

THE DAWN



A HERALD OF
CHRIST'S PRESENCE

APRIL
1949

He Is Not Here

*H*E IS not here, for Christ the Lord has risen,
Death's hopeless night is banished in the tomb;
Come in and see the garments neatly folded,
He is not here, behold the empty room!

*He is not here, the promise of the ages,
The spotless Lamb, has died and lives again;
Our hope of life, once dimmed by sin's deception,
Shines forth anew, in Christ, for sinners slain.*

*He is not here, weep not for thy Beloved,
A fairer day has dawned, with hope so bright;
Do not delay to tell the wondrous story;
He is not here, but risen in power and might!*



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Our Cover Picture

MOUNT ARARAT: The Bible tells us that Noah's ark rested "upon the mountains of Ararat." (Gen. 8:4) There are two of these mountains, called the Great and the Less Ararat the former towering to a height of more than 17,000 feet, and the latter 14,000. They are about seven miles apart. The ark could not land on both of these peaks, so apparently where it actually rested was on the high plateau near the base of both of them. See page 23 for further details.

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.

CONTENTS

HIGHLIGHTS OF DAWN

Israel in the News	2
The Battle Is Joined	7

BIBLE STUDY

Turning Toward the Cross	10
Jesus' Perean Ministry	14
The Future Life	16
The Disciplines of Discipleship	20
A New World Begins—Genesis Study	23

CHRISTIAN LIFE AND DOCTRINE

"I Will Come Again"	30
The Hope of the Church	40
Weekly Prayer Meeting Texts	48

YOUR QUESTIONS ANSWERED

Remembering Jesus' Death	49
Saved By Dying	50
Identity in the Resurrection	51
God No Respector of Persons	52

TALKING THINGS OVER

Their Deliverance, and Ours	53
Encouraging Letters	57

THE BRITISH SECTION

"The Evil Day"	58
Church of England and the State	59
Neglect Not	60

SPEAKERS' APPOINTMENTS

Great Britain	61
United States	62

CONVENTIONS

Great Britain	60
United States	64

RADIO PROGRAMS

Schedules of Broadcasts	32
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THE BIBLE STUDENTS NEWS

The recent edition of Bible Students News has been much appreciated, and many extra copies are being ordered. We still have a supply on hand, and if you would like to share its blessings with other truth friends write for as many as you can use—or send us their names and addresses.

HIGHLIGHTS OF DAWN

Israel in the News

THE progress of the new State of Israel in establishing itself as a recognized government in Palestine has been a surprise to most of the world. Palestine and Zionism have been prominently in the news from one standpoint or another since shortly after the first World War. The hopes of the Jewish people throughout the world were high when the Balfour Declaration was publicized, and the more so when that Declaration was implemented by a mandate from the now deceased League of Nations. Rapid progress was made in rehabilitating and resettling the land of Palestine, and several hundred thousand Jews returned there.

But this happy progress of events did not continue. There came opposition from the Arabs, causing England to default on her obligations to the Jews. The League of Nations, which issued the mandate calling upon Great Britain to protect the interests of the Jews in Palestine, went out of existence, hence the British Government no longer felt under obligation to carry out the terms of the mandate. Conditions went from bad to worse. Meanwhile, as a result of the bitter persecution of the Jews by the Hitler regime, the need for a homeland for the Jews became more urgent than ever. The hopelessness of the situation is well described by Mr. Hedley V. Cooke, Assistant Professor of political science at the University of Wyoming, who formerly served as American Consul at Jerusalem. We quote Mr. Cooke in part, from an article published in the magazine, *Palestine*:

"Just four years ago, when I was still one of the American consuls at Jerusalem, it seemed to me that Zionism was a dead cause. I found it difficult to understand why the Jews of Palestine could not see this. . . . The British Government was determined to unite the various rival Arab leaders; and there was no conceivable basis upon which to unite them other than opposition to Zionism. . . . The Soviet Government was vitriolic in its denunciation of Zionism as 'bourgeois nationalism.' France, seeing her North African colonies as the main basis of her future security, could not

HIGHLIGHTS OF DAWN

afford to dissent from the pro-Arab standpoint of the other leading powers.

"As for the United States, our State Department was adamant as to the necessity of allowing the British to determine the future of Palestine. . . . Finally, the American Christians living in the Near East were, almost to the last man, staunch opponents of Zionism."

Thus does Mr. Cooke set forth some of the reasons why it looked to him and to many others four years ago that Zionism, and the whole Jewish cause in Palestine, had been defeated. But since that time the situation has been completely reversed. Now, Israel has been reborn as a nation, and the Israeli Government seems to be in firm possession of part of the Promised Land. National elections have been held; and while all the problems of the new State have by no means been solved, Israel is a recognized nation among nations.

Jesus, the greatest of all Israel's prophets, declared that the nation would be trodden down by the Gentiles until the "times of the Gentiles" be fulfilled. (Luke 21:24) These times of the Gentiles began in 606 B. C., when the last Jewish king was overthrown and Israel ceased to be an independent nation. They were to last for 2,520 years, which brings us to the year 1914. It was the World War, which began then, that opened the way for the return of the Jews to the Promised Land and for the rebirth of the nation. Israel is no longer trodden down by the Gentiles, but is officially recognized by the world's most powerful governments.

While several hundred thousand Jews managed to find their way to Palestine during the distressing years of the second global war, and during the uncertain times which followed, the exodus from other countries to the Promised Land has been greatly speeded up since the rebirth of the nation. On this point we again quote from the magazine, *Palestine*:

"Day by day, in the midst of war, power politics, and the problems of economic readjustment, the great historic process of the ingathering of the exiles of Zion goes steadily on. Over 100,000 Jewish immigrants from every corner of the world have reached Israel since the day of its establishment as a State last May. It is estimated that as many as 150,000 will come in the course of the State's first year. As many as three or four thousand often come in a single day. With dramatic fitness, the majority of the newcomers are transported on the so-called Haganah ghost ships which

THE DAWN

brought uncertificated immigrants to Palestine in the last years of the Mandatory regime, and were pursued, rammed, and confiscated by the British. Refitted and made seaworthy by the Israeli Government, they now sail the Mediterranean, not clandestinely, but flying the blue and white ensign of Israel.

"By the end of the first year, the DP camps in Central Europe will contain only tiny groups of Jews—the small minority which has chosen to immigrate to countries other than Israel. Thousands of orphans from every European land are reaching Israel. Immigration from the old and respected Jewish communities in Bulgaria and Yugoslavia is on a large and epic scale. It is bringing to Israel the majority of the Jewish survivors of Nazi persecution in those countries. In a single week of December, 1948, some 3,500 persons, one-third of the 11,000 survivors of Yugoslavia's pre-nazi 80,000 Jews, sailed from the Adriatic port of Fiume in two ships. Almost 25,000 Bulgarian Jews have reached Israel in the last few months, and immigration will continue until there are no more candidates."

In the same article from which this quotation is taken is the following interesting paragraph:

"In a recent news item there is a strange echo of the sixtieth chapter of Isaiah, which prophesies the return of Zion's sons and daughters flying 'as a cloud and as the doves to their windows.' Two hundred and fifty Yemenite Jewish orphaned children, women, and men above military age, are being flown weekly to Israel from the British-controlled port of Aden at the extreme south of the Arabian peninsula."

The Bible is always very accurate in its prophecies of coming events. In forecasting the return of the Jews to Palestine, it emphasizes over and over again that they would go there largely in unbelief. How remarkably true this is turning out to be! In the hearts of the vast majority of the Jews who are returning to Palestine and promoting the new State of Israel, the motive is not love for God, nor belief in his promises. It is, rather, political and economic necessity, plus, of course, a large measure of national pride. Those who are watching the fulfilment of prophecy should not expect to see it otherwise than this.

However, in the Lord's providence, and in his own due time, the Jewish people will become a believing people—believers not only in Jehovah, the God whom Israel once knew and served, but in his beloved Son, Christ Jesus, as well. But this will not be until they are further chastened, and when their great gains in the Prom-

HIGHLIGHTS OF DAWN

ised Land seem doomed to destruction. It will be then that the Lord will rescue them from their enemies, and out of that miracle will come the opening of their eyes to behold the glory of the Lord.

This, the final episode in their return to the Promised Land and their rehabilitation as a people of God, is brought to our attention in the thirty-eighth chapter of Ezekiel's prophecy. In this chapter we are told of their dwelling peaceably in the land which has been brought back from the sword. There is every indication now that Israel will soon be enjoying this foretold time of peace, and that, as the prophecy indicates, they will become very prosperous. Already, tentative peace terms with Egypt have been agreed upon.

This prophecy shows that the prosperity of Palestine will become a temptation to aggressors from the "north," and that these will come against the land in an attempt to take a spoil. It will be then, the prophet points out, that the Lord will fight for Israel, scatter their enemies, and, as a result, their unbelief will change to faith, and they will honor and worship the true God. At the same time, and as a result thus of divine intervention in human affairs, the eyes of Gentile nations will also be opened to behold the glory and majesty of the true God. That will mark the beginning of the manifestation of Christ's kingdom in the earth, and his rulership will extend from Jerusalem to embrace all nations.

While the Jewish people are not yet ready to accept Christ—except an occasional individual—there is an interesting viewpoint being urged upon them, which is that of re-trying Jesus to determine the legality of his condemnation and death. The matter has been brought to the attention of the Supreme Court of the Israeli State, and consideration is being given to the idea by that body of judges.

Just what is to be gained by this proposed procedure is not clear. The thought seems to be that if a judicial investigation is made, it will be found that Jesus was illegally sentenced to death as a result of the insistent demand of Jewish leaders of the time. If this is officially determined by the Israeli Supreme Court, we presume the next move would be that of an official apology to the Christian Gentile world, and perhaps also to their God.

It is an interesting development, and one which we should all watch. The Scriptures speak of a time when the Jews *will* mourn

for the One whom they pierced. (Zech. 12:10) That, of course, will not be until the eyes of their understanding are opened by the miracle which will save them from overwhelming enemies. But it is not unreasonable to suppose that some serious thinking along these lines may help to prepare them for that great illumination which will remove what the Apostle Paul describes as their spiritual blindness in failing to recognize Jesus as their Messiah and Redeemer.

In reviewing the circumstances of Jesus' trial, it is proposed to examine the part that both the Jewish leaders and the Roman officials took in it. Before the Jewish tribunal, Jesus was accused of blasphemy because he claimed to be the Son of God. That was the only charge under their law by which they could invoke the death penalty. But when they brought Jesus to the Roman officials they switched their charge, saying that he claimed to be a king.

The charge of blasphemy meant nothing to Pilate. There was a considerable degree of religious liberty under the Roman law at that time. While the Roman Emperor assumed the title of Pontifex Maximus—that is, "Chief Religious Ruler"—he did not insist that all groups render abject obedience to him in religious matters. The Jews, for example, were permitted to carry on their religious services and rites so long as they did not interfere with the affairs of the Roman State.

So it didn't make a great deal of difference to Pilate whether Jesus claimed to be the Son of God, or even God himself, as millions of his professed followers since have erroneously claimed. But Pilate could not ignore the accusation that Jesus claimed to be a king. The Jews knew this, so pressed their charge, and secured a verdict. While the Jews could judge one worthy of death according to their Law, they had no authority or power to carry out the sentence. Such action had to come through the Romans, hence their insistence that Pilate co-operate with them.

Now, the proposal is that all these points of legality and prejudice be rehearsed, and a twentieth century decision reached. Should the proposal be carried out, let us hope that it will be a step in the direction of coming to a full understanding of Jesus' place in the great plan of human salvation from death. Regardless of the circumstances under which Jesus died, his death was necessary in order for him to be the Redeemer of the world. We all can be happy in any move that will help to bring people to realize this fact.

The Battle Is Joined

THE sentencing to life imprisonment of Cardinal Mindszenty of Hungary, is an important item of news, not alone because a high prince of the Catholic Church has thus been dealt with by a communist government, but the more so because it highlights the open warfare that now exists between the Vatican and the Kremlin. Commenting on this at the time of the Cardinal's arrest, *The Christian Century* said, "What the arrest of Cardinal Mindszenty really signifies is that hostilities between world communism and the papal church have now reached an open stage."

Dr. Carl Wick, a member of the Swiss parliament, and one of the most distinguished Catholic journalists of Europe, has written in his paper, *Vaterland*:

"A world which merely looks on while millions of oppressed people are confined in old and new concentration camps, a world which finds it difficult to maintain even a merely defensive position against the inroads of communism in the West, such a world does not impress the Kremlin with its paper protests against the arrest of a Cardinal. As an influence in the world today, Catholicism does not now represent the strength which should correspond to its numerical power."

Perhaps this eminent Catholic editor has hit upon the real reason the papal church is being subjected to such indignities, and why a number of her princes are having such cruel sentences imposed upon them. Fundamentally, this reason is that no swift reprisal is inflicted upon the communists when they thus move in against the sacred rights of the church—that is, no reprisals other than excommunication from the church and a blast of condemnation from all parts of the non-communist world. And, as Dr. Wick suggests, this, to the communists, is just "paper protest."

On the other hand, may not this reasoning be carried a little further? The communists, allegedly, are atheists, which means that they have no faith in the church's claims of divine protection. If, as the claim is made, the "gates of hell" cannot prevail against the church, the communists may wonder why nothing happens when they arrest a cardinal. An atheistic mind could very well reason along this line, and by so doing become more and more aggressive

in the struggle to destroy all religion, which, the communists claim, is after all merely an opiate for the people.

The logic of events is often more convincing than any other form of argument. This is brought to our attention in a report out of India by the Rev. John Seamands, a Methodist missionary. He tells of the profound changes in the outlook of millions of Hindus, which are gradually taking place as a result of the assassination of Mahatma Gandhi.

One of the strong beliefs of most Hindus, according to Rev. Seamands, has been that earthly ills and punishments are meted out by the gods in retaliation for a person's sins or evil doing in past existences. Few Hindus are prepared to believe that their "little father" had ever sinned, had ever done evil in any life at any time. Thus this particular viewpoint of Hindu faith may eventually suffer a complete downfall.

Neither are Hindus satisfied with another of their beliefs, report Rev. Seamands; namely, the theory that after many births and deaths the individual is finally merged unto Brahma, Hinduism's loftiest, most absolute deity. Now, it seems, they want to discard this belief because they don't want Gandhi to be merged into Brahma—they want him to remain their Mahatma Gandhi forever.

