaps that he did not "see death" in the sense of anticipating it in any way either by decrepitude or any last sickness.

Lamech, in naming his son Noah, observed, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." (Gen. 5:29) This statement indicates that the people of Lamech's day were familiar with the account of creation and the fact that for man's sake the earth had been cursed.

CHAPTER SIX

6:1, 2 Adam, when created, is spoken of in the Scriptures as a "son of God." (Luke 3:38) Through sin, however, he lost this standing, and so did his entire progeny. (Rom. 5:12) This means that at the time referred to by this record there were no human beings having standing as sons of God. Who, then, is referred to by the expression in verse two as the "sons of God"? In Job 1:6, 2:1, and 38:7 we have references to "sons of God" who evidently were spirit or angelic beings, and when we consider the testimony of I Peter 3:19, 20; II Peter 2:4, 5; and Jude 6, we are led to the conclusion that it was some of these angelic sons of God who, materializing, intermarried with the human race.

Jude tells us that these angels "kept not their first estate," and Peter relates that they "were disobedient." God had commanded human beings to marry and bring forth children, but for the angels to leave their natural habitation to do this was an act of disobedience, yet it was within their power if unhindered by divine providence.

Three angels materialized and appeared to Abraham, and while visiting with him partook of the meal which he provided. (Gen. 18:2-8; Heb. 13:2) If a materialized angel could partake of food, there is no reason to suppose that other functions of the human body would not be possible.

Peter and Jude explain that the punishment of these angels who thus sinned was their being restrained in "chains of darkness."

These are the spirits responsible for the deceptions palmed off upon so many concerning the matter of talking with the dead.

6:3 The wording of this text is very peculiar. In the sense that the expression would ordinarily be understood, God's spirit was not striving with man during that antediluvian world. It seems reasonable to conclude that this period was included in Paul's statement on Mars' Hill, "The times of this ignorance God winked at." He did not undertake at that time to bring about the repentance of the world. (Acts 17:30) When our first parents were cast off from divine favor God ceased dealing with the human race, with the exception of the few whom he selected to be special representatives to carry forward his plan for a future recovery of the race and the nation of Israel through being descendants of Abraham.

What, then, is meant by the expression, "My Spirit shall not always strive with man"? The Hebrew word here translated "Spirit" is the same one translated "spirits" in Psalm 104:4, which reads, "Who maketh his angels spirits." The root meaning of the Hebrew word translated "strive," is "rule," or "execute." It is quite possible, therefore, that the verse is a reference to the fact that God had given his angels the opportunity to rule over that antediluvian world, and that he is here saying he would not permit it to continue for more than 120 years longer. The expression, "for that he also is flesh," or has become flesh, may be a reference to the fact that the angels over-

stepped their bounds in materializing. This suggestion would be in harmony with the general testimony of the Scriptures concerning God's arrangements for that world.

6:4 The offspring of the illicit union between the fallen angels and the daughters of men were evidently outstanding personalities, both from the standpoint of physical strength and mentality.

6:5 High mentality did not lead to righteousness, but under the influence of the great Adversary these superior beings used their abilities to lead the people into greater depths of sin.

6:6, 7 Many have wondered how God could repent. Webster defines repentance to mean a change of mind, or course of conduct, on account of regret or dissatisfaction.

The thought emphasized is that God changed his method of dealing with the human race because he was dissatisfied with the conduct of the people. He brought to an end the rulership of the angels. It does not mean that God suddenly discovered that he had made a mistake. In the Scriptures, two viewpoints of God are presented. One is that of his omniscience, his ability to know all things, even before they happen. Thus we read that "known unto God are all his works from the beginning of the world."—Acts 15:18

On the other hand, the Lord often speaks to us through his Word as though he were one of us, coming down to our level of understanding when explaining the outworking of his plans and pur-

poses. We have a good example of this in the text under consideration. God became grieved over the sinful conduct of the human race, and took steps toward destroying the world that then was; but this in no sense means that he did not know in advance how that world would end. God is able to know the course of events in advance without the necessity of exercising arbitrary control over them.

6:8-13 From among that wicked generation Noah was chosen by God to represent him as a witness and to do what was necessary in order to save a nucleus of the race from the coming flood. Even in the darkest periods of the world's downward course into sin and death, God has not been without his witnesses in the earth; and happy are they—and highly honored—who are selected by him to serve in this manner.

Of Noah it is written that he was "perfect in his generations," and that he "walked with God." Undoubtedly nearly all of the human race at that time had become corrupted through intermarrying with the "sons of God," but Noah was one of the exceptions. And besides, as the margin states, he was "upright" before God having ordered his life in keeping with the divine principles of righteousness.

Not only was the earth corrupt before God, but it "was filled with violence"—a general breakdown of law and order. This condition existed just prior to the flood, and during the time referred to by Jesus as the "days of Noah." (Matt. 24:37-39; Luke 17:26) It is

interesting to note that Jesus used this condition as illustrative of the present time—the time of his second presence—when it is due time for the “present evil world” to come to an end.—Gal. 1:4

The violence of Noah's day was evidently caused somewhat by the “giants” which lived at that time—the offspring of the fallen angels. It has been suggested that we also have “giants” in our day who are filling the earth with violence—giant corporations of both capital and labor—and that these, because of their conflicting ideologies, are helping to destroy the present order of things, the present world.

6:14-16 Here briefly stated, we have the specifications for building the ark. It is generally supposed that the cubit here mentioned was about eighteen inches in length. If this be correct it would mean that the ark was approximately 450 feet long, seventy-five feet wide, and forty-five feet high. It had three decks, or “stories.” As no space was needed for a power plant or fuel supply, there would seem to be all the room that was needed.

6:17-22 An important point to notice in this passage is the emphasized statement by the Lord that he was taking the responsibility for destroying that world. God may permit evil to continue for a time, but when, in keeping with his plans and purposes, he decides to intervene, he does so; and he wants us to realize that this is true regardless of the agency he might use.

The covenant which the Lord promised to establish with Noah was actually made after the flood, and after Noah had fully obeyed the Lord's instructions with respect to building the ark, and the manner in which it was to be used. No more eloquent testimony could be given concerning a man than the one recorded in this passage—“Thus did Noah; according to all that God commanded him, so did he.” It was this full obedience on the part of Noah that constituted his walk with God.

CHAPTER SEVEN

7:1-6 Noah's faith must have been under test during the entire time he was building the ark, but it was a victorious faith which enabled him to continue the task and to keep separated from the unrighteousness of the world around him. God took notice of this, and when the time came for Noah to enter the ark, encouraged him by a reference to his righteousness. The way of the righteous in a wicked world is always a difficult one, but the Lord never leaves them without encouragement and strength.

In the pervious chapter the reference to two of each of the animals being taken into the ark apparently applies only to those which were “not clean,” for in this chapter Noah is told to take seven males and seven females of all the “clean” animals. The reason for this may be that they were to be used for food.

In Jesus' reference to the conditions which prevailed in the “days of Noah,” he tells us that the

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people were ignorant of the coming flood, and that they "knew not until the day that Noah entered into the ark." (Matt. 24:39; Luke 17:27) But this was not true of Noah, the servant of God. He knew many years in advance that the flood was coming, and now that it was near he was told the exact day. "For it is yet seven days," the Lord said, when telling him that it was time to enter the ark. This was just about enough time to assemble the animals and to get them into the ark.

"And Noah did according to all that the Lord commanded him." Not only did the Lord let Noah know that he appreciated his faithfulness, but caused this fact to be recorded in order that all of the Lord's people might later be encouraged by his example. God does not hesitate to speak of the faithfulness of his people. He wants them to know that he appreciates their loyalty, and he wants others to be blessed by their example.

The statement of Noah's age, in verse six, might seem unimportant, but actually it is found to be a material aid in computing the time measurement of the world before the flood, hence the total length of time from creation to the present.

7:7-24 Here we have the story of the flood itself, which was caused, the account states, by the fact that the "fountains of the great deep were broken up." The "great deep" was apparently a vast canopy, or ring of vapor that continuously surrounded the earth prior to the flood. The fact that the rainbow did not appear until after the flood would indicate that this ring of vapor, or "fountain of the great deep," was thick enough and dense enough to prevent the direct rays of the sun from reaching the earth. The breaking up of this ring would, of necessity, cause a flood of waters—a flood so ample that it would easily prevail for 150 days.

"To Do Justly"

WE ARE not to think that the kingdom of God is to be given on the basis of mercy or favor. There will be neither mercy nor favor in connection with the bestowal of the heavenly reward. God shows mercy in connection with our sins and the weaknesses against which we are striving; but he will not allow in that kingdom one individual whose character is not suitable. Those whom he approves for joint-heirs and rulers with our Lord Jesus must represent the principles of righteousness and must know how to apply those principles now. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than do an injustice will not have a share in the kingdom.—C. T. R.

"The Wisdom from Above"

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

—JAMES 3:17, 18

WISDOM is the proper application of knowledge. One might know a great deal about many things and yet be very unwise in the use of that knowledge. This is particularly true of the Christian with respect to his knowledge of God's plans and purposes as they are revealed in his Word. It is a blessing to be able to quote many texts of the Bible, and to know where they are found. It is a further blessing to be well acquainted with the beautiful and meaningful stories of the Bible. And every Christian should endeavor daily to become better acquainted with the life and teachings of Jesus; in fact, we should ever seek to become more and more fully acquainted with every part of the Word of God. However, all of this would merely be the acquiring of increasing knowledge, and regardless of how important that may be—and it is important—we would be very unwise if we did not properly apply our knowledge as the governing factor in our lives.

On the other hand, one cannot be wise toward God—blessed with the wisdom from above—*without* doing all he can to acquire a knowledge of God's Word. It is exceedingly unwise to decide that it is not important to acquaint ourselves with his Word and plan, that it doesn't make any difference what we think or believe as long as we endeavor to live righteous lives. "The fear of the Lord is the beginning of wisdom," the Psalmist tells us, and a proper fear or reverence for the Lord will lead us to study his Word, which he has given to us for our instruction and guidance. (Psalm 111:10) In Jeremiah 8:9 we read of a class who rejected the Word

of the Lord, and of these the prophet asks the question, "What wisdom is in them?" The obvious answer is that they have no true wisdom.