Heretofore, it seems that one of the favorite arguments of Hindus against Christianity has been that Jesus was put to death unjustly, and that this proved that he had sinned, either in this life, or in some former existence. Now they look more favorably upon the Christian belief, for their own hero was similarly put to death unjustly. So it is that the logic of events slowly changes peoples' minds; or, contrariwise, if the events are in harmony with their thinking, confirms them in their beliefs. This is true throughout the professed Christian world as well as in heathendom.

But regardless of conclusions reached by the communists, Christians may be assured that no harm can come to the true church of Christ. The prophecies, on the other hand, are explicit in setting forth the fact that in this transition period of the world's history, this time when all the old standards and ideologies—as well as organizations which are built around them—are being challenged, only that which is in harmony with God and with divine righteousness will stand. For this reason those who have faith in the Word of God know that atheistic communism is doomed to failure as a permanent in-

HIGHLIGHTS OF DAWN

fluence in the affairs of the world. They also know that regardless of the claims and counter claims of the great religious organizations of the earth, both Catholic and Protestant, if God is not for them they will collapse during this time of world change.

One of the very interesting prophecies pertaining to this is that of the Parable of the Wheat and the Tares. The original sowing of the wheat in this parable was done by Jesus himself, and represents the establishment of the Early Church. According to the parable an enemy, which was Satan, sowed tares in the field. These tares are not unregenerate sinners, but imitation Christians; and these, as the parable shows, have formed great bundles, or organizations.

All goes well with the tares in the parable until the harvest time is reached, which Jesus explained would be in the end of the age—that is, the time in which we are now living. Then there was to come a burning of the tares, while the wheat would become associated with Jesus in his thousand-year kingdom. The burning is symbolic, being pictorial of the distressing experiences through which all counterfeit systems of Christianity would pass during this present transition period.

True Christians, as individuals, will of course be called upon to suffer, even as Jesus did. They are not of the world, even as Jesus was not of the world; hence they cannot, and do not, expect the friendship of the world. But like Jesus, they will take their suffering humbly and uncomplainingly, and will wish only blessing upon their persecutors. They do not expect to reign now, but later, when, in the first resurrection, they will be associated with Jesus to live and reign with him a thousand years.—Rev. 20: 4

Thy Will Be Done

THE bowing of the heart to the Creator and Redeemer signifies the renouncement of the human will and preference and the acceptance of the divine instead. No other course imaginable is so safe, so sane, so reasonable as this—to acknowledge our continued dependence upon our Creator, to acknowledge our own unwisdom and that of our fellows, to seek the wisdom from above to make the wisest and best use of the fragment of the present life yet at our disposal, and to make sure of the eternal life which the Lord has promised to them who love him.—C. T. R.

LESSON FOR APRIL 3—

Turning Toward the Cross

MARK 8:27-34—It was but natural that Jesus should be interested to learn what impression his ministry had made upon the minds of the public, and upon his disciples as well. "Whom do men say that I am?" By now many throughout all Judea had at least heard of the Master. Not a few had heard first hand the gracious words which he had spoken and had witnessed his miracles of healing the sick and raising the dead. What opinions had been formed as a result of this testimony?

The disciples' answer to this question is very revealing, and in a large measure presents a public appraisal of the Master very similar to the viewpoint of the world and of nominal Christianity. It indicates that the general public thought well of him, and believed that he was a servant of God. Some had one idea, and some another, but they were all good. Some thought Jesus might be John the Baptist raised from the dead; others that perhaps he was the foretold Elias, or some other prophet.

Yes, Jesus had made a good impression on many, and they were willing to concede that he was a

man sent of God. How similar this is to what has occurred throughout the entire age. There are millions who have been convinced that Jesus was a servant of God, but how widely they have differed as to his true identity, and how wrong practically all of them have been!

Most people have admired the virtues of Jesus' glorious character. Some have claimed that he was God incarnate in the flesh. Others, swinging to the opposite extreme, have said that he was no more than a member of the fallen and dying race—yet a virtuous character worthy of our emulation, whose teachings, if followed by all, would make the world much better. Between these two extremes various viewpoints of Jesus have been held, but all of them in one way or another claiming that he was a prophet sent of God.

Jesus did not tirade against those who thought he was John the Baptist, or Elias, or one of the other prophets. He may, indeed, have had an inward sense of satisfaction that this much of an impression had been made upon their minds. But the report was not wholly satisfactory, and turning to his dis-

BIBLE STUDY

ciples he asked, "Whom say ye that I am?" Peter answered, saying, "Thou art the Christ." In Matthew's account of this dialog (16:17), Jesus replies to Peter saying that this insight into the matter had been given to him by God—"flesh and blood hath not revealed it unto thee."

There is a lesson here which should be a great encouragement to all who know the truth. The best ideas the human mind can conceive come far short of the truth concerning Jesus, for they are merely "flesh and blood" conceptions. Millions who have honored Jesus, and who have professed to be his followers, have had no truer understanding of him than their fleshly minds could conceive, and these have come short of the truth.

True, the world has been made a better place in which to live because millions have, to some degree at least, endeavored to follow the example of Jesus; but the world has not thereby been made a Christian world. It has been made a morally better world, but not Christian. To the extent that the nations have professed to be Christian while flouting his teachings, the world has been made hypocritical.

The only ones who have truly known Jesus to be "Christ, the Son of the living God," have been those to whom the Heavenly Father has specially revealed him. True, others have called him Christ, but this has been merely attaching his name to false conceptions they have held concerning his identity. The worst of these misconceptions has

been that he was a torment deity incarnate in flesh.

But "blessed" have all those been to whom the Father has revealed the true identity of the Master, that he is the Christ. To know this implies an understanding of the position the foretold Christ was to occupy in the plan of God, and the work he was to do on behalf of the people—that he is the "seed" of promise, the One through whom all the families of the earth are to be blessed. Only to a "little flock" in all the age has this knowledge been revealed. How thankful we should be if the Lord has thus favored us!

After Peter had properly identified him as being the foretold Christ, Jesus gave strict instructions that this information should not be made public. The reason for this restriction is not readily apparent. On this same occasion he began to teach his disciples that he must suffer and die. Jesus undoubtedly knew that the religious rulers were already plotting against his life, and while he was prepared to complete his sacrifice in death he realized that there was something more for him to do, as well as a "due time" in the divine plan for him to die, and he may have been refraining for the time being from stirring up any undue opposition.

When Peter heard Jesus prophesy that he was to suffer and die at the hands of the chief priests and elders he rebuked him. The discernment of truth which God had given him up to this point in his experience was limited—he still

did not understand that it was necessary for his Master to die as man's Redeemer. He sincerely thought that Jesus would be making a mistake to permit his enemies to arrest and kill him.

But in this Peter was exercising the limited wisdom of a fleshly mind. Flesh and blood had not revealed to him that Jesus was the Christ, but it was due time for him to have this knowledge, so God gave it to him. However, it was not yet the due time for the disciples to discern clearly just why it was necessary for their Master to die. God wanted them to be tested in connection with this experience. So Peter, expressing a purely human viewpoint—and a selfish one at that—told Jesus he was making a mistake.

Jesus used the opportunity to tell his disciples that they also would have an opportunity to suffer and die—"Whosoever will come after me, let him deny himself, and take up his cross, and follow me." This does not have reference to the many little "self-denials" which we properly practice from day to day, but to the denial of self—the denial of all our rights as human beings, even our restitution rights. It means the denial of our own wills and the acceptance instead of the will of God, through Christ, as the supreme and rightful arbiter of our lives.

This is an exacting test of discipleship. It leads to sacrificial death, which Jesus symbolized by the thought of taking up one's cross and following him. Many pretty thoughts have been attached to this statement. The shape of

the cross itself has been used to suggest the idea of the Lord crossing our wills with his. But what he really meant was that to be his true disciples we must lay down our lives sacrificially, even as he was doing. The thought is based on the ancient custom of a condemned criminal carrying his own cross from the judgment hall to the place of crucifixion. For one thus to take up a cross and carry it meant that he was on the way to death. It was in this sense that Jesus invited his disciples to follow him.

LUKE 9:28-35, 51—The transfiguration scene is described by Peter as a vision of the coming (*parousia*, presence) and power of our Lord Jesus Christ—a vision of the kingdom. (II Pet. 1:16) Not taking into consideration the fact that it was a vision, many have used this incident to attempt to prove that Moses and Elias, and all others who died prior to Jesus' first advent, were in reality alive, and the righteous among them, in heaven.

But Jesus himself spoke of the experience afterward as a vision, and of course a vision is not a reality. (Matt. 17:9) John, on the Isle of Patmos, saw many things in vision that did not exist in reality. In the transfiguration vision, Moses and Elias testified of Jesus' death. In this phase of the vision we might think of Moses as representing the Law, and Elias (Elijah) symbolic of the prophets; and we know that both the Law and the prophets testified concerning the suffering and death of the Christ. After Jesus was raised

BIBLE STUDY

from the dead, he explained the necessity of his death to the two disciples on the road to Emmaus, and in doing so, "beginning at Moses, and all the prophets," made this great truth plain to them.—Luke 24:27

Peter wanted to build three tabernacles and remain on the mountain, but the account states that in suggesting this he didn't really understand the matter—he did not realize at the time that Moses and Elias were not really there at all, that they were merely seeing a vision of them.

One of the significant features of this vision was the message of the "voice" which was heard when the cloud overshadowed Jesus and those who were with him. It said, "This is my beloved Son: hear him." One of the charges leveled against Jesus which helped to result in his death was that he claimed to be the Son of God. At the very beginning of his ministry a voice from heaven gave him assurance of his divine sonship, and although Satan later challenged it, nevertheless, it was one of the vital facts concerning Jesus and his relationship to God and to God's plan.

Now the time was near when this great truth was to be contradicted (Heb. 12:3), and it would seem as though the Heavenly Father was preparing his Son for this severe

test by reassuring him of his standing in the divine family. How precious the thought that the Lord is ever near to give strength to his people in their every time of need. If necessary he provides the strength in advance, as he did in this instance when he gave Jesus a renewed assurance of his sonship.

The fifty-first and fifty-third verses of the chapter are most revealing of Jesus' resolute determination to do his Father's will. It tells us that when the time came, "he stedfastly set his face to go to Jerusalem." This is tantamount to saying that he deliberately walked into the clutches of his enemies, knowing that they were plotting his death. What an example this is for us! We may not have the opportunity to walk so dramatically and precipitously into death; but we can, if we will, be faithful in dying daily for the Lord, the truth, and the brethren.

QUESTIONS:

Do wrong opinions of Jesus make men Christians?

How alone can one understand the deep things of God?

What is the true meaning of cross-bearing?

Did the disciples actually see Moses and Elias?

What is one way in which God gives strength to his people?



Jesus' Perean Ministry

MARK 10:13-16, 35-40—In the forty-fifth verse of this chapter Jesus is quoted as saying that “even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” In this statement the Master presents the formula for true greatness. Thus he sums up the important lesson of the chapter and shows his disciples their wrong viewpoint in seeking chief places with him in his kingdom.

Jesus was a pastmaster in the use of illustrations—illustrations which were based on common experiences of life with which his hearers were surrounded. In some instances it almost appears that he helped to create situations which he knew would afford opportunities to impart needed lessons to his disciples. However, the case of blessing the little children was not one of these. Here, the people having learned of his marvelous ability, brought their children to him, that he might touch them and thus impart his blessing.

The disciples rebuked those who brought the children. They were endeavoring to surround the Master with a false sense of greatness and dignity. They thought that he should be more reserved and less approachable. And if, under such circumstances, they themselves had the privilege of entering almost at will into his presence and conversing with him, it would tend to

exalt them in the eyes of the people. But if mere children could be brought promiscuously to Jesus, their own familiarity with him might not seem so exalted a privilege in the eyes of the public. There are people like that today, in and out of the truth.

Jesus was much displeased with his disciples for this attitude, and instead of turning the children away, he said to those who brought them, “Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.” By this act Jesus accomplished a double purpose—he demonstrated his love for the people, including their children, and used the circumstances to teach a valuable lesson to his disciples: a lesson which they very much needed.

“For of such is the kingdom of God.” This has been mistakenly used to teach that all children go to heaven when they die. If we take the words of Jesus literally they would mean that none but children enter into the kingdom. This, of course, is not what he means. Rather, he merely uses the innocence and sincerity of children as an illustration of the qualities necessary for any to possess who will be regarded by God as worthy to live and reign as joint-heirs with him during his thousand-year dominion. Driving home this lesson Jesus said, “Who-

soever shall not receive the kingdom of God as a little child, he shall not enter therein."

That the disciples were in need of this lesson is apparent from the account of the two sons of Zebedee—James and John—coming to Jesus and asking that one be permitted to sit on his right hand and the other on his left hand in the kingdom. This manifested a wrong viewpoint on their part, and the other ten also showed a wrong spirit in the matter; for when they heard about it they were much displeased with James and John—probably in getting ahead of them in asking for these special favors.

Jesus replied to James and John, saying, "Ye know not what ye ask." The thought here is that they did not know what would be involved in proving worthy of having any place at all in his kingdom, for he asked, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" Here were the terms upon which they could share the glory of his kingdom; and those terms are the same for us who today are running for the prize of the high calling of God in Christ Jesus.

The "cup" referred to by Jesus symbolized the sum total of his experiences in laying down his life as the world's Redeemer. For the most part it was a cup of suffering, but withal it was mingled with joy. It was a cup that included the ignominy and scoffing of the world, and in it he tasted the bitterness of being "despised and rejected of men." (Isa. 53:3) Once, at least, he would have liked to

have escaped the necessity of drinking from the cup which the Father had poured for him; for he prayed, "If it be possible, let this cup pass from me." But he was quick to add, "Nevertheless, not as I will, but as thou wilt."—Matt. 26:39, 42

Jesus' baptism was one of death, of which his immersion in the River Jordan by John the Baptist was merely a symbol. His real baptism began at Jordan and ended only when on the cross he cried, "It is finished." Baptism means burial, and basically Jesus' baptism was the burial of his will into the will of his Heavenly Father. This burial of his will into that of Jehovah's was so complete that he could say, "I and my Father are one." (John 10:30) The Father's will for Jesus was that he should lay down his life in sacrifice for the sins of the world. Hence, burial of his will into the divine will was a baptism unto death—a death baptism.