In I Corinthians 1:21 the apostle tells us that "the world by wisdom knew not God." The world's sources of knowledge, as well as its methods of applying knowledge, lead away from God rather than toward a better understanding of him. In reality the world desires to forget God, and because of this their foolish hearts become darkened. (Rom. 1:21) There are many brilliant minds in the world, minds which can philosophize on many things, but because they reject the Word of the Lord, their reasonings are of little value since they lead away from God and away from an understanding of his plans and purposes.

Paul speaks of praying for the Ephesian brethren that the Lord might give them the "spirit of wisdom and revelation," and as translated in the margin, this would result in "the acknowledgment of Him." (Eph. 1:17) True wisdom manifests itself in an acknowledging of the Lord as the king of our lives. Any other viewpoint of life and its meaning is unwise. A refusal to acknowledge God's right to rule our lives may seem wise to the world, but the Scriptures tell us that "the wisdom of this world is foolishness with God." —I Cor. 3:19

"First Pure, Then Peaceable"

The apostle says the "wisdom that is from above is first pure, then peaceable." (James 3:17) To express this in another way, we could say that the application of the teachings of God's Word must first of all be along the lines of divine righteousness, and that strict adherence to these standards must be considered ahead of living peaceably with those around us. The Apostle Paul admonished that so far as possible we should endeavor to live peaceably with all men. (Rom. 12:18) In writing thus he placed peace in the same relative position that the Apostle James does in our text.

To get along peaceably with the world, or even with the brethren, as desirable as that may be, should not be the first consideration of a Christian. There are a number of Scripture texts which should help us make a wise application of the truth in this connection. Jesus said, "Think not that I am come to send peace on the earth: . . . but a sword." (Matt. 10:34) Jesus is not here advo-

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cating the use of the sword but is explaining rather that those who follow his teaching faithfully will find themselves at enmity with the world; that the world will despise and oppose them. To try to please the world and please God at the same time would be very unwise.

And it is not always possible to live peaceably with those who profess to be followers of the Master. Among these there are varying degrees of knowledge and experience; and while all may profess to be fully consecrated to the Lord, a great deal of self-will often manifests itself. These factors sometimes make it impossible to live peaceably with the brethren. Regardless of consequences every truly consecrated Christian must take a stand on the side of truth and righteousness; for the "wisdom from above is first pure."

But even though it might be necessary to take a stand that is contrary to the wishes of others, we should not be contentious about it. "The servant of the Lord must not strive," wrote the apostle, setting forth one of the qualifications of teachers in the church; and all the Lord's people are teachers in the sense that they are all ambassadors for Christ. If we make our position clear and take a stand on the side of right, we can leave the rest with the Lord, knowing that in ways far better than we can even imagine he manifests his blessing toward those who walk humbly with him.

"Then peaceable"—from the standpoint of the "wisdom from above," living peaceably is a secondary consideration. And we should not think of this only as it relates to our association with others. The life which is wholly devoted to God, endeavoring faithfully to be guided by heavenly wisdom, will have much opposition from within. We will be at war with our flesh, and oftentimes the struggle will be a bitter one. There will be times when we may long to take the easy, the tranquil road; but if to do so means compromising the will of God, the deciding factor must be, "first pure."

And we must also expect to have enemies without. Even among our own brethren in Christ we will find that at times they will misunderstand our position and unwittingly deride us for being "narrow minded," or "sectarian," or "intolerant," or "self-seeking," or "jealous." It frequently happens that when a brother or sister, or a group of brethren, take a definite stand for what is right, others will attribute a wrong motive for the stand instead of examining

their own course of life to find out why they do not see the matter in the same light as those they criticize.

One of the severest trials that can come upon any Christian is to have his motives impugned, and to avoid the pain that this causes there is a temptation to compromise the truth and its application for the sake of peace. We all like to be well thought of, and it requires real courage and a full reliance on God's grace deliberately to take a stand which we know will cause us the loss of prestige among our friends.

And when we use that word "friends" another point is raised for consideration. It is very easy to permit friendship to blind us to real and important issues of the truth and our responsibilities in connection therewith. "We have been friends for years," we say to ourselves concerning brethren whom we feel are taking a wrong course, "and why should I take a stand now that will cause them to feel badly toward me, or break friendship's ties?" Thus the flesh reasons us into a compromising position, and while we may maintain a good standing with our friends, we have permitted an earth-born cloud to come in between us and the bright smile of God's full favor.

"Easy to Be Intreated"

The "wisdom from above"—that is, a knowledge of the truth properly applied in our lives—results in a wonderful balance of Christian character. It causes one to be firm and resolute in his stand for the truth, and for all the divine principles of righteousness represented therein, yet it teaches one to give all due consideration to the viewpoints of others. A true Christian, in other words, will not be austere and unapproachable. If we find that we have such a tendency, we should realize that the mind of the flesh has reasoned us into taking a wrong viewpoint of what it means to take a stand for truth and righteousness.

We should recognize the difference between being firm for the truth, and being conceited and intolerant. If we find that the moment a brother attempts to approach us with a view that is different from ours, we refuse to listen and give the impression that he is ignorant of the truth, then we should take ourselves in hand, realizing that we have not yet come wholly under the influence of heavenly wisdom, which is "easy to be intreated."

To give ear patiently to a brother's viewpoint does not mean that we agree with him. It does mean—if we are good listeners—that we will get to understand his viewpoint better, and be in a better position to help him over his difficulties. Probably one of the most fruitful causes of misunderstanding among people—and the Lord's people are no exception—is failure to listen to what the other fellow has to say.

The whole world is living under strained conditions in this “day of the Lord.” Nervousness, irritability, and lack of patience are on the increase everywhere, and we are no exception. One of the ways this manifests itself is in our failure to listen to one another in ordinary conversation. Where there may be a slight difference of opinion, we will frequently be thinking up “our side of the argument” while our brother is trying to state his. The result of this is that we probably interrupt him before he has finished; and, without knowing what it was he was trying to say, we endeavor to present our answer. Then, he in turn treats us the same way, so that it is no wonder that we continue to disagree.

Brethren, let us learn to be good listeners, for this is undoubtedly one of the elements involved in the statement “easy to be intreated.” No one can intreat us about anything unless we are willing to give them a respectful and sympathetic hearing. To be a good listener means more than to refrain from interrupting while our brother is explaining a point to us. We should give earnest attention, and make a sincere effort to understand the viewpoint being expressed, and not “jump to conclusions.” A little more self-discipline along this line on the part of all the consecrated will contribute mightily to richer blessings in our meetings and a greater degree of understanding and unity—and without compromising the truth.

“Full of Mercy and Good Fruits”

A proper application of the truth should lead us to be merciful in our dealings with others. While the truth gives us a greatly enhanced appreciation of divine righteousness and of the high standard which God sets for his people, it also reveals how much we are indebted to divine mercy through Christ which has made it possible for us to be called the sons of God. If we are unmerciful in our dealings with others and in our judgment of them, it indi-

cates that we have not yet come to realize as fully as we should how far short we come of the glory of God.

The fact that we have experienced God's great favor in receiving the truth could lead to a sort of spiritual pride. We might reason that God has given us the truth and invited us to joint-heirship with Christ because he saw that we were a little better than others. Any semblance of this sort of reasoning will lead us to be unmerciful toward others. It was to remind us of our own need of mercy that the Lord taught us to pray, "Forgive us our trespasses, as we forgive those who trespass against us." If we offer this petition sincerely it will help us to realize our own need of God's mercy, and that if we are to be godlike we must, from the heart, exercise mercy toward others.

The exercise of mercy is not necessarily concerned with great issues in our lives. It is a touchstone by which we may gauge our progress in heavenly wisdom when concerned merely with the little things of life—in the home, the office, the ecclesia, or wherever we come in contact with others. Do we find ourselves tolerant of the little mistakes they make, and inclined to take the blame ourselves for those little irritating things which should not have happened? If so, it is an evidence that we are looking upon others with mercy. On the other hand, if we constantly find ourselves endeavoring to excuse our own mistakes, or to pass the blame to others, and are irritated by the little "slips" which others make, it is well to take ourselves in hand, for this would be an indication that the quality of mercy is not filling our hearts as it should.

The marginal translation of our text states that the wisdom from above is "without wrangling." The Greek word used means literally "undistinguished." The thought may be that of contending over points not clearly defined, or unimportant. In any event, how foolish it is to wrangle over the truth! And it is even more foolish to wrangle over other things, such as our meetings and our service of the truth. We are to "earnestly contend for the faith," yes, but wrangling is no part of a mature Christian's life. (Jude 3) Where wrangling exists among the Lord's people it means either that they are mere babes in Christ, or else have permitted jealousy, envy, and strife to enter in among them.

Wrangling evidences a lack of faith in God and in the outworking of his plans and purposes. When a Bible study meeting is

ing Christian Knowledge

The Dalles, Ore. KODL 1230 9:15
Vancouver, B. C. CJOR 600 10:45
Vancouver, Wash. KVAN 910 9:15
Victoria, B. C. CJVI 900 10:00
Wenatchee, Wash. KWNW 1340 10:15
Yakima, Wash. KYAK 1400 10:15

>> P.M.

Seattle, Wash. KOL 1300 5:15

CALIFORNIA RURAL NETWORK

Frank and Ernest—9:00 A. M. Pacific Time
Blythe KUCB 1450 kc.
Brawley and El Centro KROP 1300 kc.
Indio and Palm Springs KREO 1400 kc.
Riverside and San Bernardino KPRO 1440 kc.
Channel 248 on PM dial KPOR FM
Santa Ana KVOE 1480 kc.

The California Rural Network—with the exception of KOVE, Santa Ana—also carries the following programs:

BIBLE LECTURES

G. Russell Pollock—5 P. M. Sundays
Don H. Copeland—8:55 A. M. Saturdays,
and 7:25 A. M. Sundays.

HIGHLIGHTS OF DAWN

(A News Broadcast)

Norman Woodworth—6:45 P. M. Saturdays

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 metres 10:15 A.M.