When James and John replied to Jesus that they were able, or willing, to drink of his cup and be baptized with his baptism, he told them that they would be given the opportunity, although it was not for him to say what particular place they would occupy in his kingdom in the event they proved worthy. Jesus had the authority to say this much to his disciples, that is, they would be granted the opportunity to suffer and die with him, for the Holy Spirit had anointed him to preach "the acceptable year of the Lord"—that is, that the Gospel age was the time when the Lord would accept the

sacrifices of his people, the footstep followers of Jesus.

It was this same thought that Paul expressed when he wrote, "Now is the accepted time; behold, now is the day of salvation." (II Cor. 6:2) Throughout the entire Gospel age, beginning with Pentecost, those who have heard the call have been invited to follow in the footsteps of Jesus, and in responding to this invitation have had the privilege of "filling up that which is behind of the afflictions of Christ."—Col. 1:24

Such followers of the Master are spoken of by Paul as being planted together in the likeness of his death, and as being buried with him in baptism. (Rom. 6:4, 5, 8) The hope set before all these is that if they die with Christ they will

live with him; and if they suffer with him, they will reign with him. (Rom. 8:17) All who prove faithful unto death will reign with him a thousand years, but the exact position they will occupy in the kingdom will not be known by them until they are glorified together with Him. Meanwhile the greatest glory is to be a servant—to be willing to die in the service of others.

QUESTIONS:

What is a true sign of greatness?

Will the kingdom of heaven be made up of little children?

What does it mean to drink of Jesus' cup and to be baptized with his baptism?

What is "the acceptable year of the Lord"?

LESSON FOR APRIL 17—

The Future Life

JOHN 5:25—Not long after the death of the apostles, and centuries before English translations of the Bible were made, errors began to creep into the church. These were, of course, Satan-inspired, and many of them reflected an attempt to substantiate that original lie, "Ye shall not surely die." (Gen. 3:4) The theory of inherent immortality was energetically promoted, with the result that all the precious promises of the Bible pertaining to a resurrection of the dead were rendered vague and almost meaningless.

The original manuscripts of the

Bible were copied, in some cases, by those who held these erroneous views. Notations were made on the margins, and later some of these would be incorporated into the text. In a few instances they reflect efforts to make the text conform to erroneous views of the copyists. These interpolations are, as a rule, easily detected, as for example, in this first lesson passage for today.

As Jesus uttered the words of this text, it reads, "Verily verily, I say unto you, The hour is coming when the dead shall hear the voice of the Son of God: and they that

BIBLE STUDY

hear shall live." But a copyist added the words "and now is," making the text read that the "hour is coming, and now is, when the dead shall hear the voice of the Son of God." These spurious words make the text contradict itself, for anything which is "coming" could not be "now is."

Why should anyone wish to add a spurious expression of this kind to the words of Jesus? The answer is simple. The church had begun to believe that when a person dies he is not dead, that when a Christian dies he goes immediately to heaven. Thus the real hope of the resurrection was voided, and Christians tried to believe that what Jesus meant by the dead hearing his voice and living was that those dead in trespasses and sins, who accept him, experience an immediate resurrection, and that this is all the Master was talking about in this text. Hence the words "and now is" were essential to make the text convey this erroneous thought.

It is true, of course, that the consecrated follower of the Master walks "in newness of life," and is spoken of as being "risen with Christ." (Rom. 6:4; Col. 3:1) In these texts the resurrected life is used as a symbol of the new joys and blessings of the Christian, even while still in the flesh. But this does not mean that there is not to be an actual resurrection to live and reign with Christ during the Millennium.—Rev. 20:4, 6

There is a time coming, just as the Master declared, when the dead—those who are actually dead; all who have died from the days of

Eden until now—will be awakened from the sleep of death by the authority and power of the divine Christ, the authority symbolized by his "voice." This is the great hope for all mankind which was ratified by the resurrection of Jesus; and as we commemorate his resurrection let us endeavor to lay hold upon this hope more firmly and rejoice in it more confidently.

I CORINTHIANS 15:20-26—In this passage of Scripture we have an outline of the entire plan of God for human salvation, as that plan is centered in the death and resurrection of Jesus. "Now is Christ risen from the dead, and become the firstfruits of them that slept."

This is simply another way of saying that because Jesus was raised from the dead, all are to be raised from the sleep of death. There is more implied in the statement, however, than merely the fact that the resurrection of all mankind follows the resurrection of Jesus. That Jesus was raised from the dead is proof that the sacrifice of his life was acceptable to God. In his sermon on Mars' Hill, Paul asserts that God has given assurance unto all men by raising Jesus from the dead.—Acts 17:31

Jesus' death was symbolized by the high priest of Israel passing under the second veil of the tabernacle as he entered into the most holy. Had he in any way been unfaithful in carrying out his duties in connection with the sacrifice he was offering, the blood of which he was carrying into the most holy to sprinkle on the mercy seat, he

would have died as he passed under the veil and the blood would never have reached the mercy seat. Had Jesus not been faithful in offering himself as a sacrifice he would not have been raised from the dead, and could not have appeared in the presence of God for us, nor for the world. Thus we see that his resurrection is a guarantee of life for all who will accept God's gift through him.

Death came through the disobedience of Adam, and an opportunity of life will come to all through the obedience of Christ. "But every man in his own order," writes Paul. There is order and design in all of God's works. The order of the resurrection is clearly stated by the apostle as being "Christ the firstfruits, afterwards they that are Christ's at his coming," or presence.

"Christ the firstfruits" includes the body members of Christ. Christ "is not one member but many," writes Paul, and body members of Christ, as well as Jesus himself, are "a kind of firstfruits unto God of his creatures." (I Cor. 12:12-18; James 1:18) The "firstfruits" of Israel's harvest were brought to the Lord as an offering to him, so the entire firstfruits class of his Gospel age are an offering to God, the "better sacrifices" making possible the blessing of the "afterward" class referred to by Paul in the statement, "afterward they that are Christ's at his coming."—Heb. 9:23

The Greek word here translated "coming" is *parousia*, the real meaning of which is "presence." The reference is to the thousand

years of Christ's second presence and the "times of restitution of all things" which result. (Acts 3:21) The "afterward" resurrection applies to all mankind, and they will have an opportunity to become Christ's during the thousand years of his reign—that is, they will become his subjects in the kingdom, unlike the church of this Gospel age, who are made joint-heirs and reign with him as kings.

"Then cometh the end," writes Paul. This, together with the statement that he must reign until all enemies are put under his feet, clearly shows that he is writing about the entire period of Christ's reign. Even death is to be destroyed before the "end" of his reign is reached.

And when Christ's reign shall have accomplished its full purpose, he will deliver up the kingdom to God. Up to that time it will be a mediatorial kingdom; but with all mankind restored to life and to oneness with the Creator, a mediatorship will no longer be necessary, for the human race will be in direct communion with the Creator. This will represent a restoration of that standing before God which was lost when our first parents transgressed the divine law more than six thousand years ago.

II CORINTHIANS 4:16-5:1—In reading the epistles of the New Testament, it is well to distinguish between the truths which apply to "we" and "us" and "our" and those concerning which the pronouns "they," "theirs," and "them," are used. Speaking of the resurrection which follows that of the

"firstfruits," the apostle says afterwards "they" that become Christ's during his presence.

But in the passage from Second Corinthians now under consideration, the lesson is for a different class. "We" faint not, Paul writes, for though "our" outward man perish, the inward man is renewed day by day. This language could not be properly applied to the unconsecrated world, but it is true of the footstep followers of the Master, those who are new creatures in Christ Jesus.

The "outward man" is the flesh, and the "inward man" is the new life which has been begotten by the Holy Spirit through the Word of truth, and is being nourished and built up by the Word, and through fellowship and service and prayer.

There are "afflictions" in connection with the perishing of the outward man, but as the apostle explains, they are "light," very light indeed when compared with the eternal "weight" of glory which will be revealed in us if we are faithful to all our privileges now. And besides, the light afflictions are but for a "moment," while the glory to follow will be "eternal." How clearly does the apostle thus evaluate the difficulties of the Christian life in comparison with the promises of glory, honor, and immortality.

The "glory" referred to here is mentioned in the third chapter as the "glory that excelleth." (II Cor. 3:10) Paul explains that it was illustrated by the glory on the countenance of Moses when he came down from the mount bear-

ing the tables of the Law. He explains that that typical glory was of little consequence when compared with our hope of glory. Thus does Paul put the church unmistakably with the antitypical Moses in the mediatorship of the "new covenant."

In the first verse of the fifth chapter, Paul uses highly symbolic language. Instead of speaking of the outward man perishing, he employs such terms as "earthly house" and "tabernacle," and declares that even though these are "dissolved," we have a "building of God" "eternal in the heavens."

The lesson we get from this is that as new creatures in Christ Jesus we are to view our life here in the flesh as being very temporary, that we are merely tabernacling in the flesh, and that our human bodies are going into decay. But we are not to view this with alarm, for our hopes are not centered on earthly things anyway. In another place the apostle writes that "here have we no continuing city, but we seek one to come."—Heb. 13:14

The "building of God" then, is descriptive of that permanent state of immortality, with which, if faithful now, we will be clothed upon in the "first resurrection." Little does it matter if our light afflictions cause our outward man to perish. Indeed, we should welcome every evidence that God is accepting our sacrifice by the fires of affliction. We know that he will temper our trials to the strength that we have to bear, and will help us when our own strength fails. So may we continue to look at the

time which they can devote directly or indirectly in the service of God. There are treasures of strength, of intellect, of influence, and of special talents. How are we using these? Are we using them to promote our own interests in life, or are we permitting the Spirit of the Lord to direct us in their use that they may all be turned to the glory of God?

The responsibility of every Christian along this line is great. One doesn't have to be rich in this world's goods in order to profit from the lesson of this parable. The desire to become rich may be equally as hazardous to the Christian as actually being rich. In either case, the parable indicates the possibility of one realizing his wrong course too late—"this night thy soul shall be required of thee."

It is well to remember that lessons of this kind are intended for the Lord's consecrated people, and not for the world in general. The world of mankind is not now on trial for life or death eternal. Their trial and judgment day will be during the thousand-year reign of Christ. The present Gospel age is the trial day of the church, and consecrated followers of the Master stand to lose everything through failure faithfully to carry out the terms of their covenant of sacrifice—a covenant which calls for the giving up of their all in the service of God.

LUKE 14:27-33—The first and last verses of this passage clearly outline the terms of discipleship—following Jesus as cross-bearers, and forsaking all in his service. These terms are very rigid, and a

true disciple of Christ finds it necessary frequently to discipline his flesh in order that his life may be made to conform to them.

Between these two verses the Master presents two hypothetical cases of failure properly to count the cost of any undertaking which may be contemplated. One is the case of the man who might start to build a tower without counting the cost, and then find that he was unable to finish it. The other, the possibility that one might attempt to conquer an army of 20,000 when his own army was but half that size.

In neither of these illustrations do we have the thought of counting the cost in order to determine whether or not the effort is worthwhile. In considering consecration, it is not a matter of deciding whether what we hope to gain is worth more than what we will give up. The thought is rather that of determining whether or not, after entering the narrow way, we will be able to continue; or, as it would be expressed in modern language, whether or not we have what it takes.

It is well for every one who hears the call, thus to count the cost of discipleship. Consecration to do God's will by following in the footsteps of Jesus should not be entered into lightly, for it is something which involves life and death. Too frequently, perhaps, people take this step thinking of it only from the standpoint of a turning from sin to righteousness, a decision to lead a religiously moral life instead of following the pathway of sin.

But consecration is much more than this, hence one should consider well whether or not he is prepared for the undertaking. First, as Jesus explained, it means to take up one's cross and follow him into death. Are we prepared to do this? Death is a solemn word. We know what it meant for Jesus to die sacrificially. It entailed weariness, suffering, and ignominy. Are we prepared to meet a cost of discipleship which is so high? If when we search our own hearts we decide that probably when the first signs of weariness, or suffering, or shame, appear we would want to turn back, it would be better not to start in the narrow way at all.

And are we willing to give up all that we have in the Lord's service—that is, really give it up, not just talk about it as a beautiful philosophy? It is wise to consider this point well, for the Lord will

put us to the test sooner or later.

In counting the cost of discipleship, however, there is one point that should never be overlooked, which is that the Lord has promised to give strength to those whose hearts fully subscribe to the doing of his will. Here is an asset which we should never overlook. We could not "build the tower" in our own strength in any case. But if we are willing to put everything we have into it, the Lord will supply what we lack. What a blessed assurance!

QUESTIONS:

How can a Christian become rich toward God?

To whom does the parable of the rich man who enlarged his barns, apply?

What are the terms of discipleship as outlined in Luke 14:27, 33?

What compensating portion makes it possible for every Christian to be successful in doing the Lord's will?

The Lord My Shepherd Is

The Lord my Shepherd is,
 I shall be well supplied,
 Since he is mine and I am his,
 What can I want beside?
 He leads me to the place
 Where heav'nly pasture grows,
 Where living waters gently pass,
 And full salvation flows.
 If e'er I go astray,
 He doth my soul reclaim,
 And guides me in his own right way,
 For his most holy name.

While he affords his aid
 I cannot yield to fear;
 Tho' I should walk through death's
 dark shade,
 My Shepherd's with me there.
 Amid surrounding foes
 Thou doest my table spread;
 My cup with blessings overflow
 And joy exalts my head.
 The bounties of thy love
 Shall crown my following days,
 Nor from thy house will I remove
 Nor cease to speak thy praise.

A New World Begins

GOD'S PLAN IN THE BOOK OF GENESIS

CHAPTER EIGHT

8:1-4 "And God remembered Noah"—Much is said in the Scriptures to indicate that God's interest in his covenant people, and his care for them, have often been the reason for important decisions and moves on his part. Because God "remembered Abraham" he made provision for Lot to escape from the cities of the plain which were destroyed. (Gen. 19:29) "God remembered his covenant with Abraham, with Isaac, and with Jacob," and delivered the Hebrew children from Egyptian bondage. (Exod. 2:24) From a scientific standpoint the waters of the flood would doubtless have abated in any event, but God honored his servant Noah by this beautiful token of his remembrance of him.

We have in these verses a very colorful description of how the "fountains of the deep and the windows of heaven were stopped," followed by the gradual receding of the flood waters until the ark rested "upon the mountains of Ararat." It would be difficult to analyze the meaning of this language accurately, and with sufficient detail to know exactly all that is involved in the narrative. It is enough for us to know that in the New Testament both Jesus and Peter confirm the record; and Peter tells us that with the drying up of the Deluge there began a

new world, referred to by Paul as this "present evil world."—Gal. 1:4

The name Ararat means holy ground. It is well to note that the word "mountains" is used in the plural, and it is believed by scholars that the reference is to a mountainous district of Asia, and that it was the ancient name for a portion of Armenia. In its biblical sense it is descriptive generally of the Armenian highlands—the lofty plateau which overlooks the plain of the Araxes on the north and of Mesopotamia on the south.

It is probable that the ark rested on one of the lower portions of the range, rather than on the lofty peak to which Europeans have given the name Ararat. This latter in reality has two peaks, the higher of which is more than 17,000 feet. The lower is about 4,000 feet less. (See picture on outside of front cover.) The higher peak is covered perpetually with snow for a distance of 3,000 feet down from the summit.

Many sensational and highly speculative stories recur from time to time about the ark having been discovered, buried—and thus preserved—in this snow and ice. It is quite unlikely, however, that the ark landed at so high an elevation. Great climatic changes occurred at the time of the flood which probably left these lofty peaks embedded in ice and snow as the flood

waters receded, hence if the ark had remained on either one of them it would have been impossible for Noah and his family and the animals to have escaped.

It has been suggested that God has probably preserved the ark, and in due time will display it as a testimony to unbelievers. This hardly seems necessary in view of his plan to raise the dead, which will include Noah and his family. A testimony from them should, and will, convince all doubting Thomases; not only because they were on the scene when it occurred, but because they themselves will be living testimonies of a still greater miracle, even the resurrection of the dead.

8:5-12 Noah's method of determining the degree to which the waters of the flood had receded from time to time, was unique. A close study of this narrative is quite revealing. Verse four tells us that on the seventeenth day of the seventh month the ark rested—meaning, evidently, that the water was not deep enough over that territory to keep it afloat. But, according to the fifth verse, it was more than two months after this before the tops of the mountains were seen.

Forty days after this, Noah sent forth a raven, which did not return; then a dove, which did return. He waited another seven days, and sent forth the dove again, and it returned with an olive twig. In other words, it took five months for the waters to recede sufficiently for the ark to rest on the ground, and only four months after this the dove found an olive tree. This

would seem to prove that the ark did not rest on either of the high peaks now known as Ararat, for the speed with which the waters were receding would not, in that case, have left the earth dry in so short a time thereafter.

8:13, 14 Here again we have a very accurate statement of a date—Noah's six hundredth and first year, the first month, and the first day of the month. This is an example of the exactness with which chronological records are kept in the Bible. It is on the basis of this sort of time keeping that we have confidence in biblical chronology, a chronology which reveals that Adam and Eve were created 6,077 years ago.

8:15-19 In these verses we have a completion of the narrative of the manner in which Noah and his family, as well as a nucleus of the lower animals, were transferred from the "world that then was" to this "present evil world."—II Pet. 3:6; Gal. 1:4

8:20-22 This is the second mention in the Scriptures of God's servants offering sacrifice to him. The first was the case of Abel. God was pleased with Abel's sacrifice, and he was also pleased with Noah's. It may have been partly in anticipation of this that God commanded Noah to take more than two of all clean animals into the ark.

God's promise here that he would not again curse the earth evidently means that he would not curse it additionally. Certainly the original curse was not removed by the flood. God's promise not to again

smite every living thing can be depended upon. When Jesus described the great tribulation with which the present world is coming to an end, he said that those days would be shortened in order to prevent the destruction of all flesh.

"While the earth remaineth"—Other scriptures assure us that "the earth abideth forever," and that God "created it not in vain, but formed it to be inhabited." (Eccles. 1:4; Isa. 48:16) God's promise to maintain human life on the earth is made in this passage—as the margin indicates—even though the imaginations of men's hearts are evil continually. God loves his human creatures, and has made provision for them through the redemptive work of Christ to live forever on the earth if obedient, but in still another world—the world to come "wherein dwelleth righteousness."—II Pet. 3:13

CHAPTER NINE

9:1 Noah and his family had demonstrated their faith in God by their obedience to him, and now God's blessing was upon them, and through them a new world was established. God commanded Noah and his sons to be fruitful and multiply and replenish the earth. This command is very similar to the one given to Adam at the beginning of the "world that was"—the world that came to an end as a result of the Deluge. Just as that world became wicked and was destroyed, so the world which began with Noah and his family also became corrupt, and is designated by the Apostle Paul as "this present

evil world." (Gal. 1:4) This world is even now coming to an end in a "time of trouble such as never was since there was a nation."—Dan. 12:1

9:2 When God created man he gave him dominion over all the lower animals, and apparently that dominion was exercised in a peaceful manner, and without instilling fear into the animals. The animals, for example, were brought before Adam to be named, indicating that they were obedient to him. How different is the statement found in this verse—"the fear of you and the dread of you shall be upon every beast of the earth." The reason for this change is undoubtedly the fact that man had fallen from perfection and now could control the animal kingdom only through coercion.

9:3 Probably another reason the lower animals from this time onward would be fearful of man was because they were to be slaughtered to provide him with food. This text would seem to indicate that meat was not eaten before the flood. The herbs of the field had previously been given to man for food, but now the Lord also gave him meat for food.

9:4-7 In these verses is given one of the early hints of the Scriptures concerning the importance of blood in God's provision of life for man. "The life of the flesh is in the blood," the Scriptures declare (Gen. 9:4; Lev. 17:11), and that is the reason the Lord emphasizes that without the shedding of blood there can be no remission for sin. (Heb. 9:22) When the

Scriptures speak of Jesus shedding his blood for the life of the world the thought is that he gave his life, that he "poured out his soul unto death."—Isa. 53:12

9:8-17 The word "covenant" is used seven times in these verses, indicating the great importance God attached to the promise he made never again to destroy all flesh with a flood of waters. And, according to the Scriptures, all flesh will not again be destroyed by any other means. Even in the great "time of trouble" which brings this "present evil world" to an end, we have the Lord's promise that it will be shortened before all flesh is destroyed. (Matt. 24:22) This proves that the prophetic end of the world is not the destruction of the earth, but merely of an order of things existing on the earth. "The earth abideth forever," and is to be man's everlasting home.—Eccles. 1:4; Isa. 45:18; Psalm 115:16

This is the first mention in the Scriptures of the rainbow. No rainbow had appeared before the flood because of the unusual atmospheric conditions which then existed. It had not rained, the Scriptures tell us, but instead a mist went up to water the earth. (Gen. 2:5, 6) This indicates that dense clouds hovered over the earth continually, and this of course would preclude the possibility of there being a rainbow.

The sudden precipitation of the "waters above the firmament" not only caused the flood, but also cleared the atmosphere, making possible the appearance of the rainbow. The rainbow was therefore

an evidence that the dense canopy of vapors which previously had encircled the earth, no longer existed, hence was a proof, a "token," that there would never be another flood.

9:18, 19 Nearly all names used in the Bible have a special significance attached to them. Shem means "name," Ham means "hot," or "sunburnt," while Japheth means "enlargement." The following chapter indicates the different portions of the earth occupied by the descendants of these three sons of Noah.

9:20-27 One reason we can have confidence in the Bible is because of its frankness in relating historical facts, even though they may not always be complimentary to those involved. It tells us that Noah "walked with God," yet does not hesitate to relate the fact of his becoming intoxicated with wine made from his own vineyard. (Gen. 6:9) This is the first time wine is mentioned in the Bible, and evidently because prior to the flood the atmospheric conditions surrounding the earth were not conducive to fermentation; which might well explain why Noah became intoxicated—that is, through lack of experience. If fruit juices did not ferment prior to the flood, Noah could not be blamed for not realizing what effect the fermented grape juice would have upon him.

This narrative is furnished apparently because of its bearing on the curse placed upon Ham. The fact that Ham and his descendants were to be servants of other people has led to the belief that he is the

father of the colored races. Perhaps also the fact that his name signifies "sunburnt," has a bearing on this viewpoint.

9:28, 29 Noah lived to be twenty years older than Adam, who died when he was 930 years of age. Methuselah was the oldest of the ancients, living to the ripe old age of 969 years. The average length of human life decreased rapidly after the flood. The change of atmospheric conditions doubtless had much to do with this. There was also the fact that each succeeding generation was getting farther away from man's original perfection. Later the general expectancy of life for fallen man was declared to be "threescore years and ten."—Psalm 90:10

CHAPTER TEN

10:1-5 The descendants of Japheth (enlargement) occupied the "isles of the Gentiles"—generally supposed to be the coast lands of the Mediterranean Sea in Europe and Asia Minor; whence they spread northward over the whole continent of Europe and a considerable portion of Asia.

10:6, 7 In the Scriptures, Egypt is identified as being the land of Ham. See Psalms 78:51; 105:23; and 106:22. Cush, a son of Ham, and his descendants, the Cushites, appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. History affords many traces of this relation of Babylonia, Arabia, and Ethiopia.

The name Mizraim, given to another of Ham's sons, is a term frequently used in the Old Testament

to denote Egypt. It is the plural, or dual, of Mazor, and its dual meaning probably refers to Upper and Lower Egypt. The use of this name is a further confirmation as to the territory occupied by the Hamites.

Phut was another son of Ham. The few mentions of this name in the Bible clearly indicate a country, or people of Africa, and probably not far from Egypt.—Nahum 3:9

Canaan was the fourth son of Ham, and the progenitor of the Phoenicians (Zidon), and of the various nations who before the Israelites' conquest peopled the sea-coast of Palestine, and generally the whole country west of the Jordan. The inhabitants of this whole area were called Canaanites.

10:8-10 The name Nimrod means "upstart" or "rebellion," and evidently indicates his rebellious attitude toward God. The statement that he was a "mighty hunter before the Lord" might well mean that through his skill and strength in hunting he put himself ahead of the Lord in the eyes of the people. The Jewish historian Josephus says of him:

"Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into a tyranny, thinking there was no other way to wean men from the fear of God than by making them rely upon his own power."

Nimrod was the founder of Babylon, and Babylon became typical of the great counterfeit system of Christianity which de-

veloped during the present Gospel age, referred to in the Book of Revelation as that great city which ruleth over the kings of the earth. It seems evident, therefore, that even in those early days shortly after the flood Satan again began his efforts to oppose God and righteousness.

10:11-14 The Hebrew form of the name Asshur is Assyria. Through this son, Nimrod extended his kingdom, and Nineveh became the capital of Assyria. It is believed that Lehabim was the progenitor of the Libyans, who later inhabited the northern part of Africa.

10:15-20 The name Heth mentioned in this genealogical list, means "terror," and he is thought to be the forefather of the Hittites. While all the names mentioned in these verses recur elsewhere in the Scriptures, and the places mentioned can be identified, they are relatively unimportant in so far as the plan of God is concerned. The detail with which Moses records this information, however, is impressive, and indicates the accuracy with which historical records of that time were kept.

10:21-32 The portion of the earth occupied by the descendants of Shem begins at its northwestern extremity with Lydia, and includes Syria (Asshur), Chaldea (Arphaxad), parts of Assyria (Asshur), Persia (Elam), and of the Arabian peninsula (Joktan). Modern scholars have given the name of Shemite or Semitic to the lan-

guages spoken by his real or supposed descendants.

"By these were the nations divided in the earth after the flood," wrote Moses. (Verse 32) Thus does he sum up his outline of the manner in which the descendants of Noah spread out and began to fill the earth. The remarkable part of this is that no authentic historical records apart from the one thus given in the Bible furnish this information. We hear much, for example, about the Semitic races, but no book except the Bible gives any indication of their origin, at least not in the concise manner in which it is presented in the Bible. And every archeological discovery in this ancient cradle of the race helps to substantiate the accuracy of the biblical record.

CHAPTER ELEVEN

11:1-9 This is one of the most interesting chapters of the Bible. It begins with the story of men's attempt to unite and protect themselves within the shadow of a great tower, which they were to use as a symbol of their unity. Then it tells us how God frustrated this effort, and it ends by introducing Abram (Abraham), the one through whose seed God purposed to bless all nations by uniting them under Christ, when, in the "dispensation of the fulness of times" he will "gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."—Eph. 1:10

Shinar is believed to be Babylonia. It was a plain country

where brick had to be used for stone, and slime for mortar. It has been suggested that Shinar was the name by which the Hebrews knew the country, and that it was probably first given to the territory by Abraham, when he went there from "Ur of the Chaldees."

The motive for building the Tower of Babel is said to be that of a desire for unity—"let us make us a name, lest we be scattered abroad upon the face of the whole earth." The thought we get from this is that the "name," together with the tower, were to serve as a symbol of unity and strength. It was a form of worship calculated to divert the mind from God, the only true source of oneness and protection.

God's interference with this plan illustrates the truth elsewhere taught in the Scriptures, that while he has permitted sin to reign in the earth, it has not been without restrictions. He permits selfish man to go only so far. God is able to make the wrath of man to praise him when he so wills, otherwise he may restrain it.

It was here that the language barriers of earth were first set up, and how effectively they have prevented all nations from forming a giant combine apart from God, and in defiance of him! It is not God's will, however, that the nations of earth shall always be scattered and at odds with one another, for later, through Jacob, he promised the coming of "Shiloh," and said that unto him there would be a genuine gathering of the people. (Gen. 49:10) It will be then, also, that the Lord will turn to the people a

pure language, and they will all call upon him, and serve him with one consent. (Zeph. 3:8, 9) His glorious name, not the name of a tower, or a city, will then be the bond that will unite them in peace and in righteousness.

Here was the origin of the name "Babel," meaning confusion. This later became Babylon; and the significance of the name, derived from the circumstances of its origin, is undoubtedly one of the reasons the Lord uses it in the Book of Revelation to symbolize that false system of Christianity which has so greatly confused the worship of the true God with the worship of men and of devils, and promoted conflicting, God-dishonoring creeds which blaspheme his name.

11:10-32 Here we have another link in the Bible's chronological chain. It furnishes us with the number of years from the flood to the time when God entered into a covenant with Abraham. It can be briefly set forth as follows:

"Shem . . . begat Arphaxad two years after the flood."	2 years
Arphaxad lived thirty-five years, and begat Salah. . . .	35 "
Salah lived thirty years, and begat Eber.	30 "
Eber lived thirty-four years, and begat Peleg.	34 "
Peleg lived thirty years, and begat Reu.	30 "
Reu lived thirty-two years, and begat Serug.	32 "
Serug lived thirty years, and begat Nahor.	30 "
Nahor lived twenty-nine years, and begat Terah. . .	29 "
"And the days of Terah were two hundred and five years: and Terah died in Haran."	205 "
Total	427 years

"I Will Come Again"

NO ONE can read the New Testament with any degree of care without discovering that the brethren of the Early Church were men of hope as well as men of faith. We know that the ancient worthies were heroes of faith, although they were not without hope. But the Early Church seems to have excelled in hope as well as in faith. The brethren then were in an expectant attitude. They seemed to be on tip-toe, looking for and hastening unto a certain event. They referred to it in such various ways as "a lively hope," "that blessed hope," "this hope," "one hope," "our hope," "the hope set before us." This hope so captivated their attention as to almost divert them from ordinary work and duty.