BROADCAST TOPICS FOR MARCH

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

Week of March 6 (Pacific Time Zone and Fort Worth, San Antonio, Akron, Anderson, Adrian, Bay City, and Bridgeport)—"The Commonwealth of Israel"; literature offer: "A Royal Nation." All other Time Zones—"The Holy Spirit"; literature offer: Gift Book No. 4.

Week of March 13 (all Time Zones)—"Christ's Second Presence"; literature offer: "Christ Has Returned."

Week of March 20 (all Time Zones)—"Talking with the Dead"; literature offer: "As Angels of Light."

Week of March 27 (all Time Zones)—"Hope for the Unsaved Dead"; literature offer: "The Everlasting Gospel."

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

STATIONS RECENTLY ADDED

The following stations have recently been added to the Frank and Ernest list: KWBC, Fort Worth, Texas; KYAX, Yakima, Washington; and WJOL, Joliet, Illinois. See schedule for time of broadcasts and kilocycles.

POLISH BROADCASTS

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

and Good Will Toward All

given over to wrangling one could get the thought that those involved think that the Lord will direct his plan according to who wins the argument. How foolish! How far short of the wisdom from above! Let us all endeavor to realize the importance of a humble approach to the sacred truths of God's Word, and manifest a great desire to be taught of him. Let us not be like those the poet described as wanting to "teach the Book instead of being taught."

"And Without Hypocrisy"

Hypocrisy is claiming to be that which we are not, and the proper application of the truth precludes the possibility of a false position of this kind. It is a lack of sincerity. One who is wholly sincere is not a hypocrite, and we should endeavor to keep our hearts pure and sincere before the Lord. To be sincere does not mean that we necessarily attain the goal of righteousness for which we strive, but it does mean that we do not give assent to our failures—that while we may fall over and over again, we will keep trying, and continually look to the Lord for his grace and strength.

If we know that a certain course is wrong, but wilfully decide to follow it, while pretending something else, then we are not sincere; and if the Lord continues to deal with us at all, we will sooner or later experience severe chastenings to correct the wrong way in which we are walking. Sincerity is a very important element of Christian character. But, as we have noted, to be sincere does not mean that we never transgress God's law.

If we should say that we have not sinned for twenty years, we would be hypocrites; but we can claim to be trying our utmost to please God in our every thought and word and deed, and if we are sincere in this claim, the Lord will continue to bless us. How wonderful is the mercy of the Lord, through Christ, which he so gladly extends to those who cry out to him for forgiveness of those imperfections against which they sincerely struggle but often fail to overcome!

"The Fruit of Righteousness"

The "wisdom from above," our text declares, is full of mercy and "good fruits," and, as he further states, "the fruit of righteousness is sown in peace of them that make peace." Those who make peace are referred to by Jesus as "peacemakers"—"blessed are the peacemakers: for they shall be called the children of God." (Matt.

5:9) The word peace is a translation of a Greek word the basic meaning of which is "to join," or make a pact. The "sons of God," those who are to be with Christ in the kingdom and "see him as he is," are invited to joint-heirship with Christ for the very purpose of being associated with him in making a "pact," even the "new covenant," between God and men.

This, then, is to be the ultimate "fruit of righteousness" which will be produced by the wisdom from above. The apostle explains that this "fruit of righteousness" is "sown in peace." The entire period from our consecration until we make our calling and election sure by being faithful unto death is the sowing time, and Paul wrote, "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7) From another standpoint we could say that we are now in training for the future work of making peace between God and men. Because of this, we must now learn and apply all the principles of righteousness represented in the wisdom from above which will be taught to the world and used as a basis of the covenant to be made with the people.

Those who make progress on the "highway" will not be able to compromise in their obedience to the laws of the kingdom. With them it will be "first pure," even as with us, hence the importance of our learning well this lesson now. For this same reason every element of divine wisdom will need to become a very part of our lives during this training period. This means that there will be "good fruits" in evidence even now—the fruit of joy and peace and kindness and love, which gives evidence of our own heart-harmony with God and his will.

And if our harmony with God's will and our union with Christ are complete and the divine will is manifesting itself in our daily words and deeds, those around us will have an opportunity to partake of the "good fruit" of our lives and themselves be blessed. Our service as peacemakers is by no means limited to the next age, when, if faithful, we will be united with Christ in glory, honor, and immortality. It begins now, and to be wholly under the influence of the wisdom from above means that we will be active in telling all, as we have opportunity, God's great plan of the ages, and encouraging all who have a hearing ear to surrender themselves to God and to the doing of his will.

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The Apostle Paul speaks of Christians having their "feet shod with the preparation of the Gospel of peace." (Eph. 6:15) This means that our walk in life will be as peacemakers, that we will bear witness to the glorious "Gospel of peace"—the good news that through Christ all mankind will have an opportunity to be reconciled to God and to enjoy life everlasting.

Surely the Lord's people are a favored people! While the world is groping on in darkness and fear, we are blessed with the light of the knowledge of the glory of God. And not only so, but we have the assurance that the Lord will teach us how to use this marvelous knowledge in a manner to make us his favored and acceptable co-workers. James writes, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not."—James 1:5

But when we ask God for wisdom, we should be prepared to follow his instructions as to how to obtain it; and those instructions call for earnest study of his Word, and a humble surrender of our hearts and lives to all of its righteous requirements, regardless of what the cost may be. So let us keep on striving in this direction. Let us not permit either our own imperfections or the devil's efforts to beat our courage down and cause us to become indifferent to the unspeakable privileges which have become our portion as sons of God and joint-heirs with Jesus Christ our Lord.

WEEKLY PRAYER MEETING TEXTS

MARCH 3—"Whatsoever things are just, . . . think on these things."—Philippians 4:8 (Z. '03-9. Hymn 130)

MARCH 10—"Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin."—Hebrews 3:13 (Z. '03-54. Hymn 20)

MARCH 17—"Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that

hath not shall be taken even that which he hath."—Matthew 25:28, 29 (Z. '01-59. Hymn 14)

MARCH 24—"I will never leave thee, nor forsake thee."—Hebrews 13:5 (Z. '03-41. Hymn App. L)

MARCH 31—"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—I Timothy 6:12 (Z. '03-91. Hymn 44)

A Ransom for All

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

—I TIMOTHY 2:3-6

JESUS Christ came into the world to save sinners, the Scriptures declare. (Matt. 9:13; 18:11; Luke 9:56; 19:10; John 3:17) His coming was in keeping with the purpose of his Heavenly Father, the Creator, hence our text refers to God as being "our Savior." God's plan for the salvation of the world through Jesus was a manifestation of his love for sinners, for we read that God "so loved the world" that he gave his Son to be the Redeemer, with the provision that all who believe on him "should not perish, but have everlasting life."—John 3:16

The basis upon which salvation is brought to the sin-cursed and dying race through Jesus is the fact that in death he became a substitute for the forfeited life of father Adam. "As in Adam all die," wrote Paul, "even so in Christ shall all be made alive." (I Cor. 15:22) This substitutional arrangement is referred to in our text as a "ransom," or, as it means in the Greek, a price to correspond. Jesus' sacrifice of his life on behalf of Adam and the dying race was, indeed, a price to correspond; for just as Adam was a perfect human being before he sinned, so Jesus was

made flesh—flesh that was "holy, harmless, undefiled, separate from sinners"—and this flesh he gave "for the life of the world."—John 6:51; Heb. 7:26

In I Timothy 4:10 the apostle speaks of our God as the "Savior of all men, specially of those that believe." In this same passage of Scripture the apostle mentions a point which at first might seem strange. He says that "we both labor and suffer reproach" because we trust in the living God, who is the Savior of all men. Why should anyone be reproached and caused to suffer for believing in such a God? Yet it is true that they do!

We cannot be too sure about the background meaning of this statement by the apostle, but evidently the suffering and reproach to which he refers came from those who believed in one or more of the many false gods worshiped by the people at that time. Under the influence of prejudice and superstition, stimulated by the spirit of Satan, these worshipers of false gods resented the truth concerning a true and living God of love, a real Benefactor of the people, One who loves the world and has made a

provision of salvation for all who believe.

The same is true today. Nominal churchianity discarded the names of the heathen gods of the pagans, but applied the pagan doctrines and superstitions to the God of the Bible. Thus when they worship him they are not in reality worshipping the "true and living God" but the gods of the pagans. (John 17:3; I John 5:20) In some cases their conceptions of God are even more grotesque than those of the pagans. And just as pagan worshipers reproached those who worshiped the true and living God of love in the apostle's day, so we are reproached today.

The Gospel of salvation through Christ has been distorted to the point that salvation means to be rescued from the torments of a credal hell, with only a few in all the ages fortunate enough thus to escape. The bearers of the true Gospel of love—those who believe in and teach that God is the Savior of all men, especially those who believe—are reproached by those who worship the torment deity, and are held up before the people as opposers of Christianity.

But thanks be to God that we have learned to know him as the Savior of all men, and especially those who believe! Those who have come to know this glorious truth are glad to lay down their lives heralding forth his praises, for he has called them "out of darkness into his marvelous light." (I Pet. 2:9) We could not have a better vocation, a better cause for which to die, than that of magni-

fying the name of the true God of love.

Perhaps we have not appreciated this privilege as much as we should. Perhaps we have tended to be somewhat apologetic when enemies of the truth accuse us of being teachers of a "second chance." What is there about teaching a second chance for which we should be ashamed? Adam sinned wilfully, and God will give him a second chance—indeed, his love provided for it through the ransom sacrifice of Jesus Christ. Why should we not glory in the fact that our God is a loving, merciful, and forgiving God?

Through the Ransom

Our God is also just—but not vengeful. Through Jesus, he has made a provision whereby he can be just, yet the justifier of all who believe. (Rom. 3:26) Surely we are honored in having the privilege of knowing such a God—knowing him in advance of the time when the world will know him; knowing him and rejoicing in his love at this time when the world is still in darkness.