What was that hope which at once possessed and cheered those early Christians? According to Paul in Titus 2:13, it was "that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ." They believed with all their hearts in Jesus Christ; in his wondrous life of miracles and grace, and in his sacrificial death on Golgotha's Hill. But more, they believed that he had triumphed over the grave, and had come forth to the resurrection of life. Some of them had seen him in his ascension on high. Moreover, they remembered his words when he said unto them, "I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) They also remembered how the two men in white apparel had said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11

These were precious promises to the Early Church. The authority for them was from the Lord himself. The meaning was apparent, for in a word, it meant that although the Lord had gone, he would come again. He would be absent for only "a little while," until "the times of restitution." (John 16:16; Acts 3:21) When

that blessed time should come he would appear again, and each member of the Early Church seemed to say, as Job prophetically said, "Whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19:27) It was around the hope of our Lord's second advent that their communion with each other centered.

However, some may say, "Why should the Early Church have been so concerned about their Lord's return? They had communion with their Heavenly Father, with their Lord, and with his brethren. They also had the precious truths of God's Word to think upon, so the question of when the Lord might return should not have mattered a great deal." Such reasoning is unscriptural and is used by some to minimize the importance of the Lord's return. Those who underestimate the importance of this doctrine and pass the subject off as being inconsequential in the Scriptures and to the Christian life, cannot have been careful enough in their study of the Word of God.

How much indeed of the New Testament writings deal with our Lord's return! Let us look to the Scriptures to see how the Early Church viewed their Lord's return. I Thessalonians is commonly believed to be one of the earliest epistles written. In the very first chapter, ninth and tenth verses, the apostle testifies, "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven." The second chapter ends with a reference to the church's prospect of meeting "in the presence of our Lord Jesus Christ at his coming." At the close of chapter three, the prayer is offered that "he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Chapter four finishes with the announcement made by direct inspiration, that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." The epistle then ends with a prayer by the apostle that they who received his epistle may be "preserved blameless unto the coming of our Lord Jesus Christ."

In II Thessalonians there are forty-seven verses, and many of these, particularly in chapters one and two, pertain to our Lord's return. The apostle declared, "The Lord Jesus shall be revealed from heaven with his mighty angels," "taking vengeance on them that know not God." He points out further, in verse ten (chapter

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one), that Christ "shall come to be glorified in his saints, and to be admired in all them that believe in that day."

The apostle also went to some length in the second chapter to offset the misapprehension on the part of some, who had concluded that the Lord had then already returned. He besought the brethren to steadfastness "by the coming of our Lord Jesus Christ, and by our gathering together unto him." The apostle also reflected on the "brightness of his coming" and the "consolation and good hope" it would bring.

I Corinthians is another of the earlier writings; and it proves that the brethren at Corinth also had taken up the hope of their Lord's return. Here the apostle writes, "Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." (I Cor. 1:7) He urged the brethren not to sit in judgment of one another, but to wait "until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."—I Cor. 4:5

Even with respect to the Memorial Supper the apostle does not forget the Lord's return, for he says, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (I Cor. 11:26) When Paul taught the brethren at Corinth what the order of the resurrection would be, he wrote, "Christ the firstfruits; afterward they that are Christ's at his coming." (I Cor. 15:23) This must have brought much hope and joy to their hearts! Even when the apostle had to utter the warning, "If any man love not the Lord Jesus Christ, let him be Anathema" he straightway softens the admonition by adding, "Märanatha"—the Lord comes.—I Cor. 16:22

In the epistle to the Philippian brethren, the time of the second advent is repeatedly referred to as "The day of Christ," and for this "day" they were taught to wait patiently. In chapter one, verses nine and ten, the apostle has this prayer to offer, "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent: [examine differences, Diag.]; that ye may be sincere and without offense till the day of Christ."

The apostle also revealed his own attitude of heart toward the Lord's return. He testified, "I am indeed, hard pressed by the two things [life or death];—(I have an earnest desire for the returning, and being with Christ, since it is very much to be preferred)."

(Phil. 1:23, *Diaglott*) From this testimony, we realize that the apostle was facing death on one hand and a life of suffering for Christ on the other. Of the two, he could not choose which would be preferable, but he did have "an earnest desire" for the third thing, and that was "for the returning, and being with Christ."

Again Paul exhorted the Philippian brethren to hold forth "the Word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." (Phil. 2:16) If we were to leave out the words, "in the day of Christ," the apostle's exhortation would lose its force and meaning. But by leaving in those words we see how wisely he used the advent truth to make clear that his labor on their behalf would have been in vain if they failed to hold forth the Word of life.

Paul was not alone in cherishing the hope of our Lord's return, for he writes, "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. (Phil. 3:20, 21) By stating the matter in the plural as he does, he reveals that the brethren at Philippi also shared his glorious hope.

In Paul's first letter to Timothy the apostle gave his beloved "son" various charges and did not hesitate to weave in the assurance of the Lord's return to vivify his message. He wrote, "O man of God, flee these things [the desire for earthly advantages]; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, . . . I give thee charge in the sight of God, . . . that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."—I Tim. 6:11-14

In his second epistle to Timothy, the apostle held the great enemy, death, in contempt, for he says, "I am now ready to be offered, and the time of my departure is at hand. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:5-8) The apostle's indifference to death can only be attributed to the fact that he was looking forward to the Lord's return, when he would receive the fruition of his hopes.

The Epistle to the Hebrews is no exception to the apostle's writings, in this respect. Here we find that the Lord's return is of

vital concern not only to the church, but also to the world. He writes, "Unto them [that is, the world] that look for him shall he appear the second time without sin [without a sin-offering] unto salvation."—Heb. 9:28

The apostle urged the Hebrew brethren not to forsake "the assembling" of themselves together, "as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." "Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and he that shall come will come, and will not tarry."—Heb. 10:25, 35, 37

Nor was Paul the only New Testament writer who laid such great emphasis on our Lord's return. Noting the writings of some of the others, we find them also making use of the second advent truth to give spiritual vitality to their messages. Writes James: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain [the word, "rain," omitted in Vat. MS; early and latter harvests]. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."—James 5:7, 8

The Apostle Peter makes much and effective use of the second advent truth. To saints that were suffering, he writes, "Ye are in heaviness through manifold temptations, that the trial of your faith . . . might be found unto praise, and honor, and glory at the appearing of Jesus Christ." (I Pet. 1:6, 7) Also:

"Hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—I Pet. 1:13

"When his glory shall be revealed, ye shall be glad with exceeding joy."—I Pet. 4:13

"When the Chief Shepherd shall appear, ye shall receive a crown of life that fadeth not away."—I Pet. 5:4

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . But, beloved, . . . the Lord is not slack concerning his promise as some men count slackness; . . . but the day of the Lord will come as a thief in the night."—II Pet. 3:3-10

"What manner of persons ought ye to be, . . . looking for and hasting unto the coming of the day of God?"—II Pet. 3:11, 12

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—II Pet. 3:14

The Apostle John cherished the same glad hope, and by it seeks to stimulate the church. His words are, "Little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." (I John 2:28) "We know that, when he shall appear, we shall be like him; for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure."—I John 3:2, 3

Even when we turn to the last book of the Bible we find the second advent prominently held before the brethren. According to John's own words, the whole book is a "Revelation of Jesus Christ." The burden of its message deals with the second advent of our Lord. In it we have the facts, circumstances, and judgments connected with our Lord's unveiling, or Apocalypse.

"Behold, he cometh," is the promise of the Book. (Rev. 1:7) The "words of this prophecy" could not be understood if the Lord's return were doubted or lost sight of. (Rev. 1:3) In the midst of its mysteries, the Master's voice is heard crying, "Hold fast till I come." (Rev. 2:25) The longing desire of the apostle himself for our Lord's return is expressed when he says, "Even so, come, Lord Jesus."—Rev. 22:20

Apart from the writings of the apostles, we can still see very good reason for the Early Church believing in our Lord's return. Why? Because our Lord himself said that he would come again. Since both the Master and his servants all testified alike, the conclusion was obvious—the Lord would surely return. The Master himself taught—"If I go . . . I will come again; and receive you unto myself." (John 14:3) "I will not leave you comfortless: I will come to you."—John 14:18

Our Lord spoke of himself as the "Son of man," who should "come in the glory of his Father," and as the "nobleman" who "went into a far country to receive for himself a kingdom, and to return." Also, as the "Master" for whose coming the servants were to watch; as the "Bridegroom" whose appearing all the wise virgins would hail; and as the "Lord" who would come and reckon with the stewards of his house. In these and many other ways the gracious Lord assured his loved ones that he would return.

We often have heard it said that at death men go to their reward—but not so, said the Early Church, for the Lord had named another time—"At the last [seventh] trump: for the trumpet shall sound, and the dead shall be raised incorruptible." (I Cor. 15:52) Jesus taught that "the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." (John 5:28, 29) Peter made it clear that only when the "chief Shepherd shall appear, [shall] ye . . . receive a crown of glory." (I Pet. 5:4) Paul did not expect to receive his reward until "the Lord, the righteous Judge" would give it to him "at that day."—II Tim. 4:8

The Early Church did not vainly hope that the world would become better and better. They knew from the Scriptures, that "evil men and seducers [*Diag.*, impostors] shall wax worse and worse." "This know also, that in the last days perilous times shall come." (II Tim. 3:13, 1) So wretched a condition was the world to be in that the question was asked by our Lord, "When the Son of man cometh, shall he find faith on the earth?"—Luke 18:8

Some might question the value of tracing the Early Church's viewpoint of our Lord's return. What difference would it have made in their character development if they had not been eager for our Lord's return? Bringing the matter down to the present time, the question naturally arises, Would it make any difference in our character development if we did not believe in the Lord's presence, or were indifferent to it? —

The thought is sometimes advanced that those who possess mature Christian characters would be enjoying such a close walk with the Lord that whether he was now present, or would not be present for another thousand years, would make very little difference. This argument may, on the surface, sound plausible, but when analyzed, will be found to contradict the Scriptures violently. With one accord, the Scriptures point to the Lord's second advent as being an event with which every true Christian would be vitally concerned.

How did the Early Church's interest in the Lord's return affect their character development? How does our belief in the Lord's presence affect our character? The Master answered this matter for us. He said, "For where your treasure is, there will your heart be also." And where is our treasure?—"And ye yourselves like unto men that wait for their lord, when he will return from the

wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching."—Luke 12:34, 36, 37

To those back there who loved the Lord, whose treasure was in heaven, their hearts were in heaven also, and they greatly rejoiced in the promise of our Lord's return. They knew that when he returned they would enter into their heavenly reward, and be forever with their Lord.

Can the bride class now, therefore, be indifferent to the cry, "Behold, the bridegroom"? Surely not! Anyone who is indifferent to the Lord's presence cannot fully appreciate its meaning. If the Early Church was so captivated by the promises of the Lord's return, is it not reasonable that we who are living in his presence should be thrilled with the wonderful news and be zealous in telling it to others? If, as we know, there is so much in the New Testament directly and indirectly referring to our Lord's return, should not we, who are living in the day of his presence, herald forth the wonderful news?

If the Apostle Peter was "looking for and hasting unto the coming of the day of God," how strange it would be for us, who are living in that day, to be indifferent to it! If John closes the Book of Revelation with the prayer, "Come, Lord Jesus," shall we contradict him by displaying an attitude of little concern? No, dear brethren, by no means!

Isaiah foretells what the feet members of the body of Christ will be doing, when he says, "How beautiful upon the mountains are the feet of him [Christ] that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52:7, 8

The Early Church earnestly looked for our Lord's return; but we, brethren, are living in the day when he has returned. We have heard his knock and have opened unto him and are supping with him. How blessed is our portion indeed!

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The Hope of the Church

"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."—HEBREWS 6:19

HOPE is a combination of desire and assurance. One might desire something very earnestly, but if there were no assurance of ever obtaining it, he could not properly hope for it. On the other hand, one might know for certain that some great tragedy was coming into his life, but because he would have no desire for it, it would be improper to use the word hope in connection therewith. We desire that for which we hope, and we hope for it because of being assured from reliable sources that our desire is to be realized.

So it is with the hope of the church—the hope "that she may be like her Lord, 'see him as he is,' be a partaker of the divine nature, and share his glory as his joint-heir." (I John 3:2; John 17:24; Rom. 8:17; II Pet. 1:4) By nature we do not desire heavenly things. We are made to live on the earth as human beings, and are quite satisfied to have it that way. The desire for heavenly things, therefore, must first of all be created, and the Lord does this for us by his Spirit through the exceeding great and precious promises of his Word.

Even so, our desire for heavenly things is not based on actual knowledge of what they are like,

for they are quite beyond human comprehension. The Apostle John speaks of this, saying, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) "It doth not yet appear"—that is, we cannot fully grasp the height of glory and nature to which we are called. Of one thing we are certain, however, and that is that we "shall be like him, for we shall see him as he is." The fact that we are to see him as he is—not as he was while in the flesh—proves that we will be like him.

Of Jesus it is written that since his resurrection he is the express image of his Father's person, and we are to be like him. This is one of the unshakeable truths substantiated by the promises of God. Jesus said to his disciples, and to us, "I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2, 3) Later, Jesus prayed for the fulfilment of this promise, saying, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory,

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

which thou hast given me."—John 17:24

Jesus also said in this same prayer that the glory which the Heavenly Father had given to him, he had given to his disciples. At that time, the heavenly glory had been given to Jesus only by promise—he did not actually receive it until after his resurrection—and he had given it to his disciples,

and through them to the entire church, in the same manner. It was a glorious legacy from the Father to him, and by promise he was sharing it with his followers.

In Romans 5:2, the apostle speaks of rejoicing "in the hope of the glory of God." In the eighth chapter and seventeenth verse, he uses the expression "heirs of God." We are "heirs of God" because we are

"joint-heirs with Jesus Christ." We read these promises and they give us a firm foundation for our faith, yet how little we are able to comprehend of what they actually mean. Paul says that we rejoice in the hope of the glory of God, but what does that mean? What do we know about God's glory? True, our reason helps us to grasp some things concerning his glory, but how far short our conceptions of divine glory must come!