Paul says of our God that he "will have all men to be saved and to come unto the knowledge of the truth." The great truth which all shall eventually learn is that the "man Christ Jesus" in his work as Mediator between God and men, "gave himself a ransom for all." This harmonizes with John 1:9, where we read that Jesus is that "true Light, which lighteth every man that cometh into the world." So while we rejoice that we have come to a knowledge of the truth,

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; 11 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

our joy is increased in the realization that ultimately—in God's due time—all mankind will learn to know him, whom to know aright is life eternal.—John 17:3

"Who will have all men to be saved"—this is not "universal salvation" within the accepted meaning of that expression. It does not mean that God's love will save everlastingly every individual who

has ever been born. The remainder of the expression clarifies its meaning—"and to come unto the knowledge of the truth." Practically every member of Adam's race has gone down into death wholly or partially ignorant of the provision of life made by God through Jesus. These must be awakened from death—"saved" in this sense of the word—in order that they

might be made acquainted with the great and saving truth of the "ransom for all."

"That whosoever believeth in him should not perish, but have everlasting life," declared the Master. How few there have been thus far who have had an opportunity to believe in him! But this has been taken into consideration in the Lord's plan, and the provision made to save them from the sleep of death that they might have an opportunity to hear and believe and be saved. It is this fact that the apostle emphasizes when he says that the great truth of the "ransom for all" is to be "testified in due time."

Acceptable Time for Sacrifice

It was not the due time during the "world" before the flood for the people to learn about God's provision of salvation through Christ. Nor was this great truth testified to the people during either the Patriarchal or Jewish ages. Throughout the Gospel age, the Gospel has been preached world-wide as a witness, but it has come far short of reaching all; and the blinding influences of the "god of this world"—Satan—has prevented nearly everybody from really appreciating the truth concerning the true God of love and the provision of life he has made through the "ransom for all."—II Cor. 4:4

The Millennial age—the "times of restitution of all things"—will be the "due time" when the knowledge of the ransom will be testified to all. (Acts 3:19) During this Gospel age another feature of the divine plan is being developed, that

is, the call and development of the church of Christ. These are called to "glory and honor and immortality," and to joint-heirship with Christ; and it is the ransom which constitutes the basis for this glorious hope.—Rom. 2:7; 8:17

One of the conditions upon which we may live and reign with Christ is that we suffer and die with him. Paul speaks of this as filling up "that which is behind of the afflictions of Christ." (Col. 1:24) He speaks of it also as being "baptized into His death," and as being "planted together in the likeness of His death." (Rom. 6:3, 5) And when we question what he means by the likeness of Jesus' death, the apostle answers that Jesus died unto sin, that is, as a sin-offering, and that "likewise" we should reckon ourselves to be dead unto sin.—Rom. 6:10, 11

What does the apostle mean by reckoning ourselves to be dead unto sin? Simply that we are authorized, through our faith in the merit of Jesus' shed blood, to reckon ourselves as offering an acceptable sacrifice to God—a sacrifice that will have to do with ridding the world of sin, hence a sin-offering. In verse seven the apostle explains—according to the marginal translation—that those who are thus dead, that is, planted together in the likeness of Jesus' death, are "justified from sin."

This means that they are not dying as sinners—for the blood of Christ frees them from condemnation—but are dying, rather, as sin-offerings, even as Jesus died "unto sin." This wonderful arrangement whereby the followers of Jesus

may join in his sacrificial work for the salvation of the world, in no way militates against the ransom. His ransom sacrifice is the basis of the entire arrangement. It is only through the ransom that we are authorized to "reckon" ourselves to be dead unto sin.

There is no sin-canceling merit in the sacrifice of the church, but when the Lord authorizes us to reckon it as being a part of the "better sacrifices" of this Gospel age, we should honor him by doing so, and seek faithfully to keep our sacrifice on the altar until it is fully consumed. (Heb. 9:23) It is this thought that the apostle stresses saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

Jesus "tasted death for every man," declares the apostle. (Heb. 2:9) However, this alone does not complete the work of reconciling the lost race to God. If nothing more were done the living generations would go on in sin and continue to die, while those in the tomb would remain there. It was necessary in the divine plan that a knowledge of this "ransom for all" should be made known to those for whom it was provided, and it is in this phase of the atonement work that the church has a share.

First, Jesus was raised from the dead and appeared "in the presence of God for us." (Heb. 9:24) The apostle states the same thought in another way, saying that Christ was "raised again for our justification." (Rom. 4:25) And why

should we, the church class, be justified? It is in order that we might present our bodies an acceptable sacrifice and thus be planted together in the likeness of Jesus' death. This is not for the purpose of adding anything to the ransom, but in order that each one in the true church might prove his full harmony with the divine program of love for the human race, and be trained to share with Jesus in the future work of enlightening and blessing the world.

Thus the merit of Christ's ransom will reach the world through the church. It is first used to make the church's joint-sacrifice with Jesus acceptable, and when this sacrifice is complete and the church is glorified with the Lord, together they will be the channel through which the offer of salvation will reach mankind. And how will the benefits of the ransom be made available to all? It will be through the enlightenment of the people in order that they might have an opportunity to believe.

"How shall they believe in him of whom they have not heard?" (Rom. 10:14) asks the apostle. As the merit of the ransom is available only for those who believe, it becomes evident that the church has a very vital part in the work of reconciliation—not by providing the ransom, but by being co-workers in the divine arrangement whereby, on the basis of imparted knowledge, the benefits of the ransom will be available to the people. It was in keeping with this divine arrangement that Jesus prayed for the oneness of the church with himself—that full oneness which

will be attained in the "first resurrection"—"that the world may believe."—John 17:21

So while the "due time" for testifying the knowledge of the ransom to all mankind—the living and those who will be raised from the dead—will not be until the mediatorial kingdom of Christ is fully established, now is the "acceptable time" for the followers of Jesus to lay down their lives as joint-sacrificers with him. Paul speaks of this in II Corinthians 6:2, where he quotes from Isaiah 49:8. Turning to this passage we find it to be one of God's promises to establish a covenant with the people, to reconcile them to himself. Paul's application of this promise proves that the church is to be used, together with Christ, as the servants of God in establishing this covenant.

This whole arrangement is made possible through the "ransom for all." Truly it constitutes the basis of hope for both the church and the world. And what a blessed hope it is for both! For the church it is a hope of "glory and honor and immortality"; and for the world, "restitution" to human perfection on the earth.

As we have seen, the hope of the church also is that she may share in the work of restoring the world. "I will preserve thee," says the Lord, "and give thee for a covenant of the people, to establish [margin: Or, raise up] the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners [of death], Go forth; to them that are in darkness, Shew yourselves." (Isa. 49:8, 9) It will be in the fulfilment of this promise that the "ransom for all" will be testified to all "in due time."

Why Jesus Suffered

The Scriptures say that it "pleased the Father to bruise him," not indicating by this, however, that our Heavenly Father took pleasure in the sufferings of his Son, but that this was his pleasure so far as his plan of salvation, etc., were concerned. He put severe tests upon this one who would be the Redeemer of mankind, not only to develop him as the beginning of a new creation and to prove his character, but also to manifest to us and to angels and to all creatures the wonderful obedience of the Lord Jesus and his worthiness of the high exaltation to the divine nature and all the glorious offices to be accorded him.—REPRINTS

YOUR QUESTIONS

NO LONGER FLESH

"Some months ago you quoted I Peter 3:18, thus, 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.' Do you consider this the best translation of the text? Was Jesus 'in the flesh' when Thomas was told to handle his body?"

THE quotation above is exactly as it occurs in the King James or Authorized Version of the Bible. There are several other translations which vary slightly from this. Possibly the best translation available to us is found in the inter-linear Greek text of the **Emphatic Diaglott**, which reads as follows, "Because even Anointed once, concerning sins suffered, a just one on behalf of unjust ones, so that us he might lead to the God, being put to death indeed in flesh, being made alive but in spirit."

The important thing in our study of the Scriptures is to find the truth that is couched in the words used in a text. In this case, the meaning is clear. The primary purpose of Jesus' coming to earth was to open up a way to life for those who had come under divine condemnation because of Adam's transgression of the law of God. It was for this purpose, and because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should

not perish, but have everlasting life."—John 3:16

Adam, when created, was a fleshly, human being untainted with sin; he was, therefore, a perfect man. The one who would unloose the bonds of death, according to the divine requirements, would have to be a counterpart of Adam in his perfection if he were to be a corresponding price for the first man.

That is the reason our Lord Jesus, at his first advent, was born a fleshly human being, and is described in the Bible as being "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) Had he been more, or less, than this necessary requirement, he would not have been a corresponding price as required by the justice of God, and therefore could not have been a ransom for the race.

The Bible says in John 1:14, "The Word was made flesh, and dwelt among us . . . full of grace and truth." Again in John 6:51 we find these words, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." In the verses which follow this text our Master emphasizes the great truth that he had to die, as a man, as a fleshly human being, to provide a way out of divine condemnation, and back to life and harmony with the Father. He thus "gave himself a ransom

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for all, to be testified in due time.”

—I Tim. 2:3-6

Although Jesus Christ died as a fleshly human being, he was resurrected—made alive—a spirit being. According to the Word, “that which is born of the flesh is flesh; and that which is born of the spirit is spirit.” (John 3:6) We believe that it is this great fundamental truth that Peter is emphasizing in the text of our question—that Christ’s death was that of a human, fleshly person, but his resurrection was as a spirit being. Although his fleshly body was given, he was “made alive but in spirit,” for, of a truth, “there is a natural body, and there is a spiritual body.”—I Cor. 15:44

The answer to our second question is, no. In the resurrection, Jesus did not take back that which he had given for the life of the world. “Flesh and blood cannot inherit the kingdom of God.”—I Cor. 15:50

It is true that he appeared in the upper room with a body showing his wounds. It is also true that on other occasions he appeared in different bodies—as a gardener to Mary, as a traveler on the way to Emmaus, and as a stranger on the bank of the Sea of Galilee. Why did he assume different bodies of various types after his resurrection? We answer, they were chosen to prove to us that his present body is more wonderful than any of these. They were assumed bodies to reassure the faith of Thomas and the others who had not the testimony of the New Testament Scriptures that he had risen, such as we have. These manifestations of his resurrection

caused even Thomas to say with conviction, “My Lord and my God.”—John 20:28

The Bible says that “God is a Spirit.” (John 4:24) It also tells us that our resurrected Lord is “the image of the invisible God.” (Col. 1:15) Saul, on his way to Damascus, had a glimpse of our Lord’s glorious body, and it was not a body of flesh, but brighter than the sun at noon day. (Acts 22:11; 26:13) “Flesh and blood cannot inherit the kingdom of God.”—I Cor. 15:50

LITERAL OR SYMBOLIC?

I have listened to Frank and Ernest’s effort to make the story of Lazarus and the rich man (Luke 16:19-31) merely a parable and not a statement of literal fact. The story opens with this statement (vs. 19): “There was a certain rich man . . . and there was a certain beggar named Lazarus.” Is this alone not sufficient to prove that it is a true narrative of a literal experience in the lives of “a certain rich man” and “a certain beggar named Lazarus”?

JESUS taught largely by parables. Matthew 13:34 says, “All these things spake Jesus unto the multitudes in parables; and without a parable spake he not unto them.” It is our opinion that the account of Luke 16:19-31 is a parable and not a literal record of events. Certainly the story of the rich man and Lazarus is either a literal statement or a parable—it cannot be both.

To assume that it is a literal statement will create a series of

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absurdities which no student of the Word could accept. Was the rich man wicked? Was the poor man righteous? The record does not so state. Being clothed in purple and fine linen, faring sumptuously and having good things, of themselves are not sinful. Being a poor beggar covered with sores does not make one righteous. There must be more than this in the lesson. If the statement is to be taken literally we must stop here and not go beyond the record; but if we do, we will lose part of the Master's lesson given in this parable.

Those who accept the story as literal, also believe that the poor beggar went to heaven; however, according to the account he did not go to heaven, but to "Abraham's bosom." To say that Abraham's bosom means heaven is to admit that the account is not a literal statement; to accept the statement as literal is indeed confusing. Abraham was not in heaven, for the Master plainly taught while on earth that "no man hath ascended up to heaven." (John 3:13) Abraham's bosom could only hold one or two poor beggars—where are all the rest? And so throughout the parable these absurdities exist, if we insist that the account is literal. As a parable the account is neither ridiculous nor unreasonable. It is easy of interpretation and in full harmony with all other Scripture.

To give a complete explanation of this parable would require more space than we have here, but if anyone wishes an explanation of this remarkable parable of our

Lord, it will be sent by mail upon request. Address your letter or card to The Dawn, Question Dept.

CONDITIONS TO THE GIFT

"Why did the rich young ruler ask our Lord, 'What shall I DO to inherit eternal life,' when in another place it is written, 'The GIFT of God is eternal life through Jesus Christ our Lord'?"—Luke 18:18; Rom. 6:23

WE REPLY: There is no lack of harmony in these two Scriptures; they are not contradictory in any sense. So far as we are concerned, the gift of life and the forgiveness of our sins, is directly from the Father, for he is the great Life-giver. Before the gift of God could be extended to us, our Lord Jesus had to die to provide the way for our release from death—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18, 19

We receive the gift of eternal life through "Jesus Christ our Lord." It is of the Father, but by and through his Son. (I Cor. 8:6) But before this gift is bestowed, certain conditions must be met by the recipient; for undeniable conditions are attached to the gift. One of these qualifications is complete consecration to God. In Luke 18:20-30, our Master explained consecration to the rich young ruler, but he was unwilling to meet the terms of discipleship. In another

place the Master said, "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."—Matt. 16:24, 25

"Every good gift and every perfect gift is from above, and cometh down from the Father," the apostle assures us; but before we can inherit these precious favors, we have to meet the terms and do what is required of a disciple. (James 1:17) If we meet the requirements of consecration and faithfulness, we will inherit that great gift of God, eternal life, through the sacrifice of Jesus Christ our Lord. Thus we see that it was proper for the young man to ask, "What shall I do?" for the gift of eternal life is conditional—conditional upon Christ opening the way, conditional upon faithfulness to the Father on the part of each one who shall receive eternal life. "He that hath the Son hath life."—I John 5:12

WORK NOT RESTRICTED

"Is not the present work of the church to be a work among the consecrated who are in line for crowns, who have received the truth, are consecrated, but whose consecration is not yet accepted because of lack of zeal and willingness to sacrifice their all?"

THE true church has more than one duty, and more than one privilege. What is true of the church as a whole, is also true of each individual member of it. Each of us has a work to do within ourselves—keeping our heart true to God,

with all diligence, for out of it are the issues of life. Again the apostle exhorts, "So then, as we have opportunity, we should do good unto all, but especially to the members of the family of the faith." (Gal. 6:10, **Diaglott**) This text instructs us to bear the burdens of our brethren in Christ, those who are of the same family, begotten of the same Spirit.

One of the characteristics of this household is zeal. This quality is based upon love for God, for Christ, for our brethren, and for all men. It was our Lord's zeal which consumed him. As his followers we should be "zealous of good works." (Titus 2:14) These good works must include the showing forth of his praise and the glorious majesty of his kingdom. Any one who has the love of God shed abroad in his heart will not restrict his zeal, but will delight to make known to all, that he has been called from darkness into light, so that all may have the opportunity of hearing about the goodness of our Father, and the beauties of the divine plan for all the families of the earth.

Consecration does not permit of an unwillingness to sacrifice all. Those who are unwilling, are unconsecrated, and our questioner is in error in speaking of such as a consecrated group. Let us not restrict our labors in Christ. Let us "sow beside all waters"; let us do good unto all, especially to our brethren in the "family of the faith"; and "let us not be weary in well doing: for in due season we shall reap, if we faint not."—Gal. 6:9

"What of the Night?"

"Watchman, what of the night? The watchman said, The morning cometh, and also the night."—ISAIAH 21:11, 12

THE whole period of time from man's fall into sin and death until the beginning of the "times of restitution of all things" is symbolically described in the Bible as a nighttime of darkness, a darkness which would be dispelled only by the rising of the "Sun of Righteousness"—a pictorial description of the second presence and work of The Christ. It is in keeping with this thought that the Psalmist wrote, "Weeping may endure for a night, but joy cometh in the morning."—Psalm 30:5

For many years Bible Students have maintained that chronologically the morning of the Lord's day of blessing was due to begin in the year 1874, and thousands who have been blessed with this understanding of the prophecies have experienced rich blessings and received much encouragement by watching world developments with the object of discerning evidences of the passing away of this present order of things in preparation for God's new world of tomorrow. These have known that the blessings of the new day of Christ's kingdom will not come through any man-made institution or government, hence that these must be fully removed ere the kingdom of Christ can be fully manifested.

To those not well acquainted with the prophecies it might sound strange to assert that the new day began as far back as 1874, especially so in view of the fact that the world's greatest periods of suffering have occurred since that time, and that even now there is less prospect for peace and security than ever before.

A thought given in our text explains this seeming paradox, for in answer to the question, "What of the night?" the watchman replies, "The morning cometh, and also the night." A Swedish translation of this text says that although the morning has come, it is still dark. The new day of which the prophecies speak is called

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the "day of the Lord," and it is prophetically described as being "a day of darkness and of gloominess, a day of clouds and thick darkness, as the morning spread upon the mountains."—Joel 2:2

We are not to suppose by this that the day of the Lord will never become light. The thought is, rather, that the morning hours of this day are dark and gloomy, and that not until later in the day would the light become discernible to all. As a matter of fact, while the pitch darkness of the early morning hours of this day of the Lord will—and we believe soon now—give way to partial light, the full blaze of the light and glory of the day of the Lord will not come until its close—"at evening time it shall be light."—Zech. 14:6, 7

Properly, the Lord's people living in these early morning hours of the new day are interested, and should always be on the alert to discern the fulfilment of prophecies which apply now, and from their increasing understanding of the significance of events, be strengthened to press on in the narrow way of sacrifice, that they might prove worthy to live and reign with Christ when his kingdom is fully established and manifested. Peter speaks of our having a "sure word of prophecy" unto which we do well to take heed as unto a light that "shineth in a dark place, until the day dawn." (II Peter 1:19) And even though we believe the day has dawned, since it is still dark, as the prophecies said it would be, we continue to need the sure word of prophecy to guide us—to identify for us the many signs of the morning.

The World Destroyed in the Morning

One might naturally ask, Why should it continue to be so dark after the morning has come? The answer to this question is that the "sure word of prophecy" locates the overthrow of the "present evil world" within the day of the Lord, and it is this work of destruction, which inevitably involves trouble and distress for peoples and nations, that causes the darkness to continue. This is the thought of our text, "The morning cometh"—of that there is no doubt—"and also the night"—the dark night of distress described by Daniel as a "time of trouble such as never was since there was a nation."—Dan. 12:1

It is apparent, then, that the general outline of world events as given us in the prophecies pertaining to the day of the Lord is strikingly true of the period from 1874 until now. Within that

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time there have developed the conditions which led up to and precipitated two global wars, with a third threatening. These, and associated events, have been world-shaking in their impact upon what men have called civilization, furnishing clear evidence that the "present evil world" is indeed coming to an end.—Gal. 1:4

In addition to this very general outline of prophetic developments, the Scriptures furnish a number of faith-strengthening details which, when we discern them as a part of the prophetic pattern which has taken shape during this "night also" period, should serve to guide us into a still further understanding of the prophecies. And it is important, it seems to us, to discern this general pattern of events in order properly to identify and know the meaning of the various details of world developments.

Increase of Knowledge

One of the clearly established prophetic truths concerning the great "time of trouble" by which the present world order is destroyed is that it is precipitated by a world-wide increase of knowledge. (Dan. 12:1, 4) Jesus described it as the "*astrape*" or bright-shining that would come out of the east and shine even unto the west. (Matt. 24:27) Paul spoke of it as the *epiphania*, the revealing brightness of Christ's *parousia*, or second presence.—II Thess. 2:8

It is well to remember in this connection that throughout the prophecies the thought is emphasized that the Lord himself is responsible for the destruction of Satan's world. It was therefore by his providence that the foretold increase of knowledge has come in these "last days." This knowledge has helped to unmask superstition and to reveal to the people their long denied rights. Because of this the whole world is astir today, clamoring more and more insistently for the bounties of earth which have so long been denied them.