We know something of God's wisdom and power for we see these attributes on display all around us, day and night. Every created thing reminds us of them. Through his Word we have learned still more about God's wisdom and power. We see the manifold wisdom of God exhibited through his plan of redemption and salvation for a lost race. We see his power displayed in the resurrection of Jesus and in the "first resurrection" of the church; and we know it will be manifested still further throughout the "times of restitution of all things." Infinite wisdom, and almighty power—these are elements of God's glory, but we are quite unable to grasp their full significance.

The Bible also reveals God's justice and love. To the extent that our finite minds—fallen and imperfect as they are—can understand the operation of these attributes of God's character in connection with his plan, it helps us to grasp the idea of his glory. We can sing about "love divine, all love excelling," although the full length and breadth and height and depth of that love is quite beyond

our full comprehension. Yet we do understand something about God's glorious character, and even this limited knowledge begets within us a desire to be like him.

While our imperfect minds are able to understand a little about God's character, there is another element of his glory of which we know practically nothing, and that is the glory of his nature—the divine nature. But we are to partake of this glory also. Peter wrote that unto us are given "exceeding great and precious promises, that by these ye might be partakers of the divine nature." (II Pet. 1:4) Yes, we can rejoice in the hope of the glory of God, including the glory of his nature! In brief, if we are faithful now—faithful in applying all the principles of divine righteousness as they are set forth in God's Word, we will share his power and his wisdom. We will be able perfectly to administer divine justice and love; for not only will we be able to understand these attributes of his character fully, but they will become a very part of us. And then, also, we will be partakers of the divine nature—immortality.

"Within the Veil"

As we have already noted, it is quite impossible for our finite minds to grasp with any degree of fulness all that is involved in the glorious hope of the church. However, in addition to the many revealing and faith-strengthening promises that are recorded in the Bible, the Lord has also furnished illustrations to help us grasp to some extent the magnitude of the

thought. One of these is that suggested in our text. Here the apostle, in speaking of our hope, declares that it "entereth into that which is within the veil."

The reference here is to the typical tabernacle in the wilderness. As we know, the inside of the tabernacle proper was separated into two compartments by a "veil." The compartment beyond this veil was called the most holy, or the "holiest of all." (Heb. 9:3) The apostle explains that the "holiest of all" was a figure or illustration of "heaven itself," hence, when in our text he speaks of our hope as being an anchor which entereth within the veil, it is another reminder that our hope is indeed a heavenly one.—Heb. 9:24

It is well to remember in this connection, however, that the Israelites as a whole did not have the privilege of going into the most holy of the tabernacle. This was the privilege of the priests only. Indeed, into the holiest of all went the high priest alone once each year. This was in connection with the day of atonement sacrifices when he sprinkled the blood of atonement upon the mercy seat. The use of the most holy was very limited.

The fact that the apostle speaks of our hope entering beyond the veil, where Jesus our Forerunner has already entered, in itself reveals the height of glory to which we are called. It puts the church in antitype, not with the camp of Israel, but with the priests; not as those waiting in the camp for the priest to come out and bless them, but as a part of the antitypical

priesthood, who will share in the priestly work of blessing the people when the "better sacrifices" of this Gospel age are finished.—Heb. 9:23

This is quite in harmony with Peter's statement, "Ye are . . . a royal priesthood," and his explanation that our present responsibility as priests is to "offer up sacrifices." (I Pet. 2:9, 5) No wonder Paul describes God's invitation to such glory as a "heavenly calling," and explains that the High Priest of our profession, or order of priesthood, is Christ Jesus. (Heb. 3:1) Truly, we should be inspired with such a prospect! Yet it is important to remember that there are conditions attached to this heavenly calling, and one of them is that, as priests, we are expected to offer sacrifice—even the sacrifice of ourselves.

The Furniture of the Most Holy

There was only one article of furniture in the typical most holy, but it was a very important one. Paul describes it as the "ark of the covenant," which, he says, was overlaid round about with gold, "wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercyseat." (Heb. 9:4, 5) Inasmuch as our hope is centered in the "holiest of all," it is evident that the Lord intended everything therein to foreshadow the various things involved in that for which we hope.

The Golden Pot of Manna

Manna from heaven was provided for the Israelites during their

forty years' wanderings in the wilderness. By this manna they were kept alive. The manna itself was quite corruptible, and it was necessary to gather it each day; except that on the sixth day of each week they were to gather a double portion. This was in order that they would not have to work on the seventh, or sabbath day. In the Lord's providence the manna that fell on the sixth day would keep fresh an additional day.

Jesus referred to this arrangement and spoke of the manna as being an illustration of himself—that he was the bread which came down from heaven, and that anyone availing himself of this heavenly provision could live forever. (John 6:32-35, 49-51) So it will be that during the "times of restitution of all things" the entire human race will be given the opportunity of accepting God's provision of life through Jesus. (Acts 3:21) They will live forever, but only if they continue to partake of the life-giving provisions made for them, just as the Israelites needed to gather and eat the typical manna every day.

But there was a small portion of that typical manna which did not corrupt, a portion which, by God's instructions, was gathered and placed in a "golden pot" in the ark of the covenant in the most holy of the tabernacle. This did not need to be replenished; for by divine power it was kept from corrupting. There is an allusion to the typical significance of this golden pot of manna in the promise the Lord made to the "church

in Pergamos"—a promise which all faithful followers of the Master can apply to themselves. It reads, "To him that overcometh will I give to eat of the hidden manna." —Rev. 2:17

Of Jesus it is written that he brought "life and immortality to light through the Gospel." (II Tim. 1:10) If, as he himself indicated, the corruptible manna in the wilderness was typical of the life that mankind can obtain through him, then it is logical to conclude that the manna which was placed in the golden pot and did not corrupt prefigured immortality.

Jesus explained that his Heavenly Father had life in himself—that is, life independent of all sources of supply—and that he was giving this same quality of life to him. (John 5:26) Jesus, in turn, shares this reward with his church. And how beautifully this highest of all qualities of life was illustrated by the manna that was kept in the golden pot! It did not need to be renewed; and even the vessel in which it was kept—being of gold—also foreshadowed the divine nature. What a glorious prospect for the overcomers! What a blessed hope it is that entereth into that which is within the veil!

Aaron's Rod that Budded

Another article that was stored in the ark of the covenant was Aaron's rod that budded. There is a very interesting story connected with this rod—a story which leaves no doubt as to its typical meaning. The story starts with the rebellion of Korah, Dathan, and Abiram against the

leadership of Moses and Aaron. The Lord destroyed these rebels with their families and sympathizers. Afterwards there was considerable murmuring among the Israelites—they still were not satisfied fully that the Levitical tribe, of which Aaron was the head, should be the exclusive servants in religious matters.

Thereupon God instructed Moses to have the head of each of the twelve tribes bring his rod, and that all twelve rods were to be laid up in the tabernacle. The Lord explained that he would indicate his choice by whichever one of these rods budded. "And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron . . . brought forth buds, and bloomed blossoms, and yielded almonds."—Num. 17:8

Then the Lord instructed Moses to take this rod into the tabernacle where it was to be kept as a testimony against those who rebelled. Thus Aaron's rod that budded prefigured the fact that the church is God's choice, his elect company, a "chosen generation." (I Pet. 2:9) Yes, all whose hope entereth into that which is within the veil have been called by God, and are elect according to his foreknowledge.—I Pet. 1:2

In the exercise of his foreknowledge, God ordained that each one who qualified to be a part of his elect church must be conformed to the image of his Son. (Rom. 8:29) It is not an arbitrary choice, but one that is based upon the meeting of certain conditions, and those conditions are that we become

copies of God's dear Son. This thought was well illustrated in the case of Aaron's rod. His rod was chosen because it brought forth buds, and flowers, and fruit.

It may have been this illustration that Jesus had in mind when he used the expression, "By their fruits ye shall know them." (Matt. 7:20) Christians who bear the fruits of righteousness will certainly be known by God, and blessed by him. They are his called and elect ones, yet it remains for us, "by patient continuance in well doing," to make our "calling and election sure." (Rom. 2:7; II Pet. 1:10) And what an inspiration it is to know that our hope which entereth into that which is within the veil includes the blessed assurance that God has chosen us for this high position, this inestimable honor of entering into his palace and partaking of his glory.

The Tables of the Law

The Tables of the Law were also kept in the ark of the covenant, which means that they likewise foreshadowed something important pertaining to the spiritual priesthood of this age. These tables, of course, contained the Ten Commandments—the epitome of the Law which was the basis of the Law Covenant. These tables bearing the Law were given to Moses, the Lord explained, in order that he might teach the people.—Exodus 24:12

In II Corinthians 3:3, the apostle speaks of the work of the Holy Spirit in our hearts, explaining that it writes thereon the "epistles of

Christ." He contrasts this with the writing of the Law on the typical tables of stone. In succeeding verses the apostle shows that we are made able ministers of the New Covenant, as Moses was a servant of the Law Covenant. It seems clear that the apostle wants us to understand that the church bears the same relationship to Christ in connection with the New Covenant as the tables of stone did toward Moses in connection with the Law Covenant.

And the Lord explained to Moses, as we have seen, that those tables of the Law were given to him that he might teach the people. So the church, in association with Christ, are to be used by him to teach the people. As his epistles, telling of him and about the grace of God manifested through him, these will testify to all—in due time—that life is available through accepting Christ and obeying the laws of the New Covenant.

The circumstances under which the typical tables of stone were inscribed with the Law of God are most interesting and revealing. Moses had the tables with him in the "mount," and a cloud descended around him, and the glory of the Lord appeared. The first set of tables was destroyed, and in connection with the writing of the Law on the second set considerable detail is given concerning the glory of the Lord. We quote:

"And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of

stone. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."—Exodus 34:4-7

One who is acquainted with the divine plan of the ages can readily see that the various characteristics of God's glory mentioned in this passage are all revealed through that plan. In other words, God's glory is shown to us by the truth. His Law, being inscribed on the tables of stone while his glory was being proclaimed, finds a parallel in the experiences of his church, for it is the power of the Spirit through the truth working in our hearts that makes us the epistles of Christ.

In keeping with this illustration we might say that throughout the entire Gospel age the church has been with her Lord in the "mount," obscured and unknown to the world, while the ministry of the truth has been preparing them for their future glorious position with Christ, when they will reign with him in glory, and as ministers of reconciliation, will be co-mediators with him of the Law Covenant.

When Moses came down from the mount there was a glory on his countenance, but that glory,

the apostle explains, "had no glory" as compared with our hope of glory, the "glory that excelleth." (II Cor. 3:7-11) Paul also declares that when Christ who is our life shall appear, we also "shall appear with him in glory." (Col. 3:4) What a glorious hope, indeed, the hope that entereth into that which is within the veil.

The Mercy Seat and Cherubim

The cover on the ark of the covenant was called the mercy seat. It was a solid slab of gold, from which arose two cherubim. These faced each other, looking in toward, and down upon, the mercy seat itself. Between these cherubim, and upon the mercy seat, there appeared a supernatural light, sometimes referred to as the shekinah light, or glory. There are here, then, four things to be considered—the two cherubim, the mercy seat, and the light.

Since the promise is that we are to partake of the glory of God, and since our hope entereth into that which is within the veil, is it not reasonable to suppose that in this wonderful covering over the ark of the covenant we have a representation of God's glory? There are four cardinal attributes which make up God's glorious character—Wisdom, Justice, Love, and Power. His Justice seems well illustrated by the mercy seat. It was here that the blood of the sin-offering was sprinkled, picturing the satisfaction of divine justice in order that his favor might be extended to those for whom atonement had been made.

The two cherubim illustrate well

the attributes of Love and Power. As they looked down upon the mercy seat they seem to suggest the idea of waiting until the blood had been sprinkled before starting out to carry the blessings of the atonement to the people. God's power and love will indeed be the agencies by which the atonement accomplished by the blood of Christ will be speeded to a sin-cursed and dying world—in God's due time.

Light is a symbol of knowledge and understanding; and while from one standpoint the whole character of God is light—for in him there is no darkness at all—may it not be that here his wisdom is particularly emphasized, the wisdom by which all the glorious attributes of his character find a way to work together for the blessing of the people. It was by the shekinah light that the cherubim could see when the blood was sprinkled on the mercy seat, hence would know when it was time to speed on their mission of blessing.

And will the church partake of this wondrous glory? The apostle so says—"we rejoice in the hope of the glory of God." (Rom. 5:2) If we draw near to the Lord now, and allow the influence of his Spirit to transform us more and more into his likeness, and not become weary in well doing, but continue faithful even unto death, we will be raised into his actual likeness in the "first resurrection." Truly, our "hope of glory" entereth into that within the veil, whither the Forerunner is for us entered, even Jesus.—Heb. 6:19, 20

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."

This letter, just received from Canada, demonstrates that those who enjoy a knowledge of God's great plan of salvation just naturally want to let others know about it in every way they can. We can all do this through our prayers, and in otherwise supporting the general work; and the distribution of Kingdom Cards affords an opportunity for a personal effort.

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.

Order your thousand cards now. The distribution, on the average, of as few as three a day will put this number of kingdom messages into the hands of the people in one year.

THE DAWN

East Rutherford

NEW JERSEY

WEEKLY PRAYER MEETING TEXTS

APRIL 7—"My God shall supply all your need according to his riches in glory by Christ Jesus."—Philippians 4:19 (Z. '96-163. Hymn 121)

APRIL 14—"He hath poured out His soul unto death; and He was numbered with the transgressors."—Isaiah 53:12 (Z. '99-125. Hymn 168)

APRIL 21—"We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet

without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:15, 16 (Z. '98-23. Hymn 65A)

APRIL 28—"We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."—Romans 5:3-5 (Z. '03-348. Hymn 304)

REMEMBERING JESUS' DEATH

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."—Luke 22:19

What is the significance of the statement, "This do in remembrance of me"?

THE Lord never did instruct his followers to remember his birth-day. It is true that December 25 is used as a reminder each year that a Savior, even Christ the Lord, had been born in Bethlehem; but most students of the Bible know that December 25 is more than three months from the time of the Master's birth, which occurred about October 1. As his followers, however, we have specific instructions concerning his death: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (I Cor. 11:26) How different is this from the order of the world with its custom of celebrating the birth-days of earth's great ones.