It is largely through the increase of knowledge—which has been by divine appointment—that the Lord brings about the end of the world. A good illustration of this is the case of Gideon and his little band of warriors. God gave him a signal victory over the Midianites, but the way it was actually done was by confusing them so that they fought against one another. So it is in the "time of trouble." The great increase of knowledge arouses the world to action, but there is no agreement as to methods and objectives, so

one group fights against another. Describing what has already become the general result of the increase of knowledge, Mr. Eric Johnston, former President of the United States Chamber of Commerce, in a recently published book, says:

"The battleground for the world today is at the worker level. We are up against the task of adjusting our foreign policy to deal with a world of swirling masses, a world seething with new ideas."

Spasms of Trouble

Another prominent outline in the general pattern of prophetic events pertaining to these "last days" is the spasmodic nature of the trouble. "Sudden destruction cometh upon them," writes Paul, "as travail upon a woman with child." (I Thess. 5:3) Isaiah quotes the Lord as saying, "I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."—Isaiah 42:14

"Sudden destruction," then, obviously does not mean the overthrow of an order of things within a few days, or weeks, or even years. When we read that a short work will the Lord make on the earth, we should interpret the thought in keeping with the six thousand years of the reign of sin and death and with our knowledge that an entire thousand years has been set aside in the divine plan for the destruction of all the enemies of God and righteousness. It should not be thought incredible if even as much as one-tenth of this total period should be devoted to the complete overthrow of the kingdoms of this world. Yet there is every reason to believe that the kingdom of Christ will manifest itself to the people in power and great glory before the first hundred years of the Millennium have passed.

The "short work" of destruction comes in spasms, separated by periods of easement which become shorter as the climax of the trouble nears. When we look at the prophetic pattern it is not difficult to discern that one of these spasms struck the world in 1914. This was to be expected, for it was then that the "times of the Gentiles"—that prophetic period of 2,520 years during which a certain group of Gentile nations was given authority to reign—came to an end. That spasm of trouble—the first World War—was the beginning of the shattering blows calculated to dispossess the "kingdoms of this world." This was followed by an economic spasm—that great depression of 1929.

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The next military spasm of trouble struck after a period of easement from armed conflict which lasted for a little more than twenty years. It was more destructive than the first, and more widespread. It left the world wounded and bleeding and starving. Now feverish preparations are being made by the mighty forces which are contending for mastery, to strike again. As the outlook is today it hardly seems possible that there will be as many as ten years of "easement" between the second global war and whatever the next spasm will be called.

Out of the North

Another design in the general pattern of events associated with the prophetic end of the world seems clearly outlined by a number of prophecies which speak of the trouble coming out of the "north." Bible Students have long understood that the final phase of the great time of trouble, often spoken of as "Jacob's trouble," will be brought about by mighty forces out of the north which will come against restored Israel in Palestine. (Ezek. 38:15, 16; Jer. 30:7) In giving Jeremiah a picture of the time of trouble, the Lord asked the prophet what he saw, and he replied, "I see a seething pot; from the face of the north." (Jer. 1:13, margin) In a very comprehensive prophecy describing the destruction of "Babylon," recorded in the fiftieth and fifty-first chapters of Jeremiah, it is clearly stated that the "army" which comes against her is from the "north."—Jer. 50:3

In considering Ezekiel's prophecy telling of the forces which are to come against restored Israel, the general understanding has been that Russia is primarily the land of the north to which the prophet refers—although other nations are also involved. It is a matter of record which we should not overlook in our study of prophecy that both major military spasms of trouble which have come upon the world originated in the "north" in the sense that Russia and bordering nations were decisively involved in both instances. And no one can deny that the "north" is inescapably involved in the cataclysm now threatening the world.

From Nation to Nation

Another outline in the prophetic pattern of the "time of trouble" is given us in the prophecy of Jeremiah 25:32, which describes a nation-to-nation spread of the "evil" that comes upon the world.

Neither global war was world-wide to start with. They became global struggles by spreading from one nation to another until the "slain of the Lord" were from one end of the earth to the other. In the second war particularly, it is doubtful if any nation escaped the effects, and practically all of them suffered great loss of life. In the devastated cities of Europe and elsewhere millions were slain and left to rot under the rubble by which they were buried.

And the next spasm will doubtless be even more destructive of life, causing a more literal fulfilment of this prophecy than is possible now to imagine. The work of destroying a world is far from complete, but if we keep in mind that it is being accomplished in "spasms," with each seizure becoming world-wide through a nation-to-nation spread, it will help us to understand the meaning of events as they develop.

Another general factor in this time of trouble—one which is indicated in the prophecies—is that it would involve a struggle between the masses and the classes, between capital and labor, the "haves" and the "have nots." But it is well to remember that few of the terms which we use today in connection with this phase of world controversy are used in the Bible. The terms "strikes," "lockouts," "labor unions," "socialism," "communism," "fascism," and the many others which are associated with this great struggle, are not found in the Bible.

When we speak of national or world revolution, while very descriptive of certain aspects of a dying world, the word itself is not a Bible term. We mention this in order to avoid becoming too dogmatic as to the exact manner in which the prophecies are being and will continue to be fulfilled. If, for example, we decide that one phase of the great time of trouble consists of a world revolution—which is undoubtedly true—and then limit our understanding of the term revolution to a dictionary definition of the word as it was used a hundred or two hundred years ago, we might well be looking for the wrong thing to occur, and sooner or later lose our faith in the outworking of the divine plan.

We are convinced that Brother Russell's general preview of the time of trouble as being in three stages or spasms, which he spoke of as war, revolution, and anarchy, was correct. But this was merely a general description of a disintegrating world, ending finally in general chaos. The first World War was undoubtedly

the beginning of the breakdown of a world order. Before that war was over the conditions largely responsible for the second began to take shape. There was a communist revolution in Russia—the “north.” It was only in one country, but the rest of the world was quick to notice its significance. The “Allies” of that time sent an army in an attempt to quell it, but failed.

Many of the major diplomatic moves from that day until the outbreak of the second war were influenced by a vain attempt to keep that revolution within Russia. The nations which finally went to war against Germany had helped that country to arm, with the thought that she would stand as a bulwark against them and communist Russia. David’s prophecy concerning the overthrow of the kingdoms of this world, speaking of the efforts of the “kings” to maintain the status quo, says, “He that sitteth in the heavens shall laugh: the Lord shall have them in derision.” (Psalm 2:4) We wonder if the Lord hasn’t laughed just a little on more than one occasion since 1914.

What we name the developments which led up to and precipitated the second war, and what we call the war itself, is unimportant. Writers, philosophers, historians, statesmen, and politicians, call it a world revolution, meaning that changes were being, and continue to be, wrought in every government of the world, and that within and among all nations there are opposing ideologies which are overthrowing old standards and customs so that the social, political, and even the religious framework of nations and of the world are being changed. These changes are more universal and more complex than many of us expected they would be, but they are accomplishing effectively and thoroughly that which the prophecies foretold.

On page 307 of “The Divine Plan of the Ages,” the whole time of trouble is referred to as a revolution by which Satan’s empire—this “present evil world”—is overthrown, and is replaced by the kingdom of the Lord. From this standpoint the whole period of the “time of trouble” is one of change tending toward disintegration of the old order. Thus far it has been just this way. The first World War struck a shattering blow which began revolutionary changes in governments, particularly in the old world. In some cases these changes have been made at the point of the sword, in others by peaceful methods, such as by the ballot.

Prior to the first World War, Europe was controlled almost wholly by hereditary ruling houses—by kaisers, and czars, and kings. These claimed divine right to rule, and to a limited degree they were correct in this claim, for they came in under the Gentile lease of power. They were the remnants of that arrangement of which it was originally said, "The God of heaven hath given thee a kingdom." (Dan. 2:37) A few of the less powerful of these kings are still on their thrones—uneasily so. But the mighty ones, the ones who really shaped the policies of Europe, are gone. Even the House of Savoy in Italy has been voted out of power. Probably even the present king of Greece would concede that he rules by the right of American dollars rather than by divine right.

There is a labor government in England. India, no longer a part of the British Empire, has a new government. The British Empire itself is rapidly disintegrating. Look where we will throughout the world and it can be seen that change is the order of the day. And now the whole world is rapidly lining up into two armed camps getting ready to fight it out in a war of ideologies which it is freely predicted will make a final end of what man has called civilization.

During the course of the first World War Brother Russell wrote, "We see the kings of this world now being dashed to pieces, and we are expecting to see the process continued until they are completely ground to powder. They shall become as the chaff of the summer threshing floor, and the wind shall carry them away. They shall be found no more at all." (Reprints, 5630) The language of this quotation is taken from Daniel's description of the destruction of the Gentile image. See Daniel 2:34, 35.

A moment's reflection reveals that Brother Russell's expectation that the destruction of the old order, begun with the first World War, would continue, was well founded. For example, the admixture of iron and clay in the feet and toes of the image has long been understood to represent the church-state rulership of the old Roman world. This order of things, as represented in the toes of the image, still existed when the above quotation was written, but not now—at least not in those powerful states which formerly dictated the policies of Europe. Thus, while the work of destroying the "iron" and "clay" combine is not complete, it is well on its way. Some of the iron still exists, and also some of the clay, but the impact

has separated them in most places, and the grinding to powder of the shattered pieces goes on apace.

While all man made governments must eventually give place to the kingdom of Christ this completed picture is not necessarily represented merely by the fall of Nebuchadnezzar's image. We read that after the "mountain" of the Lord is established in the "top of the mountains," the Lord will rebuke "strong nations afar off," indicating that there will be remnants of Gentile nations still existing. This may indicate that the "increase of His government and peace," like the spasms of trouble which destroy Satan's world, will to some extent be on the basis of a nation to nation spread—not from the "north," but from Jerusalem.

If we think of the "time of trouble" and the establishment of Christ's kingdom as a transition from Satan's empire to the kingdom of the Lord it will help us to understand the meaning of world events more clearly. For a period of 2,520 years, beginning with 606 B. C., God granted a certain succession of Gentile governments a right to rule. Beginning with 1914, therefore, the ousting proceedings were due to begin. There is every evidence now that those proceedings did begin there. The order of things which was based upon the divine right of kings has just about ended.

The nations through which it operated still exists, although their governments have been changed, or else destroyed, as in Germany. These changes will continue, nationally and internationally. The grinding to powder of the fragments will merge into the "blowing away" phase until the world is fully prepared for the manifestation of Christ's kingdom. Eventually the new "stone" kingdom will become a great mountain to fill the whole earth.

The final phase of the trouble will be the attack on restored Israel in Palestine. This attack will originate in the "north," but Israel will be saved and her enemies defeated and destroyed. The Scriptures clearly indicate that it will be then that the people of Israel and the other nations will recognize the hand of divine intervention. From that point onward the kingdom of the Lord will spread its influence until all the families of the earth come under its blessed and righteous control.

"What [then] of the night?" What of the darkness that is upon the earth even though the morning has dawned? Undoubtedly we are well on in the time of trouble. We have already passed through

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two military spasms of destruction, besides an economic spasm—the world-wide depression which began in 1930. The military spasms have originated in the “north,” and have spread. Meanwhile the nations have been gathering and continue to form alliances, as the prophecies indicate they would. Palestine has been opened up to the Jews, and the stage is being set for the final conflict to center there.

Nevertheless, let us not conclude that the prophetic picture of the destruction of a world has been completely fulfilled. In all probability the worst is yet to come. The great climax of Armageddon is still future. The thought we are trying to impress is that the world has begun to come to an end, that the work of destruction began exactly on time, in 1914, when the Gentile Times ended. The ousting process began there, and the Lord has been using the nations to destroy one another. Now the stage is being set for a universal destruction which will undoubtedly far exceed that of either of the former spasms of the “time of trouble.”

May these facts so clearly spread out before us on the daily chronicle of events increase our faith in God’s promises, and in the near manifestation of his kingdom. May we realize as never before how transitory are the things of this world, and how vitally important it is in the short time remaining to give all diligence to make our calling and election sure. May we daily endeavor to be more faithful in carrying out the terms of our consecration by growing in grace and by laying down our lives in divine service!

The All-absorbing Theme

IF YOU give diligence to the Word of God, and receive its truths into a good, honest, consecrated heart, it will beget in you such a love for God and his plan, and such a desire to tell the good tidings, to preach the gospel, that it will become the all-absorbing theme of life thereafter; and this will not only separate you from the world and from many nominal Christians, in spirit, but it will lead to separation from such entirely. They will think you peculiar and separate you from their company, and you will be despised and counted a fool for Christ’s sake; because they know us not, even as they knew not the Lord.—II Cor. 4:8-10; Luke 6:22; I John 3:1; I Cor. 3:18

—C. T. R.

Encouraging Letters

The Spirit of Service

Dear Brethren in Christ: I am sending a check to cover the cost of the "Kingdom Series" records and the album. I bought a phonograph in order to hear these records, and I know I will enjoy them. I so long to hear some of our beautiful hymns also. You may remember that I am really a shut-in for most of the last year, and yet I am never shut out from the face of our Heavenly Father and from his precious promises of strength to endure what his wisdom may permit to come to me. I have sweet fellowship and communion with him, with his blessed Son, and with the dear friends who often visit me either in person or in writing. The last Dawn, and the Bible Students News are both good, and I am glad to learn of the foreign work. At times I almost feel I am doing nothing in the present work for I have not been physically able even to attend meetings. I know, however, that my Heavenly Father takes the will for the deed, so I go on rejoicing. I had the great and most precious privilege of serving in the colporteur work for eight years, from 1908 to 1916. I can and do pray every day for the brethren, and for those especially who are in active service, for I fully realize the saints who are still faithfully serving him are the targets of bitter hatred, and that it takes watchfulness and prayer to keep free from Satan's traps. That God may bless and keep each of you is my daily concern and prayer. Your sister in Christian love, Dr. A. H. S., Texas

Will Be in Bowling Green

Dear Brethren: Greetings in the Lord! It was intensely interesting getting the Bible Students News, and we all appreciated your efforts in serving the brethren in this capacity. With similar hopes and aspirations we all rejoice in the proclamation of the glorious kingdom message with mutual interest in

all that pertains to the labors and efforts expended by the brethren. Especially were we thrilled at the prospect of the Bowling Green Convention, and already we are making plans to be there if the Lord is willing. Yours in the joy of the Lord, C. K. G., Ind.

Encouragement from India

Dear Brethren in Christ: We all send our loving greetings to you in the name of the Lord. Thanks very much for your two letters, and also for the thirty-six parcels of literature, which I received recently. We all send our sincere thanks for the same. We are continuing our faith in the midst of the devil's seducing doctrines. We all give our special thanks to our Heavenly Father, through his Son, for enlightening us with the message of the divine calling. Every day we think of that exalted glory for which we are called with our Lord. Surely the Lord is very loving toward us who are in India in the midst of great confusion and religious darkness. With the Lord's power we hope to fulfil our covenant of sacrifice. We thank God especially for bringing you in contact with us. Thereby we are greatly strengthened in our work. The old missionary work in India is dying. What they sowed here are now tares only, and with these we are struggling with the harvest truth. There are many yet who dream of the conversion of India before Christ comes. The talk about selecting a little flock during the Gospel age sounds foolish to them. At the same time, however, many intelligent persons are beginning to learn the truth. By the Lord's grace, your brother and co-laborer in the Lord's service, F. R. G., India

A Britisher Hears

Dear Frank and Ernest: I have written to you before so it is needless for me to say how very much I enjoy your program. I only wish that you came on over the radio every night. I am

THE DAWN

a Britisher and will be returning to Britain next September and your program will be one of my happiest memories. I would be very grateful if you would forward me Gift Book No. Four. With best wishes and many thanks for your most inspiring Bible talks. Sincerely, E. D., N. Y. C.

So Right

Frank and Ernest: We are listening to your program every Sunday morning and we think you are so right. Do you know of any one near here where we could go and study with them? We are new here and we stopped going to church since we heard you over the radio. You are so right and we must keep on believing you. How can we find out where studies are held? C. B. S., Nebr.

Appreciates Pilgrim Visits

Dear Brethren: Loving greetings in the Master's name! It has been a long time since I have written to you. We have been richly blessed these last few weeks having the pilgrim visits, which have been such an encouragement in these days of distress. Brothers Krebs, MacAulay, and Zahnnow are all very much at home here. The Lord surely is blessing The Dawn. It gets better all the time. And we are glad that the Frank and Ernest programs are going out over the air gathering the sheaves. We can all rejoice in the glorious outcome of God's plan as foretold in his Word, and also in the bountiful supply of his grace. We can joyfully sing, "Content whatever lot I see since 'Tis God's Hand that leadeth me." May the Lord bless you each and every one

who labor in his vineyard. With Christian love, M. C. H., Texas

Appreciates Bible Students News

Dear Brethren in the Lord: Greetings in the dear Savior's name! Just a few lines to thank you so much for the package of Bible Students News which I received last week. The delightful report makes it an outstanding and helpful incentive for us all to do with our might what our hands find to do. I only wish that I could do more, but my health has failed. While I cannot do much I will gladly do what I can to spread the glad tidings of saving grace. The Dawn is just grand, and one of the sweetest messengers along the pilgrim way. Thanking you for all, and may the God of all grace keep and bless you. With much Christian love, yours in him, H. S., Pa.

"Until"

Gentlemen: Find enclosed \$1.00 for my subscription to The Dawn, your most excellent magazine. You are doing a noble work and I want to share in it by my subscription. It is my hope and prayer that you be given the strength and knowledge to carry on until a righteous government can take over. Best wishes. W. D. W., Mo.

Can't Help Believing

Dear Frank and Ernest: I was brought up a Baptist, but for the last fifteen years I haven't been anything. I happened to read one of your books, and now I am a "Dawn." Everything is explained so clearly that I can't help but believe. E. M. G., N. B., Canada

THE DIVINE PLAN OF THE AGES—This 350-page book, written more than fifty years ago, continues to be the outstanding textbook of knowledge relating to human destiny. Among the topics which this key to the Scriptures discusses are: the permission of evil; God's provision for those who die in unbelief; the object of Christ's second advent; and the judgment day. Paper bound, 25 cents; cloth, 50 cents.

Tell the Whole World

AMONG the many perversions of the Scriptures which have risen of late years is one to the effect that the Lord does not wish any public witness work to be done at this time: that it is out of accord with his will for there to be any wide public proclamation of the message of present truth.

The principal reason for this view seems to be on account of a very narrow and limited meaning being placed upon the word "harvest." It is commonly believed among us that for over seventy years we have been living in the harvest period of the Gospel age, which, ere its work is finished, will see the completion and gathering in of the labours of the Gospel day of salvation; first the gathering together of the ripe grains of wheat—the children of the kingdom—followed by their change and exaltation in the "first resurrection."

In connection with this subject it is well to look back over the harvest period and note how this separating work of wheat from tares has been accomplished. The sickle that has done the work is the truth—"the meat in due season" due to be opened up at the end of the age. (Matt. 24:45; 13:39) The divine plan of the ages, with its times and seasons, began to be disclosed and to stand out in all its clearness during the seven years

from A. D. 1874 to 1881; and the first public proclamation of the message throughout the English-speaking world was made in A. D. 1881, by a circulation of a million, four hundred thousand copies of "Food for Thinking Christians" (a book of 180 pages), in the short space of about three weeks. This book, acting as a sharp sickle brought considerable numbers out of darkness into the light of present truth; or, as we sometimes speak of it—the harvest message.

This was followed from 1886 onward by the gradual publishing of the six volumes of **Studies in the Scriptures**, over a period of eighteen years. These books—over ten million of which have gone into circulation in many languages—have been for the most part sold by colporteurs calling from door to door. These were consecrated children of God who had themselves been blessed by the message. By this means many were brought into the truth.

The more public the message was made by means of books and tracts, the more successfully did the great harvest work go forward. As the work progressed, large public meetings became the order of the day, necessitating a considerable number of workers for the advertising necessary in connection with these meetings. Pastor Russell and others addressed large audiences throughout the nominal Christian world, calling atten-

THE BRITISH SECTION

tion to the divine plan—that wise and loving arrangement which is to culminate with the kingdom blessings for all the families of the earth.

Did all these thousands who heard the Lord's message embrace the glad tidings? By no means. But the "wheat" were contacted and gathered by these methods; and many others (of which there is abundant testimony) were blessed and comforted by glimpses they received of divine wisdom, justice, love, and power, revealed in God's gracious purposes.