The reason for remembering Jesus' death is clearly taught in the Scriptures. The reason he came into the world was to redeem Adam and his race. This was accomplished, not by his birth but by his death. The apostle declares that we are "reconciled to God by the death of his Son."—Rom. 5:10

Our Lord's life, his teachings, his

miracles, his prophecies, no matter how inspiring, would have been in vain had it not been for his death. The effectiveness of the world's leaders ends, largely, when they die. But with our Lord his victory over death is the assurance that we too shall live. Surely this is sufficient reason to remember his death.

It is very important that we, as Christians, realize the necessity of Jesus' death, and that through his death a new and living way has been opened which leads to life. Many today who celebrate the birth of Jesus, have lost sight of the necessity for his death and of what was accomplished by it. The so-called Christian world is inclined more and more to accept Christ merely as a great teacher and not as a Savior who died as a ransom and thus tasted death for every man. But the child of God will remember his death each year, will keep the Memorial of His death with the realization of heart that he has been invited to die with his Lord; that is, to die as he died, sacrificially for his body's sake, which is the church.

Jesus' ministry was not completed until he died upon the cross, and so, also, with those who have chosen to walk in his steps—their work of sacrifice (Romans 12:1, 2) is not complete until they too have been faithful even "unto death." (Rev. 2:10) The Jews remembered the typical passover each year,

with its sacrifice of a lamb. Many of them still do, and thank God for their deliverance from Egyptian bondage. "Even Christ our passover is sacrificed for us," says Paul. (I Cor. 5:7) And we thank God for our deliverance from the bondage of sin through him. When in communion, we celebrate his death, and rejoice in our privilege of "partnership," we also affirm our determination to be faithful as we suffer and as we die with him, in the assurance that if we do this we also shall live and reign with Him.—Rom. 8:17, 18; 6:5

SAVED BY DYING

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."—Matt. 16:25

I have asked many to explain this text and I am still not satisfied that I have found its true meaning. Can you help me?

THE setting of this text was a reply to Peter who had rebuked Jesus for speaking of the nearness of his death. It is truly an expression full of meaning. Before one can fully understand this saying of the Master, he must be begotten of the Spirit of God, which is the basis for the understanding of spiritual truths. This text must have sounded peculiar also to Peter and the others who heard our Lord, for, as Pentecost had not yet come, they were still uninitiated into an understanding of spiritual things. This deeper appreciation had to wait, as the Master had told them, explaining that "the Comforter, which is the Holy

Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26

How is it possible to lose one's life by saving it, or find one's life by losing it? This text, together with those which precede and follow it, comprise another of our Lord's expressions concerning true consecration to God. Our Lord saved his life by losing it; that is, he lost, or gave up his earthly life in sacrifice, and because of his faithfulness in carrying out the divine purpose, he was rewarded with the crown of immortal life. Matthew 16:24 says, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." These words immediately precede our text, so in following him we must lose, or give up our life in consecration to God, even as he did. If we are faithful unto death, we also have the assurance that we will find eternal life through exaltation in the "first resurrection."

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." (Heb. 10:38) If any who have chosen a life of consecration, turn back again to the pursuit of the things of this world, endeavoring to save their life by withholding that which voluntarily has been given to the Lord, such withdrawal would mean the loss of divine favor. It would mean eternal death, "For whosoever will save his life shall lose it." At this memorial season let each of us renew our

consecration, and take up our cross and follow him in losing our life, that we might find it in a closer walk with God now, and in its fullness in the crown of life promised to the faithful.

IDENTITY IN THE RESURRECTION

Will we meet and know our loved ones in the resurrection? How could people know in the case of infant children?

IN THE study of the Bible, as in the study of mathematics, we must reason from that which we already know in order to reach a proper answer. In the case of our Lord Jesus, we know that he knew of his pre-human existence, for in John 17:5 he prayed, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." We also know that following his resurrection, Jesus knew that he had died as the Savior of the world, for, in Revelation 1:18 he declared, "I am he that liveth, and was dead; and behold, I am alive forevermore." In this text, our risen Lord identifies himself with the crucified One. There is no doubt that he knew his identity.

From the number of questions which we have received on this subject, it is evident that many fail to see how one can know one's self, or be known of others after the radical transformation of the resurrection, especially in the case of the spiritual seed of whom it is written, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." (I Cor. 15:49) These experience a

change similar to that of our Lord at his resurrection, and just as the record tells us that he knew, so assuredly these will know themselves and others, for they shall be like him and see him as he is now—the Divine Christ. (I John 3:2) The character and personality will not change through the process of the resurrection. Our faculties of reason and perception—yes, all our faculties—will be expanded immeasurably, especially in the first resurrection. The apostle well illustrates this increase in capacity and knowledge in I Corinthians 13:12, where we read, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

One of the definitions that Webster gives for character is, "The sum of all qualities which distinguish one person or thing from another." It is this that constitutes one's identity. It is this character, or personality, not the flesh and bones of one's body, which is kept in the memory of God and which will be revived in the resurrection. It seems reasonable, therefore, to conclude that though an individual may die and go into the sleep of death, his character, even to the minutest detail, exists in the memory of the Creator.

Therefore, when, in "due time," the Everlasting Father provides a new body—of the earthly nature in the case of the world in general—and puts within that new body all the details of the former character and personality just as it had been in God's memory, and awakens it to life, instantly the person thus

re-animated will recognize that the sleep of death has terminated and he has been raised from the dead. And not only so, but former friends from whose memory he has not perished, will recognize the same personality they had known in the days before death was swallowed up in victory.

In the case of infant children, our thought is that parents who have, in that millennial day, prayed for their children to be awakened from the sleep of death, and who have made preparation to care for them upon their return, will be comforted with the assurance that the One who raised Christ from the dead will make no mistakes in his exercise of power, through the reign of his Son, to bring about the fulfilment of the prophecy of Jeremiah 31:15-17, where we are told that those children who have gone to the "land of the enemy" will return to their "own border." Ferrar Fenton translates these last words, "to their home."

GOD NO RESPECTER OF PERSONS

"Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons."—Acts 10:34

We have a disagreement among our study group as to the meaning of this text. Will you please give us your opinion?

MANY times we are inclined to try to make a text of Scripture

mean more than was originally intended. It is always well to consider the context in our study of any text. In this case the apostle had been sent to Cornelius, who is known as the "first Gentile convert." At any rate, he was the first Gentile to be accepted into divine favor and relationship after the seventy weeks of years [a day for a year, according to the Bible method] of favor to the Jews had expired in A. D. 36, three and one-half years after our Master's death. See Daniel 9:25-27; Num. 14:34; Ezek. 4:6. Peter at first was loath to have a part in extending this favor, but through God's instruction by a vision (verses 9-18), and later through the words of Cornelius, he was convinced that favor was no longer restricted to the house of Israel, that of a truth God is no respecter of color of skin, or nationality. The next verse (35) says, "But in every nation he that feareth him, and worketh righteousness, is accepted with him."

This does not mean that anybody or everybody can approach God on terms of familiarity, with no thought of repentance. But it does mean that color or race or nationality is no bar to Divine favor, that regardless of these, one who is in proper heart condition, who reverences God and consecrates or dedicates his life to do God's will, and who hungers and thirsts after righteousness, is acceptable at the throne of grace; for God is no respecter of persons.



Their Deliverance, and Ours

THERE were no radio stations to broadcast the news, and no newspapers to headline the tragic fact of what was taking place that evening of the fourteenth of Nisan more than a millennium and a half before the first advent of Christ—that fateful night in Egypt when the firstborn of every Egyptian family died. Nor is it likely that the dissemination of such news would have been of any particular value, for every family in the land was so pre-occupied with its own sorrow that it is doubtful if very much consideration would have been given to the plight of others. The death angel was no respecter of persons, for the firstborn of the king as well as of the humblest Egyptian in the land was struck down that night of the 14th of Nisan so many centuries ago.

It is an old story, but its meaning to the people of God becomes more vital with each passing year. It is not so much the fact that the firstborn of Egypt died that concerns us, but that the firstborn of Israel were saved from the destroying hand that passed through the land that fateful night. To them, it was a night of deliverance—the deliverance of the firstborn from death, and the deliverance of all Israel from Egyptian bondage the next day. And so it is that on the fourteenth of Nisan again this year (after sundown Tuesday, April 12) thousands of the Lord's people throughout the earth will recall in a very special way their hope of deliverance as the anti-typical "church of the firstborn," and will rejoice in their prospect for the deliverance of the world of mankind from slavery to sin and death beginning early in the morning of that glorious new day of the Lord, the early rays of which are already streaking the horizon.

Yes, this is the background of thought that helps to emphasize the meaning of the Memorial Supper to those who are rejoicing in present truth. We all remember the thrilling story of how the firstborn of Israel were saved on that original passover night. It was because they had obeyed the instructions of the Lord, given to

them through Moses—instructions which called for the shedding of the blood of the passover lamb. Each family of the Hebrews had to demonstrate its faith in the saving power of that blood by applying it to the doorposts and lintels of their houses. Any family that failed to do this suffered together with the Egyptians.

We know now of course that there was no inherent saving power in the blood of that typical passover lamb, but rather that the Lord was merely making a picture, or illustration, of the wondrous provision for salvation through the gift of his beloved Son. With this thought in mind, how stirring are the words of John the Baptist concerning Jesus, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) The sting of death began to blight the human race in the Garden of Eden, and the only way this blight could be removed was through the shedding of blood—not the blood of a lamb, neither of bulls and goats, but the precious blood of Jesus, the One who became the perfect substitute for the forfeited life of father Adam.

For more than three years following John's identification of him as the "Lamb of God," Jesus had labored and served as he laid down his life for the people. And now the time had come when his sacrifice was to be consummated, when he was to be slain as the antitypical Passover Lamb, a sacrifice that was necessary to provide deliverance for both the church and the world. So, on the night before he was actually slain he arranged to meet with his disciples in an "upper room," there to partake with them, for the last time, of the annual feast which commemorated the circumstances of that original passover night in Egypt.

Finished with this, Jesus took some bread and some wine and instituted a new ordinance—one of only two that are enjoined upon his followers, the other being water immersion, but both of them merely symbols. He gave the bread to his disciples and invited them to partake of it, explaining that it represented his body and the fact that it would be broken for them. Likewise the wine, explaining that it represented his blood, and that his blood was to be shed for them.

This was not intended to be a new form of the passover. So far as Jesus and his followers were concerned, the yearly commemoration of the passover came to an end that night. It was merely a type which pointed to Jesus and to the shedding of his blood, and now that he had come and was about to be slain for

the sins of the world, there would be no point in continuing the passover ceremony. What Jesus enjoined upon his disciples was intended as a commemoration of his death, and for the purpose of keeping before his followers what it meant to them, and the share they were to have with him as the "church of the firstborn."

When we think of Jesus' shed blood and his broken body, as represented by the "bread" and the "cup," it helps us to realize the blessed fact that he gave his life for us—that he poured out his soul unto death. How thankful we should be for this! Indeed, one thought we should endeavor to have in mind at the Memorial Supper, and at all times, is that of thankfulness—thankfulness for God's love in giving his Son to die for us, and thankfulness for Jesus' faithfulness in laying down his life as our Redeemer.

Let us not think of this wonderful truth merely as a fundamental doctrine of the divine plan. This is important, of course, but it is more than that. For God to give his Son meant a great sacrifice on his part, and for Jesus to die in the way that he did, involved much suffering—both mental and physical. And this was all for us, and for the world. And if we are truly thankful for this wonderful manifestation of divine love, we will do something about it—something more than merely to say, Thank you Lord, and then go on our way for another year.

The only real way to show our appreciation for any gift is to accept and use it; and this we should do with God's gift. We should accept Jesus, and use the merit of his sacrificed life as intended in the divine plan. The full acceptance of Jesus, as represented in partaking of the Memorial emblems, implies the complete surrender of our wills to do his will, the acceptance of him as our Head. Then we learn that his will for us is that we lay down our lives in sacrifice, just as he did.

In keeping with this thought, the Apostle Paul explains that our partaking of the bread and the cup represents a common participation, a communion, in the sacrificial work of Christ—that we are partners with him in suffering and dying. It is a sobering thought, yet one which should inspire us to great diligence in serving the Lord, for it is upon the basis of suffering and dying with the Master that we will have the privilege of living and reigning with him.

So, brethren, when we partake of the Memorial emblems this year let us keep these thoughts in mind. Let us think of the great

deliverance it represents for us and for the world of mankind, as foreshadowed by the type in Egypt. Let us rejoice in the protection the "blood" affords us as members of the antitypical firstborn class, and of the share we will have with Jesus in delivering all mankind from sin and death in that great "day" that follows the antitypical passover night—this Gospel age. What a blessed prospect!

And when we think of the suffering through which Jesus passed in order to purchase this deliverance—the great contradiction of sinners that was heaped upon him, the mocking, the scourging, the cruelty of the cross—may our hearts respond with a more resolute determination to be faithful to him no matter what the cost may be. Setting our faces, as the Scriptures declare, "like a flint," to follow in his footsteps of sacrifice and suffering even unto death, knowing that the Lord will help us in our every time of need.—Isa. 50:7

Many of the antitypical firstborn class have already been delivered in the first resurrection, and the deliverance of all the remaining members still in the flesh is drawing near. We can't afford to waste time in doing anything else but laying down our lives in following Jesus into death. Complacency now may result in the loss of a share with Jesus in his kingdom. If for any reason we have allowed the cares of this life to draw us away from the Lord and from the fulfilling of our consecration vows, let us return to him in the spirit of humility and with a determination to renew our zeal and to be faithful, to the very end of the way.

For some of us it will be the last Memorial Supper, the last time we will partake of the cup until we drink it anew with our Lord in the kingdom. All of us should live each day as though it were the last this side of the veil. If we do this, we will endeavor, as the saints of God, to fulfil our consecration vows, sacrificing the flesh and its interests, setting our affections on things above. Thus we will be happy Christians—happy in our knowledge of the protecting blood, happy in our privilege of suffering and dying with Jesus, and happy in making faithful use of all the opportunities that are ours of serving the Lord, the truth, and the brethren.

May the Memorial Supper this year find us nearer to the Lord than ever before, and more appreciative of all that his blood means to us, and will yet mean to all mankind.