An Old Testament illustration of the Lord's work at the end of the Gospel age is shown in the typical arrangement for the jubilee trumpet to be sounded on the day of atonement at the beginning of the jubilee year. (Lev. 25:9, 10) In effect it told the people of Israel that the time had come for those who had been sold into bondage to be set free; for debts to be cancelled and lost possessions restored.

This, as almost all will admit, foreshadowed the message telling of the blessings of restitution to come to all during the period of Messiah's kingdom: symbolised by the Revelator as the seventh trumpet, and called by Paul, the "last trump." (Rev. 8:2; 11:15; I Cor. 15:52) In the type, this trumpet, being sounded on the day of atonement, clearly shows that it foreshadowed the message of restitution, proclaimed, not by God's servants after the kingdom is set

up, but by the Lord's people during the closing years of the great antitypical day of atonement, the Gospel age.

Bible symbols are always apt and very forceful. Of all instruments, a trumpet most appropriately symbolises a wide public proclamation of a message. However much noise the other instruments in the orchestra may be making, the trumpet, on account of its clear, penetrating tone, always makes itself heard. Whatever other instruments may be obscured, the notes of the trumpet cannot be missed. Using this illustration, our Lord said that with a great trumpet his elect, during the harvest period, would be gathered together from the four winds.—Matt. 24:31

And although the grains of wheat have been comparatively few, and much labour has been necessary to find them, the more widely and publicly the Lord's message has been proclaimed ("from one end of heaven to the other"), the more likely would it be for the truth-hungry to hear the same, and the more has it been possible for the Lord's servants to fulfil the prophetic injunction—"Comfort all that mourn." (Isa. 61:2) Hence, the Master said he would have the good news of his coming kingdom proclaimed in all the world for a witness, then should the end come. (Matt. 24:14) By endeavoring to fulfil this command, we are also fulfilling the sentiments of the well-known hymn:

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of ev'ry nation,
Jubilee lasts a thousand years."

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

C. E. DICKINSON	
Leigh (Afternoon)	April 10
Warrington, (Evening)	10
G. A. FORD	
Ipswich	March 13
West Wickham	April 24
J. E. HUMPHREY	
Portsmouth	March 20
F. LINTER	
Leigh (Afternoon)	March 20
Warrington (Evening)	20
Dewsbury	April 3
J. H. MURRAY	
Gateshead	March 6
Luton	27
Eastleigh	April 24
W. E. PAMPLING	
Oxford	March 27
Pontypool	April 10
R. J. PHILIP	
Liverpool	April 3

C. W. SCHOLEFIELD

Anerley April 3

P. WATTS

Anerley March 13

Aldersbrook Ecclesia Appointments

E. ALLBON

Luton, Beds. March 6

C. A. CORNELL

Maidstone, Kent. March 13

A. W. PARKER

Arundel, Sussex March 20

T. W. WATSON

Portsmouth, Hants. April 3

Ilford, Essex, England—April 15-18. The Aldersbrook Ecclesia is holding its usual Easter convention and extends a warm invitation 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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LIVERPOOL 1

SPEAKERS' APPOINTMENTS

H. E. ANDERSON

New Haven, Conn. (a.m.) March 6
Waterbury, Conn. (Afternoon) .. 6

W. T. BAKER

Wilmington, Del. March 4-6
Philadelphia, Pa. (Afternoon) 6
Baltimore, Md. 7
Washington, D. C. 9
Roanoke, Va. 10, 11
Greensboro, N. C. 12, 13
Rocky Mount, N. C. 14, 15
Enfield, N. C. 16
Richmond, Va. 17, 18
Cumberland, Md. 19, 20
Connellsville, Pa. 21, 22
Pittsburgh, Pa. 23
Tonawanda, N. Y. 25
Toronto, Ont., Can. 27
Orillia, Ont., Can. 29, 30
Buffalo, N. Y. April 1-3

J. BEDNARZ

New Bedford, Mass. March 6

F. A. BRIGHT

Reading, Pa. March 6
York, Pa. (Evening) 12
York, Pa. (Morning) 13
Lancaster, Pa. (Afternoon) 13

O. D. DEIFER

Lehighton, Pa. March 20

H. E. DEITRICH

Orillia, Ont., Can. March 1, 2
Buffalo, N. Y. 3, 5, 6
Tonawanda, N. Y. 4
Cleveland, Ohio 7, 8
Elyria, Ohio 9
Toledo, Ohio 10
Detroit, Mich. 11
Jackson, Mich. 12, 13
Ann Arbor, Mich. 14

THOMAS FAY

Riverside, Calif. (Morning) March 20
Pomona, Calif. (Afternoon) 20

IRVING C. FOSS

Whittier, Calif. March 20

LEVI JACOBS

Paterson, N. J. (3 p. m.) ... March 13
Brooklyn, N. Y. (7 p. m.) 13

G. O. JEUCK

Miami, Fla. March 4-7

P. KOLLIMAN

Washington, D. C. March 13

R. A. KREBS

Orlando, Fla. March 1, 12, 13
Miami, Fla. 4-7
Sarasota, Fla. 10
Jacksonville, Fla. 14
Riverhills, Fla. 15
Clio-Louisville, Ala., area 17-20
Augusta, Ga. 22, 23
Hendersonville, N. C. 24
Dana, N. C. 25
Greensboro, N. C. 26, 27
Roanoke, Va. 28, 29
Richmond, Va. 30, 31

A. H. KRUMPOLT

Wallingford, Conn. (a.m.) March 13
Bridgeport, Conn. (Afternoon) .. 13

L. P. LOOMIS

Albany, N. Y. March 13

J. Y. MAC AULAY

Nelsonville, Ohio March 1
Newark, Ohio 2
Zanesville, Ohio 3
East Liverpool, Ohio 4
Shadyside, Ohio 5, 6
Connellsville, Ohio 7, 8
Pittsburgh, Pa. 9
Ebensburg, Pa. 10
Lewistown, Pa. 11
Allentown, Pa. 13
New Brunswick, N. J. 18
Paterson, N. J. 23
Brooklyn, N. Y. (3 p. m.) 27
Newark, N. J. 31

SPEAKERS' APPOINTMENTS

EDW. MAURER			G. P. RIPPER		
Connellsville, Pa.	March	13	San Luis Obispo, Calif. ..	March	20
R. E. MITCHELL			V. E. SAMUELS		
Paterson, N. J.	March	6	Pottstown, Pa.	March	27
N. M. MOLENAAR			C. A. SUNDBOM		
Santa Ana, Calif.	March	27	Toledo, Ohio	March	20
J. H. MOORE			J. I. VAN HORNE		
Toledo, Ohio	March	1	Duquesne, Pa.	March	6
Muncie, Ind.		2, 3	F. S. WASSMANN		
Indianapolis, Ind.		4, 19, 20	Groton, Conn. (Evening)	March	19
Champaign, Ill.		5, 6	Groton, Conn.		20
Canton, Ill.		7	New London, Conn. (Afternoon)		20
Quincy, Ill.		8, 9	C. R. WEIDA		
Hannibal, Mo.		10, 11	Easton, Pa.	March	13
St. Louis, Mo.		12, 13	G. M. WILSON		
New Albany, Ind.		14, 15	Miami, Fla.	March	4-7
Salem, Ind.		16, 17	St. Petersburg, Fla.		13, 27
Richmond, Ind.		21	Sarasota, Fla.		20
Dayton, Ohio		22, 23	W. N. WOODWORTH		
Piqua, Ohio		24, 25	Paterson, N. J.	March	20
Columbus, Ohio		26, 27	E. G. WYLAM		
Nelsonville, Ohio		28, 29	Miami, Fla.	March	4-7
Zanesville, Ohio		30	C. W. ZAHNOW		
Newark, Ohio		31	Asotin, Wash.	March	1, 2
EVERETT MURRAY			Wenatchee, Wash.		4
Jacksonville, Fla.	March	1	Seattle, Wash.		6-13, 18
Miami, Fla.		4-7	Tacoma, Wash.		14, 15
Orlando, Fla.		8	Bremerton, Wash.		16, 17
Riverhills, Fla.		9	Bellingham, Wash.		19, 20
Atlanta, Ga.		10	Vancouver, B. C., Can.		21-23
Knoxville, Tenn.		11, 12	Victoria, B. C., Can.		24-27
L. H. NORBY			Duncan, B. C., Can. Mar. 28-Apr.		3
Baltimore, Md.	March	20	G. P. OSTRANDER		
G. P. OSTRANDER			Binghamton, N. Y.	March	20
H. PASSIOS			H. PASSIOS		
East Liverpool, Ohio	March	13	Washington, Pa.		20
Washington, Pa.		20	Monessen, Pa.		27
Monessen, Pa.		27			

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.—PROVERBS 3:13-15

CONVENTIONS

MIAMI, FLA., March 4-7—"The Miami Ecclesia will hold its annual convention in the Simpson Memorial Hall, 55 S. W. 17th Road, Miami. For details, write the secretary, Mrs. Don Roark, 1107 Alhambra Circle, Coral Gables 34, Fla."

ALBANY, N. Y. March 13—Y. W. C. A., 5 Lodge Street.

SAGINAW, MICH., March 13—Woman's Club, 311 N. Jefferson Street.

CHICAGO, ILL., March 27—910 North LaSalle Street.

DETROIT, MICH., March 27—Maccabees Bldg., Woodward Avenue at Putnam.

WILMINGTON, DEL., April 9, 10—Pre-Memorial Convention—The Wilmington Ecclesia extends a hearty welcome to

all to join them in this gathering. A baptismal service is being arranged and any desiring to symbolize their consecration by water immersion will please notify the secretary, Mrs. Peter Kolli-man, 404 W. 31st Street, Wilmington, Delaware, as far in advance as possible.

GARY, IND., April 16, 17—For details, write the secretary, Miss Rose Kalata, 1233 Ellsworth Street, Gary, Ind.

BROOKLYN, N. Y., April 24.

WALLINGFORD, CONN., May 8.

ALLENTOWN, PA., May 28-30.

CHICAGO, ILL., May 28-30.

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