Encouraging Letters

Enjoying Bible Study

Dear Friends: Greetings of love in the dear name of our present Lord and Master, Jesus Christ. I had thought not to be tardy in renewing my Dawn subscription for the coming year. The arrival of each issue is such a blessing, and I am always so eager to begin reading. Otherwise, I might remember to examine the wrapper for the expiration date. I think the new series of articles relating to the doctrines of the truth are exceedingly worthwhile and helpful. Also, I am enjoying the added Bible study, for we realize that we are indeed leaky vessels and must continually seek to study and appreciate God's wondrous Word. I'll have to admit though, that I do miss "Songs in the Night." However, I am certain that in looking over my old Dawns, so as again to follow the selections through the year, I shall come across many other articles worthy of re-reading. I pray that our Heavenly Father may continue to bless you all, and further your efforts in his glorious work. In Christian love, M. T., N. Y.

No More Doubts

Dear Brethren: Again I send greetings to you, and this time it is the very heartiest greetings in our dear Redeemer's name. Words cannot express our thankfulness to you for what you have done for us. We received a letter from a Brother and Sister of the Salem class telling us you had sent our name to them and wanted to know if we would desire a visit from them. We did indeed desire a visit, and arrangements were made for a meeting yesterday, February 16. A carload came down, and brought with them Pilgrim Brother Zahnow. We had a meeting in the afternoon, and in the evening we had the privilege of driving with them to a meeting in Lebanon. Truly our hearts have been refreshed as they have not been refreshed for many, many moons. So you can see why we are thankful to you. Now dear friends, I have no more doubts, and I am sure that each

member of our little class can say the same thing. Such sweet refreshing water as we drank of yesterday doesn't come forth from a bitter and polluted fountain. Please send us whatever in the way of tracts, etc. you feel we can reasonably dispose of. Well, I will close praying God's rich blessing upon you all, and please send us something to do. Our hands have been idle long enough. Yours by the grace of God, R. A. D., Ore.

Learning Truth Over Radio

Dear Brethren: Enclosed is my check to help pay radio expenses for Frank and Ernest. Keep up the good work. Many people are listening and becoming interested. I just happened to see a gentleman yesterday, and in our conversation I learned he had acquired quite a knowledge of the kingdom. I asked him if he had ever read any of the Frank and Ernest books, and he said, "No, but I have listened to their programs." So it is difficult to tell just how great a work this radio is doing until the proper time comes. No doubt these seeds will sprout in the near future as well as at the present time. During the last month, three different parties in this territory who have been aroused by the Frank and Ernest radio talks have written to The Dawn requesting literature for distribution. It looks now as though we are beginning to see the results of the several years of this fine work. May the Lord's blessing continue with you. Yours in Christ, E. H., Mo.

HE NEVER FAILS

○ Arm of Strength! I cling to Thee,
Mine aid and my deliverer be;
○ Shield and Buckler of my heart!
Protect my soul from sin's keen dart.
○ Tower of Refuge, strong and high!
To Thee I flee when danger's nigh;
○ Rock of Strength! in Thee I trust,
Though mountains crumble into dust.



"The Evil Day"

BEYOND any shadow of doubt, the Lord's people now find themselves in that period of time which Paul describes as "the evil day"; a time in many respects unfavourable to spiritual progress; a time when the snares and pitfalls are so many and varied that, as our Lord said, if it were possible these things would deceive the very elect. (Eph. 6:13; Matt. 24:24) It is quite clear, too, that some of these snares have come close home to those who have been blessed with the light of present truth.

Paul said that these "strong delusions" would deceive all who "received not the love of the truth" (II Thess. 2:10, 11), to the extent of being willing to sacrifice every thing else if necessary in order to be faithful stewards of the things entrusted to them. He explains in his second epistle to the Thessalonians that this evil day at the end of the age would be the period of our Lord's presence—whose presence would be accompanied by special activity on the part of the Adversary, "with all power, and signs, and lying wonders"; and with all deceit that leads to the practice of unrighteousness.—II Thess. 2:8-10

It should be remembered that while there are satanic deceptions that deceive the world, leading

them away from God and the Bible, there are also deceptions of a more subtle character, likely to deceive the Lord's people. As a protection against these, "the whole armour of God" is necessary, that we might "stand" and not fall in this day of trial. (Eph. 6:13, 14) To this the Prophet Isaiah makes reference. Writing for our day, the time of the second presence of the Master, when he has become the great servant of his people and has come forth and served them with the "meat in due season," things "new and old" (Matt. 13:52; 24:45, 46; Luke 12:37), the prophet says that, instead of obeying the voice of Jehovah's servant, some, after perhaps running well for a time, instead of continuing in the light of the Word, "compass themselves about with sparks" and "walk in the light of their own fire" [human theories and perversions of the divine plan of the ages]; and all this, with disappointing results: "Ye shall lie down in sorrow."—Isa. 50:10, 11

One of these theories which has deluded many during the past seventy years, and has even attacked some who have understood the divine plan of the ages, is the theory regarding the identity of the so-called, lost tribes of Israel—the ten tribes which were carried into Babylonian captivity 133 years before the overthrow of the typical kingdom of Israel under Zedekiah, and who lost their identity

there. This theory is that the Anglo-Saxon peoples of Europe and America are the descendants of these ten tribes, and they, on this account, are inheriting the rich promises made in the Old Testament to Israel.

Many scriptural arguments have been brought forth to refute this theory, which to the Bible student are conclusive, but to any who may still be in doubt upon the subject, we would ask the question: Understanding that God, through the preaching of the Gospel, is calling out from the world, the church, the body of Christ, where would we say the majority of the true church have been found, specially during the past four hundred years? Most students of the Bible would probably, in effect, reply: From among the English speaking peoples of Great Britain, Canada, and the United States, which is true. We would point out, then, that in this age God is taking out from the Gentiles "a people for his name" (Acts 15:14), which, of course, is very strong evidence that the English speaking peoples of the world are Gentiles and not Israel!

Thus, not only this, but every other false theory is refuted when brought to the touchstone of the Word of God—that Word, so "living and powerful" (Heb. 4:12), and "mighty . . . to the pulling down of strong holds"—the creeds and systems which support them—and every high-sounding theory of Modernism which "exalteth itself against the knowledge of God."—II Cor. 10:4, 5

Instead of trying to bring forth

supposed new light, produced by the spurious oil the Adversary is so anxious to supply, and compassing ourselves about with "sparks" (theories which endure but for a moment), let us confine ourselves to that which is written; ordering our steps in His Word; and walking as "children of light." (I Thess. 5:5; Eph. 5:8) "God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness [believing either the creeds of the Dark Ages, or the pernicious theories of Modernism], we lie, and do not the truth [in spite of our claims, our practices are not in harmony with the truth]. But if we walk in the light, . . . we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:5-7

CHURCH OF ENGLAND AND THE STATE

AT ONE time the Church of England, through its bishops—termed Lords Spiritual of the Realm—had a large share in the government of Britain, one might almost say a controlling influence. Today instead of the Church ruling the State, the State is ruling the Church. On February 24 the Church Assembly in Westminster was told:

"The Church has long been falling under the chronic subordination of the civil power. We cannot by our actions either control our canons, safeguard our sacraments, define our doctrines, regulate our ritual, manage our money, or even

appoint our own bishops. We are in all these respects under the thumb of Parliament."

Disestablishment would mean if adopted, that the Church of England would no longer have to have its measures approved by Parliament and would cease to be the official church of the State. Canon J. Brierley said, "In future there may be a government hostile to the Church. If we do not take steps to ensure our freedom now, we shall then be in a parlous position." Truly, Babylon is entangled in a mesh of her own making.

NEGLECT NOT

WEYMOUTH'S translation of Hebrews 10:25 reads, "Not neglecting, as some habitually do, to meet together, but encouraging one another, and doing this all the more since you can see the day of Christ approaching." The need for meeting together is of the utmost importance to all those who realise that we are living in the closing days of the age. Let us provoke one another to Christian love and good works, and to meeting together in fellowship and service.

To this end we urge the classes to arrange local conventions, or home-gatherings, and to invite all the friends in the area to attend. We will gladly assist by sending speakers to meetings large or small, to serve the friends in building one another up in the faith. As classes we should get convention minded, for this means fellowship and growth in grace and knowledge of the truth.

Many classes are making regular distributions of literature, tracts, and Kingdom Cards, and fresh interest is being aroused in the truth. The benefit is twofold; firstly, it witnesses to our kingdom hopes; and secondly—and chiefly—it identifies us with the truth and strengthens our faith. Let us ask ourselves, are we serving the truth as efficiently as we can, are we thus fulfilling our consecration?

FOR the hope of the resurrection of the dead, am I called in question, stated the apostle. This hope is an individual one, it is with the heart man believeth, and with the mouth confession is made unto salvation. Do we believe in our hearts? If so, out of the fulness of the heart the mouth will speak. We cannot hold the truth of God if we bury it, or hide it. Let the world know that we have been with Jesus, that we have the identifying mark, the sealing of God in our foreheads. Devotion to the truth and to the brethren is the fulfilling of our consecration.

CONVENTIONS

Iford, 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.

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

THE BRITISH SECTION

SPEAKERS' APPOINTMENTS

W. CLARKE			
West Wickham	April	24	
C. E. DICKINSON			
Leigh (Afternoon)	April	10	
Warrington (Evening)	May	10	
G. A. FORD			
West Wickham	April	24	
Yeovil	May	15	
J. E. HUMPHREY			
Luton	May	1	
F. LINTER			
Dewsbury	April	3	
J. H. MURRAY			
Eastleigh	April	24	
Ipswich	May	15	
W. E. PAMPLING			
Pontypool	April	10	
Anerley	May	22	

R. J. PHILIP

Liverpool	April	3	
C. W. SCHOLEFIELD			
Anerley	April	3	
Portsmouth	May	22	
A. SPAIN			
Maidstone	May	8	
Aldersbrook Ecclesia Appointments			
E. ALLBON			
West Wickham, Kent.	May	22	
H. R. KIPPS			
Oxford, Oxford.	May	8	
A. W. PARKER			
Beckenham, Kent.	May	15	
D. P. VAUGHAN			
Birmingham, Warwick.	May	15	
T. W. WATSON			
Portsmouth, Hants.	April	3	
Kettering, Northants.	May	22	

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LIVERPOOL 1

SPEAKERS' APPOINTMENTS

Greensboro, N. C.	9, 10
Augusta, Ga.	11, 12
Atlanta, Ga.	13
Clio, Ala.	15-18
Mobile, Ala.	20, 24
Silver Hill, Ala.	21, 22
New Orleans, La.	25
Houston, Tex.	26, 27
Galveston, Tex.	28, 29
Weatherford, Tex.	May 1

D. J. MOREHOUSE

Gary, Ind.	April 9, 10
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L. H. NORBY

New Haven, Conn. (Morn.)	April 3
Waterbury, Conn. (Afternoon)	3

G. P. RIPPER

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

C. A. SUNDBOM

Detroit, Mich.	April 24
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J. I. VAN HORNE

Connellsville, Pa.	April 10
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C. R. WEIDA

Easton, Pa.	April 3
Binghamton, N. Y.	17

G. M. WILSON

Orlando, Fla.	April 1
Wilmington, Del.	April 9, 10
Gary, Ind.	16, 17
Detroit, Mich.	24

W. N. WOODWORTH

Wilmington, Del.	April 9, 10
Groton, Conn. (Evening)	16
Groton, Conn. (Morning)	17
New London, Conn. (Afternoon)	17
Baltimore, Md.	24

E. G. WYLAM

Gary, Ind.	April 16, 17
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H. L. YOUNG

Allentown, Pa.	April 24
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C. W. ZAHNOW

Duncan, B. C., Can.	April 1-3
Nanaimo, B. C., Can.	4, 5
Victoria, B. C., Can.	6-8
Vancouver, B. C., Can.	10-13
Calgary, Alta., Can.	15-17
Luseland, Sask., Can.	19, 20
Saskatoon, Sask., Can.	22-25
Prince Albert, Sask., Can.	26, 27
Tarnopol, Sask., Can.	29-May 1

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THE DAWN

East Rutherford

NEW JERSEY

CONVENTIONS

ITHACA, N. Y., April 3—205 East Falls Street.

WILMINGTON, DEL., April 8, 10—Pre-Memorial Convention—All sessions will be held in the Jr. O. U. A. M. Hall, 207 Tatnall Street, with the exception of the Saturday evening service, which will be held in the Seventh Day Adventist Church, 11th and Adams Streets. Any desiring to symbolize their consecration by water immersion should notify the secretary, Mrs. Peter Kolli-man, 404 W. 31st Street, Wilmington, Delaware. Room reservations can also be made through the secretary.

SAGINAW, MICH., April 10—Woman's Club, 311 N. Jefferson Street.

SAN FRANCISCO, CALIF., April 10—The Bay Area Quarterly Convention will open at 9:30 a. m. For address of the convention, write the secretary, Mrs. A. Morris, 562 6th Avenue, San Francisco, Calif.

GARY, IND., April 16, 17—All sessions will be held in the C. I. O. Hall, 100 East Fifth Avenue, with the exception of the Baptismal Service, which will be held in the Y. M. C. A., 225 West Fifth Avenue. Any desiring to symbolize their consecration by water immersion will please notify the secretary, Miss Rose Kalata, 1233 Ellsworth Street, Gary, Indiana. The secretary will be pleased to make reservations for rooms also.

BROOKLYN, N. Y., April 24—The convention will be held in the regular meeting place, 104 Clark Street, and takes the place of the May Fifth-Sunday gathering.

CHICAGO, ILL., April 24—910 North LaSalle Street.

DETROIT, MICH., April 24—Maccabees Building, Woodward Avenue at Putnam.

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

WALLINGFORD, CONN., May 8—Masonic Temple, North Main Street.

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

ALLENTOWN, PA., May 28-30—Odd Fellows Hall, 118 N. 9th Street. For reservations, kindly write the secretary, Mrs. Allen Moyer, 1917 Greenleaf Street, Allentown, Pa.

CHICAGO, ILL., May 28-30—All sessions will be held at 910 N. LaSalle Street. Reservations for rooms may be sent to the secretary, Mr. E. M. Jezuit, 4327 S. Christiana Avenue, Chicago 32, Ill.

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

SAN ANTONIO, TEX., May 28-30—Annual convention over the Memorial Day weekend. Kindly write the secretary, Mrs. Arthur Newell, 1107 W. Hu-sache Street, San Antonio 1, Tex., for reservations.

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

CINCINNATI, OHIO, May 29—Details later.

WEATHERFORD, TEX., May 29—Zion Hill Schoolhouse.

NEW HAVEN, CONN., June 19.

PIQUA, OHIO, June 19.

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

GENERAL CONVENTION—Bowling Green, Ohio, August 7-14.

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"Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."—Mark 16:6